

The background of the cover is a classical painting. On the left, a woman in a white dress stands in a stream, holding a basket. In the center and right, a group of figures, possibly in a ritual or dance, are gathered around a central point. The landscape is filled with tall, thin trees and a distant, hazy city or town. The overall tone is somber and historical.

Global Grey Ebooks

THE GOLDEN BOUGH

JAMES GEORGE FRAZER

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Part I. The Magic Art and the Evolution of the Kings

(Originally published in Volumes I and II)

I. The King Of The Wood

*“The still glassy lake that sleeps
Beneath Aricia’s trees—
Those trees in whose dim shadow
The ghastly priest doth reign,
The priest who slew the slayer,
And shall himself be slain.”*

MACAULAY.

§ 1. *Diana and Virbius*

WHO does not know Turner’s picture of the Golden Bough? The scene, suffused with the golden glow of imagination in which the divine mind of Turner steeped and transfigured even the fairest natural landscape, is a dream-like vision of the little woodland lake of Nemi—“Diana’s Mirror,” as it was called by the ancients. No one who has seen that calm water, lapped in a green hollow of the Alban hills, can ever forget it. The two characteristic Italian villages which slumber on its banks, and the equally Italian palace whose terraced gardens descend steeply to the lake, hardly break the stillness and even the solitariness of the scene. Dian herself might still linger by this lonely shore, still haunt these woodlands wild.

In antiquity this sylvan landscape was the scene of a strange and recurring tragedy. In order to understand it aright we must try to form in our minds an accurate picture of the place where it happened; for, as we shall see later on, a subtle link subsisted between the natural beauty of the spot and the dark crimes which under the mask of religion were often perpetrated there, crimes which after the lapse of so many ages still lend a touch of melancholy to these quiet woods and waters, like a chill breath of autumn on one of those bright September days “while not a leaf seems faded.”

The Alban hills are a fine bold group of volcanic mountains which rise abruptly from the Campagna in full view of Rome, forming the last spur sent out by the Apennines towards the sea. Two of the extinct craters are now filled by two beautiful waters, the Alban lake and its lesser sister the lake of Nemi. Both lie far below the monastery-crowned top of Monte Cavo, the summit of the range, but yet so high above the plain that standing on the rim of the larger crater at Castel Gandolfo, where the Popes had their summer palace, you look down on the one hand into the Alban lake, and on the other away across the Campagna to where, on the western horizon, the sea flashes like a broad sheet of burnished gold in the sun.

The lake of Nemi is still as of old embowered in woods, where in spring the wild flowers blow as fresh as no doubt they did two thousand springs ago. It lies so deep down in the old crater that the calm surface of its clear water is seldom ruffled by the wind. On all sides but one the banks, thickly mantled with luxuriant vegetation, descend steeply to the water’s edge. Only on the north a stretch of flat ground intervenes between the lake and the foot of the hills. This was the scene of the tragedy. Here, in the very heart of the wooded hills, under the abrupt declivity now crested by the village of Nemi, the sylvan goddess Diana had an old and famous sanctuary, the resort of pilgrims from all parts of Latium. It was known as the sacred grove of Diana Nemorensis, that is, Diana of the Wood, or, perhaps more exactly, Diana of the Woodland Glade. Sometimes the lake and grove were called, after the nearest town, the lake and grove of Aricia. But the town, the modern Ariccia, lay three miles away at the foot of the mountains, and separated from the lake by a long and steep descent. A spacious terrace

or platform contained the sanctuary. On the north and east it was bounded by great retaining walls which cut into the hillsides and served to support them. Semicircular niches sunk in the walls and faced with columns formed a series of chapels, which in modern times have yielded a rich harvest of votive offerings. On the side of the lake the terrace rested on a mighty wall, over seven hundred feet long by thirty feet high, built in triangular buttresses, like those which we see in front of the piers of bridges to break floating ice. At present this terrace-wall stands back some hundred yards from the lake; in other days its buttresses may have been lapped by the water. Compared with the extent of the sacred precinct, the temple itself was not large; but its remains prove it to have been neatly and solidly built of massive blocks of peperino, and adorned with Doric columns of the same material. Elaborate cornices of marble and friezes of terra-cotta contributed to the outward splendour of the edifice, which appears to have been further enhanced by tiles of gilt bronze.

The great wealth and popularity of the sanctuary in antiquity are attested by ancient writers as well as by the remains which have come to light in modern times. In the civil war its sacred treasures went to replenish the empty coffers of Octavian, who well understood the useful art of thus securing the divine assistance, if not the divine blessing, for the furtherance of his ends. But we are not told that he treated Diana on this occasion as civilly as his divine uncle Julius Caesar once treated Capitoline Jupiter himself, borrowing three thousand pounds' weight of solid gold from the god, and scrupulously paying him back with the same weight of gilt copper. However, the sanctuary at Nemi recovered from this drain on its resources, for two centuries later it was still reputed one of the richest in Italy. Ovid has described the walls hung with fillets and commemorative tablets; and the abundance of cheap votive offerings and copper coins, which the site has yielded in our own day, speaks volumes for the piety and numbers, if not for the opulence and liberality, of the worshippers. Swarms of beggars used to stream forth daily from the slums of Aricia and take their stand on the long slope up which the labouring horses dragged well-to-do pilgrims to the shrine; and according to the response which their whines and importunities met with they blew kisses or hissed curses after the carriages as they swept rapidly down hill again. Even peoples and potentates of the East did homage to the lady of the lake by setting up monuments in her sanctuary; and within the precinct stood shrines of the Egyptian goddesses Isis and Bubastis, with a store of gorgeous jewellery.

The retirement of the spot and the beauty of the landscape naturally tempted some of the luxurious Roman nobles to fix their summer residences by the lake. Here Lucius Caesar had a house to which, on a day in early summer, only two months after the murder of his illustrious namesake, he invited Cicero to meet the assassin Brutus. The emperors themselves appear to have been partial to a retreat where they could find repose from the cares of state and the bustle of the great city in the fresh air of the lake and the stillness of the woods. Here Julius Caesar built himself a costly villa, but pulled it down because it was not to his mind. Here Caligula had two magnificent barges, or rather floating palaces, launched for him on the lake; and it was while dallying in the woods of Nemi that the sluggard Vitellius received the tidings of revolt which woke him from his dream of pleasure and called him to arms.

Vespasian had a monument dedicated to his honour in the grove by the senate and people of Aricia: Trajan condescended to fill the chief magistracy of the town; and Hadrian indulged his taste for architecture by restoring a structure which had been erected in the precinct by a prince of the royal house of Parthia.

Such, then, was the sanctuary of Diana at Nemi, a fitting home for the "mistress of mountains, and forests green, and lonely glades, and sounding rivers," as Catullus calls her.

Multitudes of her statuettes, appropriately clad in the short tunic and high buskins of a huntress, with the quiver slung over her shoulder, have been found on the spot. Some of them

represent her with her bow in her hand or her hound at her side. Bronze and iron spears, and images of stags and hinds, discovered within the precinct, may have been offerings of huntsmen to the huntress goddess for success in the chase. Similarly the bronze tridents, which have also come to light at Nemi, were perhaps presented by fishermen who had speared fish in the lake, or maybe by hunters who had stabbed boars in the forest. The wild boar was still hunted in Italy down to the end of the first century of our era; for the younger Pliny tells us how, with his usual charming affectation, he sat meditating and reading by the nets, while three fine boars fell into them. Indeed, some fourteen-hundred years later boar-hunting was a favourite pastime of Pope Leo the Tenth. A frieze of painted reliefs in terracotta, which was found in the sanctuary at Nemi, and may have adorned Diana's temple, portrays the goddess in the character of what is called the Asiatic Artemis, with wings sprouting from her waist and a lion resting its paws on each of her shoulders. A few rude images of cows, oxen, horses, and pigs dug up on the site may perhaps indicate that Diana was here worshipped as the patroness of domestic animals as well as of the wild creatures of the wood. In like manner her Greek counterpart Artemis was a goddess not only of game but of herds. Thus her sanctuary in the highlands of north-western Arcadia, between Clitor and Cynaethae, owned sacred cattle which were driven off by Aetolian freebooters on one of their forays. When Xenophon returned from the wars and settled on his estate among the wooded hills and green meadows of the rich valley through which the Alpheus flows past Olympia, he dedicated to Artemis a little temple on the model of her great temple at Ephesus, surrounded it with a grove of all kinds of fruit-trees, and endowed it not only with a chase but also with a sacred pasture. The chase abounded in fish and game of all sorts, and the pasture sufficed to rear swine, goats, oxen, and horses; and on her yearly festival the pious soldier sacrificed to the goddess a tithe both of the cattle from the sacred pasture and of the game from the sacred chase. Again, the people of Hyampolis in Phocis worshipped Artemis and thought that no cattle thrived like those which they dedicated to her. Perhaps then the images of cattle found in Diana's precinct at Nemi were offered to her by herdsmen to ensure her blessing on their herds. In Catholic Germany at the present time the great patron of cattle, horses, and pigs is St. Leonhard, and models of cattle, horses, and pigs are dedicated to him, sometimes in order to ensure the health and increase of the flocks and herds through the coming year, sometimes in order to obtain the recovery of sick animals. And, curiously enough, like Diana of Aricia, St. Leonhard is also expected to help women in travail and to bless barren wives with offspring. Nor do these points exhaust the analogy between St. Leonard and Diana of Aricia; for like the goddess the saint heals the sick; he is the patron of prisoners, as she was of runaway slaves; and his shrines, like hers, enjoyed the right of asylum.

So to the last, in spite of a few villas peeping out here and there from among the trees, Nemi seems to have remained in some sense an image of what Italy had been in the far-off days when the land was still sparsely peopled with tribes of savage hunters or wandering herdsmen, when the beechwoods and oakwoods, with their deciduous foliage, reddening in autumn and bare in winter, had not yet begun, under the hand of man, to yield to the evergreens of the south, the laurel, the olive, the cypress, and the oleander, still less to those intruders of a later age, which nowadays we are apt to think of as characteristically Italian, the lemon and the orange.

However, it was not merely in its natural surroundings that this ancient shrine of the sylvan goddess continued to be a type or miniature of the past. Down to the decline of Rome a custom was observed there which seems to transport us at once from civilisation to savagery. In the sacred grove there grew a certain tree round which at any time of the day, and probably far into the night, a grim figure might be seen to prowl. In his hand he carried a drawn sword, and he kept peering warily about him as if at every instant he expected to be set upon by an

enemy. He was a priest and a murderer; and the man for whom he looked was sooner or later to murder him and hold the priesthood in his stead. Such was the rule of the sanctuary. A candidate for the priesthood could only succeed to office by slaying the priest, and having slain him, he retained office till he was himself slain by a stronger or a craftier.

The post which he held by this precarious tenure carried with it the title of king; but surely no crowned head ever lay uneasy, or was visited by more evil dreams, than his. For year in year out, in summer and winter, in fair weather and in foul, he had to keep his lonely watch, and whenever he snatched a troubled slumber it was at the peril of his life. The least relaxation of his vigilance, the smallest abatement of his strength of limb or skill of fence, put him in jeopardy; grey hairs might seal his death-warrant. His eyes probably acquired that restless, watchful look which, among the Esquimaux of Bering Strait, is said to betray infallibly the shedder of blood; for with that people revenge is a sacred duty, and the manslayer carries his life in his hand. To gentle and pious pilgrims at the shrine the sight of him might well seem to darken the fair landscape, as when a cloud suddenly blots the sun on a bright day. The dreamy blue of Italian skies, the dappled shade of summer woods, and the sparkle of waves in the sun, can have accorded but ill with that stern and sinister figure. Rather we picture to ourselves the scene as it may have been witnessed by a belated wayfarer on one of those wild autumn nights when the dead leaves are falling thick, and the winds seem to sing the dirge of the dying year. It is a sombre picture, set to melancholy music—the background of forest shewing black and jagged against a lowering and stormy sky, the sighing of the wind in the branches, the rustle of the withered leaves under foot, the lapping of the cold water on the shore, and in the foreground, pacing to and fro, now in twilight and now in gloom, a dark figure with a glitter of steel at the shoulder whenever the pale moon, riding clear of the cloud-rack, peers down at him through the matted boughs.

The strange rule of this priesthood has no parallel in classical antiquity, and cannot be explained from it. To find an explanation we must go farther afield. No one will probably deny that such a custom savours of a barbarous age, and, surviving into imperial times, stands out in striking isolation from the polished Italian society of the day, like a primaeval rock rising from a smooth-shaven lawn. It is the very rudeness and barbarity of the custom which allow us a hope of explaining it. For recent researches into the early history of man have revealed the essential similarity with which, under many superficial differences, the human mind has elaborated its first crude philosophy of life. Accordingly, if we can shew that a barbarous custom, like that of the priesthood of Nemi, has existed elsewhere; if we can detect the motives which led to its institution; if we can prove that these motives have operated widely, perhaps universally, in human society, producing in varied circumstances a variety of institutions specifically different but generically alike; if we can shew, lastly, that these very motives, with some of their derivative institutions, were actually at work in classical antiquity; then we may fairly infer that at a remoter age the same motives gave birth to the priesthood of Nemi. Such an inference, in default of direct evidence as to how the priesthood did actually arise, can never amount to demonstration. But it will be more or less probable according to the degree of completeness with which it fulfils the conditions I have indicated. The object of this book is, by meeting these conditions, to offer a fairly probable explanation of the priesthood of Nemi.

I begin by setting forth the few facts and legends which have come down to us on the subject. According to one story the worship of Diana at Nemi was instituted by Orestes, who, after killing Thoas, King of the Tauric Chersonese (the Crimea), fled with his sister to Italy, bringing with him the image of the Tauric Diana hidden in a faggot of sticks. After his death his bones were transported from Aricia to Rome and buried in front of the temple of Saturn, on the Capitoline slope, beside the temple of Concord. The bloody ritual which legend

ascribed to the Tauric Diana is familiar to classical readers; it is said that every stranger who landed on the shore was sacrificed on her altar. But transported to Italy, the rite assumed a milder form. Within the sanctuary at Nemi grew a certain tree of which no branch might be broken. Only a runaway slave was allowed to break off, if he could, one of its boughs. Success in the attempt entitled him to fight the priest in single combat, and if he slew him he reigned in his stead with the title of King of the Wood (*Rex Nemorensis*). According to the public opinion of the ancients the fateful branch was that Golden Bough which, at the Sibyl's bidding, Aeneas plucked before he essayed the perilous journey to the world of the dead. The flight of the slave represented, it was said, the flight of Orestes; his combat with the priest was a reminiscence of the human sacrifices once offered to the Tauric Diana. This rule of succession by the sword was observed down to imperial times; for amongst his other freaks Caligula, thinking that the priest of Nemi had held office too long, hired a more stalwart ruffian to slay him; and a Greek traveller, who visited Italy in the age of the Antonines, remarks that down to his time the priesthood was still the prize of victory in a single combat.

Of the worship of Diana at Nemi some leading features can still be made out. From the votive offerings which have been found on the site, it appears that she was conceived of especially as a huntress, and further as blessing men and women with offspring, and granting expectant mothers an easy delivery. Again, fire seems to have played a foremost part in her ritual. For during her annual festival, held on the thirteenth of August, at the hottest time of the year, her grove shone with a multitude of torches, whose ruddy glare was reflected by the lake; and throughout the length and breadth of Italy the day was kept with holy rites at every domestic hearth. Bronze statuettes found in her precinct represent the goddess herself holding a torch in her raised right hand; and women whose prayers had been heard by her came crowned with wreaths and bearing lighted torches to the sanctuary in fulfilment of their vows. Some one unknown dedicated a perpetually burning lamp in a little shrine at Nemi for the safety of the Emperor Claudius and his family. The terra-cotta lamps which have been discovered in the grove may perhaps have served a like purpose for humbler persons. If so, the analogy of the custom to the Catholic practice of dedicating holy candles in churches would be obvious.

Further, the title of Vesta borne by Diana at Nemi points clearly to the maintenance of a perpetual holy fire in her sanctuary. A large circular basement at the north-east corner of the temple, raised on three steps and bearing traces of a mosaic pavement, probably supported a round temple of Diana in her character of Vesta, like the round temple of Vesta in the Roman Forum. Here the sacred fire would seem to have been tended by Vestal Virgins, for the head of a Vestal in terra-cotta was found on the spot, and the worship of a perpetual fire, cared for by holy maidens, appears to have been common in Latium from the earliest to the latest times. Thus we know that among the ruins of Alba the Vestal fire was kept burning by Vestal Virgins, bound to strict chastity, until the end of the fourth century of our era. There were Vestals at Tibur and doubtless also at Lavinium, for the Roman consuls, praetors, and dictators had to sacrifice to Vesta at that ancient city when they entered on or laid down their office.

At her annual festival, which, as we have just seen, was celebrated all over Italy on the thirteenth of August, hunting dogs were crowned and wild beasts were not molested; young people went through a purificatory ceremony in her honour; wine was brought forth, and the feast consisted of a kid, cakes served piping hot on plates of leaves, and apples still hanging in clusters on the boughs. The Christian Church appears to have sanctified this great festival of the virgin goddess by adroitly converting it into the festival of the Assumption of the Blessed Virgin on the fifteenth of August. The discrepancy of two days between the dates of the festivals is not a fatal argument against their identity; for a similar displacement of two days occurs in the case of St. George's festival on the twenty-third of April, which is

probably identical with the ancient Roman festival of the Parilia on April twenty-first. On the reasons which prompted this conversion of the festival of the Virgin Diana into the festival of the Virgin Mary, some light is thrown by a passage in the Syriac text of *The Departure of My Lady Mary from this World*, which runs thus: "And the apostles also ordered that there should be a commemoration of the blessed one on the thirteenth of Ab [that is, August; another MS. reads the 15th of Ab], on account of the vines bearing bunches (of grapes), and on account of the trees bearing fruit, that clouds of hail, bearing stones of wrath, might not come, and the trees be broken, and their fruits, and the vines with their clusters." Here the festival of the Assumption of the Virgin is definitely said to have been fixed on the thirteenth or fifteenth of August for the sake of protecting the ripening grapes and other fruits. Similarly in the Arabic text of the apocryphal work *On the Passing of the Blessed Virgin Mary*, which is attributed to the Apostle John, there occurs the following passage: "Also a festival in her honour was instituted on the fifteenth day of the month Ab [that is, August], which is the day of her passing from this world, the day on which the miracles were performed, and the time when the fruits of trees are ripening." Further, in the calendars of the Syrian Church the fifteenth of August is repeatedly designated as the festival of the Mother of God "for the vines"; and to this day in Greece the ripening grapes and other fruits are brought to the churches to be blest by the priests on the fifteenth of August. Now we hear of vineyards and plantations dedicated to Artemis, fruits offered to her, and her temple standing in an orchard. Hence we may conjecture that her Italian sister Diana was also revered as a patroness of vines and fruit-trees, and that on the thirteenth of August the owners of vineyards and orchards paid their respects to her at Nemi along with other classes of the community. We have just seen that wine and apples still hanging on the boughs formed part of the festal cheer on that day; in an ancient fresco found at Ostia a statue of Diana is depicted in company with a procession of children, some of whom bear clusters of grapes; and in a series of gems the goddess is represented with a branch of fruit in one hand and a cup, which is sometimes full of fruit, in the other.

Catullus, too, tells us that Diana filled the husbandman's barns with a bounteous harvest. In some parts of Italy and Sicily the day of the Assumption of the Virgin is still celebrated, like Diana's day of old, with illuminations and bonfires; in many Sicilian parishes the corn is then brought in sacks to the churches to be blessed, and many persons, who have a favour to ask of the Virgin, vow to abstain from one or more kinds of fruit during the first fifteen days of August. Even in Scandinavia a relic of the worship of Diana survived in the custom of blessing the fruits of the earth of every sort, which in Catholic times was annually observed on the festival of the Assumption of the Virgin. There is no intrinsic improbability in the view that for the sake of edification the church may have converted a real heathen festival into a nominal Christian one. Similarly in the Armenian Church "according to the express evidence of the Armenian fathers of the year 700 and later, the day of the Virgin was placed on September the fifteenth, because that was the day of Anahite, the magnificence of whose feast the Christian doctors hoped thereby to transfer to Mary." This Anahite or Anaitis, as the Greeks called her, the Armenian predecessor of the Virgin Mary, was a great Oriental goddess, whose worship was exceedingly popular not only in Armenia but in the adjoining countries. The loose character of her rites is plainly indicated by Strabo, himself a native of these regions.

Among the ancient Celts of Gaul, who, to judge by their speech, were near kinsmen of the ancient Latins, the thirteenth of August appears to have been the day when the harvest was dedicated to the harvest-god Rivos. If that was so, we may conjecture that the choice of a day in mid-August for the solemn celebration of the harvest-home dates from the remote time when the ancestors of the Celtic and Italian peoples, having renounced the wandering life of the huntsman and herdsman, had settled down together in some land of fertile soil and

temperate climate, where harvest fell neither so late as after the cool rainy summers of the North nor so early as before the torrid and rainless summers of southern Europe.

But Diana did not reign alone in her grove at Nemi. Two lesser divinities shared her forest sanctuary. One was Egeria, the nymph of the clear water which, bubbling from the basaltic rocks, used to fall in graceful cascades into the lake at the place called Le Mole, because here were established the mills of the modern village of Nemi. The purling of the stream as it ran over the pebbles is mentioned by Ovid, who tells us that he had often drunk of its water.

Women with child used to sacrifice to Egeria, because she was believed, like Diana, to be able to grant them an easy delivery. Tradition ran that the nymph had been the wife or mistress of the wise king Numa, that he had consorted with her in the secrecy of the sacred grove, and that the laws which he gave the Romans had been inspired by communion with her divinity. Plutarch compares the legend with other tales of the loves of goddesses for mortal men, such as the love of Cybele and the Moon for the fair youths Attis and Endymion.

According to some, the trysting-place of the lovers was not in the woods of Nemi but in a grove outside the dripping Porta Capena at Rome, where another sacred spring of Egeria gushed from a dark cavern. Every day the Roman Vestals fetched water from this spring to wash the temple of Vesta, carrying it in earthenware pitchers on their heads. In Juvenal's time the natural rock had been encased in marble, and the hallowed spot was profaned by gangs of poor Jews, who were suffered to squat, like gypsies, in the grove. We may suppose that the spring which fell into the lake of Nemi was the true original Egeria, and that when the first settlers moved down from the Alban hills to the banks of the Tiber they brought the nymph with them and found a new home for her in a grove outside the gates. The remains of baths which have been discovered within the sacred precinct, together with many terra-cotta models of various parts of the human body, suggest that the waters of Egeria were used to heal the sick, who may have signified their hopes or testified their gratitude by dedicating likenesses of the diseased members to the goddess, in accordance with a custom which is still observed in many parts of Europe. To this day it would seem that the spring retains medicinal virtues.

The other of the minor deities at Nemi was Virbius. Legend had it that Virbius was the young Greek hero Hippolytus, chaste and fair, who learned the art of ventry from the centaur Chiron, and spent all his days in the greenwood chasing wild beasts with the virgin huntress Artemis (the Greek counterpart of Diana) for his only comrade. Proud of her divine society, he spurned the love of women, and this proved his bane. For Aphrodite, stung by his scorn, inspired his stepmother Phaedra with love of him; and when he disdained her wicked advances she falsely accused him to his father Theseus. The slander was believed, and Theseus prayed to his sire Poseidon to avenge the imagined wrong. So while Hippolytus drove in a chariot by the shore of the Saronic Gulf, the sea-god sent a fierce bull forth from the waves. The terrified horses bolted, threw Hippolytus from the chariot, and dragged him at their hoofs to death. But Diana, for the love she bore Hippolytus, persuaded the leech Aesculapius to bring her fair young hunter back to life by his simples. Jupiter, indignant that a mortal man should return from the gates of death, thrust down the meddling leech himself to Hades. But Diana hid her favourite from the angry god in a thick cloud, disguised his features by adding years to his life, and then bore him far away to the dells of Nemi, where she entrusted him to the nymph Egeria, to live there, unknown and solitary, under the name of Virbius, in the depth of the Italian forest. There he reigned a king, and there he dedicated a precinct to Diana. He had a comely son, Virbius, who, undaunted by his father's fate, drove a team of fiery steeds to join the Latins in the war against Aeneas and the Trojans. Virbius was worshipped as a god not only at Nemi but elsewhere; for in Campania we hear of a special priest devoted to his service. Horses were excluded from the Arician grove and sanctuary

because horses had killed Hippolytus. It was unlawful to touch his image. Some thought that he was the sun. "But the truth is," says Servius, "that he is a deity associated with Diana, as Attis is associated with the Mother of the Gods, and Erichthonius with Minerva, and Adonis with Venus." What the nature of that association was we shall enquire presently. Here it is worth observing that in his long and chequered career this mythical personage has displayed a remarkable tenacity of life. For we can hardly doubt that the Saint Hippolytus of the Roman calendar, who was dragged by horses to death on the thirteenth of August, Diana's own day, is no other than the Greek hero of the same name, who after dying twice over as a heathen sinner has been happily resuscitated as a Christian saint.

It needs no elaborate demonstration to convince us that the stories told to account for Diana's worship at Nemi are unhistorical. Clearly they belong to that large class of myths which are made up to explain the origin of a religious ritual and have no other foundation than the resemblance, real or imaginary, which may be traced between it and some foreign ritual. The incongruity of these Nemi myths is indeed transparent, since the foundation of the worship is traced now to Orestes and now to Hippolytus, according as this or that feature of the ritual has to be accounted for. The real value of such tales is that they serve to illustrate the nature of the worship by providing a standard with which to compare it; and further, that they bear witness indirectly to its venerable age by shewing that the true origin was lost in the mists of a fabulous antiquity. In the latter respect these Nemi legends are probably more to be trusted than the apparently historical tradition, vouched for by Cato the Elder, that the sacred grove was dedicated to Diana by a certain Egerius Baebius or Laevius of Tusculum, a Latin dictator, on behalf of the peoples of Tusculum, Aricia, Lanuvium, Laurentum, Cora, Tibur, Pometia, and Ardea. This tradition indeed speaks for the great age of the sanctuary, since it seems to date its foundation sometime before 495 B.C., the year in which Pometia was sacked by the Romans and disappears from history. But we cannot suppose that so barbarous a rule as that of the Arician priesthood was deliberately instituted by a league of civilised communities, such as the Latin cities undoubtedly were. It must have been handed down from a time beyond the memory of man, when Italy was still in a far ruder state than any known to us in the historical period. The credit of the tradition is rather shaken than confirmed by another story which ascribes the foundation of the sanctuary to a certain Manius Egerius, who gave rise to the saying, "There are many Manii at Aricia." This proverb some explained by alleging that Manius Egerius was the ancestor of a long and distinguished line, whereas others thought it meant that there were many ugly and deformed people at Aricia, and they derived the name Manius from *Mania*, a bogey or bugbear to frighten children. A Roman satirist uses the name Manius as typical of the beggars who lay in wait for pilgrims on the Arician slopes. These differences of opinion, together with the discrepancy between Manius Egerius of Aricia and Egerius Laevius of Tusculum, as well as the resemblance of both names to the mythical Egeria, excite our suspicion. Yet the tradition recorded by Cato seems too circumstantial, and its sponsor too respectable, to allow us to dismiss it as an idle fiction. Rather we may suppose that it refers to some ancient restoration or reconstruction of the sanctuary, which was actually carried out by the confederate states. At any rate it testifies to a belief that the grove had been from early times a common place of worship for many of the oldest cities of the country, if not for the whole Latin confederacy.

Another argument of antiquity may be drawn from some of the votive offerings found on the spot, such as a sacrificial ladle of bronze bearing Diana's name in archaic Greek letters, and pieces of the oldest kind of Italian money, being merely shapeless bits of copper, unstamped and valued by weight. But as the use of such old-fashioned money survived in offerings to the gods long after it vanished from daily life, no great stress can be laid on its occurrence at Nemi as evidence of the age of the shrine.

§ 2. *Artemis and Hippolytus*

I have said that the Arician legends of Orestes and Hippolytus, though worthless as history, have a certain value in so far as they may help us to understand the worship at Nemi better by comparing it with the ritual and myths of other sanctuaries. We must ask ourselves, Why did the authors of these legends pitch upon Orestes and Hippolytus in order to explain Virbius and the King of the Wood? In regard to Orestes, the answer is obvious. He and the image of the Tauric Diana, which could only be appeased with human blood, were dragged in to render intelligible the murderous rule of succession to the Arician priesthood. In regard to Hippolytus the case is not so plain. The manner of his death suggests readily enough a reason for the exclusion of horses from the grove; but this by itself seems hardly enough to account for the identification. We must try to probe deeper by examining the worship as well as the legend or myth of Hippolytus.

He had a famous sanctuary at his ancestral home of Troezen, situated on that beautiful, almost landlocked bay, where groves of oranges and lemons, with tall cypresses soaring like dark spires above the garden of the Hesperides, now clothe the strip of fertile shore at the foot of the rugged mountains. Across the blue water of the tranquil bay, which it shelters from the open sea, rises Poseidon's sacred island, its peaks veiled in the sombre green of the pines. On this fair coast Hippolytus was worshipped. Within his sanctuary stood a temple with an ancient image. His service was performed by a priest who held office for life: every year a sacrificial festival was held in his honour; and his untimely fate was yearly mourned, with weeping and doleful chants, by unwedded maids, who also dedicated locks of their hair in his temple before marriage. His grave existed at Troezen, though the people would not shew it. It has been suggested, with great plausibility, that in the handsome Hippolytus, beloved of Artemis, cut off in his youthful prime, and yearly mourned by damsels, we have one of those mortal lovers of a goddess who appear so often in ancient religion, and of whom Adonis is the most familiar type. The rivalry of Artemis and Phaedra for the affection of Hippolytus reproduces, it is said, under different names, the rivalry of Aphrodite and Proserpine for the love of Adonis, for Phaedra is merely a double of Aphrodite. Certainly in the *Hippolytus* of Euripides the tragedy of the hero's death is traced directly to the anger of Aphrodite at his contempt for her power, and Phaedra is nothing but a tool of the goddess. Moreover, within the precinct of Hippolytus at Troezen there stood a temple of Peeping Aphrodite, which was so named, we are told, because from this spot the amorous Phaedra used to watch Hippolytus at his manly sports. Clearly the name would be still more appropriate if it was Aphrodite herself who peeped. And beside this temple of Aphrodite grew a myrtle-tree with pierced leaves, which the hapless Phaedra, in the pangs of love, had pricked with her bodkin. Now the myrtle, with its glossy evergreen leaves, its red and white blossom, and its fragrant perfume, was Aphrodite's own tree, and legend associated it with the birth of Adonis. At Athens also Hippolytus was intimately associated with Aphrodite, for on the south side of the Acropolis, looking towards Troezen, a barrow or sepulchral mound in his memory was shewn, and beside it stood a temple of Aphrodite, said to have been founded by Phaedra, which bore the name of the temple of Aphrodite at Hippolytus. The conjunction, both in Troezen and in Athens, of his grave with a temple of the goddess of love is significant. Later on we shall meet with mounds in which the lovers of the great Asiatic goddess were said to lie buried.

If this view of the relation of Hippolytus to Artemis and Aphrodite is right, it is somewhat remarkable that both his divine mistresses appear to have been associated at Troezen with oaks. For Aphrodite was here worshipped under the title of Askraia, that is, she of the Fruitless Oak; and Hippolytus was said to have met his death not far from a sanctuary of

Saronian Artemis, that is, Artemis of the Hollow Oak, for here the wild olive-tree was shewn in which the reins of his chariot became entangled, and so brought him to the ground.

It may not be without significance that Orestes, the other mythical hero of Nemi, also appears in the legendary history of Troezen. For at Troezen there was a temple of Wolfish Artemis, said to have been dedicated by Hippolytus, and in front of the temple stood a sacred stone upon which nine men, according to the legend, had cleansed Orestes from the guilt of his mother's murder. In the solemn rite they made use of water drawn from the Horse's Fount; and as late as the second century of our era their descendants dined together on certain set days in a building called the Booth of Orestes. Before the building there grew a laurel-tree which was said to have sprung on the spot where the things used in purifying the matricide were buried. The old traveller Pausanias, to whom we owe so much of our knowledge of ancient Greece, could not learn why Hippolytus dedicated a temple to Wolfish Artemis; but he conjectured that it might have been because he extirpated the packs of wolves that used to scour the country.

Another point in the myth of Hippolytus which deserves attention is the frequent recurrence of horses in it. His name signifies either "horse-loosed" or "horse-looser"; he consecrated twenty horses to Aesculapius at Epidaurus; he was killed by horses; the Horse's Fount probably flowed not far from the temple which he built for Wolfish Artemis; and horses were sacred to his grandsire Poseidon, who had an ancient sanctuary in the wooded island across the bay, where the ruins of it may still be seen in the pine-forest. Lastly, Hippolytus's sanctuary at Troezen was said to have been founded by Diomedes, whose mythical connexion both with horses and wolves is attested. For the Veneti, at the head of the Adriatic, were famed for their breed of horses, and they had a sacred grove of Diomedes, at the spot where many springs burst forth from the foot of a lofty cliff, forming at once the broad and deep river Timavus (the modern Timao), which flows with a still and tranquil current into the neighbouring sea. Here the Veneti sacrificed a white horse to Diomedes; and associated with his grove were two others, sacred to Argive Hera and Aetolian Artemis. In these groves wild beasts were reported to lose their ferocity, and deer to herd with wolves. Moreover, the horses of the district, famed for their speed, were said to have been branded with the mark of a wolf. Thus Hippolytus was associated with the horse in many ways, and this association may have been used to explain more features of the Arician ritual than the mere exclusion of the animal from the sacred grove. To this point we shall return later on. Whether his relation to wolves was also invoked to account for any other aspect of the worship at Nemi we cannot say, since the wolf plays no part in the scanty notices of that worship which have come down to us. But doubtless, as one of the wild creatures of the wood, the beast would be under the special care of Diana.

The custom observed by Troezenian girls of offering tresses of their hair to Hippolytus before their wedding brings him into a relation with marriage, which at first sight seems out of keeping with his reputation as a confirmed bachelor. According to Lucian, youths as well as maidens at Troezen were forbidden to wed till they had shorn their hair in honour of Hippolytus, and we gather from the context that it was their first beard which the young men thus polled. However we may explain it, a custom of this sort appears to have prevailed widely both in Greece and the East. Plutarch tells us that formerly it was the wont of boys at puberty to go to Delphi and offer of their hair to Apollo; Theseus, the father of Hippolytus, complied with the custom, which lasted down into historical times. Argive maidens, grown to womanhood, dedicated their tresses to Athena before marriage. On the same occasion Megarian girls poured libations and laid clippings of their hair on the tomb of the maiden Iphinoe. At the entrance to the temple of Artemis in Delos the grave of two maidens was shewn under an olive-tree. It was said that long ago they had come as pilgrims from a far

northern land with offerings to Apollo, and dying in the sacred isle were buried there. The Delian virgins before marriage used to cut off a lock of their hair, wind it on a spindle, and lay it on the maidens' grave. The young men did the same, except that they twisted the down of their first beard round a wisp of grass or a green shoot. In some places it was Artemis who received the offering of a maiden's hair before marriage. At Panamara in Caria men dedicated locks of their hair in the temple of Zeus. The locks were enclosed in little stone boxes, some of them fitted with a marble lid or shutter, and the name of the dedicator was engraved on a square sinking in the stone, together with the name of the priest for the time being. Many of these inscribed boxes have been found of late years on the spot. None of them bear the names of women; some of them are inscribed with the names of a father and his sons. All the dedications are to Zeus alone, though Hera was also worshipped with him at Panamara. At Hierapolis, on the Euphrates, youths offered of their beards and girls of their tresses to the great Syrian goddess, and left the shorn hair in caskets of gold or silver, inscribed with their names, and nailed to the walls of the temple. The custom of dedicating the first beard seems to have been common at Rome under the Empire. Thus Nero consecrated his first beard in a golden box, studded with costly pearls, on the Capitol.

Some light is perhaps thrown on the meaning of these practices by two ancient Oriental customs, the one Egyptian, the other Phoenician. When Egyptian boys or girls had recovered from sickness, their parents used to shave the children's heads, weigh the hair against gold or silver, and give the precious metal to the keepers of the sacred beasts, who bought food with it for the animals according to their tastes. These tastes varied with the nature of the beast, and the beast varied with the district. Where hawks were worshipped, the keepers chopped up flesh, and calling the birds in a loud voice, flung the gobbets up into the air, till the hawks stooped and caught them. Where cats, or ichneumons, or fish were the local deities, the keepers crumbled bread in milk and set it before them, or threw it into the Nile. And similarly with the rest of the divine menagerie. Thus in Egypt the offerings of hair went to feed the worshipful animals.

In the sanctuary of the great Phoenician goddess Astarte at Byblus the practice was different. Here, at the annual mourning for the dead Adonis, the women had to shave their heads, and such of them as refused to do so were bound to prostitute themselves to strangers and to sacrifice to the goddess with the wages of their shame. Though Lucian, who mentions the custom, does not say so, there are some grounds for thinking that the women in question were generally maidens, of whom this act of devotion was required as a preliminary to marriage. In any case, it is clear that the goddess accepted the sacrifice of chastity as a substitute for the sacrifice of hair. Why? By many people, as we shall afterwards see, the hair is regarded as in a special sense the seat of strength; and at puberty it might well be thought to contain a double portion of vital energy, since at that season it is the outward sign and manifestation of the newly-acquired power of reproducing the species. For that reason, we may suppose, the beard rather than the hair of the head is offered by males on this occasion. Thus the substitution permitted at Byblus becomes intelligible: the women gave of their fecundity to the goddess, whether they offered their hair or their chastity. But why, it may be asked, should they make such an offering to Astarte, who was herself the great goddess of love and fertility? What need had she to receive fecundity from her worshippers? Was it not rather for her to bestow it on them? Thus put, the question overlooks an important side of polytheism, perhaps we may say of ancient religion in general. The gods stood as much in need of their worshippers as the worshippers in need of them. The benefits conferred were mutual. If the gods made the earth to bring forth abundantly, the flocks and herds to teem, and the human race to multiply, they expected that a portion of their bounty should be returned to them in the shape of tithe or tribute. On this tithe, indeed, they subsisted, and without it they would

starve. Their divine bellies had to be filled, and their divine reproductive energies to be recruited; hence men had to give of their meat and drink to them, and to sacrifice for their benefit what is most manly in man and womanly in woman. Sacrifices of the latter kind have too often been overlooked or misunderstood by the historians of religion. Other examples of them will meet us in the course of our enquiry. At the same time it may well be that the women who offered their hair to Astarte hoped to benefit through the sympathetic connexion which they thus established between themselves and the goddess; they may in fact have expected to fecundate themselves by contact with the divine source of fecundity. And it is probable that a similar motive underlay the sacrifice of chastity as well as the sacrifice of hair.

If the sacrifice of hair, especially of hair at puberty, is sometimes intended to strengthen the divine beings to whom it is offered by feeding or fertilising them, we can the better understand, not only the common practice of offering hair to the shadowy dead, but also the Greek usage of shearing it for rivers, as the Arcadian boys of Phigalia did for the stream that runs in the depths of the tremendous woody glen below the city. For next perhaps to rain and sunshine, nothing in nature so obviously contributes to fertilise a country as its rivers. Again, this view may set in a clearer light the custom of the Delian youths and maidens, who offered their hair on the maidens' tomb under the olive-tree. For at Delos, as at Delphi, one of Apollo's many functions was to make the crops grow and to fill the husbandman's barns; hence at the time of harvest tithe-offerings poured in to him from every side in the form of ripe sheaves, or, what was perhaps still more acceptable, golden models of them, which went by the name of the "golden summer." The festival at which these first-fruits were dedicated may have been the 6th and 7th of the harvest-month Thargelion, corresponding to the 24th and 25th of May, for these were the birthdays of Artemis and Apollo respectively. In Hesiod's day the corn-reaping began at the morning rising of the Pleiades, which then answered to our 9th of May, and in Greece the wheat is still ripe about that time. In return for these offerings the god sent out a sacred new fire from both his great sanctuaries at Delos and Delphi, thus radiating from them, as from central suns, the divine blessings of heat and light. A ship brought the new fire every year from Delos to Lemnos, the sacred island of the fire-god Hephaestus, where all fires were put out before its arrival, to be afterwards rekindled at the pure flame. The fetching of the new fire from Delphi to Athens appears to have been a ceremony of great solemnity and pomp. All the chief Athenian magistrates repaired to Delphi for the purpose. The holy fire blazed or smouldered in a sacred tripod borne on a chariot and tended by a woman who was called the Fire-bearer. Soldiers, both horse and foot, escorted it; magistrates, priests, and heralds accompanied it; and the procession moved to the music of trumpet and fife. We do not know on what occasion the fire was thus solemnly sent from Delphi to Athens, but we may conjecture that it was when the Pythaists at Athens, watching from the hearth of Lightning Zeus, saw lightning flash over Harma on Mount Parnes, for then they sent a sacrifice to Delphi and may have received the fire in return. After the great defeat of the Persians at Plataea, the people of that city extinguished all the fires in the country, deeming them defiled by the presence of the barbarians. Having done so they relit them at a pure new fire fetched by a runner from the altar of the common hearth at Delphi.

Now the maidens on whose grave the Delian youths and damsels laid their shorn locks before marriage, were said to have died in the island after bringing the harvest offering, wrapt in wheaten straw, from the land of the Hyperboreans in the far north. Thus they were in popular opinion the mythical representatives of those bands of worshippers who bore, year by year, the yellow sheaves with dance and song to Delos. But in fact they had once been much more than this. For an examination of their names, which are commonly given as Hekaerge and Opis, has led modern scholars to conclude, with every appearance of probability, that these

maidens were originally mere duplicates of Artemis herself. Perhaps indeed we may go a step farther. For sometimes one of this pair of Hyperboreans appears as a male, not a female, under the name of the Far-shooter (*Hekaergos*), which was a common epithet of Apollo. This suggests that the two were originally the heavenly twins themselves, Apollo and Artemis, and that the two graves which were shewn at Delos, one before and the other behind the sanctuary of Artemis, may have been at first the tombs of these great deities, who were thus laid to their rest on the spot where they had been born. As the one grave received offerings of hair, so the other received the ashes of the victims which were burned on the altar. Both sacrifices, if I am right, were designed to strengthen and fertilise the divine powers who made the earth to wave with the golden harvest, and whose mortal remains, like the miracle-working bones of saints in the Middle Ages, brought wealth to their fortunate possessors. Ancient piety was not shocked by the sight of the tomb of a dead god. The grave of Apollo himself was shewn at his other great sanctuary of Delphi, and this perhaps explains its disappearance at Delos. The priests of the rival shrines may have calculated that one tomb sufficed even for a god, and that two might prove a stumbling-block to any but the most robust faith. Acting on this prudent conviction, they may have adjusted their respective claims to the possession of the holy sepulchre by leaving Apollo to sleep undisturbed at Delphi, while his grave at Delos was dexterously converted into the tomb of a blessed virgin by the easy grammatical change of *Hekaergos* into *Hekaerge*.

But how, it may be asked, does all this apply to Hippolytus? Why attempt to fertilise the grave of a bachelor who paid all his devotions to a barren virgin? What seed could take root and spring up in so stony a soil? The question implies the popular modern notion of Diana or Artemis as the pattern of a straight-laced maiden lady with a taste for hunting. No notion could well be further from the truth. To the ancients, on the contrary, she was the ideal and embodiment of the wild life of nature—the life of plants, of animals, and of men—in all its exuberant fertility and profusion. As a recent German writer has admirably put it: “From of old a great goddess of nature was everywhere worshipped in Greece. She was revered on the mountain heights as in the swampy lowlands, in the rustling woods and by the murmuring spring. To the Greek her hand was everywhere apparent. He saw her gracious blessing in the sprouting meadow, in the ripening corn, in the healthful vigour of all living things on earth, whether the wild creatures of the wood and the fell, or the cattle which man has tamed to his service, or man’s own offspring from the cradle upward. Her destroying anger he perceived in the blight of vegetation, in the inroads of wild beasts on his fields and orchards, as well as in the last mysterious end of life, in death. No empty personification, like the earth conceived as a goddess, was this deity, for such abstractions are foreign to every primitive religion; she was an all-embracing power of nature, everywhere the object of a similar faith, however her names differed with the place in which she was believed to abide, with the emphasis laid on her gloomy or kindly aspect, or with the particular side of her energy which was specially revered. And as the Greek divided everything in animated nature into male and female, he could not imagine this female power of nature without her male counterpart. Hence in a number of her older worships we find Artemis associated with a nature-god of similar character, to whom tradition assigned different names in different places. In Laconia, for instance, she was mated with the old Peloponnesian god *Karneios*, in Arcadia more than once with *Poseidon*, elsewhere with *Zeus*, *Apollo*, *Dionysus*, and so on.” The truth is, that the word *parthenos* applied to Artemis, which we commonly translate virgin, means no more than an unmarried woman, and in early days the two things were by no means the same. With the growth of a purer morality among men a stricter code of ethics is imposed by them upon their gods; the stories of the cruelty, deceit, and lust of these divine beings are glossed lightly over or flatly rejected as blasphemies, and the old ruffians are set to guard the laws which before they broke. In regard to Artemis, even the ambiguous *parthenos* seems to have been

merely a popular epithet, not an official title. As Dr. Farnell has well pointed out, there was no public worship of Artemis the chaste; so far as her sacred titles bear on the relation of the sexes, they shew that, on the contrary, she was, like Diana in Italy, specially concerned with the loss of virginity and with child-bearing, and that she not only assisted but encouraged women to be fruitful and multiply; indeed, if we may take Euripides's word for it, in her capacity of midwife she would not even speak to childless women. Further, it is highly significant that while her titles and the allusions to her functions mark her out clearly as the patroness of childbirth, we find none that recognise her distinctly as a deity of marriage.

Nothing, however, sets the true character of Artemis as a goddess of fecundity, though not of wedlock, in a clearer light than her constant identification with the unmarried, but not chaste, Asiatic goddesses of love and fertility, who were worshipped with rites of notorious profligacy at their popular sanctuaries. At Ephesus, the most celebrated of all the seats of her worship, her universal motherhood was set forth unmistakably in her sacred image. Copies of it have come down to us which agree in their main features, though they differ from each other in some details. They represent the goddess with a multitude of protruding breasts; the heads of animals of many kinds, both wild and tame, spring from the front of her body in a series of bands that extend from the breasts to the feet; bees, roses, and sometimes butterflies, decorate her sides from the hips downward. The animals that thus appear to issue from her person vary in the different copies of the statue; they include lions, bulls, stags, horses, goats, and rams. Moreover, lions rest on her upper arms; in at least one copy, serpents twine round her lower arms; her bosom is festooned with a wreath of blossoms, and she wears a necklace of acorns. In one of the statues the breast of her robe is decorated with two winged male figures, who hold sheaves in both hands. It would be hard to devise a more expressive symbol of exuberant fertility, of prolific maternity, than these remarkable images. No doubt the Ephesian Artemis, with her eunuch priests and virgin priestesses, was an Oriental, whose worship the Greek colonists took over from the aborigines. But that they should have adopted it and identified the goddess with their own Artemis is proof enough that the Grecian divinity, like her Asiatic sister, was at bottom a personification of the teeming life of nature.

To return now to Troezen, we shall probably be doing no injustice either to Hippolytus or to Artemis if we suppose that the relation between them was once of a tenderer nature than appears in classical literature. We may conjecture that if he spurned the love of women, it was because he enjoyed the love of a goddess. On the principles of early religion, she who fertilises nature must herself be fertile, and to be that she must necessarily have a male consort. If I am right, Hippolytus was the consort of Artemis at Troezen, and the shorn tresses offered to him by the Troezenian youths and maidens before marriage were designed to strengthen his union with the goddess, and so to promote the fruitfulness of the earth, of cattle, and of mankind. It is some confirmation of this view that within the precinct of Hippolytus at Troezen there were worshipped two female powers named Damia and Auxesia, whose connexion with the fertility of the ground is unquestionable. When Epidaurus suffered from a dearth, the people, in obedience to an oracle, carved images of Damia and Auxesia out of sacred olive wood, and no sooner had they done so and set them up than the earth bore fruit again. Moreover, at Troezen itself, and apparently within the precinct of Hippolytus, a curious festival of stone-throwing was held in honour of these maidens, as the Troezenians called them; and it is easy to show that similar customs have been practised in many lands for the express purpose of ensuring good crops. In the story of the tragic death of the youthful Hippolytus we may discern an analogy with similar tales of other fair but mortal youths who paid with their lives for the brief rapture of the love of an immortal goddess. These hapless lovers were probably not always mere myths, and the legends which traced their spilt blood in the purple bloom of the violet, the scarlet stain of the anemone, or the crimson flush of the rose were no idle poetic emblems of youth and beauty fleeting as the summer flowers. Such

fables contain a deeper philosophy of the relation of the life of man to the life of nature—a sad philosophy which gave birth to a tragic practice. What that philosophy and that practice were we shall learn later on.

§ 3. *Recapitulation*

We can now perhaps understand why the ancients identified Hippolytus, the consort of Artemis, with Virbius, who, according to Servius, stood to Diana as Adonis to Venus, or Attis to the Mother of the Gods. For Diana, like Artemis, was a goddess of fertility in general, and of childbirth in particular. As such she, like her Greek counterpart, needed a male partner. That partner, if Servius is right, was Virbius. In his character of the founder of the sacred grove and first king of Nemi, Virbius is clearly the mythical predecessor or archetype of the line of priests who served Diana under the title of Kings of the Wood, and who came, like him, one after the other, to a violent end. It is natural, therefore, to conjecture that they stood to the goddess of the grove in the same relation in which Virbius stood to her; in short, that the mortal King of the Wood had for his queen the woodland Diana herself. If the sacred tree which he guarded with his life was supposed, as seems probable, to be her special embodiment, her priest may not only have worshipped it as his goddess but embraced it as his wife. There is at least nothing absurd in the supposition, since even in the time of Pliny a noble Roman used thus to treat a beautiful beech-tree in another sacred grove of Diana on the Alban hills. He embraced it, he kissed it, he lay under its shadow, he poured wine on its trunk. Apparently he took the tree for the goddess. The custom of physically marrying men and women to trees is still practised in India and other parts of the East. Why should it not have obtained in ancient Latium?

Reviewing the evidence as a whole, we may conclude that the worship of Diana in her sacred grove at Nemi was of great importance and immemorial antiquity; that she was revered as the goddess of woodlands and of wild creatures, probably also of domestic cattle and of the fruits of the earth; that she was believed to bless men and women with offspring and to aid mothers in childbed; that her holy fire, tended by chaste virgins, burned perpetually in a round temple within the precinct; that associated with her was a water-nymph Egeria who discharged one of Diana's own functions by succouring women in travail, and who was popularly supposed to have mated with an old Roman king in the sacred grove; further, that Diana of the Wood herself had a male companion, Virbius by name, who was to her what Adonis was to Venus, or Attis to Cybele; and, lastly, that this mythical Virbius was represented in historical times by a line of priests known as Kings of the Wood, who regularly perished by the swords of their successors, and whose lives were in a manner bound up with a certain tree in the grove, because so long as that tree was uninjured they were safe from attack.

A curious monument of the ill-fated dynasty appears to have come down to us in a double-headed bust which was found in the sanctuary at Nemi. It represents two men of heavy and somewhat coarse features and a grim expression. The type of face is similar in both heads, but there are marked differences between them; for while the one is young and beardless with shut lips and a steadfast gaze, the other is a man of middle life with a tossed and matted beard, wrinkled brows, a wild anxious look in the eyes, and an open grinning mouth. But perhaps the most singular thing about the two heads are the leaves with scalloped edges which are plastered, so to say, on the necks of both busts and apparently also under the eyes of the younger figure. The leaves have been interpreted as oak leaves, and this interpretation, which is not free from doubt, is confirmed by the resemblance to an oak leaf which the moustache of the older figure clearly presents when viewed in profile. Various explanations of this remarkable monument have been proposed; but the most probable theory appears to be that the older figure represents the priest of Nemi, the King of the Wood, in

possession, while the other face is that of his youthful adversary and possible successor. This theory would explain the coarse heavy type of both faces, which is neither Greek nor Roman but apparently barbarian; for as the priest of Nemi had always to be a runaway slave, he would commonly be a member of an alien and barbarous race. Further, it would explain the striking contrast between the set determined gaze of the younger man and the haggard, scared look of the older; on the one face we seem to read the resolution to kill, on the other the fear to die. Lastly, it would explain very simply the leaves that cling like cerements to the necks and breasts of both; for we shall see later on that the priest was probably regarded as an embodiment of the tree which he guarded, and human representatives of tree spirits are most naturally draped in the foliage of the tree which they personate. Hence if the leaves on the two heads are indeed oak leaves, as they have been thought to be, we should have to conclude that the tree which the King of the Wood guarded and personated was an oak. There are independent reasons for holding that this was so, but the consideration of them must be deferred for the present.

Clearly these conclusions do not of themselves suffice to explain the peculiar rule of succession to the priesthood. But perhaps the survey of a wider field may lead us to think that they contain in germ the solution of the problem. To that wider survey we must now address ourselves. It will be long and laborious, but may possess something of the interest and charm of a voyage of discovery, in which we shall visit many strange foreign lands, with strange foreign peoples, and still stranger customs. The wind is in the shrouds: we shake out our sails to it, and leave the coast of Italy behind us for a time.

II. Priestly Kings

The questions which we have set ourselves to answer are mainly two: first, why had Diana's priest at Nemi, the King of the Wood, to slay his predecessor? second, why before doing so had he to pluck the branch of a certain tree which the public opinion of the ancients identified with Virgil's Golden Bough? The two questions are to some extent distinct, and it will be convenient to consider them separately. We begin with the first, which, with the preliminary enquiries, will occupy this and several following volumes. In the last part of the book I shall suggest an answer to the second question.

The first point on which we fasten is the priest's title. Why was he called the King of the Wood? Why was his office spoken of as a kingdom?

The union of a royal title with priestly duties was common in ancient Italy and Greece. At Rome and in other cities of Latium there was a priest called the Sacrificial King or King of the Sacred Rites, and his wife bore the title of Queen of the Sacred Rites. In republican Athens the second annual magistrate of the state was called the King, and his wife the Queen; the functions of both were religious. For example, the king superintended the celebration of the Eleusinian mysteries, the Lenaeon festival of Dionysus, and the torch-races, which were held at several of the great Athenian festivals. Moreover, he presided at the curious trials of animals and inanimate objects, which had caused the death of a human being. To him in short were assigned, in the words of Plato, "the most solemn and most truly ancestral rites of the ancient sacrifices." Many other Greek democracies had titular kings, whose duties, so far as they are known, seem to have been priestly, and to have centred round the Common Hearth of the state. For example, in Cos the King sacrificed to Hestia, the goddess of the hearth, the equivalent of the Italian Vesta; and he received the hide and one leg of the victim as his perquisite. In Mytilene the kings, of whom there were several, invited to banquets at the Common Hearth those guests whom the state delighted to honour. In Chios, if any herdsman or shepherd drove his cows, his sheep, or his swine to pasture in a sacred grove, the first person who witnessed the transgression was bound to denounce the transgressor to the kings, under pain of incurring the wrath of the god and, what was perhaps even worse, of having to pay a fine to the offended deity. In the same island the king was charged with the duty of pronouncing the public curses, a spiritual weapon of which much use was made by the ancients. Every eighth year the King at Delphi took part in a quaint ceremony. He sat in public distributing barley-meal and pulse to all who chose to apply for the bounty, whether citizens or strangers. Then an image of a girl was brought to him, and he slapped it with his shoe. After that the president of the *Thyiads*, a college of women devoted to the orgiastic worship of Bacchus, carried away the image to a ravine and there buried it with a rope round its neck. The ceremony was said to be an expiation for the death of a girl who in a time of famine had been publicly buffeted by the king and, smarting under the insult, had hanged herself. In some cities, such as Megara, Aegosthena, and Pagae, the kingship was an annual office and the years were dated by the kings' names. The people of Priene appointed a young man king for the purpose of sacrificing a bull to Poseidon at the Panionian festival. Some Greek states had several of these titular kings, who held office simultaneously. At Rome the tradition was that the Sacrificial King had been appointed after the abolition of the monarchy in order to offer the sacrifices which before had been offered by the kings. A similar view as to the origin of the priestly kings appears to have prevailed in Greece. In itself the opinion is not improbable, and it is borne out by the example of Sparta, almost the only purely Greek state which retained the kingly form of government in historical times. For in Sparta all state

sacrifices were offered by the kings as descendants of the god. One of the two Spartan kings held the priesthood of Zeus Lacedaemon, the other the priesthood of Heavenly Zeus.

Sometimes the descendants of the old kings were allowed to retain this shadowy royalty after the real power had departed from them. Thus at Ephesus the descendants of the Ionian kings, who traced their pedigree to Codrus of Athens, kept the title of king and certain privileges, such as the right to occupy a seat of honour at the games, to wear a purple robe and carry a staff instead of a sceptre, and to preside at the rites of Eleusinian Demeter. So at Cyrene, when the monarchy was abolished, the deposed King Battus was assigned certain domains and allowed to retain some priestly functions. Thus the classical evidence points to the conclusion that in prehistoric ages, before the rise of the republican form of government, the various tribes or cities were ruled by kings, who discharged priestly duties and probably enjoyed a sacred character as reputed descendants of deities.

This combination of priestly functions with royal authority is familiar to every one. Asia Minor, for example, was the seat of various great religious capitals peopled by thousands of sacred slaves, and ruled by pontiffs who wielded at once temporal and spiritual authority, like the popes of mediaeval Rome. Such priest-ridden cities were Zela and Pessinus. Teutonic kings, again, in the old heathen days seem to have stood in the position, and to have exercised the powers, of high priests. The Emperors of China offer public sacrifices, the details of which are regulated by the ritual books. The King of Madagascar was high-priest of the realm. At the great festival of the new year, when a bullock was sacrificed for the good of the kingdom, the king stood over the sacrifice to offer prayer and thanksgiving, while his attendants slaughtered the animal. In the monarchical states which still maintain their independence among the Gallas of Eastern Africa, the king sacrifices on the mountain tops and regulates the immolation of human victims; and the dim light of tradition reveals a similar union of temporal and spiritual power, of royal and priestly duties, in the kings of that delightful region of Central America whose ancient capital, now buried under the rank growth of the tropical forest, is marked by the stately and mysterious ruins of Palenque.

Among the Matabeles the king is high-priest. Every year he offers sacrifices at the great and the little dance, and also at the festival of the new fruits, which ends the dances. On these occasions he prays to the spirits of his forefathers and likewise to his own spirit; for it is from these higher powers that he expects every blessing.

This last example is instructive because it shews that the king is something more than a priest. He prays not only to the spirits of his fathers but to his own spirit. He is clearly raised above the standard of mere humanity; there is something divine about him. Similarly we may suppose that the Spartan kings were thought not only to be descended from the great god Zeus but also to partake of his holy spirit. This is indeed indicated by a curious Spartan belief which has been recorded by Herodotus. The old historian tells us that formerly both of the Spartan kings went forth with the army to battle, but that in later times a rule was made that when one king marched out to fight the other should stay at home. "And accordingly," says Herodotus, "one of the kings remaining at home, one of the Tyndarids is left there too; for hitherto both of them were invoked and followed the kings." The Tyndarids are, of course, the heavenly twins Castor and Pollux, the sons of Zeus; and it should be remembered that the two Spartan kings themselves were believed to be descended from twins and hence may have been credited with the wondrous powers which superstition often associates with twins. The belief described by Herodotus plainly implies that one of the heavenly twins was supposed to be in constant attendance on each of their human kinsmen the two Spartan kings, staying with them where they stayed and going with them wherever they went; hence they were probably thought to aid the kings with their advice in time of need. Now Castor and Pollux are commonly represented as spearmen, and they were constantly associated or

identified, not only with stars, but also with those lurid lights which, in an atmosphere charged with electricity, are sometimes seen to play round the masts of ships under a murky sky. Moreover, similar lights were observed by the ancients to glitter in the darkness on the points of spears. Pliny tells us that he had seen such lambent flames on the spears of Roman sentinels as they paced their rounds by night in front of the camp; and it is said that Cossacks riding across the steppes on stormy nights perceive flickerings of the same sort at their lance-heads. Since, therefore, the divine brothers Castor and Pollux were believed to attend the Spartan kings, it seems not impossible that they may have been thought to accompany the march of a Spartan army in a visible form, appearing to the awe-stricken soldiers in the twilight or the darkness either as stars in the sky or as the sheen of spears on earth. Perhaps the stories of the appearance of the heavenly twins in battle, charging on their milk-white steeds at the head of the earthly chivalry, may have originated in similar lights seen to glitter in the gloaming on a point here and there in the long hedge of levelled or ported spears; for any two riders on white horses whose spearheads happened to be touched by the mystic light might easily be taken for Castor and Pollux in person. If there is any truth in this conjecture, we should conclude that the divine brothers were never seen in broad day, but only at dusk or in the darkness of night. Now their most famous appearance was at the battle of Lake Regillus, as to which we are expressly told that it was late in the evening of a summer day before the fighting was over. Such statements should not be lightly dismissed as late inventions of a rhetorical historian. The memories of great battles linger long among the peasantry of the neighbourhood.

But when we have said that the ancient kings were commonly priests also, we are far from having exhausted the religious aspect of their office. In those days the divinity that hedges a king was no empty form of speech, but the expression of a sober belief. Kings were revered, in many cases not merely as priests, that is, as intercessors between man and god, but as themselves gods, able to bestow upon their subjects and worshippers those blessings which are commonly supposed to be beyond the reach of mortals, and are sought, if at all, only by prayer and sacrifice offered to superhuman and invisible beings. Thus kings are often expected to give rain and sunshine in due season, to make the crops grow, and so on. Strange as this expectation appears to us, it is quite of a piece with early modes of thought. A savage hardly conceives the distinction commonly drawn by more advanced peoples between the natural and the supernatural. To him the world is to a great extent worked by supernatural agents, that is, by personal beings acting on impulses and motives like his own, liable like him to be moved by appeals to their pity, their hopes, and their fears. In a world so conceived he sees no limit to his power of influencing the course of nature to his own advantage. Prayers, promises, or threats may secure him fine weather and an abundant crop from the gods; and if a god should happen, as he sometimes believes, to become incarnate in his own person, then he need appeal to no higher being; he, the savage, possesses in himself all the powers necessary to further his own well-being and that of his fellow-men.

This is one way in which the idea of a man-god is reached. But there is another. Along with the view of the world as pervaded by spiritual forces, savage man has a different, and probably still older, conception in which we may detect a germ of the modern notion of natural law or the view of nature as a series of events occurring in an invariable order without the intervention of personal agency. The germ of which I speak is involved in that sympathetic magic, as it may be called, which plays a large part in most systems of superstition. In early society the king is frequently a magician as well as a priest; indeed he appears to have often attained to power by virtue of his supposed proficiency in the black or white art. Hence in order to understand the evolution of the kingship and the sacred character with which the office has commonly been invested in the eyes of savage or barbarous

peoples, it is essential to have some acquaintance with the principles of magic and to form some conception of the extraordinary hold which that ancient system of superstition has had on the human mind in all ages and all countries. Accordingly I propose to consider the subject in some detail.

III. Sympathetic Magic

§ 1. *The Principles of Magic*

If we analyse the principles of thought on which magic is based, they will probably be found to resolve themselves into two: first, that like produces like, or that an effect resembles its cause; and, second, that things which have once been in contact with each other continue to act on each other at a distance after the physical contact has been severed. The former principle may be called the Law of Similarity, the latter the Law of Contact or Contagion. From the first of these principles, namely the Law of Similarity, the magician infers that he can produce any effect he desires merely by imitating it: from the second he infers that whatever he does to a material object will affect equally the person with whom the object was once in contact, whether it formed part of his body or not. Charms based on the Law of Similarity may be called Homoeopathic or Imitative Magic. Charms based on the Law of Contact or Contagion may be called Contagious Magic. To denote the first of these branches of magic the term Homoeopathic is perhaps preferable, for the alternative term Imitative or Mimetic suggests, if it does not imply, a conscious agent who imitates, thereby limiting the scope of magic too narrowly. For the same principles which the magician applies in the practice of his art are implicitly believed by him to regulate the operations of inanimate nature; in other words, he tacitly assumes that the Laws of Similarity and Contact are of universal application and are not limited to human actions. In short, magic is a spurious system of natural law as well as a fallacious guide of conduct; it is a false science as well as an abortive art. Regarded as a system of natural law, that is, as a statement of the rules which determine the sequence of events throughout the world, it may be called Theoretical Magic: regarded as a set of precepts which human beings observe in order to compass their ends, it may be called Practical Magic. At the same time it is to be borne in mind that the primitive magician knows magic only on its practical side; he never analyses the mental processes on which his practice is based, never reflects on the abstract principles involved in his actions. With him, as with the vast majority of men, logic is implicit, not explicit: he reasons just as he digests his food in complete ignorance of the intellectual and physiological processes which are essential to the one operation and to the other. In short, to him magic is always an art, never a science; the very idea of science is lacking in his undeveloped mind. It is for the philosophic student to trace the train of thought which underlies the magician's practice; to draw out the few simple threads of which the tangled skein is composed; to disengage the abstract principles from their concrete applications; in short, to discern the spurious science behind the bastard art.

If my analysis of the magician's logic is correct, its two great principles turn out to be merely two different misapplications of the association of ideas. Homoeopathic magic is founded on the association of ideas by similarity: contagious magic is founded on the association of ideas by contiguity. Homoeopathic magic commits the mistake of assuming that things which resemble each other are the same: contagious magic commits the mistake of assuming that things which have once been in contact with each other are always in contact. But in practice the two branches are often combined; or, to be more exact, while homoeopathic or imitative magic may be practised by itself, contagious magic will generally be found to involve an application of the homoeopathic or imitative principle. Thus generally stated the two things may be a little difficult to grasp, but they will readily become intelligible when they are illustrated by particular examples. Both trains of thought are in fact extremely simple and elementary. It could hardly be otherwise, since they are familiar in the concrete, though

certainly not in the abstract, to the crude intelligence not only of the savage, but of ignorant and dull-witted people everywhere. Both branches of magic, the homoeopathic and the contagious, may conveniently be comprehended under the general name of Sympathetic Magic, since both assume that things act on each other at a distance through a secret sympathy, the impulse being transmitted from one to the other by means of what we may conceive as a kind of invisible ether, not unlike that which is postulated by modern science for a precisely similar purpose, namely, to explain how things can physically affect each other through a space which appears to be empty.

It may be convenient to tabulate as follows the branches of magic according to the laws of thought which underlie them:—

Sympathetic Magic (*Law of Sympathy*)

Homoeopathic Magic (*Law of Similarity*)

Contagious Magic (*Law of Contact*)

I will now illustrate these two great branches of sympathetic magic by examples, beginning with homoeopathic magic.

§ 2. *Homeopathic or Imitative Magic*

Perhaps the most familiar application of the principle that like produces like is the attempt which has been made by many peoples in many ages to injure or destroy an enemy by injuring or destroying an image of him, in the belief that, just as the image suffers, so does the man, and that when it perishes he must die. A few instances out of many may be given to prove at once the wide diffusion of the practice over the world and its remarkable persistence through the ages. For thousands of years ago it was known to the sorcerers of ancient India, Babylon, and Egypt, as well as of Greece and Rome, and at this day it is still resorted to by cunning and malignant savages in Australia, Africa, and Scotland. Thus the North American Indians, we are told, believe that by drawing the figure of a person in sand, ashes, or clay, or by considering any object as his body, and then pricking it with a sharp stick or doing it any other injury, they inflict a corresponding injury on the person represented. For example, when an Ojebway Indian desires to work evil on any one, he makes a little wooden image of his enemy and runs a needle into its head or heart, or he shoots an arrow into it, believing that wherever the needle pierces or the arrow strikes the image, his foe will the same instant be seized with a sharp pain in the corresponding part of his body; but if he intends to kill the person outright, he burns or buries the puppet, uttering certain magic words as he does so. So when a Cora Indian of Mexico wishes to kill a man, he makes a figure of him out of burnt clay, strips of cloth, and so forth, and then, muttering incantations, runs thorns through the head or stomach of the figure to make his victim suffer correspondingly. Sometimes the Cora Indian makes a more beneficent use of this sort of homoeopathic magic. When he wishes to multiply his flocks or herds, he models a figure of the animal he wants in wax or clay, or carves it from tuff, and deposits it in a cave of the mountains; for these Indians believe that the mountains are masters of all riches, including cattle and sheep. For every cow, deer, dog, or hen he wants, the Indian has to sacrifice a corresponding image of the creature. This may help us to understand the meaning of the figures of cattle, deer, horses, and pigs which were dedicated to Diana at Nemi. They may have been the offerings of farmers or huntsmen who hoped thereby to multiply the cattle or the game. Similarly when the Todas of Southern India desire to obtain more buffaloes, they offer silver images of these animals in the temples. The Peruvian Indians moulded images of fat mixed with grain to imitate the persons whom they disliked or feared, and then burned the effigy on the road where the intended victim was to pass. This they called burning his soul. But they drew a delicate distinction between the kinds

of materials to be used in the manufacture of these images, according as the victim was an Indian or a Viracocha, that is, a Spaniard. To kill an Indian they employed maize and the fat of a llama, to kill a Spaniard they used wheat and the fat of a pig, because Viracochas did not eat llamas and preferred wheat to maize.

A Malay charm of the same sort is as follows. Take parings of nails, hair, eyebrows, spittle, and so forth of your intended victim, enough to represent every part of his person, and then make them up into his likeness with wax from a deserted bees' comb. Scorch the figure slowly by holding it over a lamp every night for seven nights, and say:

*"It is not wax that I am scorching,
It is the liver, hearty and spleen of So-and-so that I scorch."*

After the seventh time burn the figure, and your victim will die. This charm obviously combines the principles of homoeopathic and contagious magic; since the image which is made in the likeness of an enemy contains things which once were in contact with him, namely, his nails, hair, and spittle. Another form of the Malay charm, which resembles the Ojebway practice still more closely, is to make a corpse of wax from an empty bees' comb and of the length of a footstep; then pierce the eye of the image, and your enemy is blind; pierce the stomach, and he is sick; pierce the head, and his head aches; pierce the breast, and his breast will suffer. If you would kill him outright, transfix the image from the head downwards; enshroud it as you would a corpse; pray over it as if you were praying over the dead; then bury it in the middle of a path where your victim will be sure to step over it. In order that his blood may not be on your head, you should say:

*"It is not I who am burying him,
It is Gabriel who is burying him."*

Thus the guilt of the murder will be laid on the shoulders of the archangel Gabriel, who is a great deal better able to bear it than you are. In eastern Java an enemy may be killed by means of a likeness of him drawn on a piece of paper, which is then incensed or buried in the ground. Among the Minangkabauers of Sumatra a man who is tormented by the passion of hate or of unrequited love will call in the help of a wizard in order to cause the object of his hate or love to suffer from a dangerous ulcer known as a *tinggam*. After giving the wizard the necessary instructions as to the name, bodily form, dwelling, and family of the person in question, he makes a puppet which is supposed to resemble his intended victim; and repairs with it to a wood, where he hangs the image on a tree that stands quite by itself. Muttering a spell, he then drives an instrument through the navel of the puppet into the tree, till the sap of the tree oozes through the hole thus made. The instrument which inflicts the wound bears the same name (*tinggam*) as the ulcer which is to be raised on the body of the victim, and the oozing sap is believed to be his or her life-spirit. Soon afterwards the person against whom the charm is directed begins to suffer from an ulcer, which grows worse and worse till he dies, unless a friend can procure a piece of the wood of the tree to which the image is attached.

The sorcerers of Mabuiag or Jervis Island, in Torres Straits, kept an assortment of effigies in stock ready to be operated on at the requirement of a customer. Some of the figures were of stone; these were employed when short work was to be made of a man or woman. Others were wooden; these gave the unhappy victim a little more rope, only, however, to terminate his prolonged sufferings by a painful death. The mode of operation in the latter case was to put poison, by means of a magical implement, into a wooden image, to which the name of the intended victim had been given. Next day the person aimed at would feel chilly, then waste away and die, unless the same wizard who had wrought the charm would consent to undo it.

If the sorcerer pulled off an arm or leg of the image, the human victim felt pain in the corresponding limb of his body; but if the sorcerer restored the severed arm or leg to the figure, the man recovered. Another mode of compassing a man's death in Torres Straits was to prick a wax effigy of him or her with the spine of a sting-ray; so when the man whose name had been given to the waxen image next went afishing on the reef a sting-ray would sting him in the exact part of his body where the waxen image had been pierced. Or the sorcerer might hang the effigy on the bough of a tree, and as it swayed to and fro in the wind the person represented by it would fall sick. However, he would get well again if a friend of his could induce the magician to steady the figure by sticking it firmly in the sandy bottom of the sea. When the Lerons of Borneo wish to be revenged on an enemy, they make a wooden image of him and leave it in the jungle. As it decays, he dies. More elaborate is the proceeding adopted by the Kenyahs of Borneo in similar circumstances. The operator retires with the image to a quiet spot on the river bank, and when a hawk appears in a certain part of the sky, he kills a fowl, smears its blood on the image, and puts a bit of fat in the mouth of the figure, saying, "Put fat in his mouth." By that he means, "May his head be cut off, hung up in an enemy's house, and fed with fat in the usual way." Then he strikes at the breast of the image with a small wooden spear, throws it into a pool of water reddened with red earth, and afterwards takes it out and buries it in the ground.

If an Aino of Japan desires to compass the destruction of an enemy, he will make a likeness of him out of mugwort or the guelder-rose and bury it in a hole upside down or under the trunk of a rotten tree, with a prayer to a demon to carry off the man's soul or to make his body rot away with the tree. Sometimes an Aino woman will attempt to get rid of her husband in this fashion by wrapping up his head-dress in the shape of a corpse and burying it deep in the ground, while she breathes a prayer that her husband may rot and die with the head-dress. The Japanese themselves are familiar with similar modes of enchantment. In one of their ancient books we read of a rebellious minister who made figures of the heir to the throne with intent, no doubt, to do him grievous bodily harm thereby; and sometimes a woman who has been deserted by her lover will make a straw effigy of the faithless gallant and nail it to a sacred tree, adjuring the gods to spare the tree and to visit the sacrilege on the traitor. At a shrine of Kompira there stood a pine-tree studded with nails which had been thus driven in for the purpose of doing people to death. The Chinese also are perfectly aware that you can harm a man by maltreating or cursing an image of him, especially if you have taken care to write on it his name and horoscope. This mode of venting spite on an enemy is said to be commonly practised in China. In Amoy such images, roughly made of bamboo splinters and paper, are called "substitutes of persons" and may be bought very cheap for a cash or so apiece at any shop which sells paper articles for the use of the dead or the gods; for the frugal Chinese are in the habit of palming off paper imitations of all kinds of valuables on the simple-minded ghosts and gods, who take them in all good faith for the genuine articles. As usual, the victim suffers a hurt corresponding to the hurt done to his image. Thus if you run a nail or a needle into the eyes of the puppet, your man will go more or less blind; if you stick a pin in its stomach, he will be doubled up with colic; a stab in the heart of the effigy may kill him outright; and in general the more you prick it and the louder you speak the spell, the more certain is the effect. To make assurance doubly sure it is desirable to impregnate the effigy, so to say, with the personal influence of the man by passing it clandestinely beforehand over him or hiding it, unbeknown to him, in his clothes or under his bed. If you do that, he is quite sure to die sooner or later. Naturally these nefarious practices are no new thing in the Chinese empire. There is a passage in the Chinese *Book of Rewards and Penalties* which illustrates their prevalence in days gone by. There, under the rubric "To hide an effigy of a man for the purpose of giving him the nightmare," we read as follows: "This means hiding the carved wooden effigy of a man somewhere with intent to give him the

nightmare. Kong-sun-tcho having died suddenly some time after he had succeeded to the post of treasurer, he appeared in a dream to the governor of his district and said unto him: 'I have been the victim of an odious crime, and I am come, my lord, to pray you to avenge me. My time to die had not yet come; but my servants gave me the nightmare, and I was choked in my sleep. If you will send secretly some dauntless soldiers, not one of the varlets will escape you. Under the seventh tile of the roof of my house will be found my image carved of wood. Fetch it and punish the criminals.' Next day the governor of the district had all the servants arrested, and sure enough, after some search, they found under the aforesaid tile the figure of a man in wood, a foot high, and bristling all over with nails. Bit by bit the wood changed into flesh and uttered inarticulate cries when it was struck. The governor of the district immediately reported to the prefect of the department, who condemned several of the servants to suffer the extreme rigour of the law."

When some of the aborigines of Victoria desired to destroy an enemy, they would occasionally retire to a lonely spot, and drawing on the ground a rude likeness of the victim would sit round it and devote him to destruction with cabalistic ceremonies. So dreaded was this incantation that men and women, who learned that it had been directed against them, have been known to pine away and die of fright. On the Bloomfield River in Queensland the natives think they can doom a man by making a rough wooden effigy of him and burying it in the ground, or by painting his likeness on a bull-roarer; and they believe that persons whose portraits are carved on a tree at Cape Bedford will waste away. When the wife of a Central Australian native has eloped from him and he cannot recover her, the disconsolate husband repairs with some sympathising friends to a secluded spot, where a man skilled in magic draws on the ground a rough figure supposed to represent the woman lying on her back. Beside the figure is laid a piece of green bark, which stands for her spirit or soul, and at it the men throw miniature spears which have been made for the purpose and charmed by singing over them. This barken effigy of the woman's spirit, with the little spears sticking in it, is then thrown as far as possible in the direction which she is supposed to have taken. During the whole of the operation the men chant in a low voice, the burden of their song being an invitation to the magic influence to go out and enter her body and dry up all her fat. Sooner or later—often a good deal later—her fat does dry up, she dies, and her spirit is seen in the sky in the form of a shooting star.

In Burma a rejected lover sometimes resorts to a sorcerer and engages him to make a small image of the scornful fair one, containing a piece of her clothes, or of something which she has been in the habit of wearing. Certain charms or medicines also enter into the composition of the doll, which is then hung up or thrown into the water. As a consequence the girl is supposed to go mad. In this last example, as in the first of the Malay charms noticed above, homoeopathic or imitative magic is blent with contagious magic in the strict sense of the word, since the likeness of the victim contains something which has been in contact with her person. A Matabele who wishes to avenge himself on an enemy makes a clay figure of him and pierces it with a needle; next time the man thus represented happens to engage in a fight he will be speared, just as his effigy was stabbed. The Ovambo of South-western Africa believe that some people have the power of bewitching an absent person by gazing into a vessel full of water till his image appears to them in the water; then they spit at the image and curse the man, and that seals his fate.

The ancient books of the Hindoos testify to the use of similar enchantments among their remote ancestors. To destroy his foe a man would fashion a figure of him in clay and transfix it with an arrow which had been barbed with a thorn and winged with an owl's feathers. Or he would mould the figure of wax and melt it in a fire. Sometimes effigies of the soldiers, horses, elephants, and chariots of a hostile army were modelled in dough, and then pulled in

pieces. Again, to destroy an enemy the magician might kill a red-headed lizard with the words, "I am killing So-and-so," smear it with blood, wrap it in a black cloth, and having pronounced an incantation burn it. Another way was to grind up mustard into meal, with which a figure was made of the person who was to be overcome or destroyed. Then having muttered certain spells to give efficacy to the rite, the enchanter chopped up the image, anointed it with melted butter, curds, or some such thing, and finally burnt it in a sacred pot.

In the so-called "sanguinary chapter" of the *Calica Puran* there occurs the following passage: "On the autumnal *Maha-Navami*, or when the month is in the lunar mansion *Scanda*, or *Bishácá*, let a figure be made, either of barley-meal or earth, representing the person with whom the sacrificer is at variance, and the head of the figure be struck off; after the usual texts have been used, the following text is to be used in invoking an axe on the occasion: 'Effuse, effuse blood; be terrific, be terrific; seize, destroy, for the love of *Ambica*, the head of this enemy.'"

In modern India the practices described in these old books are still carried on with mere variations of detail. The magician compounds the fatal image of earth taken from sixty-four filthy places, and mixed up with clippings of hair, parings of nails, bits of leather, and so on. Upon the breast of the image he writes the name of his enemy; then he pierces it through and through with an awl, or maims it in various ways, hoping thus to maim or kill the object of his vengeance. Among the Nambutiris of Malabar a figure representing the enemy to be destroyed is drawn on a small sheet of metal, gold by preference, on which some mystic diagrams are also inscribed. The sorcerer then declares that the bodily injury or death of the person shall take place at a certain time. After that he wraps up the little sheet in another sheet or leaf of metal (gold if possible), and buries it in a place where the victim is expected to pass. Sometimes instead of a small sheet of metal he buries a live frog or lizard enclosed in a coco-nut shell, after sticking nails into its eyes and stomach. At the same moment that the animal dies the person expires also. Among the Mohammedans of Northern India the proceeding is as follows. A doll is made of earth taken from a grave or from a place where bodies are cremated, and some sentences of the Coran are read backwards over twenty-one small wooden pegs. These pegs the operator next strikes into various parts of the body of the image, which is afterwards shrouded like a corpse, carried to a graveyard, and buried in the name of the enemy whom it is intended to injure. The man, it is believed, will die without fail after the ceremony. A slightly different form of the charm is observed by the Bâm-Margi, a very degraded sect of Hindoos in the North-West Provinces. To kill an enemy they make an image of flour or earth, and stick razors into the breast, navel, and throat, while pegs are thrust into the eyes, hands, and feet. As if this were not enough, they next construct an image of Bhairava or Durga holding a three-pronged fork in her hand; this they place so close to the effigy of the person to whom mischief is meant that the fork penetrates its breast. To injure a person a Singhalese sorcerer will procure a lock of his intended victim's hair, a paring of his nails, or a thread of his garment. Then he fashions an image of him and thrusts nails made of five metals into the joints. All these he buries where the unfortunate man is likely to pass. No sooner has he done so than the victim falls ill with swelling or stiffness of joints, or burning sensations in the body, or disfigurements of the mouth, legs, and arms.

Similar enchantments are wrought by the Moslem peoples of North Africa. Thus an Arabic treatise on magic directs that if you wish to deprive a man of the use of his limbs you should make a waxen image of him, and engrave his name and his mother's name on it with a knife of which the handle must be made of the same wax; then smite the limb of the image which answers to the particular limb of the man which you desire to disable; at the same moment the limb of flesh and blood will be paralysed. The following is another extract from the same treatise: "To injure the eyes of an enemy, take a taper and fashion it into the likeness of him

whom you would harm. Write on it the seven signs, along with the name of your enemy and the name of his mother and gouge out the two eyes of the figure with two points. Then put it in a pot with quicklime on which you must throw a little *chârib el h'amâm*, and bury the whole near the fire. The fire will make your victim to shriek and will hurt his eyes so that he will see nothing, and that the pain will cause him to utter cries of distress. But do not prolong the operation more than seven days, for he would die and you would have to answer for it at the day of the last judgment. If you wish to heal him, withdraw the figure and throw it into water. He will recover, with God's leave."

Nowhere, perhaps, were the magic arts more carefully cultivated, nowhere did they enjoy greater esteem or exercise a deeper influence on the national life than in the land of the Pharaohs. Little wonder, therefore, that the practice of enchantment by means of images was familiar to the wizards of Egypt. A drop of a man's blood, some clippings of his hair or parings of his nails, a rag of the garment which he had worn, sufficed to give a sorcerer complete power over him. These relics of his person the magician kneaded into a lump of wax, which he moulded into the likeness and dressed after the fashion of his intended victim, who was then at the mercy of his tormentor. If the image was exposed to the fire, the person whom it represented straightway fell into a burning fever; if it were stabbed with a knife, he felt the pain of the wound. Thus, for instance, a certain superintendent of the king's cattle was once prosecuted in an Egyptian court of law for having made figures of men and women in wax, thereby causing paralysis of their limbs and other grievous bodily harm. He had somehow obtained a book of magic which contained the spells and directions how to act in reciting them. Armed with this powerful instrument the rogue had shut himself up in a secret chamber, and there proceeded to cast spells over the people of his town. In ancient Babylonia also it was a common practice to make an image of clay, pitch, honey, fat, or other soft material in the likeness of an enemy, and to injure or kill him by burning, burying, or otherwise ill-treating it. Thus in a hymn to the fire-god Nusku we read:

*"Those who have made images of me, reproducing my features,
Who have taken away my breath, torn my hairs,
Who have rent my clothes, have hindered my feet from treading the dust,
May the fire-god, the strong one, break their charm."*

But both in Babylon and in Egypt this ancient tool of superstition, so baneful in the hands of the mischievous and malignant, was also pressed into the service of religion and turned to glorious account for the confusion and overthrow of demons. In a Babylonian incantation we meet with a long list of evil spirits whose effigies were burnt by the magician in the hope that, as their images melted in the fire, so the fiends themselves might melt away and disappear. Every night when the sun-god Ra sank down to his home in the glowing west he was assailed by hosts of demons under the leadership of the arch-fiend Apepi. All night long he fought them, and sometimes by day the powers of darkness sent up clouds even into the blue Egyptian sky to obscure his light and weaken his power. To aid the sun-god in this daily struggle, a ceremony was daily performed in his temple at Thebes. A figure of his foe Apepi, represented as a crocodile with a hideous face or a serpent with many coils, was made of wax, and on it the demon's name was written in green ink. Wrapt in a papyrus case, on which another likeness of Apepi had been drawn in green ink, the figure was then tied up with black hair, spat upon, hacked with a stone knife, and cast on the ground. There the priest trod on it with his left foot again and again, and then burned it in a fire made of a certain plant or grass. When Apepi himself had thus been effectually disposed of, waxen effigies of each of his principal demons, and of their fathers, mothers, and children, were made and burnt in the same way. The service, accompanied by the recitation of certain prescribed spells, was repeated not merely morning, noon, and night, but whenever a storm was raging, or heavy

rain had set in, or black clouds were stealing across the sky to hide the sun's bright disc. The fiends of darkness, clouds, and rain felt the injuries inflicted on their images as if they had been done to themselves; they passed away, at least for a time, and the beneficent sun-god shone out triumphant once more.

From the azure sky, the stately fanes, and the solemn ritual of ancient Egypt we have to travel far in space and time to the misty mountains and the humble cottages of the Scottish Highlands of to-day; but at our journey's end we shall find our ignorant countrymen seeking to attain the same end by the same means and, unhappily, with the same malignity as the Egyptian of old. To kill a person whom he hates, a modern Highlander will still make a rude clay image of him, called a *corp chre* or *corp chreadh* ("clay body"), stick it full of pins, nails, and broken bits of glass, and then place it in a running stream with its head to the current. As every pin is thrust into the figure an incantation is uttered, and the person represented feels a pain in the corresponding part of his body. If the intention is to make him die a lingering death, the operator is careful to stick no pins into the region of the heart, whereas he thrusts them into that region deliberately if he desires to rid himself of his enemy at once. And as the clay puppet crumbles away in the running water, so the victim's body is believed to waste away and turn to clay. In Islay the spell spoken over the *corp chre*, when it is ready to receive the pins, is as follows: "From behind you are like a ram with an old fleece." And as the pins are being thrust in, a long incantation is pronounced, beginning "As you waste away, may she waste away; as this wounds you, may it wound her." Sometimes, we are told, the effigy is set before a blazing fire on a door which has been taken off its hinges; there it is toasted and turned to make the human victim writhe in agony. The *corp chre* is reported to have been employed of late years in the counties of Inverness, Ross, and Sutherland. A specimen from Inverness-shire may be seen in the Pitt-Rivers Museum at Oxford. It is remarkable, however, that in the Highlands this form of magic has no power over a man who has lost any of his members. For example, though Ross-shire witches made a clay figure of "Donald of the Ear," they could not destroy him, because he had lost an ear in battle. A similar form of witchcraft, known as "burying the sheaf," seems still to linger in Ireland among the dwellers in the Bog of Ardee. The person who works the charm goes first to a chapel and says certain prayers with his back to the altar; then he takes a sheaf of wheat, which he fastens into the likeness of a human body, sticking pins in the joints of the stems and, according to one account, shaping a heart of plaited straw. This sheaf he buries in the devil's name near the house of his enemy, who will, it is supposed, gradually pine away as the sheaf decays, dying when it finally decomposes. If the enchanter desires his foe to perish speedily, he buries the sheaf in wet ground, where it will soon moulder away; but if on the other hand his wish is that his victim should linger in pain, he chooses a dry spot, where decomposition will be slow. However, in Scotland, as in Babylon and Egypt, the destruction of an image has also been employed for the discomfiture of fiends. When Shetland fishermen wish to disenchant their boat, they row it out to sea before sunrise, and as the day is dawning they burn a waxen figure in the boat, while the skipper exclaims, "Go hence, Satan."

If homoeopathic or imitative magic, working by means of images, has commonly been practised for the spiteful purpose of putting obnoxious people out of the world, it has also, though far more rarely, been employed with the benevolent intention of helping others into it. In other words, it has been used to facilitate childbirth and to procure offspring for barren women. Thus among the Esquimaux of Bering Strait a barren woman desirous of having a son will consult a shaman, who commonly makes, or causes her husband to make, a small doll-like image over which he performs certain secret rites, and the woman is directed to sleep with it under her pillow. Amongst the many ceremonies which a Thompson Indian girl of British Columbia had formerly to perform at puberty was the following. She had to run

four times in the morning, carrying two small stones which had been obtained from underneath the water. These were put in her bosom; and as she ran, they slipped down between her body and her clothes and fell to the ground. While she ran, she prayed to the Dawn that when she should be with child she might be delivered as easily as she had been delivered of these stones. Similarly among the Haida Indians of the Queen Charlotte Islands a pregnant woman would let round stones, eels, chips, or other small objects slip down over her abdomen for the sake of facilitating her delivery. Among the Nishinam Indians of California, when a woman is childless, her female friends sometimes make out of grass a rude image of a baby and tie it in a small basket after the Indian fashion. Some day, when the woman is from home, they lay this grass baby in her hut. On finding it she holds it to her breast, pretends to nurse it, and sings it lullabies. This is done as a charm to make her conceive. The Huichol Indians of Mexico believe in a certain Mother who is the goddess of conception and childbirth, and lives in a cave near Santa Catarina. A woman desirous of offspring deposits in this cave a doll made of cotton cloth to represent the baby on which her heart is set. After a while she goes back to the cave, puts the doll under her girdle, and soon afterwards is supposed to be pregnant. With a like intent Indian women in Peru used to wrap up stones like babies and leave them at the foot of a large stone, which they revered for this purpose.

Among the Makatisses, a Caffre tribe of South Africa, a traveller observed a woman carefully tending a doll made out of a gourd, adorned with necklaces of glass beads, and heavily weighted with iron ore. On enquiry he learned that she had been directed by the medicine-man to do this as a means of obtaining a child. Among the Basutos childless wives make rude effigies of clay, and give them the name of some tutelar deity. They treat these dolls as if they were real children, and beseech the divinity to whom they have dedicated them to grant them the power of conception. In Anno, a district of West Africa, women may often be seen carrying wooden dolls strapped, like babies, on their backs as a cure for sterility. In Japan, when a marriage is unfruitful, the old women of the neighbourhood come to the house and go through a pretence of delivering the wife of a child. The infant is represented by a doll. The Maoris had a household god whose image was in the form of an infant. The image was very carefully made, generally life-size, and adorned with the family jewels. Barren women nursed it and addressed it in the most endearing terms in order to become mothers.

Among the Battas of Sumatra a barren woman, who would become a mother, will make a wooden image of a child and hold it in her lap, believing that this will lead to the fulfilment of her wish. In the Babar Archipelago, when a woman desires to have a child, she invites a man who is himself the father of a large family to pray on her behalf to Upulero, the spirit of the sun. A doll is made of red cotton, which the woman clasps in her arms as if she would suckle it. Then the father of many children takes a fowl and holds it by the legs to the woman's head, saying, "O Upulero, make use of the fowl; let fall, let descend a child, I beseech you, I entreat you, let a child fall and descend into my hands and on my lap." Then he asks the woman, "Has the child come?" and she answers, "Yes, it is sucking already." After that the man holds the fowl on the husband's head, and mumbles some form of words. Lastly, the bird is killed and laid, together with some betel, on the domestic place of sacrifice. When the ceremony is over, word goes about in the village that the woman has been brought to bed, and her friends come and congratulate her. Here the pretence that a child has been born is a purely magical rite designed to secure, by means of imitation or mimicry, that a child really shall be born; but an attempt is made to add to the efficacy of the rite by means of prayer and sacrifice. To put it otherwise, magic is here blent with and reinforced by religion. In Saibai, one of the islands in Torres Straits, a similar custom of purely magical character is observed, without any religious alloy. Here, when a woman is pregnant, all the other women assemble. The husband's sister makes an image of a male child and places it before the

pregnant woman; afterwards the image is nursed until the birth of the child in order to ensure that the baby shall be a boy. To secure male offspring a woman will also press to her abdomen a fruit resembling the male organ of generation, which she then passes to another woman who has borne none but boys. This, it is clear, is imitative magic in a slightly different form. In the seventh month of a woman's pregnancy common people in Java observe a ceremony which is plainly designed to facilitate the real birth by mimicking it. Husband and wife repair to a well or to the bank of a neighbouring river. The upper part of the woman's body is bare, but young banana leaves are fastened under her arms, a small opening, or rather fold, being left in the leaves in front. Through this opening or fold in the leaves on his wife's body the husband lets fall from above a weaver's shuttle. An old woman receives the shuttle as it falls, takes it up in her arms and dandles it as if it were a baby, saying, "Oh, what a dear little child! Oh, what a beautiful little child!" Then the husband lets an egg slip through the fold, and when it lies on the ground as an emblem of the afterbirth, he takes his sword and cuts through the banana leaf at the place of the fold, obviously as if he were severing the navel-string. Persons of high rank in Java observe the ceremony after a fashion in which the real meaning of the rite is somewhat obscured. The pregnant woman is clothed in a long robe, which her husband, kneeling before her, severs with a stroke of his sword from bottom to top. Then he throws his sword on the ground and runs away as fast as he can. According to another account, the woman is wrapt round with white thread; her husband cuts it with his sword, throws away an oblong white gourd, dashes a fowl's egg to the ground, rolls along a young coco-nut on which the figures of a man and woman have been painted, and so departs in haste. Among some of the Dyaks of Borneo, when a woman is in hard labour, a wizard is called in, who essays to facilitate the delivery in a rational manner by manipulating the body of the sufferer. Meantime another wizard outside the room exerts himself to attain the same end by means which we should regard as wholly irrational. He, in fact, pretends to be the expectant mother; a large stone attached to his stomach by a cloth wrapt round his body represents the child in the womb, and, following the directions shouted to him by his colleague on the real scene of operations, he moves this make-believe baby about on his body in exact imitation of the movements of the real baby till the infant is born.

The same principle of make-believe, so dear to children, has led other peoples to employ a simulation of birth as a form of adoption, and even as a mode of restoring a supposed dead person to life. If you pretend to give birth to a boy, or even to a great bearded man who has not a drop of your blood in his veins, then, in the eyes of primitive law and philosophy, that boy or man is really your son to all intents and purposes. Thus Diodorus tells us that when Zeus persuaded his jealous wife Hera to adopt Hercules, the goddess got into bed, and clasping the burly hero to her bosom, pushed him through her robes and let him fall to the ground in imitation of a real birth; and the historian adds that in his own day the same mode of adopting children was practised by the barbarians. At the present time it is said to be still in use in Bulgaria and among the Bosnian Turks. A woman will take a boy whom she intends to adopt and push or pull him through her clothes; ever afterwards he is regarded as her very son, and inherits the whole property of his adoptive parents. Among the Berawans of Sarawak, when a woman desires to adopt a grown-up man or woman, a great many people assemble and have a feast. The adopting mother, seated in public on a raised and covered seat, allows the adopted person to crawl from behind between her legs. As soon as he appears in front he is stroked with the sweet-scented blossoms of the areca palm, and tied to the woman. Then the adopting mother and the adopted son or daughter, thus bound together, waddle to the end of the house and back again in front of all the spectators. The tie established between the two by this graphic imitation of childbirth is very strict; an offence committed against an adopted child is reckoned more heinous than one committed against a real child. In Central Africa "the Bahima practise adoption; the male relatives always take

charge of a brother's children. When a man dies his brother takes any children of the deceased and places them one by one in his wife's lap. Then he binds round her waist the thong used for tying the legs of restive cows during milking, just as is done after childbirth. The children are then brought up with his own family." In ancient Greece any man who had been supposed erroneously to be dead, and for whom in his absence funeral rites had been performed, was treated as dead to society till he had gone through the form of being born again. He was passed through a woman's lap, then washed, dressed in swaddling-clothes, and put out to nurse. Not until this ceremony had been punctually performed might he mix freely with living folk. In ancient India, under similar circumstances, the supposed dead man had to pass the first night after his return in a tub filled with a mixture of fat and water; there he sat with doubled-up fists and without uttering a syllable, like a child in the womb, while over him were performed all the sacraments that were wont to be celebrated over a pregnant woman. Next morning he got out of the tub and went through once more all the other sacraments he had formerly partaken of from his youth up; in particular, he married a wife or espoused his old one over again with due solemnity.

Amongst the Akikuyu of British East Africa every member of the tribe, whether male or female, has to go through a pretence of being born again. The age at which the ceremony is performed varies with the ability of the father to provide the goat or sheep which is required for the due observance of the rite; but it seems that the new birth generally takes place when a child is about ten years old or younger. If the child's father or mother is dead, a man or woman acts as proxy on the occasion, and in such a case the woman is thenceforth regarded by the child as its own mother. A goat or sheep is killed in the afternoon and the stomach and intestines are reserved. The ceremony takes place at evening in a hut; none but women are allowed to be present. A circular piece of the goat-skin or sheep-skin is passed over one shoulder and under the other arm of the child who is to be born again; and the animal's stomach is similarly passed over the child's other shoulder and under its other arm. The mother, or the woman who acts as mother, sits on a hide on the floor with the child between her knees. The sheep's or goat's gut is passed round her and brought in front of the child. She groans as if in labour, another woman cuts the gut as if it were the navel-string, and the child imitates the cry of a new-born infant. Until a lad has thus been born again in mimicry, he may not assist at the disposal of his father's body after death, nor help to carry him out into the wilds to breathe his last. Formerly the ceremony of the new birth was combined with the ceremony of circumcision; but the two are now kept separate. In origin we may suppose that this curious pretence of being born again regularly formed part of the initiatory rites through which every Kikuyu lad and every Kikuyu girl had to pass before he or she was recognised as a full-grown member of the tribe; for in many parts of the world a simulation of death and resurrection has been enacted by candidates on such occasions as well as on admission to the membership of certain secret societies. The intention of the mock birth or mock resurrection is not clear; but we may conjecture that it is designed, on the principles of homoeopathic or imitative magic, either to impart to the candidate the powers of a ghost or to enable him to be reborn again into the world whenever he shall have died in good earnest.

Magical images have often been employed for the amiable purpose of winning love. Thus to shoot an arrow into the heart of a clay image was an ancient Hindoo mode of securing a woman's affection; only the bow-string must be of hemp, the shaft of the arrow must be of black *ala* wood, its plume an owl's feather, and its barb a thorn. No doubt the wound inflicted on the heart of the clay image was supposed to make a corresponding impression on the woman's heart. Among the Chippeway Indians there used to be few young men or women who had not little images of the persons whose love they wished to win. They pricked the hearts of the images and inserted magical powders in the punctures, while they addressed the

effigies by the names of the persons whom they represented, bidding them requite their affection. Ancient witches and wizards melted wax in the fire in order to make the hearts of their sweethearts to melt of love. And as the wound of love may be inflicted by an image, so by an image it may be healed. How that can be done is told by Heine in a poem based on the experience of one of his own schoolfellows. It is called *The Pilgrimage to Kevlaar*, and describes how sick people offer waxen models of their ailing members to the Virgin Mary at Kevlaar in order that she may heal them of their infirmities. In the poem a lover, wasting away for love and sorrow at the death of his sweetheart, offers to the Virgin the waxen model of a heart with a prayer that she would heal his heart-ache. Such customs, still commonly observed in some parts of Catholic Europe, are interesting because they shew how in later times magic comes to be incorporated with religion. The moulding of wax images of ailing members is in its origin purely magical: the prayer to the Virgin or to a saint is purely religious: the combination of the two is a crude, if pathetic, attempt to turn both magic and religion to account for the benefit of the sufferer.

The natives of New Caledonia make use of effigies to maintain or restore harmony between husband and wife. Two spindle-shaped bundles, one representing the man and the other the woman, are tied firmly together to symbolise and ensure the amity of the couple. They are made up of various plants, together with some threads from the woman's girdle and a piece of the man's apron; a bone needle forms the axis of each. The talisman is meant to render the union of the spouses indissoluble, and is carefully treasured by them both. If, nevertheless, a domestic jar should unfortunately take place, the husband repairs to the family burying-ground with the precious packet. There he lights a fire with a wood of a particular kind, fumigates the talisman, sprinkles it with water from a prescribed source, waves it round his head, and then stirring the needle in the bundle which represents himself he says, "I change the heart of this woman, that she may love me." If the wife still remains obdurate, he ties a sugar-cane to the bundle, and presents it to her through a third person. If she eats of the sugar-cane, she feels her love for her husband revive. On her side she has the right to operate in like manner on the bundle which represents herself, always provided that she does not go to the burying-ground, which is strictly forbidden to women.

Another beneficent use of homoeopathic magic is to heal or prevent sickness. In ancient Greece, when a man died of dropsy, his children were made to sit with their feet in water until the body was burned. This was supposed to prevent the disease from attacking them.

Similarly, on the principle of water to water, among the natives of the hills near Rajamahall in India, the body of a person who has died of dropsy is thrown into a river; they think that if the corpse were buried, the disorder would return and carry off other people.

The ancient Hindoos performed an elaborate ceremony, based on homoeopathic magic, for the cure of jaundice. Its main drift was to banish the yellow colour to yellow creatures and yellow things, such as the sun, to which it properly belongs, and to procure for the patient a healthy red colour from a living, vigorous source, namely a red bull. With this intention, a priest recited the following spell: "Up to the sun shall go thy heart-ache and thy jaundice: in the colour of the red bull do we envelop thee! We envelop thee in red tints, unto long life. May this person go unscathed and be free of yellow colour! The cows whose divinity is Rohini, they who, moreover, are themselves red (*rohinih*)—in their every form and every strength we do envelop thee. Into the parrots, into the thrush, do we put thy jaundice, and, furthermore, into the yellow wagtail do we put thy jaundice." While he uttered these words, the priest, in order to infuse the rosy hue of health into the sallow patient, gave him water to sip which was mixed with the hair of a red bull; he poured water over the animal's back and made the sick man drink it; he seated him on the skin of a red bull and tied a piece of the skin to him. Then in order to improve his colour by thoroughly eradicating the yellow taint, he

proceeded thus. He first daubed him from head to foot with a yellow porridge made of turmeric or curcuma (a yellow plant), set him on a bed, tied three yellow birds, to wit a parrot, a thrush, and a yellow wagtail, by means of a yellow string to the foot of the bed; then pouring water over the patient, he washed off the yellow porridge, and with it no doubt the jaundice, from him to the birds. After that, by way of giving a final bloom to his complexion, he took some hairs of a red bull, wrapt them in gold leaf, and glued them to the patient's skin.

The ancients held that if a person suffering from jaundice looked sharply at a stone-curlew, and the bird looked steadily at him, he was cured of the disease. "Such is the nature," says Plutarch, "and such the temperament of the creature that it draws out and receives the malady which issues, like a stream, through the eyesight." So well recognised among bird-fanciers was this valuable property of the stone-curlew that when they had one of these birds for sale they kept it carefully covered, lest a jaundiced person should look at it and be cured for nothing. The virtue of the bird lay not in its colour but in its large golden eye, which, if it do not pass for a tuft of yellow lichen, is the first thing that strikes the searcher, as the bird cowers, to escape observation, on the sandy, flint-strewn surface of the ground which it loves to haunt, and with which its drab plumage blends so well that only a practised eye can easily detect it. Thus the yellow eye of the bird drew out the yellow jaundice. Pliny tells of another, or perhaps the same, bird, to which the Greeks gave their name for jaundice, because if a jaundiced man saw it, the disease left him and slew the bird. He mentions also a stone which was supposed to cure jaundice because its hue resembled that of a jaundiced skin. In modern Greece jaundice goes by the name of the Golden Disease, and very naturally it can be healed by gold. To effect a perfect cure all that you have to do is this. Take a piece of gold (best of all an English sovereign, since English gold is the purest) and put it in a measure of wine. Expose the wine with the gold to the stars for three nights; then drink three glasses of it daily till it is used up. By that time the jaundice will be quite washed out of your system. The cure is, in the strictest sense of the word, a sovereign one. A Wend cure for jaundice, like the modern Greek one, is to drink a glass of water in which a gold coin has been left overnight. A remedy based on the principle of contraries is to look steadily at pitch or other black substances. In South Russia a Jewish remedy for jaundice is to wear golden bracelets. Here the great homoeopathic principle is clearly the same as in the preceding cases, though its application is different. In Germany yellow turnips, gold coins, gold rings, saffron, and other yellow things are still esteemed remedies for jaundice, just as a stick of red sealing-wax carried on the person cures the red eruption popularly known as St. Anthony's fire, or the blood-stone with its blood-red spots allays bleeding. Another popular remedy in Germany for the red St. Anthony's fire and also for bleeding is supplied by the common crossbills. In this bird "after the first moult the difference between the sexes is shewn by the hens inclining to yellowish-green, while the cocks become diversified by orange-yellow and red, their plumage finally deepening into a rich crimson-red, varied in places by a flame-colour." The smallest reflection may convince us that these gorgeous hues must be endowed with very valuable medical properties. Accordingly in some parts of Bavaria, Saxony, and Bohemia people keep crossbills in cages in order that the red birds may draw the red St. Anthony's fire and the inflammation of fever to themselves and so relieve the human patient. Often in a peasant's cottage you may see the red bird in its cage hanging beside a sick-bed and drawing to itself the hectic flush from the cheeks of the hot and restless patient, who lies tossing under the blankets. And the dried body of a crossbill has only to be placed on a wound to stop the bleeding at once. It is not the colour only of the feathers which produces this salutary effect; the peculiar shape of the bill, which gives the bird its English and German name, is a contributory cause. For the horny sheaths of the bill cross each other obliquely, and this formation undoubtedly enables the bird to draw diseases to itself more readily than a beak of the common shape could possibly do. Curious observers have even remarked that when the

upper bill crosses the lower to the right, the bird will attract the diseases of men, whereas if the upper bill crosses the lower to the left, it will attract the diseases of women. But I cannot vouch for the accuracy of this particular observation. However that may be, certain it is that no fire will break out in a house where a crossbill is kept in a cage, neither will lightning strike the dwelling; and this immunity can only be ascribed to the protective colouring of the bird, the red hue of its plumage serving to ward off the red lightning and to nip a red conflagration in the bud. However, the poor bird seldom lives to old age; nor could this reasonably be expected of a creature which has to endure so much vicarious suffering. It generally falls a victim to one or other of the maladies of which it has relieved our ailing humanity. The causes which have given the crossbill its remarkable colour and the peculiar shape of its bill have escaped many naturalists, but they are familiar to children in Germany. The truth is that when Jesus Christ hung on the cross a flight of crossbills fluttered round him and tugged with their bills at the nails in his hands and feet to draw them out, till their feathers, which were grey before, were all bedabbled with blood, and their beaks, which had been straight, were twisted awry. So red have been their feathers and twisted their beaks from that day to this. Another cure prescribed in Germany for St. Anthony's fire is to rub the patient with ashes from a house that has been burned down; for it is easy to see that as the fire died out in that house, so St. Anthony's fire will die out in that man.

A curious application of homoeopathic magic to the cure of disease is founded on the old English superstition that if a shrew-mouse runs over a beast, be it horse, cow, or sheep, the animal suffers cruelly and may lose the use of its limb. Against this accident the farmer used to keep a shrew-ash at hand as a remedy. A shrew-ash was prepared thus. A deep hole was bored in the tree, and a shrew-mouse was thrust in alive and plugged in, probably with some incantations which have been forgotten. An ancient Indian cure for a scanty crop of hair was to pour a solution of certain plants over the head of the patient; this had to be done by a doctor who was dressed in black and had eaten black food, and the ceremony must be performed in the early morning, while the stars were fading in the sky, and before the black crows had risen cawing from their nests. The exact virtue of these plants has escaped our knowledge, but we can hardly doubt that they were dark and hairy; while the black clothes of the doctor, his black food, and the swarthy hue of the crows unquestionably combined to produce a crop of black hair on the patient's head. A more disagreeable means of attaining the same end is adopted by some of the tribes of Central Australia. To promote the growth of a boy's hair a man with flowing locks bites the youth's scalp as hard as he can, being urged thereto by his friends, who sit round watching him at his task, while the sufferer howls aloud with pain. Clearly, on the principle of capillary attraction, if I may say so, he thus imparts of his own mature abundance to the scarcity of his youthful friend.

One of the great merits of homoeopathic magic is that it enables the cure to be performed on the person of the doctor instead of on that of his victim, who is thus relieved of all trouble and inconvenience, while he sees his medical man writhe in anguish before him. For example, the peasants of Perche, in France, labour under the impression that a prolonged fit of vomiting is brought about by the patient's stomach becoming unhooked, as they call it, and so falling down. Accordingly, a practitioner is called in to restore the organ to its proper place. After hearing the symptoms he at once throws himself into the most horrible contortions, for the purpose of unhooking his own stomach. Having succeeded in the effort, he next hooks it up again in another series of contortions and grimaces, while the patient experiences a corresponding relief. Fee five francs. In like manner a Dyak medicine-man, who has been fetched in a case of illness, will lie down and pretend to be dead. He is accordingly treated like a corpse, is bound up in mats, taken out of the house, and deposited on the ground. After about an hour the other medicine-men loose the pretended dead man and bring him to life;

and as he recovers, the sick person is supposed to recover too. A cure for a tumour, based on the principle of homoeopathic magic, is prescribed by Marcellus of Bordeaux, court physician to Theodosius the First, in his curious work on medicine. It is as follows. Take a root of vervain, cut it across, and hang one end of it round the patient's neck, and the other in the smoke of the fire. As the vervain dries up in the smoke, so the tumour will also dry up and disappear. If the patient should afterwards prove ungrateful to the good physician, the man of skill can avenge himself very easily by throwing the vervain into water; for as the root absorbs the moisture once more, the tumour will return. The same sapient writer recommends you, if you are troubled with pimples, to watch for a falling star, and then instantly, while the star is still shooting from the sky, to wipe the pimples with a cloth or anything that comes to hand. Just as the star falls from the sky, so the pimples will fall from your body; only you must be very careful not to wipe them with your bare hand, or the pimples will be transferred to it.

Further, homoeopathic and in general sympathetic magic plays a great part in the measures taken by the rude hunter or fisherman to secure an abundant supply of food. On the principle that like produces like, many things are done by him and his friends in deliberate imitation of the result which he seeks to attain; and, on the other hand, many things are scrupulously avoided because they bear some more or less fanciful resemblance to others which would really be disastrous.

Nowhere is the theory of sympathetic magic more systematically carried into practice for the maintenance of the food supply than in the barren regions of Central Australia. Here the tribes are divided into a number of totem clans, each of which is charged with the duty of propagating and multiplying their totem for the good of the community by means of magical ceremonies and incantations. The great majority of the totems are edible animals and plants, and the general result supposed to be accomplished by these magical totemic ceremonies or *intichiuma*, as the Arunta call them, is that of supplying the tribe with food and other necessaries. Often the rites consist of an imitation of the effect which the people desire to produce; in other words, their magic is of the homoeopathic or imitative sort.

Thus among the Arunta the men of the witchetty grub totem perform a series of elaborate ceremonies for multiplying the grub which the other members of the tribe use as food. One of the ceremonies is a pantomime representing the fully-developed insect in the act of emerging from the chrysalis. A long narrow structure of branches is set up to imitate the chrysalis case of the grub. In this structure a number of men, who have the grub for their totem, sit and sing of the creature in its various stages. Then they shuffle out of it in a squatting posture, and as they do so they sing of the insect emerging from the chrysalis. This is supposed to multiply the numbers of the grubs. Again, in order to multiply emus, which are an important article of food, the men of the emu totem in the Arunta tribe proceed as follows. They clear a small spot of level ground, and opening veins in their arms they let the blood stream out until the surface of the ground, for a space of about three square yards, is soaked with it. When the blood has dried and caked, it forms a hard and fairly impermeable surface, on which they paint the sacred design of the emu totem, especially the parts of the bird which they like best to eat, namely, the fat and the eggs. Round this painting the men sit and sing. Afterwards performers, wearing head-dresses to represent the long neck and small head of the emu, mimic the appearance of the bird as it stands aimlessly peering about in all directions. Again, men of the hakea flower totem in the Arunta tribe perform a ceremony to make the hakea tree burst into blossom. The scene of the ceremony is a little hollow, by the side of which grows an ancient hakea tree. In the middle of the hollow is a small worn block of stone, supposed to represent a mass of hakea flowers. Before the ceremony begins, an old man of the totem carefully sweeps the ground clean, and then strokes the stone all over with his hands. After

that the men sit round the stone and chant invitations to the tree to flower much and to the blossoms to be filled with honey. Finally, at the request of the old leader, one of the young men opens a vein in his arm and lets the blood flow freely over the stone, while the rest continue to sing. The flow of blood is supposed to represent the preparation of the favourite drink of the natives, which is made by steeping the hakea flower in water. As soon as the stone is covered with blood the ceremony is complete. Again, the men of the kangaroo totem in the Arunta tribe perform ceremonies for the multiplication of kangaroos at a certain rocky ledge, which, in the opinion of the natives, is full of the spirits of kangaroos ready to go forth and inhabit kangaroo bodies. A little higher up on the hillside are two blocks of stone, which represent a male and female kangaroo respectively. At the ceremony these two blocks are rubbed with a stone by two men. Then the rocky ledge below is decorated with alternate vertical stripes of red and white, to indicate the red fur and white bones of the kangaroo. After that a number of young men sit on the ledge, open veins in their arms, and allow the blood to spurtle over the edge of the rock on which they are seated. This pouring out of the blood of the kangaroo men on the rock is thought to drive out the spirits of the kangaroos in all directions, and so to increase the number of the animals. While it is taking place, the other men sit below watching the performers and singing songs which refer to the expected increase of kangaroos. In the Kaitish tribe, when the headman of the grass seed totem wishes to make the grass grow, he takes two sacred sticks or stones (*churinga*) of the well-known bull-roarer pattern, smears them with red-ochre, and decorates them with lines and dots of down to represent grass seed. Then he rubs the sticks or stones together so that the down flies off in all directions. The down is supposed to carry with it some virtue from the sacred stick or stone whereby the grass seed is made to grow. For days afterwards the headman walks about by himself in the bush singing the grass seed and carrying one of the sacred bull-rovers (*churinga*) with him. At night he hides the implement in the bush and returns to camp, where he may have no intercourse with his wife. For during all this time he is believed to be so full of magic power, derived from the bull-roarer, that if he had intercourse with her the grass seed would not grow properly and his body would swell up when he tasted of it. When the seed begins to grow, he still goes on singing to make it grow more, but when it is fully grown he brings back the sacred implement to his camp hidden in bark; and having gathered a store of the seed he leaves it with the men of the other half of the tribe, saying, "You eat the grass seed in plenty, it is very good and grows in my country."

A somewhat similar ceremony is performed by men of the manna totem in the Arunta tribe for the increase of their totem. This manna is a product of the mulga tree (*Acacia aneura*), and resembles the better-known sugar-manna of gum trees. When the men of the totem wish to multiply the manna, they resort to a great boulder of grey rock, curiously streaked with black and white seams, which is thought to represent a mass of manna deposited there long ago by a man of the totem. The same significance is attributed to other smaller stones which rest on the top of the boulder. The headman of the totem begins the ceremony by digging up a sacred bull-roarer (*churinga*), which is buried in the earth at the foot of the boulder. It is supposed to represent a lump of manna and to have lain there ever since the remote *alcheringa* or dream time, the farthest past of which these savages have any conception. Next the headman climbs to the top of the boulder and rubs it with the bull-roarer, and after that he takes the smaller stones and with them rubs the same spot on the boulder. Meantime the other men, sitting round about, chant loudly an invitation to the dust produced by the rubbing of the stones to go out and generate a plentiful supply of manna on the mulga-trees. Finally, with twigs of the mulga the leader sweeps away the dust which has gathered on the surface of the stone; his intention is to cause the dust to settle on the mulga-trees and so produce manna.

Again, in a rocky gorge of the Murchison Range there are numbers of little heaps of rounded, water-worn stones, carefully arranged on beds of leaves and hidden away under piles of rougher quartzite blocks. In the opinion of the Warramunga tribe, these rounded stones represent euros, that is, a species of kangaroo. According to their size they stand for young or old, male or female euros. Any old man of the euro totem who happens to pass the spot may take the stones out, smear them with red ochre and rub them well. This is supposed to cause the spirits of euros to pass out from the stones and to be born as animals, thus increasing the food supply. Again, in the Warramunga tribe Messrs. Spencer and Gillen saw and heard a ceremony which was believed to multiply white cockatoos to a wonderful extent. From ten o'clock one evening until after sunrise next morning the headman of the white cockatoo totem held in his hand a rude effigy of the cockatoo and imitated the harsh cry of the bird, with exasperating monotony, all night long. When his voice failed him, his son took up the call and relieved the old man until such time as his father was rested enough to begin again.

In this last ceremony the homoeopathic or imitative character of the rite is particularly plain: the shape of the bird which is to be multiplied is mimicked by an effigy, its cry is imitated by the human voice. In others of the ceremonies just described the homoeopathic principle works by means of stones, which resemble in shape the edible animals or plants that the natives desire to increase. We shall see presently that the Melanesians similarly attribute fertilising virtues to stones of certain shapes. Meantime it deserves to be noticed that in some of these Australian rites for the multiplication of the totemic animals the blood of the men of the totem plays an important part. Similarly in a ceremony performed by men of the Dieri tribe for the multiplication of carpet-snakes and iguanas the performers wound themselves and the blood that drips from their wounds is poured on a sandhill in which a mythical ancestor is believed to be buried and from which carpet-snakes and iguanas are confidently expected to swarm forth. Again, when the headman of the fish totem in the Wonkgongaru tribe desires to make fish plentiful, he paints himself all over with red ochre, and, taking little pointed bones, goes into a pool. There he pierces his scrotum and the skin around the navel with the bones, and sits down in the water. The blood from the wounds, as it mingles with the water, is supposed to give rise to fish. In all these cases clearly a fertilising virtue is ascribed to human blood. The ascription is interesting and may possibly go some way to explain the widely-spread custom of voluntary wounds and mutilations in religious or magical rites. It may therefore be worth while, even at the cost of a digression, to enquire a little more closely into the custom as it is practised by the rude savages of Australia.

In the first place, then, the Dieri custom of pouring blood over the supposed remains of the ancestor in his sandhill closely resembles the custom observed by some of the Australian aborigines at the graves of their relatives. Thus among the tribes on the River Darling several men used to stand by the open grave and cut each other's heads with a boomerang, and then hold their bleeding heads over the grave so that the blood dripped on the corpse at the bottom of it. If the deceased was highly esteemed, the bleeding was repeated after some earth had been thrown on the corpse. Among the Arunta it is customary for the women kinsfolk to cut themselves at the grave so that blood flows upon it. Again, at the Vasse River, in Western Australia, before the body was lowered into the grave, the natives used to gash their thighs, and at the flowing of the blood they all said, "I have brought blood," and they stamped the foot forcibly on the ground, sprinkling the blood around them; then wiping the wounds with a wisp of leaves, they threw it, all bloody, on the dead man. After that they let the body down into the grave. Further, it is a common practice with the Central Australians to give human blood to the sick and aged for the purpose of strengthening them; and in order that the blood may have this effect it need not always be drunk by the infirm person, it is enough to sprinkle it on his body. For example, a young man will often open a vein in his arm and let the blood

trickle over the body of an older man in order to strengthen his aged friend; and sometimes the old man will drink a little of the blood. So in illness the blood is sometimes applied outwardly as well as inwardly, the patient both drinking it and having it rubbed over his body; sometimes apparently he only drinks it. The blood is drawn from a man or woman who is related to the sufferer either by blood or marriage, and the notion always is to convey to the sick person some of the strength of the blood-giver. In the Wiimbaio tribe, if a man had nearly killed his wife in a paroxysm of rage, the woman was laid out on the ground, and the husband's arms being tightly bound above the elbows, the medicine-man opened the veins in them and allowed the blood to flow on the prostrate body of the victim till the man grew faint. The intention of thus bleeding the man over the woman was apparently to restore her to life by means of the blood drawn from her assailant. Again, before an avenging party starts to take the life of a distant enemy, all the men stand up, open veins in their genital organs with sharp flints or pointed sticks, and allow the blood to spurtle over each other's thighs. This ceremony is supposed to strengthen the men mutually, and also to knit them so closely together that treachery henceforth becomes impossible. Sometimes for the same purpose blood is drawn from the arm and drunk by the men of the avenging party, and if one of them refuses thus to pledge himself the others will force his mouth open and pour the blood into it. After that, even if he wishes to play the traitor and to give the doomed man warning, he cannot do so; he is bound by a physical necessity to side with the avengers whose blood he has swallowed.

Further, it is worth while to notice some uses made of human blood in connexion with the ceremonies of circumcision and subincision, which all lads of the Central Australian tribes have to undergo before they are recognised as full-grown men. For example, the blood drawn from them at these operations is caught in a hollow shield and taken to certain kinsmen or kinswomen, who drink it or have it smeared on their breasts and foreheads. The motive of this practice is not mentioned, but on the analogy of the preceding customs we may conjecture that it is to strengthen the relatives who partake of the blood. This interpretation is confirmed by an analogous use in Queensland of the blood drawn from a woman at the operation which in the female sex corresponds to subincision in the male; for that blood, mixed with another ingredient, is kept and drunk as a medicine by any sick person who may be in the camp at the time. Moreover, it is corroborated by a similar use of the foreskin which has been removed at circumcision; for among the southern Arunta this piece of skin is given to the younger brother of the circumcised lad and he swallows it, in the belief that it will make him grow strong and tall. In the tribe at Fowler's Bay, who practise both circumcision and subincision, the severed foreskin is swallowed by the operator, perhaps in order to strengthen the lad sympathetically. In some tribes of North-West Australia it is the lad himself who swallows his own foreskin mixed with kangaroo flesh; while in other tribes of the same region the severed portion is taken by the relations and deposited under the bark of a large tree. The possible significance of this latter treatment of the foreskin will appear presently. Among the Kolkodoons of Cloniny, in Northern Queensland, the foreskin is strung on twine made of human hair, and is then tied round the mother's neck "to keep off the devil." In the Warramunga tribe the old men draw blood from their own subincised urethras in presence of the lads who a few days before have undergone the operation of subincision. The object of this custom, we are told, is to promote the healing of the young men's wounds and to strengthen them generally. It does not appear that the blood of the old men is drunk by or smeared upon the youths; seemingly it is supposed to benefit them sympathetically without direct contact. A similar action of blood at a distance may partly explain a very singular custom observed by the Arunta women at the moment when a lad is being subincised. The operation is performed at a distance from, but within hearing of, the women's camp. When the boy is seized in order to be operated on, the men of the party raise a loud shout of "Pirr-

rr.” At that sound the women immediately assemble in their camp, and the boy’s mother cuts gashes across the stomach and shoulders of the boy’s sisters, her own elder sisters, an old woman who furnished the boy with a sacred fire at circumcision, and all the women whose daughters he would be allowed to marry; and while she cuts she imitates the sound made by the men who are subincising her son. These cuts generally leave behind them a definite series of scars; they have a name of their own (*urpma*), and are often represented by definite lines on the bull-roarers. What the exact meaning of this extraordinary ceremony may be, I cannot say; but perhaps one of its supposed effects may be to relieve the boy’s pain by transferring it to his women-kind. In like manner, when the Warramunga men are fighting each other with blazing torches, the women burn themselves with lighted twigs in the belief that by so doing they prevent the men from inflicting serious injuries on each other. The theory further receives some support from certain practices formerly observed by the natives inhabiting the coast of New South Wales. Before lads had their noses bored, the medicine men threw themselves into contortions on the ground, and after pretending to suffer great pain were delivered of bones, which were to be used at the ceremony of nose-boring. The lads were told that the more the medicine men suffered, the less pain they themselves would feel. Again, among the same natives, when a woman was in labour, a female friend would tie one end of a cord round the sufferer’s neck and rub her own gums with the other end till they bled, probably in order to draw away the pain from the mother to herself. For a similar reason, perhaps, in Samoa, while blood was being drawn from a virgin bride, her friends, young and old, beat their heads with stones till they bled.

Lastly, in some tribes the blood shed at the circumcision and subincision of lads is collected in paper bark and buried in the bank of a pool where water-lilies grow; this is supposed to promote the growth of the lilies. Needless to say, this rude attempt at horticulture is not prompted by a simple delight in contemplating these beautiful bright blue flowers which bloom in the Australian wilderness, decking the surface of pools by countless thousands. The savages feed on the stems and roots of the lilies; that is why they desire to cultivate them. In this last practice a fertilising virtue is clearly attributed to the blood of circumcision and subincision. The Anula tribe, who among others observe the custom, obviously ascribe the same virtue to the severed foreskin, for they bury it also by the side of a pool. The Warramunga entertain the same opinion of this part of the person, for they place the foreskin in a hole made by a witchetty grub in a tree, believing that it will cause a plentiful supply of these edible grubs. Among the Unmatjera the custom is somewhat different, but taken in connexion with their traditions it is even more significant. The boy puts his severed foreskin on a shield, covers it up with a broad spear-thrower, and then carries it in the darkness of night, lest any woman should see what he is doing, to a hollow tree in which he deposits it. He tells no one where he has hidden it, except a man who stands to him in the relation of father’s sister’s son. Nowadays there is no special relation between the boy and the tree, but formerly the case seems to have been different. For according to tradition the early mythical ancestors of the tribe placed their foreskins in their *nanja* trees, that is, in their local totem centres, the trees from which their spirits came forth at birth and to which they would return after death. If, as seems highly probable, such a custom as that recorded by the tradition ever prevailed, its intention could hardly be any other than that of securing the future birth and reincarnation of the owner of the foreskin when he should have died and his spirit returned to its abode in the tree. For among all these Central tribes the belief is firmly rooted that the human soul undergoes an endless series of reincarnations, the living men and women of one generation being nothing but the spirits of their ancestors come to life again, and destined to be themselves reborn in the persons of their descendants. During the interval between two incarnations the souls live in their *nanja* spots or local totem centres, which are always natural objects such as trees or rocks. Each totem clan has a number of such totem centres

scattered over the country. There the souls of the dead men and women of the totem, but of no other, congregate during their disembodied state, and thence they issue and are born again in human form when a favourable opportunity presents itself. It might well be thought that a man's new birth would be facilitated if, in his lifetime, he could lay up a stock of vital energy for the use of his disembodied spirit after death. That he did, apparently, by detaching a portion of himself, namely the foreskin, and depositing it in his *nanja* tree, or rock, or whatever it might be.

Is it possible that in this belief and this practice we have the long lost key to the meaning of circumcision? In other words, can it be that circumcision was originally intended to ensure the rebirth at some future time of the circumcised man by disposing of the severed portion of his body in such a way as to provide him with a stock of energy on which his disembodied spirit could draw when the critical moment of reincarnation came round? The conjecture is confirmed by the observation that among the Akikuyu of British East Africa the ceremony of circumcision used to be regularly combined with a graphic pretence of rebirth enacted by the novice. If this should prove to be indeed the clue to the meaning of circumcision, it would be natural to look for an explanation of subincision along the same lines. Now we have seen that the blood of subincision is used both to strengthen relatives and to make water-lilies grow. Hence we may conjecture that the strengthening and fertilising virtue of the blood was applied, like the foreskin at circumcision, to lay up a store of energy in the *nanja* spot against the time when the man's feeble ghost would need it. The intention of both ceremonies would thus be to ensure the future reincarnation of the individual by quickening the local totem centre, the home of his disembodied spirit, with a vital portion of himself. That portion, whether the foreskin or the blood, was in a manner seed sown to grow up and provide his immortal spirit with a new body when his old body should have mouldered in the dust.

Perhaps the same theory may serve to explain another initiatory rite practised by some of the Australian aborigines, namely, the knocking out of teeth. This is the principal ceremony of initiation amongst the tribes of eastern and south-eastern Australia; and it is often practised, though not as an initiatory rite, by the Central tribes, with whom the essential rites of initiation are circumcision and subincision. On the hypothesis here suggested, we should expect to find the tooth regarded as a vital part of the man which was sacrificed to ensure another life for him after death. The durability of the teeth, compared to the corruptible nature of the greater part of the body, might be a sufficient reason with a savage philosopher for choosing this portion of the corporeal frame on which to pin his hope of immortality. The evidence at our disposal certainly does not suffice to establish this explanation of the rite; but there are some facts which seem to point in that direction. In the first place, the extracted tooth is supposed to remain in sympathetic connexion with the man from whom it has been removed; and if proper care is not taken of it, he may fall ill. With some Victorian tribes the practice was for the mother of the lad to choose a young gum-tree and to insert her son's teeth in the bark, at the fork of two of the topmost boughs. Ever afterwards the tree was held in a sense sacred. It was made known only to certain persons of the tribe, and the youth himself was never allowed to learn where his teeth had been deposited. When he died, the tree was killed by fire. Thus in a fashion the tree might be said to be bound up with the life of the man whose teeth it contained, since when he died it was destroyed. Further, among some of the Central tribes the extracted tooth is thrown away as far as possible in the direction of the spot where the man's mother is supposed to have had her camp in the far-off legendary time which is known as the *alcheringa*. May not this be done to secure the rebirth of the man's spirit in that place? In the Gnanji tribe the extracted tooth is buried by the man's or woman's mother beside a pool, for the purpose of stopping the rain and increasing the number of water-lilies that grow in the pool. Thus the same fertilising virtue is ascribed to the tooth

which is attributed to the foreskin severed at circumcision and to the blood drawn at subincision. Why the drawing of teeth should be supposed to stop rain, I cannot guess. Curiously enough, among the Central tribes generally, the extraction of teeth has a special association with rain and water. Thus among the Arunta it is practised chiefly by the members of the rain or water totem; and it is nearly if not quite obligatory on all the men and women of that totem, whereas it is merely optional with members of the other clans. Further, the ceremony is always performed among the Arunta immediately after the magical ceremony for the making of rain. In the Warramunga tribe the knocking out of the teeth generally takes place towards the end of the wet season, when the water-holes are full, and the natives do not wish any more rain to fall. Moreover, it is always performed on the banks of a water-hole. The persons to be operated on enter the pool, fill their mouths with water, spit it out in all directions, and splash the water over themselves, taking care to wet thoroughly the crown of the head. Immediately afterwards the tooth is knocked out. The Chingilli also knock out teeth towards the close of the wet season, when they think they have had enough of rain. The extracted tooth is thrown into a water-hole, in the belief that it will drive rain and clouds away. I merely note, without attempting to account for, this association between the extraction of teeth and the stopping of rain.

The natives of the Cape York Peninsula in Queensland use the extraction of the tooth to determine both a man's totem and the country to which he belongs. While the tooth is being knocked out, they mention the various districts owned or frequented by the lad's mother, her father, or other of her relatives. The one which happens to be mentioned at the moment when the tooth breaks away is the country to which the lad belongs in future, that is, the country where he will have the right to hunt and to gather roots and fruits. Further, the bloody spittle which he ejects after the extraction of the tooth is examined by the old men, who trace some likeness between it and a natural object, such as an animal, a plant, or a stone. Henceforth that object will be the young man's *ari* or totem. Some light is thrown on this ceremony by a parallel custom which the natives of the Pennefather River in Queensland observe at the birth of a child. They believe that every person's spirit undergoes a series of reincarnations, and that during the interval between two successive reincarnations the spirit stays in one or other of the haunts of Anjea, the being who causes conception in women by putting mud babies into their wombs. Hence, in order to determine where the new baby's spirit resided since it was last in the flesh, they mention Anjea's haunts one after the other while the grandmother is cutting the child's navel-string; and the place which happens to be mentioned when the navel-string breaks is the spot where the spirit lodged since its last incarnation. That is the country to which the child belongs; there he will have the right of hunting when he grows up. Hence, according to the home from which its spirit came to dwell among men, a child may be known as a baby obtained from a tree, a rock, or a pool of fresh water. Anjea, with whom the souls of the dead live till their time comes to be born again, is never seen; but you may hear him laughing in the depths of the woods, among the rocks, down in the lagoons, and along the mangrove swamps. Hence we may fairly infer that the country assigned to a man of the Cape York Peninsula at the extraction of his tooth is the one where his spirit tarried during the interval which elapsed since its last incarnation. His totem, which is determined at the same time, may possibly be the animal, plant, or other natural object in which his spirit resided since its last embodiment in human form, or perhaps rather in which a part of his spirit may be supposed to lodge outside of his body during life. The latter view is favoured by the belief of the tribe of the Pennefather River, whose practice at childbirth so closely resembles that of the Cape York natives at puberty; for the Pennefather people hold that during a man's life a portion of his spirit lodges outside of his body in his afterbirth. However that may be, it seems probable that among the Cape York natives the custom of knocking out the tooth is closely associated with a theory of reincarnation. Perhaps the same theory

explains a privilege enjoyed by the Kamilaroi tribe of New South Wales. They claimed a superiority over the surrounding tribes, and enforced their claim by exacting from them the teeth knocked out at puberty. The exaction of this tribute might have passed for a mere assertion of suzerainty, were it not that the Kamilaroi knocked out their own teeth also.

Perhaps the extracted teeth were believed to secure to their present possessors a magical control over their former owners, not only during life but after death, so that armed with them the Kamilaroi could help or hinder the rebirth of their departed friends or enemies.

Thus, if I am right, the essential feature in all the three great initiatory rites of the Australians is the removal of a vital part of the person which shall serve as a link between two successive incarnations by preparing for the novice a new body to house his spirit when its present tabernacle shall have been worn out. Now, if there is any truth in this suggestion, we should expect to find that measures to ensure reincarnation are also taken at death and burial. This seems in fact to be done. For, in the first place, the practice of pouring the blood of kinsmen and kinswomen into the grave is obviously susceptible of this explanation, since, in accordance with the Australian usages which I have cited, the blood might well be thought to strengthen the feeble ghost for a new birth. The same may be said of the Australian custom of depositing hair with the dead, for it is a common notion that the hair is the seat of strength.

Again, it has been a rule with some Australian tribes to bury their dead on the spot where they were born. This was very natural if they desired the dead man to be born again. Further, the common Australian practice of depositing the dead in trees may, in some cases at least, have been designed to facilitate rebirth; for trees are often the places in which the souls of the dead reside, and from which they come forth to be born again in human shape. Thus the Unmatjera and Kaitish tribes bury very aged women and decrepit old men in the ground; but the bodies of children, young women, and men in the prime of life are laid on platforms among the boughs of trees; and in regard to children we are definitely told that this is done in the hope that “before very long its spirit may come back again and enter the body of a woman—in all probability that of its former mother.” Further, the Arunta, who bury their dead, are careful to leave a low depression on one side of the mound, in order that the spirit may pass out and in; and this depression always faces towards the dead man’s or woman’s camping-ground in the *alcheringa* or remote past, that is, the spot which he or she inhabited in spirit form. Is not this done to let the spirit rid itself of its decaying tabernacle and repair to the place where in due time it will find a new and better body? In this connexion the final burial rites in the Binbinga, Anula, and Mara tribes are worthy of remark. Among these people the bones of the dead are, after a series of ceremonies, deposited in a hollow log, on which the dead man’s totem is painted. This log is then placed, with the bones, in the boughs of a tree beside a pool, so that if possible it overhangs the water. For about three wet seasons the father and son of the deceased, who placed the log there, are alone allowed to eat water-lilies out of that pool, and no woman is permitted to go near the spot. There the bones of the dead man remain till the log rots and they fall into the water or are carried away by a flood. When the burial rites are all over, the spirit of the deceased returns to its *mungai* spot, that is, to the place where it dwells in the interval between two successive incarnations. Sooner or later it will be born again. These rites seem, therefore, clearly to be a preparation for the new birth.

As the belief in reincarnation is shared by many peoples besides the Australians, it is natural to suppose that funeral rites intended to facilitate the rebirth of the deceased may be found in other parts of the world. Elsewhere I have cited examples of these rites: here I will add a few more. It is especially the bodies of dead infants which are the object of such ceremonies; for since their lives have been cut prematurely short, it seems reasonable to give their souls a chance of beginning again and lengthening out their existence on earth to its natural close.

But it is not always dead babies only whom the living seek thus to bring back to life. For example, we read that round about Mount Elgon in East Africa “the custom of throwing out the dead is universal among all the clans of Bagishu, except in the case of the youngest child or the old grandfather or grandmother, for whom, like the child, a prolonged life on earth is desired. . . . When it is desired to perpetuate on the earth the life of some old man or woman, or that of some young baby, the corpse is buried inside the house or just under the eaves, until another child is born to the nearest relation of the corpse. This child, male or female, takes the name of the corpse, and the Bagishu firmly believe that the spirit of the dead has passed into this new child and lives again on earth. The remains are then dug up and thrown out into the open.” Similarly among the tribes of the Lower Congo “a baby is always buried near the house of its mother, never in the bush. They think that, if the child is not buried near its mother’s house, she will be unlucky and never have any more children. It is believed that the only new thing about a child is its body. The spirit is old and formerly belonged to some deceased person, or it may have the spirit of some living person. They have two reasons for believing this. The child speaks early of strange things the mother has never taught it, so that they believe the old spirit is talking in the child. Again, if the child is like its mother, father, or uncle, they think it has the spirit of the person it resembles, and that that person will soon die. Hence a parent will resent it if you say that the baby is like him or her.” Thus it appears that the argument for the pre-existence of the human soul, which Plato and Wordsworth drew from reminiscence, is fully accepted by some negro tribes of West Africa. In the Bilaspore district of India “a still-born child, or one who has passed away before the *Chhatti* (the sixth day, the day of purification) is not taken out of the house for burial, but is placed in an earthen vessel (a *gharā*) and is buried in the doorway or in the yard of the house. Some say that this is done in order that the mother may bear another child.” It is said that among the Kondhs of India, on the day after a death, some boiled rice and a small fowl are taken to the place where the body was burned; there the fowl is split down the breast and placed on the spot, after which it is eaten and the soul of the departed is invited to enter a new-born child.

On the fifth day after a death the Gonds perform the ceremony of bringing back the soul. They go to the riverside and call aloud the name of the deceased. Then they enter the river, catch a fish or an insect, and taking it home place it among the sainted dead of the family, believing that the spirit of their lost one has thus been brought back to the house. Sometimes the fish or insect is eaten in order that the spirit which it contains may be born again as a child. When a baby died within a month or two of birth, the Hurons did not dispose of its little body like those of grown people by depositing it on a scaffold; they buried it beside the road in order, so they said, that the child might enter secretly into the womb of some woman passing by and be born again into the world. Some of the ancient rules observed with regard to funerals in the Greek island of Ceos have been ingeniously explained by Mr. F. B. Jevons as designed to secure the rebirth of the departed in one of the women of the family. The widespread custom of burying the dead in the house was perhaps instituted for the same purpose, and the ancient Greek practice of sacrificing to the dead man at the grave on his birthday may possibly have originated in the same train of thought. For example, sacrifices were annually offered on their birthdays to Hippocrates by the Coans, to Aratus by the Sicyonians, and to Epicurus by his disciples.

Now too we can fully understand the meaning of the bloody ritual in the ceremonies for the multiplication of the totem animals and plants. We have seen that a strengthening and fertilising virtue is attributed to human blood. What more natural than that it should be poured out by the men of the totem on the spot in which the disembodied spirits of the totem animals or plants are waiting for reincarnation? Clearly the rite seems intended to enable these spirits to take bodily shape and be born again, in order that they may again serve as food, if not to the men of the totem clan, at least to all the other numbers of the tribe. Later on

we shall find that the attempt to reincarnate the souls of dead animals, in order that their bodies may be eaten over again, is not peculiar to the Australian savages, but is practised with many curious rites by peoples in other parts of the world.

To sum up briefly the general theory to which the foregoing facts have thus far led us, I would say that just as the *intichiuma* rites of the Australians are, for the most part, magical ceremonies intended to secure the re-embodiment of the spirits of edible animals and plants, so their initiatory rites may perhaps be regarded as magical ceremonies designed mainly to ensure the reincarnation of human souls. Now the motive for procuring the rebirth of animals and plants is simply the desire to eat them. May not this have been one motive for attempting to resuscitate the human dead? It would seem so, for all the tribes on the Gulf of Carpentaria who have been examined by Spencer and Gillen eat their dead, and the ceremonies and traditions of the Arunta indicate that their ancestors also ate the bodies of their fellow tribesmen. In this respect the practice of the Binbinga tribe is particularly instructive. For among them the bodies of the dead are cut up and eaten, not by men of the same tribal subclass as the deceased, but by men belonging to the subclasses which compose the other intermarrying half of the tribe. This is exactly analogous to the practice which at present prevails as to the eating of the totem animal or plant among all these central and northern tribes. Among them each clan that has an edible animal or plant for its totem is supposed to provide that animal or plant for all the other clans to eat; and similarly among the Binbinga the men of any particular subclass do actually provide their own bodies for the members of the other intermarrying half of the tribe to devour. And just as in the far past the members of a totem clan appear to have subsisted regularly (though not exclusively, and perhaps not even mainly) on their totem animal or plant, so at a remote time they seem regularly to have eaten each other. Thus the Wild Dog clan of the Arunta has many traditions that their ancestors killed and ate Wild Dog men and women. Such traditions probably preserve a true reminiscence of a state of things still more savage than the present practice of the Binbinga. At that more or less remote time, if we may trust the scattered hints of custom and legend which are the only evidence we have to go upon, the men and women of a totem clan, in defiance of the customs of a later age, regularly cohabited with each other, ate their totems, and devoured each other's dead bodies. In such a state of things there was no sharp line of distinction drawn, either in theory or in practice, between a man and his totem; and this confusion is again confirmed by the legends, from which it is often difficult to make out whether the totemic ancestor spoken of is a man or an animal. And if measures were taken to resuscitate both, it may well have been primarily in order that both might be eaten again. The system was thoroughly practical in its aim; only the means it took to compass its ends were mistaken. It was in no sense a religion, unless we are prepared to bestow the name of religion on the business of the grazier and the market-gardener; for these savages certainly bred animals and plants, and perhaps bred men, for much the same reasons that a grazier and a market-gardener breed cattle and vegetables. But whereas the methods of the grazier and market-gardener rest upon the laws of nature, and therefore do really produce the effects they aim at, the methods of these savages are based on a mistaken conception of natural law, and therefore totally fail to bring about the intended result. Only they do not perceive their failure. Kindly nature, if we may personify her for a moment, draws a veil before their eyes, and herself works behind the veil those wonders of reproduction which the poor savage vainly fancies that he has wrought by his magical ceremonies and incantations. In short, totemism, as it exists at present among these tribes, appears to be mainly a crude, almost childlike attempt to satisfy the primary wants of man, especially under the hard conditions to which he is subject in the deserts of Central Australia, by magically creating everything that a savage stands in need of, and food first of all. But to say so is not to affirm that this has been the purpose, and the only purpose, of Australian totemism from the beginning. That beginning

lies far behind us in the past, and is therefore necessarily much more obscure and uncertain than the function of totemism as a fully developed system, to which alone the preceding remarks are applicable.

Our examination of the magical rites performed by the Australians for the maintenance of the food supply has led us into this digression. It is time to pass to ceremonies practised for the same purpose and on the same principles by peoples in other parts of the world.

The Indians of British Columbia live largely upon the fish which abound in their seas and rivers. If the fish do not come in due season, and the Indians are hungry, a Nootka wizard will make an image of a swimming fish and put it into the water in the direction from which the fish generally appear. This ceremony, accompanied by a prayer to the fish to come, will cause them to arrive at once. The islanders of Torres Straits use models of dugong and turtles to charm dugong and turtle to their destruction. The Toradjas of Central Celebes believe that things of the same sort attract each other by means of their indwelling spirits or vital ether. Hence they hang up the jawbones of deer and wild pigs in their houses, in order that the spirits which animate these bones may draw the living creatures of the same kind into the path of the hunter. In the island of Nias, when a wild pig has fallen into the pit prepared for it, the animal is taken out and its back is rubbed with nine fallen leaves, in the belief that this will make nine more wild pigs fall into the pit, just as the nine leaves fell from the tree. In the East Indian islands of Saparoea, Haroekoe, and Noessa Laut, when a fisherman is about to set a trap for fish in the sea, he looks out for a tree, of which the fruit has been much pecked at by birds. From such a tree he cuts a stout branch and makes of it the principal post in his fish-trap; for he believes that just as the tree lured many birds to its fruit, so the branch cut from that tree will lure many fish to the trap.

The western tribes of British New Guinea employ a charm to aid the hunter in spearing dugong or turtle. A small beetle, which haunts coco-nut trees, is placed in the hole of the spear-haft into which the spear-head fits. This is supposed to make the spear-head stick fast in the dugong or turtle, just as the beetle sticks fast to a man's skin when it bites him. When a Cambodian hunter has set his nets and taken nothing, he strips himself naked, goes some way off, then strolls up to the net as if he did not see it, lets himself be caught in it, and cries, "Hillo! what's this? I'm afraid I'm caught." After that the net is sure to catch game. A pantomime of the same sort has been acted within living memory in our Scottish Highlands. The Rev. James Macdonald, now of Reay in Caithness, tells us that in his boyhood when he was fishing with companions about Loch Aline and they had had no bites for a long time, they used to make a pretence of throwing one of their fellows overboard and hauling him out of the water, as if he were a fish; after that the trout or silloch would begin to nibble, according as the boat was on fresh or salt water. Before a Carrier Indian goes out to snare martens, he sleeps by himself for about ten nights beside the fire with a little stick pressed down on his neck. This naturally causes the fall-stick of his trap to drop down on the neck of the marten. Among the Galelareese, who inhabit a district in the northern part of Halmahera, a large island to the west of New Guinea, it is a maxim that when you are loading your gun to go out shooting, you should always put the bullet in your mouth before you insert it in the gun; for by so doing you practically eat the game that is to be hit by the bullet, which therefore cannot possibly miss the mark. A Malay who has baited a trap for crocodiles, and is awaiting results, is careful in eating his curry always to begin by swallowing three lumps of rice successively; for this helps the bait to slide more easily down the crocodile's throat. He is equally scrupulous not to take any bones out of his curry; for, if he did, it seems clear that the sharp-pointed stick on which the bait is skewered would similarly work itself loose, and the crocodile would get off with the bait. Hence in these circumstances it is prudent for the hunter, before he begins his meal, to get somebody else to take the bones out of his curry,

otherwise he may at any moment have to choose between swallowing a bone and losing the crocodile.

This last rule is an instance of the things which the hunter abstains from doing lest, on the principle that like produces like, they should spoil his luck. For it is to be observed that the system of sympathetic magic is not merely composed of positive precepts; it comprises a very large number of negative precepts, that is, prohibitions. It tells you not merely what to do, but also what to leave undone. The positive precepts are charms: the negative precepts are taboos. In fact the whole doctrine of taboo, or at all events a large part of it, would seem to be only a special application of sympathetic magic, with its two great laws of similarity and contact.

Though these laws are certainly not formulated in so many words nor even conceived in the abstract by the savage, they are nevertheless implicitly believed by him to regulate the course of nature quite independently of human will. He thinks that if he acts in a certain way, certain consequences will inevitably follow in virtue of one or other of these laws; and if the consequences of a particular act appear to him likely to prove disagreeable or dangerous, he is naturally careful not to act in that way lest he should incur them. In other words, he abstains from doing that which, in accordance with his mistaken notions of cause and effect, he falsely believes would injure him; in short, he subjects himself to a taboo. Thus taboo is so far a negative application of practical magic. Positive magic or sorcery says, "Do this in order that so and so may happen." Negative magic or taboo says, "Do not do this, lest so and so should happen." The aim of positive magic or sorcery is to produce a desired event; the aim of negative magic or taboo is to avoid an undesirable one. But both consequences, the desirable and the undesirable, are supposed to be brought about in accordance with the laws of similarity and contact. And just as the desired consequence is not really effected by the observance of a magical ceremony, so the dreaded consequence does not really result from the violation of a taboo. If the supposed evil necessarily followed a breach of taboo, the taboo would not be a taboo but a precept of morality or common sense. It is not a taboo to say, "Do not put your hand in the fire"; it is a rule of common sense, because the forbidden action entails a real, not an imaginary evil. In short, those negative precepts which we call taboo are just as vain and futile as those positive precepts which we call sorcery. The two things are merely opposite sides or poles of one great disastrous fallacy, a mistaken conception of the association of ideas. Of that fallacy, sorcery is the positive, and taboo the negative pole. If we give the general name of magic to the whole erroneous system, both theoretical and practical, then taboo may be defined as the negative side of practical magic. To put this in tabular form:—

- Magic
 - Theoretical (Magic as a pseudo-science)
 - Practical (Magic as a pseudo-art)
 - Positive Magic or Sorcery
 - Negative Magic or Taboo

I have made these remarks on taboo and its relations to magic because I am about to give some instances of taboos observed by hunters, fishermen, and others, and I wished to shew that they fall under the head of Sympathetic Magic, being only particular applications of that general theory. Thus, it is a rule with the Galelareese that when you have caught fish and strung them on a line, you may not cut the line through, or next time you go a-fishing your fishing-line will be sure to break. Among the Esquimaux of Baffin Land boys are forbidden to play cat's cradle, because if they did so their fingers might in later life become entangled in the harpoon-line. Here the taboo is obviously an application of the law of similarity, which is the basis of homoeopathic magic: as the child's fingers are entangled by the string in playing cat's cradle, so they will be entangled by the harpoon-line when he is a man and hunts

whales. Again, among the Huzuls, who inhabit the wooded north-eastern slopes of the Carpathian Mountains, the wife of a hunter may not spin while her husband is eating, or the game will turn and wind like the spindle, and the hunter will be unable to hit it. Here again the taboo is clearly derived from the law of similarity. So, too, in most parts of ancient Italy women were forbidden by law to spin on the highroads as they walked, or even to carry their spindles openly, because any such action was believed to injure the crops. Probably the notion was that the twirling of the spindle would twirl the corn-stalks and prevent them from growing straight. So, too, among the Ainos of Saghalien a pregnant woman may not spin nor twist ropes for two months before her delivery, because they think that if she did so the child's guts might be entangled like the thread. For a like reason in Bilaspore, a district of India, when the chief men of a village meet in council, no one present should twirl a spindle; for they think that if such a thing were to happen, the discussion, like the spindle, would move in a circle and never be wound up. In the East Indian islands of Saparoea, Haroekoe, and Noessa Laut, any one who comes to the house of a hunter must walk straight in; he may not loiter at the door, for were he to do so, the game would in like manner stop in front of the hunter's snares and then turn back, instead of being caught in the trap. For a similar reason it is a rule with the Toradjas of Central Celebes that no one may stand or loiter on the ladder of a house where there is a pregnant woman, for such delay would retard the birth of the child; and in various parts of Sumatra the woman herself in these circumstances is forbidden to stand at the door or on the top rung of the house-ladder under pain of suffering hard labour for her imprudence in neglecting so elementary a precaution. Malays engaged in the search for camphor eat their food dry and take care not to pound their salt fine. The reason is that the camphor occurs in the form of small grains deposited in the cracks of the trunk of the camphor-tree. Accordingly it seems plain to the Malay that if, while seeking for camphor, he were to eat his salt finely ground, the camphor would be found also in fine grains; whereas by eating his salt coarse he ensures that the grains of the camphor will also be large. Camphor hunters in Borneo use the leathery sheath of the leaf-stalk of the Penang palm as a plate for food, and during the whole of the expedition they will never wash the plate, for fear that the camphor might dissolve and disappear from the crevices of the tree. Apparently they think that to wash their plates would be to wash out the camphor crystals from the trees in which they are imbedded. In Laos, a province of Siam, a rhinoceros hunter will not wash himself for fear that as a consequence the wounds inflicted on the rhinoceros might not be mortal, and that the animal might disappear in one of the caves full of water in the mountains. The chief product of some parts of Laos is lac. This is a resinous gum exuded by a red insect on the young branches of trees, to which the little creatures have to be attached by hand. All who engage in the business of gathering the gum abstain from washing themselves and especially from cleansing their heads, lest by removing the parasites from their hair they should detach the other insects from the boughs. Some of the Brazilian Indians would never bring a slaughtered deer into their hut without first hamstringing it, believing that if they failed to do so, they and their children would never be able to run down their enemies. Apparently they thought that by hamstringing the animal they at the same stroke deprived their foemen of the use of their legs. No Arikara Indian would break a marrow bone in a hut; for they think that were he to do so their horses would break their legs in the prairie. Again, a Blackfoot Indian who has set a trap for eagles, and is watching it, would not eat rosebuds on any account; for he argues that if he did so, and an eagle alighted near the trap, the rosebuds in his own stomach would make the bird itch, with the result that instead of swallowing the bait the eagle would merely sit and scratch himself. Following this train of thought the eagle hunter also refrains from using an awl when he is looking after his snares; for surely if he were to scratch with an awl, the eagles would scratch him. The same disastrous consequence would follow if his wives and children at home used an awl while he is out after eagles, and

accordingly they are forbidden to handle the tool in his absence for fear of putting him in bodily danger.

All the foregoing taboos being based on the law of similarity may be called homoeopathic taboos. The Cholones, an Indian tribe of eastern Peru, make use of poisoned arrows in the chase, but there are some animals, such as armadillos, certain kinds of falcons, and a species of vulture, which they would on no account shoot at with these weapons. For they believe that between the poisoned arrows which they use and the supply of poison at home there exists a sympathetic relation of such a sort that if they shot at any of these creatures with poisoned shafts, all the poison at home would be spoilt, which would be a great loss to them.

Here the exact train of thought is not clear; but we may suppose that the animals in question are believed to possess a power of counteracting and annulling the effect of the poison, and that consequently if they are touched by it, all the poison, including the store of it at home, would be robbed of its virtue. However that may be, it is plain that the superstition rests on the law of contact, on the notion, namely, that things which have once been in contact remain sympathetically in contact with each other always. The poison with which the hunter wounds an animal has once been in contact with the store of poison at home; hence if the poison in the wound loses its venom, so necessarily will all the poison at home. These may be called contagious taboos.

Among the taboos observed by savages none perhaps are more numerous or important than the prohibitions to eat certain foods, and of such prohibitions many are demonstrably derived from the law of similarity and are accordingly examples of negative magic. Just as the savage eats many animals or plants in order to acquire certain desirable qualities with which he believes them to be endowed, so he avoids eating many other animals and plants lest he should acquire certain undesirable qualities with which he believes them to be infected. In eating the former he practises positive magic; in abstaining from the latter he practises negative magic. Many examples of such positive magic will meet us later on; here I will give a few instances of such negative magic or taboo. For example, in Madagascar soldiers are forbidden to eat a number of foods lest on the principle of homoeopathic magic they should be tainted by certain dangerous or undesirable properties which are supposed to inhere in these particular viands. Thus they may not taste hedgehog, "as it is feared that this animal, from its propensity of coiling up into a ball when alarmed, will impart a timid shrinking disposition to those who partake of it." Again, no soldier should eat an ox's knee, lest like an ox he should become weak in the knees and unable to march. Further, the warrior should be careful to avoid partaking of a cock that has died fighting or anything that has been speared to death; and no male animal may on any account be killed in his house while he is away at the wars. For it seems obvious that if he were to eat a cock that had died fighting, he would himself be slain on the field of battle; if he were to partake of an animal that had been speared, he would be speared himself; if a male animal were killed in his house during his absence, he would himself be killed in like manner and perhaps at the same instant. Further, the Malagasy soldier must eschew kidneys, because in the Malagasy language the word for kidney is the same as that for "shot"; so shot he would certainly be if he ate a kidney. Again, a Caffre has been known to refuse to eat two mice caught at the same time in one trap, alleging that were he to do so his wife would give birth to twins; yet the same man would eat freely of mice if they were caught singly. Clearly he imagined that if he ate the two mice he would be infected with the virus of doublets and would communicate the infection to his wife. Amongst the Zulus there are many foods which are similarly forbidden on homoeopathic principles. It may be well to give some specimens of these prohibitions as they have been described by the Zulus themselves. "There is among the black men," they say, "the custom of abstaining from certain foods. If a cow has the calf taken from her dead, and the

mother too dies before the calf is taken away, young people who have never had a child abstain from the flesh of that cow. I do not mean to speak of girls; there is not even a thought of whether they can eat it; for it is said that the cow will produce a similar evil among the women, so that one of them will be like the cow when she is in childbirth, be unable to give birth, like the cow, and die together with her child. On this account, therefore, the flesh of such a cow is abstained from. Further, pig's flesh is not eaten by girls on any account; for it is an ugly animal; its mouth is ugly, its snout is long; therefore girls do not eat it, thinking if they eat it, a resemblance to the pig will appear among their children. They abstain from it on that account. There are many things which are abstained from among black people through fear of bad resemblance; for it is said there was a person who once gave birth to an elephant, and a horse; but we do not know if that is true; but they are now abstained from on that account, through thinking that they will produce an evil resemblance if eaten; and the elephant is said to produce an evil resemblance, for when it is killed many parts of its body resemble those of a female; its breasts, for instance, are just like those of a woman. Young people, therefore, fear to eat it; it is only eaten on account of famine, when there is no food; and each of the young women say, 'It is no matter if I do give birth to an elephant and live; that is better than not to give birth to it, and die of famine.' So it is eaten from mere necessity. Another thing which is abstained from is the entrails of cattle. Men do not eat them, because they are afraid if they eat them, the enemy will stab them in the bowels. Young men do not eat them; they are eaten by old people. Another thing which is not eaten is the under lip of a bullock; for it is said, a young person must not eat it, for it will produce an evil resemblance in the child; the lip of the child will tremble continually, for the lower lip of a bullock moves constantly. They do not therefore eat it; for if a child of a young person is seen with its mouth trembling, it is said, 'It was injured by its father, who ate the lower lip of a bullock.' Also another thing which is abstained from is that portion of the paunch of a bullock which is called *umtala*; for the *umtala* has no *villi*, it has no pile; it is merely smooth and hard. It is therefore said, if it is eaten by young people, their children will be born without hair, and their heads will be bare like a man's knee. It is therefore abstained from."

The reader may have observed that in some of the foregoing examples of taboos the magical influence is supposed to operate at considerable distances; thus among the Blackfeet Indians the wives and children of an eagle hunter are forbidden to use an awl during his absence, lest the eagles should scratch the distant husband and father; and again no male animal may be killed in the house of a Malagasy soldier while he is away at the wars, lest the killing of the animal should entail the killing of the man. This belief in the sympathetic influence exerted on each other by persons or things at a distance is of the essence of magic. Whatever doubts science may entertain as to the possibility of action at a distance, magic has none; faith in telepathy is one of its first principles. A modern advocate of the influence of mind upon mind at a distance would have no difficulty in convincing a savage; the savage believed in it long ago, and what is more, he acted on his belief with a logical consistency such as his civilised brother in the faith has not yet, so far as I am aware, exhibited in his conduct. For the savage is convinced not only that magical ceremonies affect persons and things afar off, but that the simplest acts of daily life may do so too. Hence on important occasions the behaviour of friends and relations at a distance is often regulated by a more or less elaborate code of rules, the neglect of which by the one set of persons would, it is supposed, entail misfortune or even death on the absent ones. In particular when a party of men are out hunting or fighting, their kinsfolk at home are often expected to do certain things or to abstain from doing certain others, for the sake of ensuring the safety and success of the distant hunters or warriors. I will now give some instances of this magical telepathy both in its positive and in its negative aspect.

In Laos when an elephant hunter is starting for the chase, he warns his wife not to cut her hair or oil her body in his absence; for if she cut her hair the elephant would burst the toils, if she oiled herself it would slip through them. When a Dyak village has turned out to hunt wild pigs in the jungle, the people who stay at home may not touch oil or water with their hands during the absence of their friends; for if they did so, the hunters would all be “butter-fingered” and the prey would slip through their hands. In setting out to look for the rare and precious eagle-wood on the mountains, Cham peasants enjoin their wives, whom they leave at home, not to scold or quarrel in their absence, for such domestic brawls would lead to their husbands being rent in pieces by bears and tigers. A Hottentot woman whose husband is out hunting must do one of two things all the time he is away. Either she must light a fire and keep it burning till he comes back; or if she does not choose to do that, she must go to the water and continue to splash it about on the ground. When she is tired with throwing the water about, her place may be taken by her servant, but the exercise must in any case be kept up without cessation. To cease splashing the water or to let the fire out would be equally fatal to the husband’s prospect of a successful bag. In Yule Island, Torres Straits, when the men are gone to fetch sago, a fire is lit and carefully kept burning the whole time of their absence; for the people believe that if it went out the voyagers would fare ill. At the other end of the world the Lapps similarly object to extinguish a brand in water while any members of the family are out fishing, since to do so would spoil their luck.

Among the Koniags of Alaska a traveller once observed a young woman lying wrapt in a bearskin in the corner of a hut. On asking whether she were ill, he learned that her husband was out whale-fishing, and that until his return she had to lie fasting in order to ensure a good catch. Among the Esquimaux of Alaska similar notions prevail. The women during the whaling season remain in comparative idleness, as it is considered not good for them to sew while the men are out in the boats. If during this period any garments should need to be repaired, the women must take them far back out of sight of the sea and mend them there in little tents in which just one person can sit. And while the crews are at sea no work should be done at home which would necessitate pounding or hewing or any kind of noise; and in the huts of men who are away in the boats no work of any kind whatever should be carried on.

When the Esquimaux of Aivilik and Iglulik are away hunting on the ice, the bedding may not be raised up, because they think that to do so would cause the ice to crack and drift off, and so the men might be lost. And among these people in the winter, when the new moon appears, boys must run out of the snow-house, take a handful of snow, and put it into the kettle. It is believed that this helps the hunter to capture the seal and to bring it home. When the Maidu Indians of California were engaged in driving deer into the snares which they had prepared for them, and which consisted of fences stretched from tree to tree, the women and children who were left behind in the village had to observe a variety of regulations. The women had to keep quiet and spend much of the time indoors, and children might not romp, shout, jump over things, kick, run, fall down, or throw stones. If these rules were broken, it was believed that the deer would become unmanageable and would jump the fence, so that the whole drive would be unsuccessful.

While a Gilyak hunter is pursuing the game in the forest, his children at home are forbidden to make drawings on wood or on sand; for they fear that if the children did so, the paths in the forest would become as perplexed as the lines in the drawings, so that the hunter might lose his way and never return. A Russian political prisoner once taught some Gilyak children to read and write; but their parents forbade them to write when any of their fathers was away from home; for it seemed to them that writing was a peculiarly complicated form of drawing, and they stood aghast at the idea of the danger to which such a drawing would expose the hunters out in the wild woods. Among the Jukagirs of north-eastern Siberia, when a young

man is out hunting, his unmarried sister at home may not look at his footprints nor eat certain parts of the game killed by him. If she leaves the house while he is absent at the chase, she must keep her eyes fixed on the ground, and may not speak of the chase nor ask any questions about it. When a Nuba of north-eastern Africa goes to El Obeid for the first time, he tells his wife not to wash or oil herself and not to wear pearls round her neck during his absence, because by doing so she would draw down on him the most terrible misfortunes.

When Bushmen are out hunting, any bad shots they may make are set down to such causes as that the children at home are playing on the men's beds or the like, and the wives who allow such things to happen are blamed for their husbands' indifferent marksmanship.

Elephant-hunters in East Africa believe that, if their wives prove unfaithful in their absence, this gives the elephant power over his pursuer, who will accordingly be killed or severely wounded. Hence if a hunter hears of his wife's misconduct, he abandons the chase and returns home. If a Wagogo hunter is unsuccessful, or is attacked by a lion, he attributes it to his wife's misbehaviour at home, and returns to her in great wrath. While he is away hunting, she may not let any one pass behind her or stand in front of her as she sits; and she must lie on her face in bed. The Moxos Indians of eastern Bolivia thought that if a hunter's wife was unfaithful to him in his absence he would be bitten by a serpent or a jaguar. Accordingly, if such an accident happened to him, it was sure to entail the punishment, and often the death, of the woman, whether she was innocent or guilty. An Aleutian hunter of sea-otters thinks that he cannot kill a single animal if during his absence from home his wife should be unfaithful or his sister unchaste.

The Huichol Indians of Mexico treat as a demi-god a species of cactus which throws the eater into a state of ecstasy. The plant does not grow in their country, and has to be fetched every year by men who make a journey of forty-three days for the purpose. Meanwhile the wives at home contribute to the safety of their absent husbands by never walking fast, much less running, while the men are on the road. They also do their best to ensure the benefits which, in the shape of rain, good crops, and so forth, are expected to flow from the sacred mission. With this intention they subject themselves to severe restrictions like those imposed upon their husbands. During the whole of the time which elapses till the festival of the cactus is held, neither party washes except on certain occasions, and then only with water brought from the distant country where the holy plant grows. They also fast much, eat no salt, and are bound to strict continence. Any one who breaks this law is punished with illness, and, moreover, jeopardises the result which all are striving for. Health, luck, and life are to be gained by gathering the cactus, the gourd of the God of Fire; but inasmuch as the pure fire cannot benefit the impure, men and women must not only remain chaste for the time being, but must also purge themselves from the taint of past sin. Hence four days after the men have started the women gather and confess to Grandfather Fire with what men they have been in love from childhood till now. They may not omit a single one, for if they did so the men would not find a single cactus. So to refresh their memories each one prepares a string with as many knots as she has had lovers. This she brings to the temple, and, standing before the fire, she mentions aloud all the men she has scored on her string, name after name. Having ended her confession, she throws the string into the fire, and when the god has consumed it in his pure flame, her sins are forgiven her and she departs in peace. From now on the women are averse even to letting men pass near them. The cactus-seekers themselves make in like manner a clean breast of all their frailties. For every peccadillo they tie a knot on a string, and after they have "talked to all the five winds" they deliver the rosary of their sins to the leader, who burns it in the fire.

Many of the indigenous tribes of Sarawak are firmly persuaded that were the wives to commit adultery while their husbands are searching for camphor in the jungle, the camphor

obtained by the men would evaporate. Husbands can discover, by certain knots in the tree, when their wives are unfaithful; and it is said that in former days many women were killed by jealous husbands on no better evidence than that of these knots. Further, the wives dare not touch a comb while their husbands are away collecting the camphor; for if they did so, the interstices between the fibres of the tree, instead of being filled with the precious crystals, would be empty like the spaces between the teeth of a comb. While men of the Toaripi or Motumotu tribe of eastern New Guinea are away hunting, fishing, fighting, or on any long journey, the people who remain at home must observe strict chastity, and may not let the fire go out. Those of them who stay in the men's club-houses must further abstain from eating certain foods and from touching anything that belongs to others. A breach of these rules might, it is believed, entail the failure of the expedition. Among the tribes of Geelvink Bay, in north-western New Guinea, when the men are gone on a long journey, as to Ceram or Tidore, the wives and sisters left at home sing to the moon, accompanying the lay with the booming music of gongs. The singing takes place in the afternoons, beginning two or three days before the new moon, and lasting for the same time after it. If the silver sickle of the moon is seen in the sky, they raise a loud cry of joy. Asked why they do so, they answer, "Now we see the moon, and so do our husbands, and now we know that they are well; if we did not sing, they would be sick or some other misfortune would befall them." On nights when the moon is at the full the natives of Doreh, in north-western New Guinea, go out fishing on the lagoons. Their mode of proceeding is to poison the water with the pounded roots of a certain plant which has a powerful narcotic effect; the fish are stunned by it, and so easily caught. While the men are at work on the moonlit water, the people on the shore must keep as still as death with their eyes fixed on the fishermen; but no woman with child may be among them, for if she were there and looked at the water, the poison would at once lose its effect and the fish would escape. In the Kei Islands, to the south-west of New Guinea, as soon as a vessel that is about to sail for a distant port has been launched, the part of the beach on which it lay is covered as speedily as possible with palm branches, and becomes sacred. No one may thenceforth cross that spot till the ship comes home. To cross it sooner would cause the vessel to perish. Moreover, all the time that the voyage lasts three or four young girls, specially chosen for the duty, are supposed to remain in sympathetic connexion with the mariners and to contribute by their behaviour to the safety and success of the voyage. On no account, except for the most necessary purpose, may they quit the room that has been assigned to them. More than that, so long as the vessel is believed to be at sea they must remain absolutely motionless, crouched on their mats with their hands clasped between their knees. They may not turn their heads to the left or to the right or make any other movement whatsoever. If they did, it would cause the boat to pitch and toss; and they may not eat any sticky stuff, such as rice boiled in coco-nut milk, for the stickiness of the food would clog the passage of the boat through the water. When the sailors are supposed to have reached their destination, the strictness of these rules is somewhat relaxed; but during the whole time that the voyage lasts the girls are forbidden to eat fish which have sharp bones or stings, such as the sting-ray, lest their friends at sea should be involved in sharp, stinging trouble.

Where beliefs like these prevail as to the sympathetic connexion between friends at a distance, we need not wonder that above everything else war, with its stern yet stirring appeal to some of the deepest and tenderest of human emotions, should quicken in the anxious relations left behind a desire to turn the sympathetic bond to the utmost account for the benefit of the dear ones who may at any moment be fighting and dying far away. Hence, to secure an end so natural and laudable, friends at home are apt to resort to devices which will strike us as pathetic or ludicrous, according as we consider their object or the means adopted to effect it. Thus in some districts of Borneo, when a Dyak is out head-hunting, his wife or, if he is unmarried, his sister must wear a sword day and night in order that he may always be

thinking of his weapons; and she may not sleep during the day nor go to bed before two in the morning, lest her husband or brother should thereby be surprised in his sleep by an enemy. In other parts of Borneo, when the men are away on a warlike expedition, their mats are spread in their houses just as if they were at home, and the fires are kept up till late in the evening and lighted again before dawn, in order that the men may not be cold. Further, the roofing of the house is opened before daylight to prevent the distant husbands, brothers, and sons from sleeping too late, and so being surprised by the enemy. While a Malay of the Peninsula is away at the wars, his pillows and sleeping-mat at home must be kept rolled up. If any one else were to use them, the absent warrior's courage would fail and disaster would befall him. His wife and children may not have their hair cut in his absence, nor may he himself have his hair shorn.

Among the Sea Dyaks of Banting in Sarawak the women strictly observe an elaborate code of rules while the men are away fighting. Some of the rules are negative and some are positive, but all alike are based on the principles of magical homoeopathy and telepathy. Amongst them are the following. The women must wake very early in the morning and open the windows as soon as it is light; otherwise their absent husbands will oversleep themselves. The women may not oil their hair, or the men will slip. The women may neither sleep nor doze by day, or the men will be drowsy on the march. The women must cook and scatter popcorn on the verandah every morning; so will the men be agile in their movements. The rooms must be kept very tidy, all boxes being placed near the walls; for if any one were to stumble over them, the absent husbands would fall and be at the mercy of the foe. At every meal a little rice must be left in the pot and put aside; so will the men far away always have something to eat and need never go hungry. On no account may the women sit at the loom till their legs grow cramped, otherwise their husbands will likewise be stiff in their joints and unable to rise up quickly or to run away from the foe. So in order to keep their husband's joints supple the women often vary their labours at the loom by walking up and down the verandah. Further, they may not cover up their faces, or the men would not be able to find their way through the tall grass or jungle. Again, the women may not sew with a needle, or the men will tread on the sharp spikes set by the enemy in the path. Should a wife prove unfaithful while her husband is away, he will lose his life in the enemy's country. Some years ago all these rules and more were observed by the women of Banting, while their husbands were fighting for the English against rebels. But alas! these tender precautions availed them little; for many a man, whose faithful wife was keeping watch and ward for him at home, found a soldier's grave.

Among the Shans of Burma the wife of an absent warrior has to observe certain rules. Every fifth day she rests and does no work. She fills an earthen goblet with water to the brim and puts flowers into it every day. If the water sinks or the flowers fade, it is an omen of death. Moreover, she may not sleep on her husband's bed during his absence, but she sweeps the bedding clean and lays it out every night. In the island of Timor, while war is being waged, the high-priest never quits the temple; his food is brought to him or cooked inside; day and night he must keep the fire burning, for if he were to let it die out, disaster would befall the warriors and would continue so long as the hearth was cold. Moreover, he must drink only hot water during the time the army is absent; for every draught of cold water would damp the spirits of the people, so that they could not vanquish the enemy. Among the Toradjas of Central Celebes, when a party of men is out hunting for heads, the villagers who stay at home, and especially the wives of the head-hunters, have to observe certain rules in order not to hinder the absent men at their task. In the first place, the entrance to the *lobo* or spirit-house is shut. For the spirits of their fathers, who live in that house, are now away with the warriors, watching over and guarding them; and if any one entered their house in their

absence they would hear the noise and return and be very angry at being thus called back from the campaign. Moreover, the people at home have to keep the house tidy: the sleeping-mats of the absent men must be hung on beams, not rolled up as if they were to be away a long time: their wives and next-of-kin may not quit the house at night: every night a light burns in the house, and a fire must be kept up constantly at the foot of the house-ladder: garments, turbans, and head-dresses may not be laid aside at night, for if the turban or head-dress were put off the warrior's turban might drop from his head in the battle; and the wives may sew no garments. When the spirit of the head-hunter returns home in his sleep (which is the Toradja expression for a soldier's dream) he must find everything there in good order and nothing that could vex him. By the observance of these rules, say the Toradjas, the souls of the head-hunters are "covered" or protected. And in order to make them strong, that they may not soon grow weary, rice is strewed morning and evening on the floor of the house. The women too go about constantly with a certain plant of which the pods are so light and feathery that they are easily wafted by the wind, for that helps to make the men nimble-footed.

When Galelareese men are going away to war, they are accompanied down to the boats by the women. But after the leave-taking is over, the women, in returning to their houses, must be careful not to stumble or fall, and in the house they may neither be angry nor lift up weapons against each other; otherwise the men will fall and be killed in battle. Similarly, we saw that among the Chams domestic brawls at home are supposed to cause the searcher for eagle-wood to fall a prey to wild beasts on the mountains. Further, Galelareese women may not lay down the chopping knives in the house while their husbands are at the wars; the knives must always be hung up on hooks. The reason for the rule is not given; we may conjecture that it is a fear lest, if the chopping knives were laid down by the women at home, the men would be apt to lay down their weapons in the battle or at other inopportune moments. In the Kei Islands, when the warriors have departed, the women return indoors and bring out certain baskets containing fruits and stones. These fruits and stones they anoint and place on a board, murmuring as they do so, "O lord sun, moon, let the bullets rebound from our husbands, brothers, betrothed, and other relations, just as raindrops rebound from these objects which are smeared with oil." As soon as the first shot is heard, the baskets are put aside, and the women, seizing their fans, rush out of the houses. Then, waving their fans in the direction of the enemy, they run through the village, while they sing, "O golden fans! let our bullets hit, and those of the enemy miss." In this custom the ceremony of anointing stones, in order that the bullets may recoil from the men like raindrops from the stones, is a piece of pure homoeopathic or imitative magic; but the prayer to the sun, that he will be pleased to give effect to the charm, is a religious and perhaps later addition. The waving of the fans seems to be a charm to direct the bullets towards or away from their mark, according as they are discharged from the guns of friends or foes.

An old historian of Madagascar informs us that "while the men are at the wars, and until their return, the women and girls cease not day and night to dance, and neither lie down nor take food in their own houses. And although they are very voluptuously inclined, they would not for anything in the world have an intrigue with another man while their husband is at the war, believing firmly that if that happened, their husband would be either killed or wounded. They believe that by dancing they impart strength, courage, and good fortune to their husbands; accordingly during such times they give themselves no rest, and this custom they observe very religiously." Similarly a traveller of the seventeenth century writes that in Madagascar "when the man is in battle or under march, the wife continually dances and sings, and will not sleep or eat in her own house, nor admit of the use of any other man, unless she be desirous to be rid of her own; for they entertain this opinion among them, that if they suffer themselves

to be overcome in an *intestin war* at home, their husbands must suffer for it, being engaged in a *forreign expedition*; but, on the contrary, if they behave themselves chastely, and dance lustily, that then their husbands, by some certain sympathetic operation, will be able to vanquish all their combatants." We have seen that among hunters in various parts of the world the infidelity of the wife at home is believed to have a disastrous effect on her absent husband. In the Babar Archipelago, and among the Wagogo of East Africa, when the men are at the wars the women at home are bound to chastity, and in the Babar Archipelago they must fast besides. Under similar circumstances in the islands of Leti, Moa, and Lakor the women and children are forbidden to remain inside of the houses and to twine thread or weave.

Among the Tshi-speaking peoples of the Gold Coast the wives of men who are away with the army paint themselves white, and adorn their persons with beads and charms. On the day when a battle is expected to take place, they run about armed with guns, or sticks carved to look like guns, and taking green paw-paws (fruits shaped somewhat like a melon), they hack them with knives, as if they were chopping off the heads of the foe. The pantomime is no doubt merely an imitative charm, to enable the men to do to the enemy as the women do to the paw-paws. In the West African town of Framin, while the Ashantee war was raging some years ago, Mr. Fitzgerald Marriott saw a dance performed by women whose husbands had gone as carriers to the war. They were painted white and wore nothing but a short petticoat. At their head was a shrivelled old sorceress in a very short white petticoat, her black hair arranged in a sort of long projecting horn, and her black face, breasts, arms, and legs profusely adorned with white circles and crescents. All carried long white brushes made of buffalo or horse tails, and as they danced they sang, "Our husbands have gone to Ashanteeland; may they sweep their enemies off the face of the earth!" Among the Thompson Indians of British Columbia, when the men were on the war-path, the women performed dances at frequent intervals. These dances were believed to ensure the success of the expedition. The dancers flourished their knives, threw long sharp-pointed sticks forward, or drew sticks with hooked ends repeatedly backward and forward. Throwing the sticks forward was symbolic of piercing or warding off the enemy, and drawing them back was symbolic of drawing their own men from danger. The hook at the end of the stick was particularly well adapted to serve the purpose of a life-saving apparatus. The women always pointed their weapons towards the enemy's country. They painted their faces red and sang as they danced, and they prayed to the weapons to preserve their husbands and help them to kill many foes. Some had eagle-down stuck on the points of their sticks. When the dance was over, these weapons were hidden. If a woman whose husband was at the war thought she saw hair or a piece of a scalp on the weapon when she took it out, she knew that her husband had killed an enemy. But if she saw a stain of blood on it, she knew he was wounded or dead.

When the men of the Yuki tribe of Indians in California were away fighting, the women at home did not sleep; they danced continually in a circle, chanting and waving leafy wands. For they said that if they danced all the time, their husbands would not grow tired. Among the Haida Indians of the Queen Charlotte Islands, when the men had gone to war, the women at home would get up very early in the morning and pretend to make war by falling upon their children and feigning to take them for slaves. This was supposed to help their husbands to go and do likewise. If a wife were unfaithful to her husband while he was away on the war-path, he would probably be killed. For ten nights all the women at home lay with their heads towards the point of the compass to which the war-canoes had paddled away. Then they changed about, for the warriors were supposed to be coming home across the sea. At Masset the Haida women danced and sang war-songs all the time their husbands were away at the wars, and they had to keep everything about them in a certain order. It was thought that a wife might kill her husband by not observing these customs. In the Kafir district of the Hindoo Koosh, while the men are out raiding, the women abandon their work in the fields

and assemble in the villages to dance day and night. The dances are kept up most of each day and the whole of each night. Sir George Robertson, who reports the custom, more than once watched the dancers dancing at midnight and in the early morning, and could see by the fitful glow of the woodfire how haggard and tired they looked, yet how gravely and earnestly they persisted in what they regarded as a serious duty. The dances of these Kafirs are said to be performed in honour of certain of the national gods, but when we consider the custom in connexion with the others which have just been passed in review, we may reasonably surmise that it is or was originally in its essence a sympathetic charm intended to keep the absent warriors wakeful, lest they should be surprised in their sleep by the enemy. When a band of Carib Indians of the Orinoco had gone on the war-path, their friends left in the village used to calculate as nearly as they could the exact moment when the absent warriors would be advancing to attack the enemy. Then they took two lads, laid them down on a bench, and inflicted a most severe scourging on their bare backs. This the youths submitted to without a murmur, supported in their sufferings by the firm conviction, in which they had been bred from childhood, that on the constancy and fortitude with which they bore the cruel ordeal depended the valour and success of their comrades in the battle.

So much for the savage theory of telepathy in war and the chase. We pass now to other cases of homoeopathic or imitative magic. While marriageable boys of the Mekeo district in British New Guinea are making their drums, they have to live alone in the forest and to observe a number of rules which are based on the principle of homoeopathic magic. The drums will be used in the dances, and in order that they may give out a resonant sonorous note, great care must be taken in their construction. The boys may spend from two days to a week at the task. Having chosen a suitable piece of wood, they scrape the outside into shape with a shell, and hollow out the inside by burning it with a hot coal till the sides are very thin. The skin of an iguana, made supple by being steeped in coco-nut milk, is then stretched over the hollow and tightened with string and glue. All the time a boy is at work on his drum, he must carefully avoid women; for if a woman or a girl were to see him, the drum would split and sound like an old cracked pot. If he ate fish, a bone would prick him and the skin of the drum would burst. If he ate a red banana it would choke him, and the drum would give a dull stifled note; if he tasted grated coco-nut, the white ants, like the white particles of the nut, would gnaw the body of the drum; if he cooked his food in the ordinary round-bellied pot, he would grow fat and would not be able to dance, and the girls would despise him and say, "Your belly is big; it is a pot!" Moreover, he must strictly shun water; for if he accidentally touched it with his feet, his hands, or his lips before the drum was quite hollowed out, he would throw the instrument away, saying: "I have touched water; my hot coal will be put out, and I shall never be able to hollow out my drum." A Highland witch can sink a ship by homoeopathic or imitative magic. She has only to set a small round dish floating in a milk-pan full of water, and then to croon her spell. When the dish upsets in the pan, the ship will go down in the sea. They say that once three witches from Harris left home at night after placing the milk-pan thus on the floor, and strictly charging a serving-maid to let nothing come near it. But while the girl was not looking a duck came in and squattered about in the water on the floor. Next morning the witches returned and asked if anything had come near the pan. The girl said "No," whereupon one of the witches said to the others, "What a heavy sea we had last night coming round Cabag head!" If a wolf has carried off a sheep or a pig, the Esthonians have a very simple mode of making him drop it. They let fall anything that they happen to have at hand, such as a cap or a glove, or, what is perhaps still better, they lift a heavy stone and then let it go. By that act, on the principle of homoeopathic magic, they compel the wolf to let go his booty.

Among the many beneficent uses to which a mistaken ingenuity has applied the principle of homoeopathic or imitative magic, is that of causing trees and plants to bear fruit in due season. In Thuringen the man who sows flax carries the seed in a long bag which reaches from his shoulders to his knees, and he walks with long strides, so that the bag sways to and fro on his back. It is believed that this will cause the flax to wave in the wind. In the interior of Sumatra rice is sown by women who, in sowing, let their hair hang loose down their back, in order that the rice may grow luxuriantly and have long stalks. Similarly, in ancient Mexico a festival was held in honour of the goddess of maize, or "the long-haired mother," as she was called. It began at the time "when the plant had attained its full growth, and fibres shooting forth from the top of the green ear indicated that the grain was fully formed. During this festival the women wore their long hair unbound, shaking and tossing it in the dances which were the chief feature in the ceremonial, in order that the tassel of the maize might grow in like profusion, that the grain might be correspondingly large and flat, and that the people might have abundance." It is a Malay maxim to plant maize when your stomach is full, and to see to it that your dibble is thick; for this will swell the ear of the maize. And they say that you should sow rice also with a full stomach, for then the ears will be full. The eminent novelist, Mr. Thomas Hardy, was once told that the reason why certain trees in front of his house, near Weymouth, did not thrive, was that he looked at them before breakfast on an empty stomach. More elaborate still are the measures taken by an Esthonian peasant woman to make her cabbages thrive. On the day when they are sown she bakes great pancakes, in order that the cabbages may have great broad leaves; and she wears a dazzling white hood in the belief that this will cause the cabbages to have fine white heads. Moreover, as soon as the cabbages are transplanted, a small round stone is wrapt up tightly in a white linen rag and set at the end of the cabbage bed, because in this way the cabbage heads will grow very white and firm. Among the Huzuls of the Carpathians, when a woman is planting cabbages, she winds many cloths about her head, in order that the heads of the cabbages may also be thick. And as soon as she has sown parsley, she grasps the calf of her leg with both hands, saying, "May it be as thick as that!" Among the Kurs of East Prussia, who inhabit the long sandy tongue of land known as the Nehrung which parts the Baltic from a lagoon, when a farmer sows his fields in spring, he carries an axe and chops the earth with it, in order that the cornstalks may be so sturdy that an axe will be needed to hew them down. For much the same reason a Bavarian sower in sowing wheat will sometimes wear a golden ring, in order that the corn may have a fine yellow colour. The Malagasy think that only people with a good even set of teeth should plant maize, for otherwise there will be empty spaces in the maize cob corresponding to the empty spaces in the planter's teeth.

In many parts of Europe dancing or leaping high in the air are approved homoeopathic modes of making the crops grow high. Thus in Franche-Comté they say that you should dance at the Carnival in order to make the hemp grow tall. In the Vosges mountains the sower of hemp pulls his nether garments up as far as he can, because he imagines that the hemp he is sowing will attain the precise height to which he has succeeded in hitching up his breeches; and in the same region another way of ensuring a good crop of hemp is to dance on the roof of the house on Twelfth Day. In Swabia and among the Transylvanian Saxons it is a common custom for a man who has sown hemp to leap high on the field, in the belief that this will make the hemp grow tall. All over Baden till recently it was the custom for the farmer's wife to give the sower a dish of eggs or a cake baked with eggs either before or after sowing, in order that he might leap as high as possible. This was deemed the best way of making the hemp grow high. For the same purpose some people who had sown hemp used to dance the hemp dance, as it was called, on Shrove Tuesday, and in this dance also the dancers jumped as high as they could. In some parts of Baden the hemp seed is thrown in the air as high as possible, and in Katzenthal the urchins leap over fires in order that the hemp may grow tall.

Similarly in many other parts of Germany and Austria the peasant imagines that he makes the flax grow tall by dancing or leaping high, or by jumping backwards from a table; the higher the leap the taller will the flax be that year. The special season for thus promoting the growth of flax is Shrove Tuesday, but in some places it is Candlemas or Walpurgis Night (the eve of May Day). The scene of the performance is the flax field, the farmhouse, or the village tavern. In some parts of Eastern Prussia the girls dance one by one in a large hoop at midnight on Shrove Tuesday. The hoop is adorned with leaves, flowers, and ribbons, and attached to it are a small bell and some flax. Strictly speaking, the hoop should be wrapt in white linen handkerchiefs, but the place of these is often taken by many-coloured bits of cloth, wool, and so forth. While dancing within the hoop each girl has to wave her arms vigorously and cry "Flax grow!" or words to that effect. When she has done, she leaps out of the hoop, or is lifted out of it by her partner. In Anhalt, when the sower had sown the flax, he leaped up and flung the seed-bag high in the air, saying, "Grow and turn green! You have nothing else to do." He hoped that the flax would grow as high as he flung the seed-bag in the air. At Quellendorff, in Anhalt, the first bushel of seed-corn had to be heaped up high in order that the corn-stalks should grow tall and bear plenty of grain. When Macedonian farmers have done digging their fields, they throw their spades up into the air, and catching them again, exclaim, "May the crop grow as high as the spade has gone!"

The notion that a person can influence a plant homoeopathically by his act or condition comes out clearly in a remark made by a Malay woman. Being asked why she stripped the upper part of her body naked in reaping the rice, she explained that she did it to make the rice-husks thinner, as she was tired of pounding thick-husked rice. Clearly, she thought that the less clothing she wore the less husk there would be on the rice. Among the Minangkabauers of Sumatra, when a rice barn has been built a feast is held, of which a woman far advanced in pregnancy must partake. Her condition will obviously help the rice to be fruitful and multiply. Among the Zulus a pregnant woman sometimes grinds corn, which is afterwards burnt among the half-grown crops in order to fertilise them. For a similar reason in Syria when a fruit-tree does not bear, the gardener gets a pregnant woman to fasten a stone to one of its branches; then the tree will be sure to bear fruit, but the woman will run a risk of miscarriage, having transferred her fertility, or part of it, to the tree. The practice of loading with stones a tree which casts its fruit is mentioned by Maimonides, though the Rabbis apparently did not understand it. The proceeding was most probably a homoeopathic charm designed to load the tree with fruit. In Swabia they say that if a fruit-tree does not bear, you should keep it loaded with a heavy stone all summer, and next year it will be sure to bear.

The custom of tying stones to fruit-trees in order to ensure a crop of fruit is followed also in Sicily. The magic virtue of a pregnant woman to communicate fertility is known to Bavarian and Austrian peasants, who think that if you give the first fruit of a tree to a woman with child to eat, the tree will bring forth abundantly next year. In Bohemia for a similar purpose the first apple of a young tree is sometimes plucked and eaten by a woman who has borne many children, for then the tree will be sure to bear many apples. In the Zürcher Oberland, Switzerland, they think that a cherry-tree will bear abundantly if its first fruit is eaten by a woman who has just given birth to her first child. In Macedonia the first fruit of a tree should not be eaten by a barren woman but by one who has many children. The Nicobar Islanders think it lucky to get a pregnant woman and her husband to plant seed in gardens. The Greeks and Romans sacrificed pregnant victims to the goddesses of the corn and of the earth, doubtless in order that the earth might teem and the corn swell in the ear. When a Catholic priest remonstrated with the Indians of the Orinoco on allowing their women to sow the fields in the blazing sun, with infants at their breasts, the men answered, "Father, you don't understand these things, and that is why they vex you. You know that women are accustomed to bear children, and that we men are not. When the women sow, the stalk of the maize bears

two or three ears, the root of the yucca yields two or three basketfuls, and everything multiplies in proportion. Now why is that? Simply because the women know how to bring forth, and know how to make the seed which they sow bring forth also. Let them sow, then; we men don't know as much about it as they do." For the same reason, probably, the Tupinambas of Brazil thought that if a certain earth-almond were planted by the men, it would not grow. Among the Ilocans of Luzon the men sow bananas, but the sower must have a young child on his shoulder, or the bananas will bear no fruit. When a tree bears no fruit, the Galelareese think it is a male; and their remedy is simple. They put a woman's petticoat on the tree, which, being thus converted into a female, will naturally prove prolific. On the other hand the Baganda believe that a barren wife infects her husband's garden with her own sterility and prevents the trees from bearing fruit; hence a childless woman is generally divorced. For a like reason, probably, the Wajagga of East Africa throw away the corpse of a childless woman, with all her belongings, in the forest or in any other place where the land is never cultivated; moreover her body is not carried out of the door of the hut, but a special passage is broken for it through the wall, no doubt to prevent her dangerous ghost from finding its way back.

Thus on the theory of homoeopathic magic a person can influence vegetation either for good or for evil according to the good or the bad character of his acts or states: for example, a fruitful woman makes plants fruitful, a barren woman makes them barren. Hence this belief in the noxious and infectious nature of certain personal qualities or accidents has given rise to a number of prohibitions or rules of avoidance: people abstain from doing certain things lest they should homoeopathically infect the fruits of the earth with their own undesirable state or condition. All such customs of abstention or rules of avoidance are examples of negative magic or taboo. Thus, for example, arguing from what may be called the infectiousness of personal acts or states, the Galelareese say that you ought not to shoot with a bow and arrows under a fruit-tree, or the tree will cast its fruit even as the arrows fall to the ground; and that when you are eating water-melon you ought not to mix the pips which you spit out of your mouth with the pips which you have put aside to serve as seed; for if you do, though the pips you spat out may certainly spring up and blossom, yet the blossoms will keep falling off just as the pips fell from your mouth, and thus these pips will never bear fruit. Precisely the same train of thought leads the Bavarian peasant to believe that if he allows the graft of a fruit-tree to fall on the ground, the tree that springs from that graft will let its fruit fall untimely. The Indians of Santiago Tepehuacan suppose that if a single grain of the maize which they are about to sow were eaten by an animal, the birds and the wild boars would come and devour all the rest, and nothing would grow. And if any of these Indians has ever in his life buried a corpse, he will never be allowed to plant a fruit-tree, for they say that the tree would wither. And they will not let such a man go fishing with them, for the fish would flee from him.

Clearly these Indians imagine that anybody who has buried a corpse is thereby tainted, so to say, with an infection of death, which might prove fatal to fruits and fish. In Nias, the day after a man has made preparations for planting rice he may not use fire, or the crop would be parched; he may not spread his mats on the ground, or the young plants would droop towards the earth. When the Chams of Cochinchina are sowing their dry rice-fields and desire that no rain should fall, they eat their rice dry instead of moistening it, as they usually do, with the water in which vegetables and fish have been boiled. That prevents rain from spoiling the rice.

In the foregoing cases a person is supposed to influence vegetation homoeopathically. He infects trees or plants with qualities or accidents, good or bad, resembling and derived from his own. But on the principle of homoeopathic magic the influence is mutual: the plant can infect the man just as much as the man can infect the plant. In magic, as I believe in physics,

action and reaction are equal and opposite. The Cherokee Indians are adepts in practical botany of the homoeopathic sort. Thus wiry roots of the catgut plant or devil's shoestring (*Tephrosia*) are so tough that they can almost stop a ploughshare in the furrow. Hence Cherokee women wash their heads with a decoction of the roots to make the hair strong, and Cherokee ball-players wash themselves with it to toughen their muscles. To help them to spring quickly to their feet when they are thrown to the ground, these Indian ball-players also bathe their limbs with a decoction of the small rush (*Juncus tenuis*), which, they say, always recovers its erect position, no matter how often it is trampled down. To improve a child's memory the Cherokees beat up burs in water which has been fetched from a roaring waterfall. The virtue of the potion is threefold. The voice of the Long Man or river-god is heard in the roar of the cataract; the stream seizes and holds things cast upon its surface; and there is nothing that sticks like a bur. Hence it seems clear that with the potion the child will drink in the lessons taught by the voice of the waters, will seize them like the stream, and stick fast to them like a bur. For a like reason the Cherokee fisherman ties the plant called Venus' flytrap (*Dionaea*) to his fishtrap, and he chews the plant and spits it on the bait. That will be sure to make the trap and the bait catch fish, just as Venus' flytrap catches and digests the insects which alight on it. The Kei islanders think that certain creepers which adhere firmly to the trunks of trees prevent voyagers at sea from being wafted hither and thither at the mercy of the wind and the waves; the adhesive power of the plants enables the mariners to go straight to their destination. It is a Galelareese belief that if you eat a fruit which has fallen to the ground, you will yourself contract a disposition to stumble and fall; and that if you partake of something which has been forgotten (such as a sweet potato left in the pot or a banana in the fire), you will become forgetful. The Galelareese are also of opinion that if a woman were to consume two bananas growing from a single head she would give birth to twins. The Guarani Indians of South America thought that a woman would become a mother of twins if she ate a double grain of millet. In Vedic times a curious application of this principle supplied a charm by which a banished prince might be restored to his kingdom. He had to eat food cooked on a fire which was fed with wood which had grown out of the stump of a tree which had been cut down. The recuperative power manifested by such a tree would in due course be communicated through the fire to the food, and so to the prince, who ate the food which was cooked on the fire which was fed with the wood which grew out of the tree. Among the Lkuñgen Indians of Vancouver Island an infallible means of making your hair grow long is to rub it with fish oil and the pulverised fruit of a particular kind of poplar (*Populus trichocarpa*). As the fruit grows a long way up the tree, it cannot fail to make your hair grow long too. At Allumba, in Central Australia, there is a tree to which the sun, in the shape of a woman, is said to have travelled from the east. The natives believe that if the tree were destroyed, they would all be burned up; and that were any man to kill and eat an opossum from this tree, the food would burn up all his inward parts so that he would die. The Sundanese of the Indian Archipelago regard certain kinds of wood as unsuitable for use in house-building, especially such trees as have prickles or thorns on their trunks. They think that the life of people who lived in a house made of such timber would be thorny and full of trouble. Again, if a house is built of trees that have fallen, or lost their leaves through age, the inmates would die soon or would be hard put to it to earn their bread. Again, wood from a house that has been burnt down should never be used in building, for it would cause a fire to break out in the new house. In Java some people would not build a house with the wood of a tree that has been uprooted by a storm, lest the house should fall down in like manner; and they take care not to construct the upright and the horizontal parts (the standing and lying parts, as they call them) of the edifice out of the same tree. The reason for this precaution is a belief that if the standing and lying woodwork was made out of the same tree, the inmates of the house would constantly suffer from ill health; no sooner had one of them got up from a

bed of sickness than another would have to lie down on it; and so it would go on, one up and another down, perpetually. Before Cherokee braves went forth to war the medicine-man used to give each man a small charmed root which made him absolutely invulnerable. On the eve of battle the warrior bathed in a running stream, chewed a portion of the root and spat the juice on his body in order that the bullets might slide from his skin like the drops of water. Some of my readers perhaps doubt whether this really made the men bomb-proof. There is a barren and paralysing spirit of scepticism abroad at the present day which is most deplorable. However, the efficacy of this particular charm was proved in the Civil War, for three hundred Cherokees served in the army of the South; and they were never, or hardly ever, wounded in action. Near Charlotte Waters, in Central Australia, there is a tree which sprang up to mark the spot where a blind man died. It is called the Blind Tree by the natives, who think that if it were cut down all the people of the neighbourhood would become blind. A man who wishes to deprive his enemy of sight need only go to the tree by himself and rub it, muttering his wish and exhorting the magic virtue to go forth and do its baleful work.

In this last example the infectious quality, though it emanates directly from a tree, is derived originally from a man—namely, the blind man—who was buried at the place where the tree grew. Similarly, the Central Australians believe that a certain group of stones at Undiara are the petrified boils of an old man who long ago plucked them from his body and left them there; hence any man who wishes to infect his enemy with boils will go to these stones and throw miniature spears at them, taking care that the points of the spears strike the stones. Then the spears are picked up, and thrown one by one in the direction of the person whom it is intended to injure. The spears carry with them the magic virtue from the stones, and the result is an eruption of painful boils on the body of the victim. Sometimes a whole group of people can be afflicted in this way by a skilful magician. These examples introduce us to a fruitful branch of homoeopathic magic, namely to that department of it which works by means of the dead; for just as the dead can neither see nor hear nor speak, so you may on homoeopathic principles render people blind, deaf, and dumb by the use of dead men's bones or anything else that is tainted by the infection of death. Thus among the Galelareese, when a young man goes a-wooing at night, he takes a little earth from a grave and strews it on the roof of his sweetheart's house just above the place where her parents sleep. This, he fancies, will prevent them from waking while he converses with his beloved, since the earth from the grave will make them sleep as sound as the dead. Burglars in all ages and many lands have been patrons of this species of magic, which is very useful to them in the exercise of their profession. Thus a South Slavonian housebreaker sometimes begins operations by throwing a dead man's bone over the house, saying, with pungent sarcasm, "As this bone may waken, so may these people waken"; after that not a soul in the house can keep his or her eyes open. Similarly, in Java the burglar takes earth from a grave and sprinkles it round the house which he intends to rob; this throws the inmates into a deep sleep. With the same intention a Hindoo will strew ashes from a pyre at the door of the house; Indians of Peru scatter the dust of dead men's bones; and Ruthenian burglars remove the marrow from a human shin-bone, pour tallow into it, and having kindled the tallow, march thrice round the house with this candle burning, which causes the inmates to sleep a death-like sleep. Or the Ruthenian will make a flute out of a human leg-bone and play upon it; whereupon all persons within hearing are overcome with drowsiness. The Indians of Mexico employed for this maleficent purpose the left fore-arm of a woman who had died in giving birth to her first child; but the arm had to be stolen. With it they beat the ground before they entered the house which they designed to plunder; this caused every one in the house to lose all power of speech and motion; they were as dead, hearing and seeing everything, but perfectly powerless; some of them, however, really slept and even snored. In Europe similar properties were ascribed to the Hand of Glory, which was the dried and pickled hand of a man who had

been hanged. If a candle made of the fat of a malefactor who had also died on the gallows was lighted and placed in the Hand of Glory as in a candlestick, it rendered motionless all persons to whom it was presented; they could not stir a finger any more than if they were dead. Sometimes the dead man's hand is itself the candle, or rather bunch of candles, all its withered fingers being set on fire; but should any member of the household be awake, one of the fingers will not kindle. Such nefarious lights can only be extinguished with milk. Often it is prescribed that the thief's candle should be made of the finger of a new-born or, still better, unborn child; sometimes it is thought needful that the thief should have one such candle for every person in the house, for if he has one candle too little somebody in the house will wake and catch him. Once these tapers begin to burn, there is nothing but milk that will put them out. In the seventeenth century robbers used to murder pregnant women in order thus to extract candles from their wombs. An ancient Greek robber or burglar thought he could silence and put to flight the fiercest watchdogs by carrying with him a brand plucked from a funeral pyre.

Again, Servian and Bulgarian women who chafe at the restraints of domestic life will take the copper coins from the eyes of a corpse, wash them in wine or water, and give the liquid to their husbands to drink. After swallowing it, the husband will be as blind to his wife's peccadilloes as the dead man was on whose eyes the coins were laid. When a Blackfoot Indian went out eagle-hunting, he used to take a skull with him, because he believed that the skull would make him invisible, like the dead person to whom it had belonged, and so the eagles would not be able to see and attack him. The Tarahumares of Mexico are great runners, and parties of them engage in races with each other. They believe that human bones induce fatigue; hence before a race the friends of one side will bury dead men's bones in the track, hoping that the runners of the other side will pass over them and so be weakened. Naturally they warn their own men to shun the spot where the bones are buried. The Belep of New Caledonia think that they can disable an enemy from flight by means of the leg-bone of a dead foe. They stick certain plants into the bone, and then smash it between stones before the skulls of their ancestors. It is easy to see that this breaks the leg of the living enemy and so hinders him from running away. Hence in time of war men fortify themselves with amulets of this sort. The ancient Greeks seem to have thought that to set a young male child on a tomb would be to rob him of his manhood by infecting him with the impotence of the dead. And as there is no memory in the grave the Arabs think that earth from a grave can make a man forget his griefs and sorrows, especially the sorrow of an unhappy love.

Again, animals are often conceived to possess qualities or properties which might be useful to man, and homoeopathic or imitative magic seeks to communicate these properties to human beings in various ways. Thus some Bechuanas wear a ferret as a charm, because, being very tenacious of life, it will make them difficult to kill. Others wear a certain insect, mutilated, but living, for a similar purpose. Yet other Bechuana warriors wear the hair of a hornless ox among their own hair, and the skin of a frog on their mantle, because a frog is slippery, and the ox, having no horns, is hard to catch; so the man who is provided with these charms believes that he will be as hard to hold as the ox and the frog. Again, it seems plain that a South African warrior who twists tufts of rats' hair among his own curly black locks will have just as many chances of avoiding the enemy's spear as the nimble rat has of avoiding things thrown at it; hence in these regions rats' hair is in great demand when war is expected.

In Morocco a fowl or a pigeon may sometimes be seen with a little red bundle tied to its foot; the bundle contains a charm, and it is believed that as the charm is kept in constant motion by the bird, a corresponding restlessness is kept up in the mind of him or her against whom the charm is directed. When a Galla sees a tortoise, he will take off his sandals and step on it, believing that the soles of his feet are thereby made hard and strong like the shell of the

animal. The Wajaggas of Eastern Africa think that if they wear a piece of the wing-bone of a vulture tied round their leg they will be able to run and not grow weary, just as the vulture flies unwearied through the sky. The Esquimaux of Baffin Land fancy that if part of the intestines of a fox is placed under the feet of a baby boy, he will become active and skilful in walking over thin ice, like a fox. One of the ancient books of India prescribes that when a sacrifice is offered for victory, the earth out of which the altar is to be made should be taken from a place where a boar has been wallowing, since the strength of the boar will be in that earth. When you are playing the one-stringed lute, and your fingers are stiff, the thing to do is to catch some long-legged field spiders and roast them, and then rub your fingers with the ashes; that will make your fingers as lithe and nimble as the spiders' legs—at least so think the Galelareese. As the sea-eagle is very expert at seizing fish in its talons, the Kei islanders use its claws as a charm to enable them to make great gain on their trading voyages. The children of the Baronga on Delagoa Bay are much troubled by a small worm which burrows under their skin, where its meanderings are visible to the eye. To guard her little one against this insect pest a Baronga mother will attach to its wrist the skin of a mole which burrows just under the surface of the ground, exactly as the worm burrows under the infant's skin. To bring back a runaway slave an Arab of North Africa will trace a magic circle on the ground, stick a nail in the middle of it, and attach a beetle by a thread to the nail, taking care that the sex of the beetle is that of the fugitive. As the beetle crawls round and round it will coil the thread about the nail, thus shortening its tether and drawing nearer to the centre at every circuit. So by virtue of homoeopathic magic the runaway slave will be drawn back to his master. The Patagonian Indians kill a mare and put a new-born boy in its body, believing that this will make him a good horseman. The Lkuñgen Indians of Vancouver's Island believe that the ashes of wasps rubbed on the faces of warriors going to battle will render the men as pugnacious as wasps, and that a decoction of wasps' nests or of flies administered internally to barren women will make them prolific like the insects.

Among the western tribes of British New Guinea, a man who has killed a snake will burn it and smear his legs with the ashes when he goes into the forest; for no snake will bite him for some days afterwards. The Baronga of Delagoa Bay carry the powdered ashes of a serpent in a little bag as a talisman which guards them from snake-bites. Among the Arabs of Moab a woman will give her infant daughter the ashes of a scorpion mixed with milk to drink in order to protect her against the stings of scorpions. The Cholones of eastern Peru think that to carry the poison tooth of a serpent is a protection against the bite of a serpent, and that to rub the cheek with the tooth of an ounce is an infallible remedy for toothache and face-ache. In order to strengthen her teeth some Brazilian Indians used to hang round a girl's neck at puberty the teeth of an animal which they called *capugouare*, that is "grass-eating." When a thoroughbred mare has drunk at a trough, an Arab woman will hasten to drink any water that remains in order that she may give birth to strong children. If a South Slavonian has a mind to pilfer and steal at market, he has nothing to do but to burn a blind cat, and then throw a pinch of its ashes over the person with whom he is higgling; after that he can take what he likes from the booth, and the owner will not be a bit the wiser, having become as blind as the deceased cat with whose ashes he has been sprinkled. The thief may even ask boldly "Did I pay for it?" and the deluded huckster will reply, "Why, certainly." Equally simple and effectual is the expedient adopted by natives of Central Australia who desire to cultivate their beards. They prick the chin all over with a pointed bone, and then stroke it carefully with a magic stick or stone, which represents a kind of rat that has very long whiskers. The virtue of these whiskers naturally passes into the representative stick or stone, and thence by an easy transition to the chin, which, consequently, is soon adorned with a rich growth of beard.

When a party of these same natives has returned from killing a foe, and they fear to be attacked by the ghost of the dead man in their sleep, every one of them takes care to wear the

tip of the tail of a rabbit-kangaroo in his hair. Why? Because the rabbit-kangaroo, being a nocturnal animal, does not sleep of nights; and therefore a man who wears a tip of its tail in his hair will clearly be wakeful during the hours of darkness. The Unmatjera tribe of Central Australia use the tip of the tail of the same animal for the same purpose, but they draw out the sympathetic chain one link farther. For among them, when a boy has undergone subincision and is leading a solitary life in the bush, it is not he but his mother who wears the tip of the nocturnal creature's tail in order that he may be watchful at nights, lest harm should befall him from snakes and so forth. The ancient Greeks thought that to eat the flesh of the wakeful nightingale would prevent a man from sleeping; that to smear the eyes of a blear-sighted person with the gall of an eagle would give him the eagle's vision; and that a raven's eggs would restore the blackness of the raven to silvery hair. Only the person who adopted this last mode of concealing the ravages of time had to be most careful to keep his mouth full of oil all the time he applied the eggs to his venerable locks, else his teeth as well as his hair would be dyed raven black, and no amount of scrubbing and scouring would avail to whiten them again. The hair-restorer was in fact a shade too powerful, and in applying it you might get more than you bargained for.

The Huichol Indians of Mexico admire the beautiful markings on the backs of serpents. Hence when a Huichol woman is about to weave or embroider, her husband catches a large serpent and holds it in a cleft stick, while the woman strokes the reptile with one hand down the whole length of its back; then she passes the same hand over her forehead and eyes, that she may be able to work as beautiful patterns in the web as the markings on the back of the serpent. Among the Tarahumares of Mexico men who run races tie deer-hoofs to their backs in the belief that this will make them swift-footed like the deer. Cherokee ball-players rub their bodies with eel-skins in order to make themselves as slippery and hard to hold as eels; and they also apply land-tortoises to their legs in the hope of making them as thick and strong as the legs of these animals. But they are careful not to eat frogs, lest the brittleness of the frog's bones should infect their own bones. Moreover, they will not eat the flesh of the sluggish hog-sucker, lest they should lose their speed, nor the flesh of rabbits, lest, like the rabbit, they should become confused in running. On the other hand, their friends sprinkle a soup made of rabbit hamstrings along the path to be taken by their rivals, in order to make these rivals timorous in action. Moreover, the ball-players will not wear the feathers of the bald-headed buzzard, for fear of themselves becoming bald, nor turkey feathers, lest they should suffer from a goitrous growth on the throat like the red appendage on the throat of a turkey. The flesh of the common grey squirrel is forbidden to Cherokees who suffer from rheumatism, because the squirrel eats in a cramped position, which would clearly aggravate the pangs of the rheumatic patient. And a Cherokee woman who is with child may not eat the flesh of the ruffed grouse, because that bird hatches a large brood, but loses most of them before maturity. Strict people, indeed, will not allow a woman to taste of the bird till she is past child-bearing. When a Cherokee is starting on a journey on a cold winter morning he rubs his feet in the ashes of the fire and sings four verses by means of which he can set the cold at defiance, like the wolf, the deer, the fox, and the opossum, whose feet, so the Indians think, are never frost-bitten. After each verse he imitates the cry and action of the animal, thus homoeopathically identifying himself with the creature. The song he sings may be rendered, "I become a real wolf, a real deer, a real fox, and a real opossum." After stating that he has become a real wolf, the songster utters a prolonged howl and paws the ground like a wolf with his feet. After giving notice that he has become a real deer, he imitates the call and jumping of a deer. And after announcing his identification, for all practical purposes, with a fox and an opossum, he mimicks the barking and scratching of a fox and the cry of an opossum when it is driven to bay, also throwing his head back just as an opossum does when it feigns death. Some Cherokees are said to drink tea made of crickets in order to become

good singers like the insects. If the eyes of a Cherokee child be bathed with water in which a feather of an owl has been soaked, the child will be able, like the owl, to keep awake all night. The mole-cricket has claws with which it burrows in the earth, and among the Cherokees it is reputed to be an excellent singer. Hence when children are long of learning to speak, their tongues are scratched with the claw of a live mole-cricket in order that they may soon talk as distinctly as the insect. Grown persons also, who are slow of speech, may acquire a ready flow of eloquence, if only the inside of their throat be scratched on four successive mornings with a mole-cricket. The negroes of the Maroni river in Guiana have a somewhat similar cure for stammering. Day and night the shrieks of a certain species of ape resound through the forest. Hence when the negroes kill one of these pests, they remove its larynx and make a cup out of it. If a stammering child drinks out of such a cup for a few months, it ceases to stammer. Cherokee parents scratch the hands of their children with the pincers of a live red crawfish, resembling a lobster, in order to give the infants a strong grip, like that of the crawfish. This may help us to understand why on the fifth day after birth a Greek child used to receive presents of octopuses and cuttle-fish from its friends and relations. For the numerous arms, legs, and tentacles of these creatures seem well calculated to strengthen the grip of a baby's hands and to impart the power of toddling to its little toes.

On the principle of homoeopathic magic, inanimate things, as well as plants and animals, may diffuse blessing or bane around them, according to their own intrinsic nature and the skill of the wizard to tap or dam, as the case may be, the stream of weal or woe. Thus, for example, the Galelareese think that when your teeth are being filed you should keep spitting on a pebble, for this establishes a homoeopathic connexion between you and the pebble, by virtue of which your teeth will henceforth be as hard and durable as a stone. On the other hand, you ought not to comb a child before it has teethed, for if you do, its teeth will afterwards be separated from each other like the teeth of a comb. Nor should children look at a sieve, otherwise they will suffer from a skin disease, and will have as many sores on their bodies as there are holes in the sieve. In Samaracand women give a baby sugar candy to suck and put glue in the palm of its hand, in order that, when the child grows up, his words may be sweet and precious things may stick to his hands as if they were glued. The Greeks thought that a garment made from the fleece of a sheep that had been torn by a wolf would hurt the wearer, setting up an itch or irritation in his skin. They were also of opinion that if a stone which had been bitten by a dog were dropped in wine, it would make all who drank of that wine to fall out among themselves. Among the Arabs of Moab a childless woman often borrows the robe of a woman who has had many children, hoping with the robe to acquire the fruitfulness of its owner. The Caffres of Sofala, in East Africa, had a great dread of being struck with anything hollow, such as a reed or a straw, and greatly preferred being thrashed with a good thick cudgel or an iron bar, even though it hurt very much. For they thought that if a man were beaten with anything hollow, his inside would waste away till he died. In eastern seas there is a large shell which the Buginese of Celebes call the "old man" (*kadjâwo*). On Fridays they turn these "old men" upside down and place them on the thresholds of their houses, believing that whoever then steps over the threshold of the house will live to be old. Again, the Galelareese think that, if you are imprudent enough to eat while somebody is sharpening a knife, your throat will be cut that same evening, or next morning at latest. The disastrous influence thus attributed, under certain circumstances, to a knife in the East Indies, finds its counterpart in a curious old Greek story. A certain king had no child, and he asked a wise man how he could get one. The wise man himself did not know, but he thought that the birds of the air might, and he undertook to enquire of them. For you must know that the sage understood the language of birds, having learned it through some serpents whose life he had saved, and who, out of gratitude, had cleansed his ears as he slept. So he sacrificed two bulls, and cut them up, and prayed the fowls to come and feast on the flesh;

only the vulture he did not invite. When the birds came, the wise man asked them what the king must do to get a son; but none of them knew. At last up came the vulture, and he knew all about it. He said that once when the king was a child his royal father was gelding rams in the field, and laid down the bloody knife beside his little son; nay, he threatened the boy with it. The child was afraid and ran away, and the father stuck the knife in a tree, either a sacred oak or a wild pear-tree. Meanwhile, the bark of the tree had grown round the knife and hidden it. The vulture said that if they found the knife, scraped the rust off it, and gave the rust, mixed with wine, to the king to drink for ten days, he would beget a son. They did so, and it fell out exactly as the vulture had said. In this story a knife which had gelded rams is supposed to have deprived a boy of his virility merely by being brought near his person. Through simple proximity it infected him, so to say, with the same disability which it had already inflicted on the rams; and the loss he thus sustained was afterwards repaired by administering to him in a potion the rust which, having been left on the blade by the blood of the animals, might be supposed to be still imbued with their generative faculty.

The strengthening virtue of iron is highly appreciated by the Toradjas of Central Celebes, only they apply it externally, not internally, as we do in Europe. For this purpose the people of a village assemble once a year in the smithy. The master of the ceremonies opens the proceedings by carrying a little pig and a white fowl round the smithy, after which he kills them and smears a little of their blood on the forehead of every person present. Next he takes a doit, a chopping-knife, and a bunch of leaves in his hand, and strikes with them the palm of the right hand of every man, woman, and child, and ties a leaf of the *Dracaena terminalis* to every wrist. Then a little fire is made in the furnace and blown up with the bellows. Every one who feels sick or unwell now steps up to the anvil, and the master of the ceremonies sprinkles a mixture of pigs' blood, water, and herbs on the joints of his body, and finally on his head, wishing him a long life. Lastly, the patient takes the chopping-knife, heats it in the furnace, lays it on the anvil, and strikes it seven times with the hammer. After that he has only to cool the knife in water and the iron cure is complete. Again, on the seventh day after a birth the Toradjas hold a little feast, at which the child is carried down the house ladder and its feet set on a piece of iron, in order to strengthen its feeble soul with the strong soul of the iron. At critical times the Mahakam Dyaks of Central Borneo seek to strengthen their souls by biting on an old sword or setting their feet upon it. At initiation a Brahman boy is made to tread with his right foot on a stone, while the words are repeated, "Tread on this stone; like a stone be firm"; and the same ceremony is performed, with the same words, by a Brahman bride at her marriage. In Madagascar a mode of counteracting the levity of fortune is to bury a stone at the foot of the heavy house-post. The common custom of swearing upon a stone may be based partly on a belief that the strength and stability of the stone lend confirmation to an oath. Thus the old Danish historian Saxo Grammaticus tells us that "the ancients, when they were to choose a king, were wont to stand on stones planted in the ground, and to proclaim their votes, in order to foreshadow from the steadfastness of the stones that the deed would be lasting." There was a stone at Athens on which the nine archons stood when they swore to rule justly and according to the laws. A little to the west of St. Columba's tomb in Iona "lie the black stones, which are so called, not from their colour, for that is grey, but from the effects that tradition says ensued upon perjury, if any one became guilty of it after swearing on these stones in the usual manner; for an oath made on them was decisive in all controversies. Mac-Donald, king of the isles, delivered the rights of their lands to his vassals in the isles and continent, with uplifted hands and bended knees, on the black stones; and in this posture, before many witnesses, he solemnly swore that he would never recall those rights which he then granted: and this was instead of his great seal. Hence it is that when one was certain of what he affirmed, he said positively, I have freedom to swear this matter upon the black stones." Again, in the island of Arran there was a green

globular stone, about the size of a goose's egg, on which oaths were taken. It was also endowed with healing virtue, for it cured stitches in the sides of sick people if only it was laid on the affected part. They say that Macdonald, the Lord of the Isles, carried this stone about with him, and that victory was always on his side when he threw it among the enemy. Once more, in the island of Fladda there was a round blue stone, on which people swore decisive oaths, and it too healed stitches in the side like the green stone of Arran. When two Bogos of eastern Africa have a dispute, they will sometimes settle it at a certain stone, which one of them mounts. His adversary calls down the most dreadful curses on him if he forswears himself, and to every curse the man on the stone answers "Amen!" In Laconia an unwrought stone was shewn which, according to the legend, relieved the matricide Orestes of his madness as soon as he had sat down on it; and Zeus is said to have often cured himself of his love for Hera by sitting down on a certain rock in the island of Leucadia. In these cases it may have been thought that the wayward and flighty impulses of love and madness were counteracted by the steadying influence of a heavy stone.

But while a general magical efficacy may be supposed to reside in all stones by reason of their common properties of weight and solidity, special magical virtues are attributed to particular stones, or kinds of stone, in accordance with their individual or specific qualities of shape and colour. For example, a pot-hole in a rocky gorge of Central Australia contains many rounded boulders which, in the opinion of the Warramunga tribe, represent the kidneys, heart, tail, intestines, and so forth of an old euro, a species of kangaroo. Hence the natives jump into the pool, and after splashing the water all over their bodies rub one another with the stones, believing that this will enable them to catch euros. Again, not very far from Alice Springs, in Central Australia, there is a heap of stones supposed to be the vomit of two men of the eagle-hawk totem who had dined too copiously on eagle-hawk men, women, and children. The natives think that if any person caught sight of these stones he would be taken very sick on the spot; hence the heap is covered with sticks, to which every passer-by adds one in order to prevent the evil magic from coming out and turning his stomach. The Indians of Peru employed certain stones for the increase of maize, others for the increase of potatoes, and others again for the increase of cattle. The stones used to make maize grow were fashioned in the likeness of cobs of maize, and the stones destined to multiply cattle had the shape of sheep.

No people perhaps employ stones more freely for the purposes of homoeopathic magic than the natives of New Caledonia. They have stones of the most diverse shapes and colours to serve the most diverse ends—stones for sunshine, rain, famine, war, madness, death, fishing, sailing, and so forth. Thus in order to make a plantation of taro thrive they bury in the field certain stones resembling taros, praying to their ancestors at the same time. A stone marked with black lines like the leaves of the coco-nut palm helps to produce a good crop of coco-nuts. To make bread-fruit grow they use two stones of different sizes representing the unripe and the ripe fruit respectively. As soon as the fruit begins to form, they bury the small stone at the foot of the tree; and later on, when the fruit approaches maturity, they replace the small stone by the large one. The yam is the chief crop of the New Caledonians; hence the number of stones used to foster its growth is correspondingly great. Different families have different kinds of stones which, according to their diverse shapes and colours, are supposed to promote the cultivation of the various species of yams. Before the stones are buried in the yam field they are deposited beside the ancestral skulls, wetted with water, and wiped with the leaves of certain trees. Sacrifices, too, of yams and fish are offered to the dead, with the words, "Here are your offerings, in order that the crop of yams may be good." Again, a stone carved in the shape of a canoe can make a voyage prosperous or the reverse according as it is placed before the ancestral skulls with the opening upwards or downwards, the ceremony being

accompanied with prayers and offerings to the dead. Again, fish is a very important article of diet with the New Caledonians, and every kind of fish has its sacred stone, which is enclosed in a large shell and kept in the graveyard. In performing the rite to secure a good catch, the wizard swathes the stone in bandages of various colours, spits some chewed leaves on it, and, setting it up before the skulls, says, "Help us to be lucky at the fishing." In these and many similar practices of the New Caledonians the magical efficacy of the stones appears to be deemed insufficient of itself to accomplish the end in view; it has to be reinforced by the spirits of the dead, whose help is sought by prayer and sacrifice. Moreover, the stones are regularly kept in the burial-grounds, as if to saturate them with the powerful influence of the ancestors; they are brought from the cemetery to be buried in the fields or at the foot of trees for the sake of quickening the fruits of the earth, and they are restored to the cemetery when they have discharged this duty. Thus in New Caledonia magic is blent with the worship of the dead.

In other parts of Melanesia a like belief prevails that certain sacred stones are endowed with miraculous powers which correspond in their nature to the shape of the stone. Thus a piece of water-worn coral on the beach often bears a surprising likeness to a bread-fruit. Hence in the Banks Islands a man who finds such a coral will lay it at the root of one of his bread-fruit trees in the expectation that it will make the tree bear well. If the result answers his expectation, he will then, for a proper remuneration, take stones of less-marked character from other men and let them lie near his, in order to imbue them with the magic virtue which resides in it. Similarly, a stone with little discs upon it is good to bring in money; and if a man found a large stone with a number of small ones under it, like a sow among her litter, he was sure that to offer money upon it would bring him pigs. In these and similar cases the Melanesians ascribe the marvellous power, not to the stone itself, but to its indwelling spirit; and sometimes, as we have just seen, a man endeavours to propitiate the spirit by laying down offerings on the stone. But the conception of spirits that must be propitiated lies outside the sphere of magic, and within that of religion. Where such a conception is found, as here, in conjunction with purely magical ideas and practices, the latter may generally be assumed to be the original stock on which the religious conception has been at some later time engrafted. For there are strong grounds for thinking that, in the evolution of thought, magic has preceded religion. But to this point we shall return presently.

The ancients set great store on the magical qualities of precious stones; indeed it has been maintained, with great show of reason, that such stones were used as amulets long before they were worn as mere ornaments. Thus the Greeks gave the name of tree-agate to a stone which exhibits tree-like markings, and they thought that if two of these gems were tied to the horns or neck of oxen at the plough, the crop would be sure to be plentiful. Again, they recognised a milk-stone which produced an abundant supply of milk in women if only they drank it dissolved in honey-mead. Milk-stones are used for the same purpose by Greek women in Crete and Melos at the present day; in Albania nursing mothers wear the stones in order to ensure an abundant flow of milk. In Lechrain down to modern times German women have attempted to increase their milk by stroking their breasts with a kind of alum which they call a milk-stone. Again, the Greeks believed in a stone which cured snake-bites, and hence was named the snake-stone; to test its efficacy you had only to grind the stone to powder and sprinkle the powder on the wound. The wine-coloured amethyst received its name, which means "not drunken," because it was supposed to keep the wearer of it sober; and two brothers who desired to live at unity were advised to carry magnets about with them, which, by drawing the twain together, would clearly prevent them from falling out. In Albania people think that if the blood-stone is laid on a wound it will stop the flow of blood.

Amongst the things which homoeopathic magic seeks to turn to account are the great powers of nature, such as the waxing and the waning moon, the rising and the setting sun, the stars, and the sea. Elsewhere I have illustrated the homoeopathic virtues ascribed to the waxing and the waning moon: here I will give an Arab charm of the setting sun. When a husband is far away and his wife would bring him home to her, she procures pepper and coriander seed from a shop that faces the east, and throws them on a lighted brasier at sunset. Then turning to the east she waves a napkin with which she has wiped herself and says: "Let the setting sun return having found such and such an one, son of such and such a woman, in grief and pain. May the grief that my absence causes him make him weep, may the grief that my absence causes him make him lament, may the grief that my absence causes him make him break the obstacles that part us and bring him back to me." If the charm is unsuccessful, she repeats it one day at sunrise, burning the same perfumes. Clearly she imagines that as the sun goes away in the west and comes back in the east, it should at its return bring the absent one home. The ancient books of the Hindoos lay down a rule that after sunset on his marriage night a man should sit silent with his wife till the stars begin to twinkle in the sky. When the pole-star appears, he should point it out to her, and, addressing the star, say, "Firm art thou; I see thee, the firm one. Firm be thou with me, O thriving one!" Then, turning to his wife, he should say, "To me Brihaspati has given thee; obtaining offspring through me, thy husband, live with me a hundred autumns." The intention of the ceremony is plainly to guard against the fickleness of fortune and the instability of earthly bliss by the steadfast influence of the constant star. It is the wish expressed in Keats's last sonnet:—

*Bright star! would I were steadfast as thou art—
Not in lone splendour hung aloft the night.*

Dwellers by the sea cannot fail to be impressed by the sight of its ceaseless ebb and flow, and are apt, on the principles of that rude philosophy of sympathy and resemblance which here engages our attention, to trace a subtle relation, a secret harmony, between its tides and the life of man, of animals, and of plants. In the flowing tide they see not merely a symbol, but a cause of exuberance, of prosperity, and of life, while in the ebbing tide they discern a real agent as well as a melancholy emblem of failure, of weakness, and of death. The Breton peasant fancies that clover sown when the tide is coming in will grow well, but that if the plant be sown at low water or when the tide is going out, it will never reach maturity, and that the cows which feed on it will burst. His wife believes that the best butter is made when the tide has just turned and is beginning to flow, that milk which foams in the churn will go on foaming till the hour of high water is past, and that water drawn from the well or milk extracted from the cow while the tide is rising will boil up in the pot or saucepan and overflow into the fire. The Galelareese say that if you wish to make oil, you should do it when the tide is high, for then you will get plenty of oil. According to some of the ancients, the skins of seals, even after they had been parted from their bodies, remained in secret sympathy with the sea, and were observed to ruffle when the tide was on the ebb. Another ancient belief, attributed to Aristotle, was that no creature can die except at ebb tide. The belief, if we can trust Pliny, was confirmed by experience, so far as regards human beings, on the coast of France. Philostratus also assures us that at Cadiz dying people never yielded up the ghost while the water was high. A like fancy still lingers in some parts of Europe. On the Cantabrian coast of Spain they think that persons who die of chronic or acute disease expire at the moment when the tide begins to recede. In Portugal, all along the coast of Wales, and on some parts of the coast of Brittany, a belief is said to prevail that people are born when the tide comes in, and die when it goes out. Dickens attests the existence of the same superstition in England. "People can't die, along the coast," said Mr. Peggotty, "except when the tide's pretty nigh out. They can't be born, unless it's pretty nigh in—not properly born till flood."

The belief that most deaths happen at ebb tide is said to be held along the east coast of England from Northumberland to Kent. Shakespeare must have been familiar with it, for he makes Falstaff die “even just between twelve and one, e’en at the turning o’ the tide.” We meet the belief again on the Pacific coast of North America among the Haidas of the Queen Charlotte Islands. Whenever a good Haida is about to die he sees a canoe manned by some of his dead friends, who come with the tide to bid him welcome to the spirit land. “Come with us now,” they say, “for the tide is about to ebb and we must depart.” At the other extremity of America the same fancy has been noted among the Indians of Southern Chili. A Chilote Indian in the last stage of consumption, after preparing to die like a good Catholic, was heard to ask how the tide was running. When his sister told him that it was still coming in, he smiled and said that he had yet a little while to live. It was his firm conviction that with the ebbing tide his soul would pass to the ocean of eternity. At Port Stephens, in New South Wales, the natives always buried their dead at flood tide, never at ebb, lest the retiring water should bear the soul of the departed to some distant country.

To ensure a long life the Chinese have recourse to certain complicated charms, which concentrate in themselves the magical essence emanating, on homoeopathic principles, from times and seasons, from persons and from things. The vehicles employed to transmit these happy influences are no other than grave-clothes. These are provided by many Chinese in their lifetime, and most people have them cut out and sewn by an unmarried girl or a very young woman, wisely calculating that, since such a person is likely to live a great many years to come, a part of her capacity to live long must surely pass into the clothes, and thus stave off for many years the time when they shall be put to their proper use. Further, the garments are made by preference in a year which has an intercalary month; for to the Chinese mind it seems plain that grave-clothes made in a year which is unusually long will possess the capacity of prolonging life in an unusually high degree. Amongst the clothes there is one robe in particular on which special pains have been lavished to imbue it with this priceless quality. It is a long silken gown of the deepest blue colour, with the word “longevity” embroidered all over it in thread of gold. To present an aged parent with one of these costly and splendid mantles, known as “longevity garments,” is esteemed by the Chinese an act of filial piety and a delicate mark of attention. As the garment purports to prolong the life of its owner, he often wears it, especially on festive occasions, in order to allow the influence of longevity, created by the many golden letters with which it is bespangled, to work their full effect upon his person. On his birthday, above all, he hardly ever fails to don it, for in China common sense bids a man lay in a large stock of vital energy on his birthday, to be expended in the form of health and vigour during the rest of the year. Attired in the gorgeous pall, and absorbing its blessed influence at every pore, the happy owner receives complacently the congratulations of friends and relations, who warmly express their admiration of these magnificent ceremonies, and of the filial piety which prompted the children to bestow so beautiful and useful a present on the author of their being.

Another application of the maxim that like produces like is seen in the Chinese belief that the fortunes of a town are deeply affected by its shape, and that they must vary according to the character of the thing which that shape most nearly resembles. Thus it is related that long ago the town of Tsuen-cheu-fu, the outlines of which are like those of a carp, frequently fell a prey to the depredations of the neighbouring city of Yung-chun, which is shaped like a fishing-net, until the inhabitants of the former town conceived the plan of erecting two tall pagodas in their midst. These pagodas, which still tower above the city of Tsuen-cheu-fu, have ever since exercised the happiest influence over its destiny by intercepting the imaginary net before it could descend and entangle in its meshes the imaginary carp. Some thirty years ago the wise men of Shanghai were much exercised to discover the cause of a

local rebellion. On careful enquiry they ascertained that the rebellion was due to the shape of a large new temple which had most unfortunately been built in the shape of a tortoise, an animal of the very worst character. The difficulty was serious, the danger was pressing; for to pull down the temple would have been impious, and to let it stand as it was would be to court a succession of similar or worse disasters. However, the genius of the local professors of geomancy, rising to the occasion, triumphantly surmounted the difficulty and obviated the danger. By filling up two wells, which represented the eyes of the tortoise, they at once blinded that disreputable animal and rendered him incapable of doing further mischief.

Sometimes homoeopathic or imitative magic is called in to annul an evil omen by accomplishing it in mimicry. The effect is to circumvent destiny by substituting a mock calamity for a real one. At Kampot, a small seaport of Cambodia, a French official saw one morning a troop of armed guards escorting a man who was loaded with chains. They passed his house and went away towards the country, preceded by a man who drew lugubrious sounds from a gong, and followed by a score of idlers. The official thought it must be an execution and was surprised to have heard nothing about it. Afterwards he received from his interpreter the following lucid explanation of the affair. "In our country it sometimes happens that a man walking in the fields has nothing but the upper part of his body visible to people at a distance. Such an appearance is a sign that he will certainly die soon, and that is what happened last evening to the man you saw. Going homewards across the plain he carried over his shoulder a bundle of palms with long slender stems ending in fan-like tufts of leaves. His family, returning from their work, followed him at a distance, and soon they saw his head, shoulders, and arms moving along the road and carrying the branches, while his body and legs were invisible. Struck with consternation at the sight, his mother and wife repaired in all haste to the magistrate and implored him to proceed against the man after the fashion customary in such cases. The magistrate replied that the custom was ridiculous, and that he would be still more ridiculous if he complied with it. However, the two women insisted on it so vehemently, saying it was the only way to avert the omen, that he decided to do as they wished, and gave them his word that he would have the man arrested next morning at sunrise. So this morning the guards came to seize the poor man, telling him that he was accused of rebellion against the king, and without listening to his protestations of innocence they dragged him off to court. His family pretended to be surprised and followed him weeping. The judges had him clapped into irons and ordered him to instant execution. His own entreaties and the prayers of his family being all in vain, he begged that the priests of the pagoda might come and bear witness to his innocence and join their supplications to those of his friends. They came in haste, but receiving a hint how the wind lay they advised the condemned man to submit to his fate and departed to pray for his soul at the temple. Then the man was led away to a rice-field, in the middle of which a banana-tree, stripped of its leaves, had been set up as a stake. To this he was tied, and while his friends took their last leave of him, the sword of the executioner flashed through the air and at a single stroke swept off the top of the banana-tree above the head of the pretended victim. The man had given himself up for dead. His friends, while they knocked off his irons, explained to him the meaning of it all and led him away to thank the magistrates and priests for what they had done to save him from the threatened catastrophe." The writer who reports the case adds that if the magistrates had not good-naturedly lent themselves to the pious fraud, the man's family would have contrived in some other way to impress him with the terror of death in order to save his life.

Again, two missionaries were journeying not long ago through Central Celebes, accompanied by some Toradjas. Unfortunately the note of a certain bird called *teka-teka* was heard to the left. This boded ill, and the natives insisted that they must either turn back or pass the night on the spot. When the missionaries refused to do either, an expedient was hit upon which

allowed them to continue the journey in safety. A miniature hut was made out of a leafy branch, and in it were deposited a leaf moistened with spittle and a hair from the head of one of the party. Then one of the Toradjas said, "We shall pass the night here," and addressing the hair he spoke thus: "If any misfortune should happen through the cry of that bird, may it fall on you." In this way the evil omen was diverted from the real men and directed against their substitute the hair, and perhaps also the spittle, in the tiny hut. When a Cherokee has dreamed of being stung by a snake, he is treated just in the same way as if he had really been stung; otherwise the place would swell and ulcerate in the usual manner, though perhaps years might pass before it did so. It is the ghost of a snake that has bitten him in sleep. One night a Huron Indian dreamed that he had been taken and burned alive by his hereditary foes the Iroquois. Next morning a council was held on the affair, and the following measures were adopted to save the man's life. Twelve or thirteen fires were kindled in the large hut where they usually burned their prisoners to death. Every man seized a flaming brand and applied it to the naked body of the dreamer, who shrieked with pain. Thrice he ran round the hut, escaping from one fire only to fall into another. As each man thrust his blazing torch at the sufferer he said, "Courage, my brother, it is thus that we have pity on you." At last he was allowed to escape. Passing out of the hut he caught up a dog which was held ready for the purpose, and throwing it over his shoulder carried it through the wigwams as a sacred offering to the war-god, praying him to accept the animal instead of himself. Afterwards the dog was killed, roasted, and eaten, exactly as the Indians were wont to roast and eat their captives.

In Madagascar this mode of cheating the fates is reduced to a regular system. Here every man's fortune is determined by the day or hour of his birth, and if that happens to be an unlucky one his fate is sealed, unless the mischief can be extracted, as the phrase goes, by means of a substitute. The ways of extracting the mischief are various. For example, if a man is born on the first day of the second month (February), his house will be burnt down when he comes of age. To take time by the forelock and avoid this catastrophe, the friends of the infant will set up a shed in a field or in the cattle-fold and burn it. If the ceremony is to be really effective, the child and his mother should be placed in the shed and only plucked, like brands, from the burning hut before it is too late. Again, dripping November is the month of tears, and he who is born in it is born to sorrow. But in order to disperse the clouds that thus gather over his future, he has nothing to do but to take the lid off a boiling pot and wave it about. The drops that fall from it will accomplish his destiny and so prevent the tears from trickling from his eyes. Again, if fate has decreed that a young girl, still unwed, should see her children, still unborn, descend before her with sorrow to the grave, she can avert the calamity as follows. She kills a grasshopper, wraps it in a rag to represent a shroud, and mourns over it like Rachel weeping for her children and refusing to be comforted. Moreover, she takes a dozen or more other grasshoppers, and having removed some of their superfluous legs and wings she lays them about their dead and shrouded fellow. The buzz of the tortured insects and the agitated motions of their mutilated limbs represent the shrieks and contortions of the mourners at a funeral. After burying the deceased grasshopper she leaves the rest to continue their mourning till death releases them from their pain; and having bound up her dishevelled hair she retires from the grave with the step and carriage of a person plunged in grief. Thenceforth she looks cheerfully forward to seeing her children survive her; for it cannot be that she should mourn and bury them twice over. Once more, if fortune has frowned on a man at his birth and penury has marked him for her own, he can easily erase the mark in question by purchasing a couple of cheap pearls, price three halfpence, and burying them. For who but the rich of this world can thus afford to fling pearls away?

§ 3. *Contagious Magic*

Thus far we have been considering chiefly that branch of sympathetic magic which may be called homoeopathic or imitative. Its leading principle, as we have seen, is that like produces like, or, in other words, that an effect resembles its cause. The other great branch of sympathetic magic, which I have called Contagious Magic, proceeds upon the notion that things which have once been conjoined must remain ever afterwards, even when quite dissevered from each other, in such a sympathetic relation that whatever is done to the one must similarly affect the other. Thus the logical basis of Contagious Magic, like that of Homoeopathic Magic, is a mistaken association of ideas; its physical basis, if we may speak of such a thing, like the physical basis of Homoeopathic Magic, is a material medium of some sort which, like the ether of modern physics, is assumed to unite distant objects and to convey impressions from one to the other. The most familiar example of Contagious Magic is the magical sympathy which is supposed to exist between a man and any severed portion of his person, as his hair or nails; so that whoever gets possession of human hair or nails may work his will, at any distance, upon the person from whom they were cut. This superstition is world-wide; instances of it in regard to hair and nails will be noticed later on in this work.

While like other superstitions it has had its absurd and mischievous consequences, it has nevertheless indirectly done much good by furnishing savages with strong, though irrational, motives for observing rules of cleanliness which they might never have adopted on rational grounds. How the superstition has produced this salutary effect will appear from a single instance, which I will give in the words of an experienced observer. Amongst the natives of the Gazelle Peninsula in New Britain "it is as a rule necessary for the efficiency of a charm that it should contain a part of the person who is to be enchanted (for example, his hair), or a piece of his clothing, or something that stands in some relation to him, such as his excrements, the refuse of his food, his spittle, his footprints, etc. All such objects can be employed as *panait*, that is, as a medium for a *papait* or charm, consisting of an incantation or murmuring of a certain formula, together with the blowing into the air of some burnt lime which is held in the hand. It need hardly, therefore, be said that the native removes all such objects as well as he can. Thus the cleanliness which is usual in the houses and consists in sweeping the floor carefully every day, is by no means based on a desire for cleanliness and neatness in themselves, but purely on the effort to put out of the way anything that might serve an ill-wisher as a charm." I will now illustrate the principles of Contagious Magic by examples, beginning with its application to various parts of the human body.

Among the Australian tribes it was a common practice to knock out one or more of a boy's front teeth at those ceremonies of initiation to which every male member had to submit before he could enjoy the rights and privileges of a full-grown man. The reason of the practice is obscure; a conjecture on this subject has been hazarded above. All that concerns us here is the evidence of a belief that a sympathetic relation continued to exist between the lad and his teeth after the latter had been extracted from his gums. Thus among some of the tribes about the river Darling, in New South Wales, the extracted tooth was placed under the bark of a tree near a river or water-hole; if the bark grew over the tooth, or if the tooth fell into the water, all was well; but if it were exposed and the ants ran over it, the natives believed that the boy would suffer from a disease of the mouth. Among the Murring and other tribes of New South Wales the extracted tooth was at first taken care of by an old man, and then passed from one headman to another, until it had gone all round the community, when it came back to the lad's father, and finally to the lad himself. But however it was thus conveyed from hand to hand, it might on no account be placed in a bag containing magical substances, for to do so would, they believed, put the owner of the tooth in great danger. The late Dr. Howitt once acted as custodian of the teeth which had been extracted from some novices at a ceremony of initiation, and the old men earnestly besought him not to carry them in a bag in which they knew that he had some quartz crystals. They declared that if he did so

the magic of the crystals would pass into the teeth, and so injure the boys. Nearly a year after Dr. Howitt's return from the ceremony he was visited by one of the principal men of the Murring tribe, who had travelled some two hundred and fifty miles from his home to fetch back the teeth. This man explained that he had been sent for them because one of the boys had fallen into ill health, and it was believed that the teeth had received some injury which had affected him. He was assured that the teeth had been kept in a box apart from any substances, like quartz crystals, which could influence them; and he returned home bearing the teeth with him carefully wrapt up and concealed. In the Dieri tribe of South Australia the teeth knocked out at initiation were bound up in emu feathers, and kept by the boy's father or his next-of-kin until the mouth had healed, and even for long afterwards. Then the father, accompanied by a few old men, performed a ceremony for the purpose of taking all the supposed life out of the teeth. He made a low rumbling noise without uttering any words, blew two or three times with his mouth, and jerked the teeth through his hand to some little distance. After that he buried them about eighteen inches under ground. The jerking movement was meant to shew that he thereby took all the life out of the teeth. Had he failed to do so, the boy would, in the opinion of the natives, have been liable to an ulcerated and wry mouth, impediment in speech, and ultimately a distorted face. This ceremony is interesting as a rare instance of an attempt to break the sympathetic link between a man and a severed part of himself by rendering the part insensitive.

The Basutos are careful to conceal their extracted teeth, lest these should fall into the hands of certain mythical beings called *baloi*, who haunt graves, and could harm the owner of the tooth by working magic on it. In Sussex some forty years ago a maid-servant remonstrated strongly against the throwing away of children's cast teeth, affirming that should they be found and gnawed by any animal, the child's new tooth would be, for all the world, like the teeth of the animal that had bitten the old one. In proof of this she named old Master Simmons, who had a very large pig's tooth in his upper jaw, a personal defect that he always averred was caused by his mother, who threw away one of his cast teeth by accident into the hog's trough. A similar belief has led to practices intended, on the principles of homoeopathic magic, to replace old teeth by new and better ones. Thus in many parts of the world it is customary to put extracted teeth in some place where they will be found by a mouse or a rat, in the hope that, through the sympathy which continues to subsist between them and their former owner, his other teeth may acquire the same firmness and excellence as the teeth of these rodents. Thus in Germany it is said to be an almost universal maxim among the people that when you have had a tooth taken out you should insert it in a mouse's hole. To do so with a child's milk-tooth which has fallen out will prevent the child from having toothache. Or you should go behind the stove and throw your tooth backwards over your head, saying, "Mouse, give me your iron tooth; I will give you my bone tooth." After that your other teeth will remain good. German children say, "Mouse, mouse, come out and bring me out a new tooth"; or "Mouse, I give you a little bone; give me a little stone"; or "Mouse, there is an old tooth for you; make me a new one." In Bavaria they say that if this ceremony be observed the child's second teeth will be as white as the teeth of mice. Amongst the South Slavonians, too, the child is taught to throw his tooth into a dark corner and say, "Mouse, mouse, there is a bone tooth; give me an iron tooth instead." Jewish children in South Russia throw their cast teeth on the roof with the same request to the mouse to give them an iron tooth for a tooth of bone. Far away from Europe, at Raratonga, in the Pacific, when a child's tooth was extracted, the following prayer used to be recited:—

*"Big rat! little rat!
Here is my old tooth.
Pray give me a new one."*

Then the tooth was thrown on the thatch of the house, because rats make their nests in the decayed thatch. The reason assigned for invoking the rats on these occasions was that rats' teeth were the strongest known to the natives. In the Seranglao and Gorong archipelagoes, between New Guinea and Celebes, when a child loses his first tooth, he must throw it on the roof, saying, "Mouse, I give you my tooth; give me yours instead." In Amboyna the custom is the same, and the form of words is, "Take this tooth, thrown on the roof, as the mouse's share, and give me a better one instead." In the Kei Islands, to the south-west of New Guinea, when a child begins to get his second teeth, he is lifted up to the top of the roof in order that he may there deposit, as an offering to the rats, the tooth which has fallen out. At the same time some one cries aloud, "O rats, here you have his tooth; give him a golden one instead."

Among the Ilocans of Luzon, in the Philippines, when children's teeth are loose, they are pulled out with a string and put in a place where rats will be likely to find and drag them away. In ancient Mexico, when a child was getting a new tooth, the father or mother used to put the old one in a mouse's hole, believing that if this precaution were not taken the new tooth would not issue from the gums. A different and more barbarous application of the same principle is the Swabian superstition that when a child is teething you should bite off the head of a living mouse, and hang the head round the child's neck by a string, taking care, however, to make no knot in the string; then the child will teethe easily. In Bohemia the treatment prescribed is similar, though there they recommend you to use a red thread and to string three heads of mice on it instead of one.

But it is not always a mouse or a rat that brings the child a new and stronger tooth.

Apparently any strong-toothed animal will serve the purpose. Thus when his or her tooth drops out, a Singhalese will throw it on the roof, saying, "Squirrel, dear squirrel, take this tooth and give me a dainty tooth." In Bohemia a child will sometimes throw its cast tooth behind the stove, asking the fox to give him an iron tooth instead of the bone one. In Berlin the teeth of a fox worn as an amulet round a child's neck make teething easy for him, and ensure that his teeth will be good and lasting. Similarly, in order to help a child to cut its teeth, the aborigines of Victoria fastened to its wrist the front tooth of a kangaroo, which the child used as a coral to rub its gums with. Again, the beaver can gnaw through the hardest wood. Hence among the Cherokee Indians, when the loosened milk tooth of a child has been pulled out or has dropped out of itself, the child runs round the house with it, repeating four times, "Beaver, put a new tooth into my jaw," after which he throws the tooth on the roof of the house. In Macedonia, a child carefully keeps for a time its first drawn tooth, and then throws it on the roof with the following invocation to the crow:—

*"O dear crow, here is a tooth of bone,
Take it and give me a tooth of iron instead,
That I may be able to chew beans
And to crunch dry biscuits."*

We can now understand a custom of the Thompson Indians of British Columbia, which the writer who records it is unable to explain. When a child lost its teeth, the father used to take each one as it fell out and to hide it in a piece of raw venison, which he gave to a dog to eat. The animal swallowed the venison and the tooth with it. Doubtless the custom was intended to ensure that the child's new teeth should be as strong as those of a dog. In Silesia mothers sometimes swallow their children's cast teeth in order to save their offspring from toothache. The intention is perhaps to strengthen the weak teeth of the child by the strong teeth of the grown woman. Amongst the Warramunga of Central Australia, when a girl's tooth has been knocked out as a solemn ceremony, it is pounded up and the fragments placed in a piece of flesh, which has to be eaten by the girl's mother. When the same rite has been performed on a man, his pounded tooth must be eaten in a piece of meat by his mother-in-law. Among the

heathen Arabs, when a boy's tooth fell out, he used to take it between his finger and thumb and throw it towards the sun, saying, "Give me a better for it." After that his teeth were sure to grow straight, and close, and strong. "The sun," says Tharafah, "gave the lad from his own nursery-ground a tooth like a hailstone, white and polished." Thus the reason for throwing the old teeth towards the sun would seem to have been a notion that the sun sends hail, from which it naturally follows that he can send you a tooth as smooth and white and hard as a hailstone. Among the peasants of the Lebanon, when a child loses a milk tooth, he throws it towards the sun, saying, "Sun, sun, take the ass's tooth and give me the deer's tooth." They sometimes say jestingly that the child's tooth has been carried off by a mouse. An Armenian generally buries his extracted teeth at the edge of the hearth with the prayer: "Grandfather, take a dog's tooth and give me a golden tooth." In the light of the preceding examples, we may conjecture that the grandfather here invoked is not so much the soul of a dead ancestor as a mouse or a rat.

Other parts which are commonly believed to remain in a sympathetic union with the body, after the physical connexion has been severed, are the navel-string and the afterbirth, including the placenta. So intimate, indeed, is the union conceived to be, that the fortunes of the individual for good or evil throughout life are often supposed to be bound up with one or other of these portions of his person, so that if his navel-string or afterbirth is preserved and properly treated, he will be prosperous; whereas if it be injured or lost, he will suffer accordingly. Thus among the Maoris, when the navel-string dropped off, the child was carried to a priest to be solemnly named by him. But before the ceremony of naming began, the navel-string was buried in a sacred place and a young sapling was planted over it. Ever afterwards that tree, as it grew, was a *tohu oranga* or sign of life for the child. In the Upper Whakatane valley, in the North Island of New Zealand, there is a famous *hinau* tree, to which the Maoris used to attach the navel-strings of their children; and barren women were in the habit of embracing the tree in the hope of thereby obtaining offspring. Again, among the Maoris, "the placenta is named *fenua*, which word signifies land. It is applied by the natives to the placenta, from their supposing it to be the residence of the child: on being discharged it is immediately buried with great care, as they have the superstitious idea that the priests, if offended, would procure it; and, by praying over it, occasion the death of both mother and child, by 'praying them to death,' to use their own expression." Again, some of the natives of South Australia regarded the placenta as sacred and carefully put it away out of reach of the dogs, doubtless because they thought that harm would come to the child if this part of himself were eaten by the animals. Certain tribes of Western Australia believe that a man swims well or ill, according as his mother at his birth threw the navel-string into water or not. Among the Arunta of Central Australia the navel-string is swathed in fur-string and made into a necklace, which is placed round the child's neck. The necklace is supposed to facilitate the growth of the child, to keep it quiet and contented, and to avert illness generally. In the Kaitish tribe of Central Australia the practice and belief are similar. In the Warramunga tribe, after the string has hung round the child's neck for a time, it is given to the wife's brother, who wears it in his armband, and who may not see the child till it can walk. In return for the navel-string, the man makes a present of weapons to the infant's father. When the child can walk, the father gives fur-string to the man, who now comes to the camp, sees the child, and makes another present to the father. After that he keeps the navel-string for some time longer, and finally places it in a hollow tree known only to himself. Among the natives on the Pennefather river in Queensland it is believed that a part of the child's spirit (*cho-i*) stays in the afterbirth. Hence the grandmother takes the afterbirth away and buries it in the sand. She marks the spot by a number of twigs which she sticks in the ground in a circle, tying their tops together so that the structure resembles a cone. When Anjea, the being who causes conception in women by putting mud babies into their wombs, comes along and sees the place, he takes out the

spirit and carries it away to one of his haunts, such as a tree, a hole in a rock, or a lagoon, where it may remain for years. But sometime or other he will put the spirit again into a baby, and it will be born once more into the world.

In the Yabim tribe of German New Guinea the mother ties the navel-string to the net in which she carries the child, lest any one should use the string to the child's hurt. "In some parts of Fiji the navel-string of a male infant is planted together with a cocoanut, or slip of a bread-fruit tree, and the child's life is supposed to be intimately connected with that of the tree. Moreover, the planting is supposed to have the effect of making the boy a good climber. If the child be a girl, the mother or her sister will take the navel-string to the sea-water when she goes out fishing for the first time after the childbirth, and she will throw it into the sea when the nets are stretched in line. Thus the girl will grow up into a skilful fisherwoman. But the queerest use I ever saw the string put to was at Rotuma. There it has become almost obligatory for a young man, who wants the girls to respect him, to make a voyage in a white man's vessel; and mothers come alongside ships anchored in the roadstead and fasten their boy's navel-string to the vessel's chain-plates. This will make sure of a voyage for the child when it has grown up. This, of course, must be a modern development, but it has all the strength of an ancient custom." In Ponape, one of the Caroline Islands, the navel-string is placed in a shell and then disposed of in such a way as shall best adapt the child for the career which the parents have chosen for him. Thus if they wish to make him a good climber, they will hang the navel-string on a tree. In the Gilbert Islands the navel-string is wrapt by the child's father or adoptive father in a pandanus leaf, and then worn by him as a bracelet for several months. After that he keeps it most carefully in the hut, generally hanging under the ridge-beam. The islanders believe that if the navel-string is thus preserved, the child will become a great warrior if it is a boy, or will make a good match if it is a girl. But should the bracelet be lost before the child is grown up, they expect that the boy will prove a coward in war, and that the girl will make an unfortunate marriage. Hence the most anxious search is made for the missing talisman, and if it is not to be found, weeks will pass before the relations resign themselves to its loss. When the boy has grown to be a youth and has distinguished himself for the first time in war, the bracelet containing the navel-string is taken by the villagers, on a day fixed for the purpose, far out to sea; the adoptive father of the lad throws the bracelet overboard, and all the canoes begin to catch as many fish as they can. The first fish caught, whether large or small, is carefully preserved apart from the rest. Meantime the old women at home have been busy preparing a copious banquet for the fishermen. When the little fleet comes to shore, the old woman who helped at the lad's birth goes to meet it; the first fish caught is handed to her, and she carries it to the hut. The fish is laid on a new mat, the youth and his mother take their places beside it, and they and it are covered up with another mat. Then the old woman goes round the mat, striking the ground with a short club and murmuring a prayer to the lad's god to help him henceforth in war, that he may be brave and invulnerable, and that he may turn out a skilful fisherman. The navel-string of a girl, as soon as she is grown up, is thrown into the sea with similar ceremonies; and the ceremony on land is the same except that the old woman's prayer is naturally different; she asks the girl's god to grant that she may have a happy marriage and many children. After the mat has been removed, the fish is cooked and eaten by the two; if it is too large to be eaten by them alone, the remainder is consumed by friends and relations. These ceremonies are only observed for the children of wealthy parents, who can defray the cost. In the case of a child of poorer parents the bracelet containing the navel-string simply hangs up till it disappears in one way or another.

Among the Galelareese, to the west of New Guinea, the mother sometimes keeps the navel-string till the child is old enough to begin to play. Then she gives it as a plaything to the little

one, who may take it away; otherwise the child would be idiotic. But others plant the navel-string with a banana-bush or a coco-nut. The Kei islanders, to the south-west of New Guinea, regard the navel-string as the brother or sister of the child, according as the infant is a boy or a girl. They put it in a pot with ashes, and set it in the branches of a tree, that it may keep a watchful eye on the fortunes of its comrade. In the Babar Archipelago, between New Guinea and Celebes, the placenta is mixed with ashes and put in a small basket, which seven women, each of them armed with a sword, hang up on a tree of a particular kind (*Citrus hystrix*). The women carry swords for the purpose of frightening the evil spirits; otherwise these mischievous beings might get hold of the placenta and make the child sick. The navel-string is kept in a little box in the house. In the Tenimber and Timorlaut islands the placenta is buried in a basket under a sago or coco-nut palm, which then becomes the property of the child. But sometimes it is hidden in the forest, or deposited in a hole under the house with an offering of betel. In the Watubela islands the placenta is buried under a coco-nut, *mangga*, or great fig-tree along with the shell of the coco-nut, of which the pulp had been used to smear the newborn child. In many of the islands between New Guinea and Celebes the placenta is put in the branches of a tree, often in the top of one of the highest trees in the neighbourhood. Sometimes the navel-string is deposited along with the placenta in the tree, but often it is kept to be used as medicine or an amulet by the child. Thus in Ceram the child sometimes wears the navel-string round its neck as a charm to avert sickness; and in the islands of Leti, Moa, and Lakor he carries it as an amulet in war or on a far journey. We cannot doubt that the intention of putting the placenta in the top of a tall tree is to keep it, and with it the child, out of harm's way. In the islands of Saparoea, Haroekoe, and Noessa Laut, to the east of Amboyna, the midwife buries the afterbirth and strews flowers over it. Moreover, resin or a lamp is kept burning for seven or three nights over the buried afterbirth, in order that no harm may come to the child. Some people, however, in these islands solemnly cast the afterbirth into the sea. Being placed in a pot and closely covered up with a piece of white cotton, it is taken out to sea in a boat. A hole is knocked in the pot to allow it to sink in the water. The midwife, who is charged with the duty of heaving the pot and its contents overboard, must look straight ahead; if she were to glance to the right or left the child whose afterbirth is in the pot would squint. And the man who rows or steers the boat must make her keep a straight course, otherwise the child would grow up a gad-about. Before the pot is flung into the sea, the midwife disengages the piece of white cotton in which it is wrapt, and this cloth she takes straight back to the house and covers the baby with it. In these islands it is thought that a child born with a caul will enjoy in later years the gift of second sight—that is, that he will be able to see things which are hidden from common eyes, such as devils and evil spirits. But if his parents desire to prevent him from exercising this uncanny power, they can do so. In that case the midwife must dry the caul in the sun, steep it in water, and then wash the child with the water thrice; further, when the child is a little older, she must grind the caul to powder, and give the child the powder to eat with its pap. Some people keep the caul; and if the child falls ill, it is given water to drink in which the caul has been steeped. Similarly in the Luang-Sermata islands a child born with a caul is counted lucky, and can perceive and recognise the spirits of his ancestors. A caul, it may be said, is merely the foetal membrane which usually forms part of the afterbirth; occasionally a child is born with it wrapt like a hood round its head.

In Parigi, a kingdom on the coast of Central Celebes, the placenta is laid in a cooking-pot, and one of the mother's female relations carries the pot wrapt in white cotton and hidden under a petticoat (*sarong*) to a spot beneath the house or elsewhere, and there she buries it. A coco-nut is planted near the place. Going and coming the woman is led by another, and must keep her eyes fast shut, for if she looked right or left the child would squint, "because she is at this time closely united with a part of the child, to wit its older brother, in other words the

placenta." On her return to the house she lies down on her sleeping-mat, still with closed eyes, and draws a petticoat over her head, and another woman sprinkles her with water. After that she may get up and open her eyes. The sprinkling with water is intended to sever her sympathetic connexion with the child and so prevent her from exercising any influence on it.

Among the Tolalaki of Central Celebes turmeric and other spices are put on the placenta, which is then enclosed in two coco-nut shells that fit one on the other. These are wrapt in bark-cloth and kept in the house. If the child falls ill, the coco-nut shells are opened and the placenta examined. Should there be worms in it, they are removed and fresh spices added. When the child has grown big and strong, the placenta is thrown away. Among the Toboingkoo of Central Celebes the afterbirth is placed in a rice-pot with various plants, which are intended to preserve it from decay as long as possible; it is then carefully tied up in bark-cloth. A man and a woman of the family carry the placenta away; in doing so they go out and in the house four times, and each time they enter they kiss the child, but they take care not to look to the right or the left, for otherwise the child would squint. Some bury the placenta, others hang it on a tree. If the child is unwell, they dig up the placenta or take it down from the tree, and lay bananas, rice of four sorts, and a lighted taper beside it. Having done so, they hang it up on a tree if it was previously buried; but they bury it if it was formerly hung up. The Tomori of Central Celebes wash the afterbirth, put it in a rice-pot, and bury it under the house. Great care is taken that no water or spittle falls on the place. For a few days the afterbirth is sometimes fed with rice and eggs, which are laid on the spot where it is buried. Afterwards the people cease to trouble themselves about it. In southern Celebes they call the navel-string and afterbirth the two brothers or sisters of the child. When the infant happens to be a prince or princess, the navel-string and afterbirth are placed with salt and tamarind in a new rice-pot, which is then enveloped in a fine robe and tightly corded up to prevent the evil spirits from making off with the pair of brothers or sisters. For the same reason a light is kept burning all night, and twice a day rice is rubbed on the edge of the pot, for the purpose, as the people say, of giving the child's little brothers or sisters something to eat. After a while this feeding, as it is called, takes place at rarer intervals, and when the mother has been again brought to bed it is discontinued altogether. On the ninth day after the birth a number of coco-nuts are planted, with much ceremony, in a square enclosure, and the water which was used in cleansing the afterbirth and navel-string is poured upon them. These coco-nuts are called the contemporaries of the child and grow up with him. When the planting is done, the rice-pot with the navel-string and afterbirth is carried back and set beside the bed of the young prince or princess, and when his royal highness is carried out to take the air the rice-pot with his two "brothers" goes out with him, swathed in a robe of state and screened from the sun by an umbrella. If the prince or princess should die, the afterbirth and navel-string are buried. Among common people in South Celebes these parts of the infant are generally buried immediately after the birth, or they are sunk in the deep sea, or hung in a rice-pot on a tree.

In the island of Timor the placenta is called the child's companion and treated accordingly. The midwife puts it in an earthen pot and covers it with ashes from the hearth. After standing thus three days it is taken away and buried by a person who must observe silence in discharging this duty. In Savou, a small island to the south-west of Timor, the afterbirth is filled with native herbs, and having been deposited in a new pot, which has never before been used, is buried under the house to keep off evil spirits. Or it is put in a new basket and hung in a high toddy palm to fertilise it, or thrown into the sea to secure a good catch of fish. The person who thus disposes of the afterbirth may not look to the right or the left; he must be joyous and, if possible, go singing on his way. If it is to be hung on a tree, he must climb nimbly up, in order that the child may always be lucky. These islanders ascribe a similar fertilising virtue to a caul. It is dried and carefully kept in a box. When rice-stalks turn black

and the ears refuse to set, a man will take the box containing the caul and run several times round the rice-field, in order that the wind may waft the genial influence of the caul over the rice. In Rotti, an island to the south of Timor, the navel-string is put in a small satchel made of leaves, and if the father of the child is not himself going on a voyage, he entrusts the bag to one of his seafaring friends and charges him to throw it away in the open sea with the express wish that, when the child grows up and has to sail to other islands, he may escape the perils of the deep. But the business of girls in these islands does not lie in the great waters, and hence their navel-strings receive a different treatment. It is their task to go afishing daily, when the tide is out, on the coral reefs which ring the islands. So when the mother is herself again, she repairs with the little satchel to the reef where she is wont to fish. Acting the part of a priestess she there eats one or two small bagfuls of boiled rice on the spot where she intends to deposit the dried navel-string of her baby daughter, taking care to leave a few grains of rice in the bags. Then she ties the precious satchel and the nearly empty rice-bags to a stick and fastens it among the stones of the reef, generally on its outer edge, within sight and sound of the breaking waves. In doing so she utters a wish that this ceremony may guard her daughter from the perils and dangers that beset her on the reef—for example, that no crocodile may issue from the lagoon and eat her up, and that the sharp corals and broken shells may not wound her feet.

In the island of Flores the placenta is put in an earthen pot, along with some rice and betel, and buried by the father in the neighbourhood of the house, or else preserved in one of the highest trees. The natives of Bali, an island to the east of Java, believe firmly that the afterbirth is the child's brother or sister, and they bury it in the courtyard in the half of a coconut from which the kernel has not been removed. For forty days afterwards a light is burned, and food, water, and betel deposited on the spot, doubtless in order to feed the baby's little brother or sister, and to guard him or her from evil spirits. In Java the afterbirth is also called the brother or sister of the infant; it is wrapt in white cotton, put in a new pot or a coconut shell, and buried by the father beside the door, outside the house if the child is a boy, but inside the house if the child is a girl. Every evening until the child's navel has healed a lamp is lit over the spot where the afterbirth is buried. If the afterbirth hangs in a rice-pot in the house, as the practice is with some people, the lamp burns under the place where the rice-pot is suspended. The purpose of the light is to ward off demons, to whose machinations the child and its supposed brother or sister are at this season especially exposed. If the child is a boy, a piece of paper inscribed with the alphabet is deposited in the pot with his placenta, in order that he may be smart at his learning; if the child is a girl, a needle and thread are deposited in the pot, that she may be a good sempstress, and water with flowers in it is poured on the spot where the placenta is buried, in order that the child may always be healthy; for many Javanese think that if the placenta is not properly honoured, the child will never be well.

Sometimes, however, women in the interior of Java allow the placenta, surrounded with fruits and flowers and illuminated by little lamps, to float down the river in the dusk of the evening as an offering to the crocodiles, or rather to the ancestors whose souls are believed to lodge in these animals.

In Mandeling, a district on the west coast of Sumatra, the afterbirth is washed and buried under the house or put in an earthenware pot, which is carefully shut up and thrown into the river. This is done to avert the supposed unfavourable influence of the afterbirth on the child, whose hands or feet, for example, might be chilled by it. When the navel-string drops off, it is preserved to be used as a medicine when its former owner is ill. In Mandeling, too, the midwife prefers to cut the navel-string with a piece of a flute on which she has first blown, for then the child will be sure to have a fine voice. Among the Minangkabau people of Sumatra the placenta is put in a new earthenware pot, which is then carefully closed with a

banana leaf to prevent the ants and other insects from coming at it; for if they did, the child would be sickly and given to squalling. In Central Sumatra the placenta is wrapt in white cotton, deposited in a basket or a calabash, and buried in the courtyard before the house or under a rice-barn. The hole is dug by a kinsman or kinswoman according as the baby is a boy or a girl. Over the hole is placed a stone from the hearth, and beside it a wooden spoon is stuck in the ground. Both stone and spoon are sprinkled with the juice of a citron. During the ceremony *koemajen* is burned and a shot fired. For three evenings afterwards candles are lighted at the spot, doubtless to keep off demons. Among the Battas of Sumatra, as among so many other peoples of the Indian Archipelago, the placenta passes for the child's younger brother or sister, the sex being determined by the sex of the child, and it is buried under the house. According to the Battas it is bound up with the child's welfare, and seems, in fact, to be the seat of the transferable soul, of whose wanderings outside of the body we shall hear something later on. The Karo Battas even affirm that of a man's two souls it is the true soul that lives with the placenta under the house; that is the soul, they say, which begets children.

In Pasir, a district of eastern Borneo, the afterbirth is carefully treated and kept in an earthen pot or basket in the house until the remains of the navel-string have fallen off. All the time it is in the house candles are burned and a little food is placed beside the pot. When the navel-string has fallen off, it is placed with the placenta in the pot, and the two are buried in the ground near the house. The reason why the people take this care of the afterbirth is that they believe it able to cause the child all kinds of sickness and mishaps. The Malas, a low Telugu caste of Southern India, bury the placenta in a pot with leaves in some convenient place, generally in the back yard, lest dogs or other animals should carry it off; for if that were to happen they fancy that the child would be of a wandering disposition. The Khasis of Assam keep the placenta in a pot in the house until the child has been formally named. When that ceremony is over, the father waves the pot containing the placenta thrice over the child's head, and then hangs it to a tree outside of the village. In some Malayo-Siamese families of the Patani States it is customary to bury the afterbirth under a banana-tree, the condition of which is thenceforth regarded as ominous of the child's fate for good or ill. A Chinese medical work prescribes that "the placenta should be stored away in a felicitous spot under the salutary influences of the sky or the moon, deep in the ground, and with earth piled up over it carefully, in order that the child may be ensured a long life. If it is devoured by a swine or dog, the child loses its intellect; if insects or ants eat it, the child becomes scrofulous; if crows or magpies swallow it, the child will have an abrupt or violent death; if it is cast into the fire, the child incurs running sores." The Japanese preserve the navel-string most carefully and bury it with the dead in the grave.

Among the Gallas of East Africa the navel-string is carefully kept, sewn up in leather, and serves as an amulet for female camels, which then become the child's property, together with all the young they give birth to. The Baganda believe that every person is born with a double, and this double they identify with the afterbirth, which they regard as a second child. Further, they think that the afterbirth has a ghost, and that the ghost is in that portion of the navel-string which remains attached to the child after birth. This ghost must be preserved if the child is to be healthy. Hence when the navel-string drops off, it is rubbed with butter, swathed in bark-cloth, and kept through life under the name of "the twin" (*mulongo*). The afterbirth is wrapt up in plantain leaves and buried by the child's mother at the root of a plantain tree, where it is protected against wild beasts. If the child be a boy, the tree chosen is of the kind whose fruit is made into beer; if the child be a girl, the tree is of the kind whose fruit is eaten. The plantain tree at whose root the afterbirth is buried becomes sacred until the fruit has ripened and been used. Only the father's mother may come near it and dig about it; all other people are kept from it by a rope of plantain fibre which is tied from tree to tree in a circle

round about the sacred plantain. All the child's secretions are thrown by the mother at the root of the tree; when the fruit is ripe, the father's mother cuts it and makes it into beer or cooks it, according to the sex of the child, and the relatives of the father's clan then come and partake of the sacred feast. After the meal the father must go in to his own wife, for should he neglect to do so, and should some other member of the clan have sexual relations with his wife first, the child's spirit would leave it and go into the other woman. Further, the navel-string plays a part at the ceremony of naming a child, the object of which among the Baganda is to determine whether the child is legitimate or not. For this purpose the navel-string (the so-called "twin") is dropped into a bowl containing a mixture of beer, milk, and water; if it floats, the child is legitimate and the clan accepts it as a member; if it sinks, the child is disowned by the clan and the mother is punished for adultery. Afterwards the navel-string or "twin" (*mulongo*) is either kept by the clan or buried along with the afterbirth at the root of the plantain tree. Such are the customs observed with regard to the afterbirth and navel-string of Baganda commoners. The king's navel-string or "twin," wrapt in bark-cloths and decorated with beads, is treated like a person and confided to the care of the Kimbugwe, the second officer of the country, who has a special house built for it within his enclosure. Every month, when the new moon first appears in the sky, the Kimbugwe carries the bundle containing the "twin" in procession, with fife and drums playing, to the king, while the royal drum is beating in the royal enclosure. The king examines it and hands it back to him. After that, the minister returns the precious bundle to its own house in his enclosure and places it in the doorway, where it remains all night. Next morning it is taken from its wrappings, smeared with butter, and again set in the doorway until the evening, when it is swathed once more in its bark-cloths and restored to its proper resting-place. After the king's death his "twin" is deposited, along with his jawbone, in the huge hut which forms his temple. The spirit of the dead king is supposed to dwell in these two relics; they are placed on the dais when he wishes to hold his court and when he is oracularly consulted on special occasions.

The Incas of Peru preserved the navel-string with the greatest care, and gave it to the child to suck whenever it fell ill. In ancient Mexico they used to give a boy's navel-string to soldiers, to be buried by them on a field of battle, in order that the boy might thus acquire a passion for war. But the navel-string of a girl was buried beside the domestic hearth, because this was believed to inspire her with a love of home and a taste for cooking and baking. Algonquin women hung the navel-string round the child's neck; if he lost it, they thought the child would be stupid and spiritless. Among the Thompson Indians of British Columbia the navel-string was sewed up by the mother in a piece of buckskin embroidered with hair, quills, or beads. It was then tied to the broad buckskin band which extended round the head of the cradle on the outside. Many thongs hung from it, each carrying fawn's hoofs and beads that jingled when the cradle was moved. If the navel-string were lost, they looked on it as a calamity, for they believed that in after years the child would become foolish or would be lost in the chase or on a journey. Among the Kwakiutl Indians of British Columbia the afterbirth of girls is buried at high-water mark, in the belief that this will render them expert at digging for clam. The afterbirth of boys is sometimes exposed at places where ravens will eat it, because the boys will thus acquire the raven's prophetic vision. The same Indians are persuaded that the navel-string may be the means of imparting a variety of accomplishments to its original owner. Thus, if it is fastened to a dancing mask, which is then worn by a skilful dancer, the child will dance well. If it is attached to a knife, which is thereafter used by a cunning carver, the child will carve well. Again, if the parents wish their son to sing beautifully, they tie his navel-string to the baton of a singing-master. Then the boy calls on the singing-master every morning while the artist is eating his breakfast. The votary of the Muses thereupon takes his baton and moves it twice down the right side and twice down the left side of the boy's body, after which he gives the lad some of his food to eat. That is an

infallible way of making the boy a beautiful singer. Among the Cherokees the navel-string of an infant girl is buried under the corn mortar, in order that the girl may grow up to be a good baker; but the navel-string of a boy is hung up on a tree in the woods, in order that he may be a hunter. Among the Kiowas the navel-string of a girl is sewn up in a small beaded pouch and worn by her at her belt as she grows to womanhood. If the girl's mother ever sells the belt and pouch, she is careful to extract the navel-string from the pouch before the bargain is struck. Should the child die, the pouch containing her navel-string would be fastened to a stick and set up over her grave.

Even in Europe many people still believe that a person's destiny is more or less bound up with that of his navel-string or afterbirth. Thus in Rhenish Bavaria the navel-string is kept for a while wrapt up in a piece of old linen, and then cut or pricked to pieces according as the child is a boy or a girl, in order that he or she may grow up to be a skilful workman or a good sempstress. In Berlin the midwife commonly delivers the dried navel-string to the father with a strict injunction to preserve it carefully, for so long as it is kept the child will live and thrive and be free from sickness. In Beauce and Perche the people are careful to throw the navel-string neither into water nor into fire, believing that if that were done the child would be drowned or burned. Among the Ruthenians of Bukowina and Galicia, the owner of a cow sometimes endeavours to increase its milk by throwing its afterbirth into a spring, "in order that, just as the water flows from the spring, so milk may flow in abundance from the udders of the cow." Some German peasants think that the afterbirth of a cow must be hung up in an apple-tree, otherwise the cow would not have a calf next year. Similarly at Cleveland in Yorkshire, when a mare foals, it is the custom to hang up the placenta in a tree, particularly in a thorn-tree, in order to secure luck with the foal. "Should the birth take place in the fields, this suspension is most carefully attended to, while as for the requirements of such events at the homestead, in not a few instances there is a certain tree not far from the farm-buildings still specially marked out for the reception of these peculiar pendants. In one instance lately, I heard of a larch tree so devoted, but admittedly in default of the thorn; the old thorn-tree long employed for the purpose having died out." Again, in Europe children born with a caul are considered lucky; in Holland, as in the East Indies, they can see ghosts. The Icelanders also hold that a child born with a caul will afterwards possess the gift of second sight, that he will never be harmed by sorcery, and will be victorious in every contest he undertakes, provided he has the caul dried and carries it with him. This latter belief explains why both in ancient and modern times advocates have bought cauls with the hope of winning their cases by means of them. Probably they thought that the spirit in the caul would prove an invincible ally to the person who had purchased its services. In like manner the aborigines of Central Australia believe that their sacred sticks or stones (*churinga*) are intimately associated with the spirits of the dead men to whom they belonged, and that in a fight a man who carries one of these sticks or stones will certainly vanquish an adversary who has no such talisman.

Further, it is an ancient belief in Iceland that the child's guardian spirit or a part of its soul has its seat in the chorion or foetal membrane, which usually forms part of the afterbirth, but is known as the caul when the child happens to be born with it. Hence the chorion was itself known as the *fylgia* or guardian spirit. It might not be thrown away under the open sky, lest demons should get hold of it and work the child harm thereby, or lest wild beasts should eat it up. It might not be burned, for if it were burned the child would have no *fylgia*, which would be as bad as to have no shadow. Formerly it was customary to bury the chorion under the threshold, where the mother stepped over it daily when she rose from bed. If the chorion was thus treated, the man had in after life a guardian spirit in the shape of a bear, an eagle, a wolf, an ox, or a boar. The guardian spirits of cunning men and wizards had the shape of a fox, while those of beautiful women appeared as swans. In all these forms the guardian spirits

formerly announced their coming and presented themselves to the persons to whom they belonged; but nowadays both the belief and the custom have changed in many respects.

Thus in many parts of the world the navel-string, or more commonly the afterbirth, is regarded as a living being, the brother or sister of the infant, or as the material object in which the guardian spirit of the child or part of its soul resides. This latter belief we have found among the aborigines of Queensland, the Battas of Sumatra, and the Norsemen of Iceland. In accordance with such beliefs it has been customary to preserve these parts of the body, at least for a time, with the utmost care, lest the character, the fate, or even the life of the person to whom they belong should be endangered by their injury or loss. Further, the sympathetic connexion supposed to exist between a person and his afterbirth or navel-string comes out very clearly in the widespread custom of treating the afterbirth or navel-string in ways which are supposed to influence for life the character and career of the person, making him, if it is a man, a swift runner, a nimble climber, a strong swimmer, a skilful hunter, or a brave soldier, and making her, if it is a woman, an expert fisher, a cunning sempstress, a good cook or baker, and so forth. Thus the beliefs and usages concerned with the afterbirth or placenta, and to a less extent with the navel-string, present a remarkable parallel to the widespread doctrine of the transferable or external soul and the customs founded on it. Hence it is hardly rash to conjecture that the resemblance is no mere chance coincidence, but that in the afterbirth or placenta we have a physical basis (not necessarily the only one) for the theory and practice of the external soul. The consideration of that subject is reserved for a later part of this work.

A curious application of the doctrine of contagious magic is the relation commonly believed to exist between a wounded man and the agent of the wound, so that whatever is subsequently done by or to the agent must correspondingly affect the patient either for good or evil. Thus Pliny tells us that if you have wounded a man and are sorry for it, you have only to spit on the hand that gave the wound, and the pain of the sufferer will be instantly alleviated. In Melanesia, if a man's friends get possession of the arrow which wounded him, they keep it in a damp place or in cool leaves, for then the inflammation will be trifling and will soon subside. Meantime the enemy who shot the arrow is hard at work to aggravate the wound by all the means in his power. For this purpose he and his friends drink hot and burning juices and chew irritating leaves, for this will clearly inflame and irritate the wound. Further, they keep the bow near the fire to make the wound which it has inflicted hot; and for the same reason they put the arrow-head, if it has been recovered, into the fire. Moreover, they are careful to keep the bow-string taut and to twang it occasionally, for this will cause the wounded man to suffer from tension of the nerves and spasms of tetanus. Similarly when a Kwakiutl Indian of British Columbia had bitten a piece out of an enemy's arm, he used to drink hot water afterwards for the purpose of thereby inflaming the wound in his foe's body.

Among the Lkuñgen Indians of the same region it is a rule that an arrow, or any other weapon that has wounded a man, must be hidden by his friends, who have to be careful not to bring it near the fire till the wound is healed. If a knife or an arrow which is still covered with a man's blood were thrown into the fire, the wounded man would suffer very much. In the Yerkla-mining tribe of south-eastern Australia it is thought that if any one but the medicine-man touches the flint knife with which a boy has been subincised, the boy will thereby be made very ill. So seriously is this belief held that if the lad chanced thereafter to fall sick and die, the man who had touched the knife would be killed. "It is constantly received and avouched," says Bacon, "that the anointing of the weapon that maketh the wound will heal the wound itself. In this experiment, upon the relation of men of credit (though myself, as yet, am not fully inclined to believe it), you shall note the points following: first, the ointment wherewith this is done is made of divers ingredients, whereof the strangest and hardest to come by are the moss upon the skull of a dead man unburied, and the fats of a boar and a bear

killed in the act of generation.” The precious ointment compounded out of these and other ingredients was applied, as the philosopher explains, not to the wound but to the weapon, and that even though the injured man was at a great distance and knew nothing about it. The experiment, he tells us, had been tried of wiping the ointment off the weapon without the knowledge of the person hurt, with the result that he was presently in a great rage of pain until the weapon was anointed again. Moreover, “it is affirmed that if you cannot get the weapon, yet if you put an instrument of iron or wood resembling the weapon into the wound, whereby it bleedeth, the anointing of that instrument will serve and work the effect.”

Remedies of the sort which Bacon deemed worthy of his attention are still in vogue in the eastern counties of England. Thus in Suffolk if a man cuts himself with a bill-hook or a scythe he always takes care to keep the weapon bright, and oils it to prevent the wound from festering. If he runs a thorn or, as he calls it, a bush into his hand, he oils or greases the extracted thorn. A man came to a doctor with an inflamed hand, having run a thorn into it while he was hedging. On being told that the hand was festering, he remarked, “That didn’t ought to, for I greased the bush well arter I pulled it out.” If a horse wounds its foot by treading on a nail, a Suffolk groom will invariably preserve the nail, clean it, and grease it every day, to prevent the foot from festering. Arguing in the same way, a Suffolk woman, whose sister had burnt her face with a flat-iron, observed that “the face would never heal till the iron had been put out of the way; and even if it did heal, it would be sure to break out again every time the iron was heated.” At Norwich in June 1902 a woman named Matilda Henry accidentally ran a nail into her foot. Without examining the wound, or even removing her stocking, she caused her daughter to grease the nail, saying that if this were done no harm would come of the hurt. A few days afterwards she died of lockjaw. Similarly Cambridgeshire labourers think that if a horse has run a nail into its foot, it is necessary to grease the nail with lard or oil and put it away in some safe place, or the horse will not recover. A few years ago a veterinary surgeon was sent for to attend a horse which had ripped its side open on the hinge of a farm gatepost. On arriving at the farm he found that nothing had been done to the wounded horse, but that a man was busy trying to pry the hinge out of the gatepost in order that it might be greased and put away, which, in the opinion of the Cambridge wiseacres, would conduce to the recovery of the animal. Similarly Essex rustics opine that, if a man has been stabbed with a knife, it is essential to his recovery that the knife should be greased and laid across the bed on which the sufferer is lying. So in Bavaria you are directed to anoint a linen rag with grease and tie it on the edge of the axe that cut you, taking care to keep the sharp edge upwards. As the grease on the axe dries, your wound heals. Similarly in the Harz mountains they say that if you cut yourself, you ought to smear the knife or the scissors with fat and put the instrument away in a dry place in the name of the Father, of the Son, and of the Holy Ghost. As the knife dries, the wound heals. Other people, however, in Germany say that you should stick the knife in some damp place in the ground, and that your hurt will heal as the knife rusts. Others again, in Bavaria, recommend you to smear the axe or whatever it is with blood and put it under the eaves.

The train of reasoning which thus commends itself to English and German rustics, in common with the savages of Melanesia and America, is carried a step further by the aborigines of Central Australia, who conceive that under certain circumstances the near relations of a wounded man must grease themselves, restrict their diet, and regulate their behaviour in other ways in order to ensure his recovery. Thus when a lad has been circumcised and the wound is not yet healed, his mother may not eat opossum, or a certain kind of lizard, or carpet snake, or any kind of fat, for otherwise she would retard the healing of the boy’s wound. Every day she greases her digging-sticks and never lets them out of her sight; at night she sleeps with them close to her head. No one is allowed to touch them. Every day also she rubs her body all over with grease, as in some way this is believed to help her

son's recovery. Another refinement of the same principle is due to the ingenuity of the German peasant. It is said that when one of his pigs or sheep breaks its leg, a farmer of Rhenish Bavaria or Hesse will bind up the leg of a chair with bandages and splints in due form. For some days thereafter no one may sit on that chair, move it, or knock up against it; for to do so would pain the injured pig or sheep and hinder the cure. In this last case it is clear that we have passed wholly out of the region of contagious magic and into the region of homoeopathic or imitative magic; the chair-leg, which is treated instead of the beast's leg, in no sense belongs to the animal, and the application of bandages to it is a mere simulation of the treatment which a more rational surgery would bestow on the real patient.

The sympathetic connexion supposed to exist between a man and the weapon which has wounded him is probably founded on the notion that the blood on the weapon continues to feel with the blood in his body. For a like reason the Papuans of Tumleo, an island off German New Guinea, are careful to throw into the sea the bloody bandages with which their wounds have been dressed, for they fear that if these rags fell into the hands of an enemy he might injure them magically thereby. Once when a man with a wound in his mouth, which bled constantly, came to the missionaries to be treated, his faithful wife took great pains to collect all the blood and cast it into the sea. Strained and unnatural as this idea may seem to us, it is perhaps less so than the belief that magic sympathy is maintained between a person and his clothes, so that whatever is done to the clothes will be felt by the man himself, even though he may be far away at the time. That is why these same Papuans of Tumleo search most anxiously for the smallest scrap which they may have lost of their scanty garments, and why other Papuans, travelling through the thick forest, will stop and carefully scrape from a bough any clot of red pomade which may have adhered to it from their greasy heads. In the Wotjobaluk tribe of Victoria a wizard would sometimes get hold of a man's opossum rug and tie it up with some small spindle-shaped pieces of casuarina wood, on which he had made certain marks, such as likenesses of his victim and of a poisonous snake. This bundle he would then roast slowly in the fire, and as he did so the man who had owned the opossum rug would fall sick. Should the patient suspect what was happening, he would send to the wizard and beg him to let him have the rug back. If the wizard consented, "he would give the thing back, telling the sick man's friends to put it in water, so as to wash the fire out." In such cases, we are told, the sick man would feel cooled and would most likely recover. In Tanna, one of the New Hebrides, a man who had a grudge at another and desired his death would try to get possession of a cloth which had touched the sweat of his enemy's body. If he succeeded, he rubbed the cloth carefully over with the leaves and twigs of a certain tree, rolled and bound cloth, twigs, and leaves into a long sausage-shaped bundle, and burned it slowly in the fire. As the bundle was consumed, the victim fell ill, and when it was reduced to ashes, he died. In this last form of enchantment, however, the magical sympathy may be supposed to exist not so much between the man and the cloth as between the man and the sweat which issued from his body. But in other cases of the same sort it seems that the garment by itself is enough to give the sorcerer a hold upon his victim. The witch in Theocritus, while she melted an image or lump of wax in order that her faithless lover might melt with love of her, did not forget to throw into the fire a shred of his cloak which he had dropped in her house. In Prussia they say that if you cannot catch a thief, the next best thing you can do is to get hold of a garment which he may have shed in his flight; for if you beat it soundly, the thief will fall sick. This belief is firmly rooted in the popular mind. Some seventy or eighty years ago, in the neighbourhood of Berend, a man was detected trying to steal honey, and fled, leaving his coat behind him. When he heard that the enraged owner of the honey was mauling his lost coat, he was so alarmed that he took to his bed and died. But in Germany it is not every stick that is good enough to beat an absent man with. It should be a hazel rod cut before sunrise on Good Friday. Some say it should be a one-year-old hazel-

sapling, and that you should cut it with three strokes, looking to the east, in the name of the Father, the Son, and the Holy Ghost. Others think the best time for cutting the rod is at the new moon on a Tuesday morning before sunrise. Once you have got this valuable instrument, you have only to spread a garment on a mole-hill or on the threshold, and to lay on with hearty goodwill, mentioning the name of the person whom you desire to injure. Though he may be miles off, he will feel every whack as if it descended on his body.

Again, magic may be wrought on a man sympathetically, not only through his clothes and severed parts of himself, but also through the impressions left by his body in sand or earth. In particular, it is a world-wide superstition that by injuring footprints you injure the feet that made them. Thus the natives of south-eastern Australia think that they can lame a man by placing sharp pieces of quartz, glass, bone, or charcoal in his footprints. Rheumatic pains are often attributed by them to this cause. Seeing a Tatungolung man very lame, Mr. Howitt asked him what was the matter. He said, "Some fellow has put *bottle* in my foot." He was suffering from rheumatism, but believed that an enemy had found his foot-track and had buried in it a piece of broken bottle, the magical influence of which had entered his foot. On another occasion Mr. Howitt's party was followed by a number of strange natives who looked with great interest at the footprints of the horses and camels. A black fellow with Mr. Howitt was much alarmed, and declared that the strangers were putting poison in his footsteps. The Wyingurri, a tribe on the border of western Australia, have a magical instrument made of resin and rats' teeth which they call a sun, because it is supposed to contain the solar heat. By placing it on a man's tracks they think they can throw him into a violent fever, which will soon burn him up. In the Unmatjera tribe of Central Australia, when a boy has been circumcised he must hide in the bush, and if he should see a woman's tracks he must be very careful to jump over them. For if his foot were to touch them, the spirit of the louse which lives in the woman's hair would go to him, and his head would be full of lice. In New Britain it is thought that you can cause the sickness or death of a man by pricking his footprints with the sting of a sting-ray. The Maoris imagine that they can work grievous harm to an enemy by taking up earth from his footprints, depositing it in a sacred place, and performing a ceremony over it. In Savage Island a common form of witchcraft was to take up the soil on which an enemy had set his foot, and to carry it to a sacred place, where it was solemnly cursed, in order that the man might be afflicted with lameness. The Galelareese think that if anybody sticks something sharp into your footprints while you are walking, you will be wounded in your feet. In Japan, if a house has been robbed by night and the burglar's footprints are visible in the morning, the householder will burn mugwort on them, hoping thereby to hurt the robber's feet so that he cannot run far, and the police may easily overtake him. Among the Karens of Burma some people are said to keep poison fangs for the purpose of killing their enemies. These they thrust into the footprints of the person whom they wish to destroy, and soon he finds himself with a sore foot, as if a dog had bitten it. The sore rapidly grows worse till death follows. Peasants of northern India commonly attribute all sorts of pains and sores to the machinations of a witch or sorcerer who has meddled with their footprints. For example, with the Chero, a Dravidian race of labourers in the hill country of Mirzapur, a favourite mode of harming an enemy is to measure his footprints in the dust with a straw and then mutter a spell over them; that brings on wounds and sores in his feet. Such magical operations have been familiar to the Hindoos from of old. In the *Kausika Sutra*, a book of sorcery, it is directed that, while your foe is walking southward, you should make cuts in his footprint with the leaf of a certain tree or with the blade of an axe (it is not quite clear which is to be used); then you must tie dust from the footprint in the leaf of a certain tree (*Butea frondosa*) and throw it into a frying-pan; if it crackles in the pan, your enemy is undone. Another old Hindoo charm was to obtain earth from the footprint of a beleaguered king and scatter it in the wind. The Herero of South Africa take earth from the footprints of a

lion and throw it on the track of an enemy, with the wish, "May the lion kill you." The Ovambo of the same region believe that they can be bewitched by an enemy through the dust or sand of their footprints. Hence a man who has special reason to dread the spite of a foe will carefully efface his footprints with a branch as fast as he makes them. The Ewe-speaking people of West Africa fancy they can drive an enemy mad by throwing a magic powder on his footprints. Among the Shuswap and Carrier Indians of North-west America shamans used to bewitch a man by taking earth from the spot on which he had stood and placing it in their medicine-bags; then their victim fell sick or died. In North Africa the magic of the footprints is sometimes used for more amiable purposes. A woman who wishes to attach her husband or lover to herself will take earth from the print of his right foot, tie it up with some of his hairs in a packet, and wear the packet next her skin.

Similar practices prevail in various parts of Europe. Thus in Mecklenburg it is thought that if you drive a nail into a man's footprint he will fall lame; sometimes it is required that the nail should be taken from a coffin. A like mode of injuring an enemy is resorted to in some parts of France. It is said that there was an old woman who used to frequent Stow in Suffolk, and she was a witch. If, while she walked, any one went after her and stuck a nail or a knife into her footprint in the dust, the dame could not stir a step till it was withdrawn. More commonly, it would seem, in Germany earth from the footprint is tied up in a cloth and hung in the chimney smoke; as it dries up, so the man withers away or his foot shrivels up. The same practice and the same belief are said to be common in Matogrosso, a province of Brazil. A Bohemian variation of the charm is to put the earth from the footprint in a pot with nails, needles, broken glass, and so forth, then set the pot on the fire and let it boil till it bursts.

After that the man whose footprint has been boiled will have a lame leg for the rest of his life.

Among the Lithuanians the proceeding is somewhat different. They dig up the earth from the person's footprint and bury it, with various incantations, in a graveyard. That causes the person to sicken and die. A similar practice is reported from Mecklenburg. The Esthonians of the island of Oesel measure the footprint with a stick and bury the stick, thereby undermining the health of the man or woman whose foot made the mark. Among the South Slavs a girl will dig up the earth from the footprints of the man she loves and put it in a flower-pot. Then she plants in the pot a marigold, a flower that is thought to be fadeless. And as its golden blossom grows and blooms and never fades, so shall her sweetheart's love grow and bloom, and never, never fade. Thus the love-spell acts on the man through the earth he trod on. An old Danish mode of concluding a treaty was based on the same idea of the sympathetic connexion between a man and his footprints: the covenanting parties sprinkled each other's footprints with their own blood, thus giving a pledge of fidelity. In ancient Greece superstitions of the same sort seem to have been current, for it was thought that if a horse stepped on the track of a wolf he was seized with numbness; and a maxim ascribed to Pythagoras forbade people to pierce a man's footprints with a nail or a knife.

The same superstition is turned to account by hunters in many parts of the world for the purpose of running down the game. Thus a German huntsman will stick a nail taken from a coffin into the fresh spoor of the quarry, believing that this will hinder the animal from escaping. The aborigines of Victoria put hot embers in the tracks of the animals they were pursuing. Hottentot hunters throw into the air a handful of sand taken from the footprints of the game, believing that this will bring the animal down. Thompson Indians used to lay charms on the tracks of wounded deer; after that they deemed it superfluous to pursue the animal any further that day, for being thus charmed it could not travel far and would soon die.

Similarly, Ojebway Indians placed "medicine" on the track of the first deer or bear they met with, supposing that this would soon bring the animal into sight, even if it were two or three days' journey off; for this charm had power to compress a journey of several days into a few

hours. Ewe hunters of West Africa stab the footprints of game with a sharp-pointed stick in order to maim the quarry and allow them to come up with it. If Esthonian peasants find a wolf's dung on a beast's tracks, they burn it and scatter the ashes to the wind. This gives the wolf a pain in his stomach and makes him lose his way. The Aino think that hares bewitch people. Hence if one of them sees the track of a hare in the snow near his hut, he should carefully scoop it up with a water-ladle and then turn it upside down, saying as he does so that he buries the soul of the hare under the snow, and expressing a wish that the animal may sicken and die. In order to recover strayed cattle, the Zulus take the animals' dung and earth from their footprints and place both in the chief's vessel, round which a magic circle is drawn. Then the chief says: "I have now conquered them. Those cattle are now here; I am now sitting upon them. I do not know in what way they will escape."

But though the footprint is the most obvious it is not the only impression made by the body through which magic may be wrought on a man. The aborigines of south-eastern Australia believe that a man may be injured by burying sharp fragments of quartz, glass, and so forth in the mark made by his reclining body; the magical virtue of these sharp things enters his body and causes those acute pains which the ignorant European puts down to rheumatism.

Sometimes they beat the place where the man sat with a pointed stick of the he-oak (*Casuarina leptoclada*), chanting an appropriate song at the same time; the stick will enter his person and kill him, provided the place operated on is still warm with the heat of his body. At Delena, in British New Guinea, a man will sometimes revenge himself on a girl who has rejected his love by thrusting the spine of a sting-ray into the spot where she has been sitting; afterwards he puts it in the sun for a day or two and finally heats it over a fire. In a couple of days the girl dies. The natives of Tumleo, an island off German New Guinea, efface the marks they have left on the ground where they sat, lest magic should be wrought on them thereby. Before they leave a camping-place some of the natives of German New Guinea are careful to stab the ground thoroughly with spears, in order to prevent a sorcerer from making any use of a drop of sweat or any other personal remains which they may chance to leave behind. We can now understand why it was a maxim with the Pythagoreans that in rising from bed you should smooth away the impression left by your body on the bed-clothes. The rule was simply an old precaution against magic, forming part of a whole code of superstitious maxims which antiquity fathered on Pythagoras, though doubtless they were familiar to the barbarous forefathers of the Greeks long before the time of that philosopher.

To ensure the good behaviour of an ally with whom they have just had a conference, the Basutos will cut and preserve the grass on which the ally sat during the interview. Probably they regard the grass as a hostage for the observance of the treaty, since through it they could punish the man who sat on the grass if he should break faith. Moors who write on the sand are superstitiously careful to obliterate all the marks they made, never leaving a stroke or a dot in the sand when they have done writing. Another of the so-called maxims of Pythagoras bade people in lifting a pot always to smooth away the imprint it left on the ashes. So in Cambodia they say that when you lift a pot from the fire you should not set it down on the ashes; but that, if you must do so, you should be careful, in lifting the pot from the ashes, to efface the impression it has made. Otherwise they think that want will knock at your door.

But this seems to be an afterthought, devised to explain a rule of which the original meaning was forgotten. The old notion probably was that a magician could sympathetically injure any person who ate out of a pot by means of the impression which the pot had left on the ashes; or, to be more explicit, contagious magic was supposed to work through the impression of the pot to the pot itself, through the pot to the meat contained in it, and finally through the meat to the eater.

§ 4. *The Magician's Progress*

We have now concluded our examination of the general principles of sympathetic magic. The examples by which I have illustrated them have been drawn for the most part from what may be called private magic, that is from magical rites and incantations practised for the benefit or the injury of individuals. But in savage society there is commonly to be found in addition what we may call public magic, that is, sorcery practised for the benefit of the whole community. Wherever ceremonies of this sort are observed for the common good, it is obvious that the magician ceases to be merely a private practitioner and becomes to some extent a public functionary. The development of such a class of functionaries is of great importance for the political as well as the religious evolution of society. For when the welfare of the tribe is supposed to depend on the performance of these magical rites, the magician rises into a position of much influence and repute, and may readily acquire the rank and authority of a chief or king. The profession accordingly draws into its ranks some of the ablest and most ambitious men of the tribe, because it holds out to them a prospect of honour, wealth, and power such as hardly any other career could offer. The acuter minds perceive how easy it is to dupe their weaker brother and to play on his superstition for their own advantage. Not that the sorcerer is always a knave and impostor; he is often sincerely convinced that he really possesses those wonderful powers which the credulity of his fellows ascribes to him. But the more sagacious he is, the more likely he is to see through the fallacies which impose on duller wits. Thus the ablest members of the profession must tend to be more or less conscious deceivers; and it is just these men who in virtue of their superior ability will generally come to the top and win for themselves positions of the highest dignity and the most commanding authority. The pitfalls which beset the path of the professional sorcerer are many, and as a rule only the man of coolest head and sharpest wit will be able to steer his way through them safely. For it must always be remembered that every single profession and claim put forward by the magician as such is false; not one of them can be maintained without deception, conscious or unconscious. Accordingly the sorcerer who sincerely believes in his own extravagant pretensions is in far greater peril and is much more likely to be cut short in his career than the deliberate impostor. The honest wizard always expects that his charms and incantations will produce their supposed effect; and when they fail, not only really, as they always do, but conspicuously and disastrously, as they often do, he is taken aback: he is not, like his knavish colleague, ready with a plausible excuse to account for the failure, and before he can find one he may be knocked on the head by his disappointed and angry employers.

The general result is that at this stage of social evolution the supreme power tends to fall into the hands of men of the keenest intelligence and the most unscrupulous character. If we could balance the harm they do by their knavery against the benefits they confer by their superior sagacity, it might well be found that the good greatly outweighed the evil. For more mischief has probably been wrought in the world by honest fools in high places than by intelligent rascals. Once your shrewd rogue has attained the height of his ambition, and has no longer any selfish end to further, he may, and often does, turn his talents, his experience, his resources, to the service of the public. Many men who have been least scrupulous in the acquisition of power have been most beneficent in the use of it, whether the power they aimed at and won was that of wealth, political authority, or what not. In the field of politics the wily intriguer, the ruthless victor, may end by being a wise and magnanimous ruler, blessed in his lifetime, lamented at his death, admired and applauded by posterity. Such men, to take two of the most conspicuous instances, were Julius Caesar and Augustus. But once a fool always a fool, and the greater the power in his hands the more disastrous is likely to be the use he makes of it. The heaviest calamity in English history, the breach with America, might never have occurred if George the Third had not been an honest dullard.

Thus, so far as the public profession of magic affected the constitution of savage society, it tended to place the control of affairs in the hands of the ablest man: it shifted the balance of power from the many to the one: it substituted a monarchy for a democracy, or rather for an oligarchy of old men; for in general the savage community is ruled, not by the whole body of adult males, but by a council of elders. The change, by whatever causes produced, and whatever the character of the early rulers, was on the whole very beneficial. For the rise of monarchy appears to be an essential condition of the emergence of mankind from savagery. No human being is so hidebound by custom and tradition as your democratic savage; in no state of society consequently is progress so slow and difficult. The old notion that the savage is the freest of mankind is the reverse of the truth. He is a slave, not indeed to a visible master, but to the past, to the spirits of his dead forefathers, who haunt his steps from birth to death, and rule him with a rod of iron. What they did is the pattern of right, the unwritten law to which he yields a blind unquestioning obedience. The least possible scope is thus afforded to superior talent to change old customs for the better. The ablest man is dragged down by the weakest and dullest, who necessarily sets the standard, since he cannot rise, while the other can fall. The surface of such a society presents a uniform dead level, so far as it is humanly possible to reduce the natural inequalities, the immeasurable real differences of inborn capacity and temper, to a false superficial appearance of equality. From this low and stagnant condition of affairs, which demagogues and dreamers in later times have lauded as the ideal state, the Golden Age, of humanity, everything that helps to raise society by opening a career to talent and proportioning the degrees of authority to men's natural abilities, deserves to be welcomed by all who have the real good of their fellows at heart. Once these elevating influences have begun to operate—and they cannot be for ever suppressed—the progress of civilisation becomes comparatively rapid. The rise of one man to supreme power enables him to carry through changes in a single lifetime which previously many generations might not have sufficed to effect; and if, as will often happen, he is a man of intellect and energy above the common, he will readily avail himself of the opportunity. Even the whims and caprices of a tyrant may be of service in breaking the chain of custom which lies so heavy on the savage. And as soon as the tribe ceases to be swayed by the timid and divided counsels of the elders, and yields to the direction of a single strong and resolute mind, it becomes formidable to its neighbours and enters on a career of aggrandisement, which at an early stage of history is often highly favourable to social, industrial, and intellectual progress. For extending its sway, partly by force of arms, partly by the voluntary submission of weaker tribes, the community soon acquires wealth and slaves, both of which, by relieving some classes from the perpetual struggle for a bare subsistence, afford them an opportunity of devoting themselves to that disinterested pursuit of knowledge which is the noblest and most powerful instrument to ameliorate the lot of man.

Intellectual progress, which reveals itself in the growth of art and science and the spread of more liberal views, cannot be dissociated from industrial or economic progress, and that in its turn receives an immense impulse from conquest and empire. It is no mere accident that the most vehement outbursts of activity of the human mind have followed close on the heels of victory, and that the great conquering races of the world have commonly done most to advance and spread civilisation, thus healing in peace the wounds they inflicted in war. The Babylonians, the Greeks, the Romans, the Arabs are our witnesses in the past: we may yet live to see a similar outburst in Japan. Nor, to remount the stream of history to its sources, is it an accident that all the first great strides towards civilisation have been made under despotic and theocratic governments, like those of Egypt, Babylon, and Peru, where the supreme ruler claimed and received the servile allegiance of his subjects in the double character of a king and a god. It is hardly too much to say that at this early epoch despotism is the best friend of humanity and, paradoxical as it may sound, of liberty. For after all there is

more liberty in the best sense—liberty to think our own thoughts and to fashion our own destinies—under the most absolute despotism, the most grinding tyranny, than under the apparent freedom of savage life, where the individual's lot is cast from the cradle to the grave in the iron mould of hereditary custom.

So far, therefore, as the public profession of magic has been one of the roads by which the ablest men have passed to supreme power, it has contributed to emancipate mankind from the thralldom of tradition and to elevate them into a larger, freer life, with a broader outlook on the world. This is no small service rendered to humanity. And when we remember further that in another direction magic has paved the way for science, we are forced to admit that if the black art has done much evil, it has also been the source of much good; that if it is the child of error, it has yet been the mother of freedom and truth.

IV. Magic And Religion

The examples collected in the last chapter may suffice to illustrate the general principles of sympathetic magic in its two branches, to which we have given the names of Homoeopathic and Contagious respectively. In some cases of magic which have come before us we have seen that the operation of spirits is assumed, and that an attempt is made to win their favour by prayer and sacrifice. But these cases are on the whole exceptional; they exhibit magic tinged and alloyed with religion. Wherever sympathetic magic occurs in its pure unadulterated form, it assumes that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency. Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony, accompanied by the appropriate spell, will inevitably be attended by the desired results, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. He supplicates no higher power: he sues the favour of no fickle and wayward being: he abases himself before no awful deity. Yet his power, great as he believes it to be, is by no means arbitrary and unlimited. He can wield it only so long as he strictly conforms to the rules of his art, or to what may be called the laws of nature as conceived by him. To neglect these rules, to break these laws in the smallest particular is to incur failure, and may even expose the unskilful practitioner himself to the utmost peril. If he claims a sovereignty over nature, it is a constitutional sovereignty rigorously limited in its scope and exercised in exact conformity with ancient usage. Thus the analogy between the magical and the scientific conceptions of the world is close. In both of them the succession of events is perfectly regular and certain, being determined by immutable laws, the operation of which can be foreseen and calculated precisely; the elements of caprice, of chance, and of accident are banished from the course of nature. Both of them open up a seemingly boundless vista of possibilities to him who knows the causes of things and can touch the secret springs that set in motion the vast and intricate mechanism of the world. Hence the strong attraction which magic and science alike have exercised on the human mind; hence the powerful stimulus that both have given to the pursuit of knowledge. They lure the weary enquirer, the footsore seeker, on through the wilderness of disappointment in the present by their endless promises of the future: they take him up to the top of an exceeding high mountain and shew him, beyond the dark clouds and rolling mists at his feet, a vision of the celestial city, far off, it may be, but radiant with unearthly splendour, bathed in the light of dreams.

The fatal flaw of magic lies not in its general assumption of a sequence of events determined by law, but in its total misconception of the nature of the particular laws which govern that sequence. If we analyse the various cases of sympathetic magic which have been passed in review in the preceding pages, and which may be taken as fair samples of the bulk, we shall find, as I have already indicated, that they are all mistaken applications of one or other of two great fundamental laws of thought, namely, the association of ideas by similarity and the association of ideas by contiguity in space or time. A mistaken association of similar ideas produces homoeopathic or imitative magic: a mistaken association of contiguous ideas produces contagious magic. The principles of association are excellent in themselves, and indeed absolutely essential to the working of the human mind. Legitimately applied they yield science; illegitimately applied they yield magic, the bastard sister of science. It is therefore a truism, almost a tautology, to say that all magic is necessarily false and barren; for were it ever to become true and fruitful, it would no longer be magic but science. From the

earliest times man has been engaged in a search for general rules whereby to turn the order of natural phenomena to his own advantage, and in the long search he has scraped together a great hoard of such maxims, some of them golden and some of them mere dross. The true or golden rules constitute the body of applied science which we call the arts; the false are magic.

If magic is thus next of kin to science, we have still to enquire how it stands related to religion. But the view we take of that relation will necessarily be coloured by the idea which we have formed of the nature of religion itself; hence a writer may reasonably be expected to define his conception of religion before he proceeds to investigate its relation to magic. There is probably no subject in the world about which opinions differ so much as the nature of religion, and to frame a definition of it which would satisfy every one must obviously be impossible. All that a writer can do is, first, to say clearly what he means by religion, and afterwards to employ the word consistently in that sense throughout his work. By religion, then, I understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life. Thus defined, religion consists of two elements, a theoretical and a practical, namely, a belief in powers higher than man and an attempt to propitiate or please them. Of the two, belief clearly comes first, since we must believe in the existence of a divine being before we can attempt to please him. But unless the belief leads to a corresponding practice, it is not a religion but merely a theology; in the language of St. James, "faith, if it hath not works, is dead, being alone." In other words, no man is religious who does not govern his conduct in some measure by the fear or love of God. On the other hand, mere practice, divested of all religious belief, is also not religion. Two men may behave in exactly the same way, and yet one of them may be religious and the other not. If the one acts from the love or fear of God, he is religious; if the other acts from the love or fear of man, he is moral or immoral according as his behaviour comports or conflicts with the general good. Hence belief and practice or, in theological language, faith and works are equally essential to religion, which cannot exist without both of them. But it is not necessary that religious practice should always take the form of a ritual; that is, it need not consist in the offering of sacrifice, the recitation of prayers, and other outward ceremonies. Its aim is to please the deity, and if the deity is one who delights in charity and mercy and purity more than in oblations of blood, the chanting of hymns, and the fumes of incense, his worshippers will best please him, not by prostrating themselves before him, by intoning his praises, and by filling his temples with costly gifts, but by being pure and merciful and charitable towards men, for in so doing they will imitate, so far as human infirmity allows, the perfections of the divine nature. It was this ethical side of religion which the Hebrew prophets, inspired with a noble ideal of God's goodness and holiness, were never weary of inculcating. Thus Micah says: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And at a later time much of the force by which Christianity conquered the world was drawn from the same high conception of God's moral nature and the duty laid on men of conforming themselves to it. "Pure religion and undefiled," says St. James, "before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

But if religion involves, first, a belief in superhuman beings who rule the world, and, second, an attempt to win their favour, it clearly assumes that the course of nature is to some extent elastic or variable, and that we can persuade or induce the mighty beings who control it to deflect, for our benefit, the current of events from the channel in which they would otherwise flow. Now this implied elasticity or variability of nature is directly opposed to the principles of magic as well as of science, both of which assume that the processes of nature are rigid and invariable in their operation, and that they can as little be turned from their course by

persuasion and entreaty as by threats and intimidation. The distinction between the two conflicting views of the universe turns on their answer to the crucial question, Are the forces which govern the world conscious and personal, or unconscious and impersonal? Religion, as a conciliation of the superhuman powers, assumes the former member of the alternative. For all conciliation implies that the being conciliated is a conscious or personal agent, that his conduct is in some measure uncertain, and that he can be prevailed upon to vary it in the desired direction by a judicious appeal to his interests, his appetites, or his emotions. Conciliation is never employed towards things which are regarded as inanimate, nor towards persons whose behaviour in the particular circumstances is known to be determined with absolute certainty. Thus in so far as religion assumes the world to be directed by conscious agents who may be turned from their purpose by persuasion, it stands in fundamental antagonism to magic as well as to science, both of which take for granted that the course of nature is determined, not by the passions or caprice of personal beings, but by the operation of immutable laws acting mechanically. In magic, indeed, the assumption is only implicit, but in science it is explicit. It is true that magic often deals with spirits, which are personal agents of the kind assumed by religion; but whenever it does so in its proper form, it treats them exactly in the same fashion as it treats inanimate agents, that is, it constrains or coerces instead of conciliating or propitiating them as religion would do. Thus it assumes that all personal beings, whether human or divine, are in the last resort subject to those impersonal forces which control all things, but which nevertheless can be turned to account by any one who knows how to manipulate them by the appropriate ceremonies and spells. In ancient Egypt, for example, the magicians claimed the power of compelling even the highest gods to do their bidding, and actually threatened them with destruction in case of disobedience.

Sometimes, without going quite so far as that, the wizard declared that he would scatter the bones of Osiris or reveal his sacred legend, if the god proved contumacious. Similarly in India at the present day the great Hindoo trinity itself of Brahma, Vishnu, and Siva is subject to the sorcerers, who, by means of their spells, exercise such an ascendancy over the mightiest deities, that these are bound submissively to execute on earth below, or in heaven above, whatever commands their masters the magicians may please to issue. There is a saying everywhere current in India: "The whole universe is subject to the gods; the gods are subject to the spells (*mantras*); the spells to the Brahmans; therefore the Brahmans are our gods."

This radical conflict of principle between magic and religion sufficiently explains the relentless hostility with which in history the priest has often pursued the magician. The haughty self-sufficiency of the magician, his arrogant demeanour towards the higher powers, and his unabashed claim to exercise a sway like theirs could not but revolt the priest, to whom, with his awful sense of the divine majesty, and his humble prostration in presence of it, such claims and such a demeanour must have appeared an impious and blasphemous usurpation of prerogatives that belong to God alone. And sometimes, we may suspect, lower motives concurred to whet the edge of the priest's hostility. He professed to be the proper medium, the true intercessor between God and man, and no doubt his interests as well as his feelings were often injured by a rival practitioner, who preached a surer and smoother road to fortune than the rugged and slippery path of divine favour.

Yet this antagonism, familiar as it is to us, seems to have made its appearance comparatively late in the history of religion. At an earlier stage the functions of priest and sorcerer were often combined or, to speak perhaps more correctly, were not yet differentiated from each other. To serve his purpose man wooed the good-will of gods or spirits by prayer and sacrifice, while at the same time he had recourse to ceremonies and forms of words which he hoped would of themselves bring about the desired result without the help of god or devil. In short, he performed religious and magical rites simultaneously; he uttered prayers and

incantations almost in the same breath, knowing or recking little of the theoretical inconsistency of his behaviour, so long as by hook or crook he contrived to get what he wanted. Instances of this fusion or confusion of magic with religion have already met us in the practices of Melanesians and of other peoples. So far as the Melanesians are concerned, the general confusion cannot be better described than in the words of Dr. R. H. Codrington:—“That invisible power which is believed by the natives to cause all such effects as transcend their conception of the regular course of nature, and to reside in spiritual beings, whether in the spiritual part of living men or in the ghosts of the dead, being imparted by them to their names and to various things that belong to them, such as stones, snakes, and indeed objects of all sorts, is that generally known as *mana*. Without some understanding of this it is impossible to understand the religious beliefs and practices of the Melanesians; and this again is the active force in all they do and believe to be done in magic, white or black. By means of this men are able to control or direct the forces of nature, to make rain or sunshine, wind or calm, to cause sickness or remove it, to know what is far off in time and space, to bring good luck and prosperity, or to blast and curse.” “By whatever name it is called, it is the belief in this supernatural power, and in the efficacy of the various means by which spirits and ghosts can be induced to exercise it for the benefit of men, that is the foundation of the rites and practices which can be called religious; and it is from the same belief that everything which may be called Magic and Witchcraft draws its origin. Wizards, doctors, weather-mongers, prophets, diviners, dreamers, all alike, everywhere in the islands, work by this power. There are many of these who may be said to exercise their art as a profession; they get their property and influence in this way. Every considerable village or settlement is sure to have some one who can control the weather and the waves, some one who knows how to treat sickness, some one who can work mischief with various charms. There may be one whose skill extends to all these branches; but generally one man knows how to do one thing and one another. This various knowledge is handed down from father to son, from uncle to sister’s son, in the same way as is the knowledge of the rites and methods of sacrifice and prayer; and very often the same man who knows the sacrifice knows also the making of the weather, and of charms for many purposes besides. But as there is no order of priests, there is also no order of magicians or medicine-men. Almost every man of consideration knows how to approach some ghost or spirit, and has some secret of occult practices.”

The same confusion of magic and religion has survived among peoples that have risen to higher levels of culture. It was rife in ancient India and ancient Egypt; it is by no means extinct among European peasantry at the present day. With regard to ancient India we are told by an eminent Sanscrit scholar that “the sacrificial ritual at the earliest period of which we have detailed information is pervaded with practices that breathe the spirit of the most primitive magic.” Again, the same writer observes that “the ritual of the very sacrifices for which the metrical prayers were composed is described in the other Vedic texts as saturated from beginning to end with magical practices which were to be carried out by the sacrificial priests.” In particular he tells us that the rites celebrated on special occasions, such as marriage, initiation, and the anointment of a king, “are complete models of magic of every kind, and in every case the forms of magic employed bear the stamp of the highest antiquity.”

Speaking of the sacrifices prescribed in the *Brâhmanas*, Professor Sylvain Lévi says: “The sacrifice has thus all the characteristics of a magical operation, independent of the divinities, effective by its own energy, and capable of producing evil as well as good. It is hardly distinguished from magic strictly so called, except by being regular and obligatory; it can easily be adapted to different objects, but it exists of necessity, independently of circumstances. That is the sole fairly clear line of distinction which can be drawn between the two domains; in point of fact they are so intimately interfused with each other that the same class of works treats of both matters. The *Sâma-vidhâna Brâhmana* is a real handbook of

incantations and sorcery; the *Adbhuta Brâhmana*, which forms a section of the *Sadvimça Brâhmana*, has the same character.” Similarly Professor M. Bloomfield writes: “Even witchcraft is part of the religion; it has penetrated and has become intimately blended with the holiest Vedic rites; the broad current of popular religion and superstition has infiltrated itself through numberless channels into the higher religion that is presented by the Brahman priests, and it may be presumed that the priests were neither able to cleanse their own religious beliefs from the mass of folk-belief with which it was surrounded, nor is it at all likely that they found it in their interest to do so.” Again, in the introduction to his translation of the *Kausika Sūtra*, Dr. W. Caland observes: “He who has been wont to regard the ancient Hindoos as a highly civilised people, famed for their philosophical systems, their dramatic poetry, their epic lays, will be surprised when he makes the acquaintance of their magical ritual, and will perceive that hitherto he has known the old Hindoo people from one side only. He will find that he here stumbles on the lowest strata of Vedic culture, and will be astonished at the agreement between the magic ritual of the old Vedas and the shamanism of the so-called savage. If we drop the peculiar Hindoo expressions and technical terms, and imagine a shaman instead of a Brahman, we could almost fancy that we have before us a magical book belonging to one of the tribes of North American red-skins.” Some good authorities hold that the very name of Brahman is derived from *brahman*, “a magical spell”; so that, if they are right, the Brahman would seem to have been a magician before he was a priest.

Speaking of the importance of magic in the East, and especially in Egypt, Professor Maspero remarks that “we ought not to attach to the word magic the degrading idea which it almost inevitably calls up in the mind of a modern. Ancient magic was the very foundation of religion. The faithful who desired to obtain some favour from a god had no chance of succeeding except by laying hands on the deity, and this arrest could only be effected by means of a certain number of rites, sacrifices, prayers, and chants, which the god himself had revealed, and which obliged him to do what was demanded of him.” According to another distinguished Egyptologist “the belief that there are words and actions by which man can influence all the powers of nature and all living things, from animals up to gods, was inextricably interwoven with everything the Egyptians did and everything they left undone. Above all, the whole system of burial and of the worship of the dead is completely dominated by it. The wooden puppets which relieved the dead man from toil, the figures of the maid-servants who baked bread for him, the sacrificial formulas by the recitation of which food was procured for him, what are these and all the similar practices but magic? And as men cannot help themselves without magic, so neither can the gods; the gods also wear amulets to protect themselves, and use magic spells to constrain each other.” “The whole doctrine of magic,” says Professor Wiedemann, “formed in the valley of the Nile, not a part of superstition, but an essential constituent of religious faith, which to a great extent rested directly on magic, and always remained most closely bound up with it.” But though we can perceive the union of discrepant elements in the faith and practice of the ancient Egyptians, it would be rash to assume that the people themselves did so. “Egyptian religion,” says the same scholar, “was not one and homogeneous; it was compounded of the most heterogeneous elements, which seemed to the Egyptian to be all equally justified. He did not care whether a doctrine or a myth belonged to what, in modern scholastic phraseology, we should call faith or superstition; it was indifferent to him whether we should rank it as religion or magic, as worship or sorcery. All such classifications were foreign to the Egyptian. To him no one doctrine seemed more or less justified than another. Nay, he went so far as to allow the most flagrant contradictions to stand peaceably side by side.”

Among the ignorant classes of modern Europe the same confusion of ideas, the same mixture of religion and magic, crops up in various forms. Thus we are told that in France “the majority of the peasants still believe that the priest possesses a secret and irresistible power over the elements. By reciting certain prayers which he alone knows and has the right to utter, yet for the utterance of which he must afterwards demand absolution, he can, on an occasion of pressing danger, arrest or reverse for a moment the action of the eternal laws of the physical world. The winds, the storms, the hail, and the rain are at his command and obey his will. The fire also is subject to him, and the flames of a conflagration are extinguished at his word.” For example, French peasants used to be, perhaps are still, persuaded that the priests could celebrate, with certain special rites, a “Mass of the Holy Spirit,” of which the efficacy was so miraculous that it never met with any opposition from the divine will; God was forced to grant whatever was asked of Him in this form, however rash and importunate might be the petition. No idea of impiety or irreverence attached to the rite in the minds of those who, in some of the great extremities of life, sought by this singular means to take the kingdom of heaven by storm. The secular priests generally refused to say the “Mass of the Holy Spirit”; but the monks, especially the Capuchin friars, had the reputation of yielding with less scruple to the entreaties of the anxious and distressed. In the constraint thus supposed by Catholic peasantry to be laid by the priest upon the deity we seem to have an exact counterpart of the power which, as we saw, the ancient Egyptians ascribed to their magicians. Again, to take another example, in many villages of Provence the priest is still reputed to possess the faculty of averting storms. It is not every priest who enjoys this reputation; and in some villages, when a change of pastors takes place, the parishioners are eager to learn whether the new incumbent has the power (*pouder*), as they call it. At the first sign of a heavy storm they put him to the proof by inviting him to exorcise the threatening clouds; and if the result answers to their hopes, the new shepherd is assured of the sympathy and respect of his flock. In some parishes, where the reputation of the curate in this respect stood higher than that of his rector, the relations between the two have been so strained in consequence that the bishop has had to translate the rector to another benefice. Again, Gascon peasants believe that to revenge themselves on their enemies bad men will sometimes induce a priest to say a mass called the Mass of Saint Sécaire. Very few priests know this mass, and three-fourths of those who do know it would not say it for love or money. None but wicked priests dare to perform the gruesome ceremony, and you may be quite sure that they will have a very heavy account to render for it at the last day. No curate or bishop, not even the archbishop of Auch, can pardon them; that right belongs to the pope of Rome alone. The Mass of Saint Sécaire may be said only in a ruined or deserted church, where owls mope and hoot, where bats flit in the gloaming, where gypsies lodge of nights, and where toads squat under the desecrated altar. Thither the bad priest comes by night with his light o’ love, and at the first stroke of eleven he begins to mumble the mass backwards, and ends just as the clocks are knelling the midnight hour. His leman acts as clerk. The host he blesses is black and has three points; he consecrates no wine, but instead he drinks the water of a well into which the body of an unbaptized infant has been flung. He makes the sign of the cross, but it is on the ground and with his left foot. And many other things he does which no good Christian could look upon without being struck blind and deaf and dumb for the rest of his life. But the man for whom the mass is said withers away little by little, and nobody can say what is the matter with him; even the doctors can make nothing of it. They do not know that he is slowly dying of the Mass of Saint Sécaire.

Yet though magic is thus found to fuse and amalgamate with religion in many ages and in many lands, there are some grounds for thinking that this fusion is not primitive, and that there was a time when man trusted to magic alone for the satisfaction of such wants as transcended his immediate animal cravings. In the first place a consideration of the

fundamental notions of magic and religion may incline us to surmise that magic is older than religion in the history of humanity. We have seen that on the one hand magic is nothing but a mistaken application of the very simplest and most elementary processes of the mind, namely the association of ideas by virtue of resemblance or contiguity; and that on the other hand religion assumes the operation of conscious or personal agents, superior to man, behind the visible screen of nature. Obviously the conception of personal agents is more complex than a simple recognition of the similarity or contiguity of ideas; and a theory which assumes that the course of nature is determined by conscious agents is more abstruse and recondite, and requires for its apprehension a far higher degree of intelligence and reflection, than the view that things succeed each other simply by reason of their contiguity or resemblance. The very beasts associate the ideas of things that are like each other or that have been found together in their experience; and they could hardly survive for a day if they ceased to do so. But who attributes to the animals a belief that the phenomena of nature are worked by a multitude of invisible animals or by one enormous and prodigiously strong animal behind the scenes? It is probably no injustice to the brutes to assume that the honour of devising a theory of this latter sort must be reserved for human reason. Thus, if magic be deduced immediately from elementary processes of reasoning, and be, in fact, an error into which the mind falls almost spontaneously, while religion rests on conceptions which the merely animal intelligence can hardly be supposed to have yet attained to, it becomes probable that magic arose before religion in the evolution of our race, and that man essayed to bend nature to his wishes by the sheer force of spells and enchantments before he strove to coax and mollify a coy, capricious, or irascible deity by the soft insinuation of prayer and sacrifice.

The conclusion which we have thus reached deductively from a consideration of the fundamental ideas of religion and magic is confirmed inductively by the observation that among the aborigines of Australia, the rudest savages as to whom we possess accurate information, magic is universally practised, whereas religion in the sense of a propitiation or conciliation of the higher powers seems to be nearly unknown. Roughly speaking, all men in Australia are magicians, but not one is a priest; everybody fancies he can influence his fellows or the course of nature by sympathetic magic, but nobody dreams of propitiating gods by prayer and sacrifice.

But if in the most backward state of human society now known to us we find magic thus conspicuously present and religion conspicuously absent, may we not reasonably conjecture that the civilised races of the world have also at some period of their history passed through a similar intellectual phase, that they attempted to force the great powers of nature to do their pleasure before they thought of courting their favour by offerings and prayer—in short that, just as on the material side of human culture there has everywhere been an Age of Stone, so on the intellectual side there has everywhere been an Age of Magic? There are reasons for answering this question in the affirmative. When we survey the existing races of mankind from Greenland to Tierra del Fuego, or from Scotland to Singapore, we observe that they are distinguished one from the other by a great variety of religions, and that these distinctions are not, so to speak, merely coterminous with the broad distinctions of race, but descend into the minuter subdivisions of states and commonwealths, nay, that they honeycomb the town, the village, and even the family, so that the surface of society all over the world is cracked and seamed, sapped and mined with rents and fissures and yawning crevasses opened up by the disintegrating influence of religious dissension. Yet when we have penetrated through these differences, which affect mainly the intelligent and thoughtful part of the community, we shall find underlying them all a solid stratum of intellectual agreement among the dull, the weak, the ignorant, and the superstitious, who constitute, unfortunately, the vast majority of mankind. One of the great achievements of the nineteenth century was to run shafts down

into this low mental stratum in many parts of the world, and thus to discover its substantial identity everywhere. It is beneath our feet—and not very far beneath them—here in Europe at the present day, and it crops up on the surface in the heart of the Australian wilderness and wherever the advent of a higher civilisation has not crushed it under ground. This universal faith, this truly Catholic creed, is a belief in the efficacy of magic. While religious systems differ not only in different countries, but in the same country in different ages, the system of sympathetic magic remains everywhere and at all times substantially alike in its principles and practice. Among the ignorant and superstitious classes of modern Europe it is very much what it was thousands of years ago in Egypt and India, and what it now is among the lowest savages surviving in the remotest corners of the world. If the test of truth lay in a show of hands or a counting of heads, the system of magic might appeal, with far more reason than the Catholic Church, to the proud motto, "*Quod semper, quod ubique, quod ab omnibus,*" as the sure and certain credential of its own infallibility.

It is not our business here to consider what bearing the permanent existence of such a solid layer of savagery beneath the surface of society, and unaffected by the superficial changes of religion and culture, has upon the future of humanity. The dispassionate observer, whose studies have led him to plumb its depths, can hardly regard it otherwise than as a standing menace to civilisation. We seem to move on a thin crust which may at any moment be rent by the subterranean forces slumbering below. From time to time a hollow murmur underground or a sudden spurt of flame into the air tells of what is going on beneath our feet. Now and then the polite world is startled by a paragraph in a newspaper which tells how in Scotland an image has been found stuck full of pins for the purpose of killing an obnoxious laird or minister, how a woman has been slowly roasted to death as a witch in Ireland, or how a girl has been murdered and chopped up in Russia to make those candles of human tallow by whose light thieves hope to pursue their midnight trade unseen. But whether the influences that make for further progress, or those that threaten to undo what has already been accomplished, will ultimately prevail; whether the impulsive energy of the minority or the dead weight of the majority of mankind will prove the stronger force to carry us up to higher heights or to sink us into lower depths, are questions rather for the sage, the moralist, and the statesman, whose eagle vision scans the future, than for the humble student of the present and the past. Here we are only concerned to ask how far the uniformity, the universality, and the permanence of a belief in magic, compared with the endless variety and the shifting character of religious creeds, raises a presumption that the former represents a ruder and earlier phase of the human mind, through which all the races of mankind have passed or are passing on their way to religion and science.

If an Age of Religion has thus everywhere, as I venture to surmise, been preceded by an Age of Magic, it is natural that we should enquire what causes have led mankind, or rather a portion of them, to abandon magic as a principle of faith and practice and to betake themselves to religion instead. When we reflect upon the multitude, the variety and the complexity of the facts to be explained, and the scantiness of our information regarding them, we shall be ready to acknowledge that a full and satisfactory solution of so profound a problem is hardly to be hoped for, and that the most we can do in the present state of our knowledge is to hazard a more or less plausible conjecture. With all due diffidence, then, I would suggest that a tardy recognition of the inherent falsehood and barrenness of magic set the more thoughtful part of mankind to cast about for a truer theory of nature and a more fruitful method of turning her resources to account. The shrewder intelligences must in time have come to perceive that magical ceremonies and incantations did not really effect the results which they were designed to produce, and which the majority of their simpler fellows still believed that they did actually produce. This great discovery of the inefficacy of magic

must have wrought a radical though probably slow revolution in the minds of those who had the sagacity to make it. The discovery amounted to this, that men for the first time recognised their inability to manipulate at pleasure certain natural forces which hitherto they had believed to be completely within their control. It was a confession of human ignorance and weakness. Man saw that he had taken for causes what were no causes, and that all his efforts to work by means of these imaginary causes had been vain. His painful toil had been wasted, his curious ingenuity had been squandered to no purpose. He had been pulling at strings to which nothing was attached; he had been marching, as he thought, straight to the goal, while in reality he had only been treading in a narrow circle. Not that the effects which he had striven so hard to produce did not continue to manifest themselves. They were still produced, but not by him. The rain still fell on the thirsty ground: the sun still pursued his daily, and the moon her nightly journey across the sky: the silent procession of the seasons still moved in light and shadow, in cloud and sunshine across the earth: men were still born to labour and sorrow, and still, after a brief sojourn here, were gathered to their fathers in the long home hereafter. All things indeed went on as before, yet all seemed different to him from whose eyes the old scales had fallen. For he could no longer cherish the pleasing illusion that it was he who guided the earth and the heaven in their courses, and that they would cease to perform their great revolutions were he to take his feeble hand from the wheel. In the death of his enemies and his friends he no longer saw a proof of the resistless potency of his own or of hostile enchantments; he now knew that friends and foes alike had succumbed to a force stronger than any that he could wield, and in obedience to a destiny which he was powerless to control.

Thus cut adrift from his ancient moorings and left to toss on a troubled sea of doubt and uncertainty, his old happy confidence in himself and his powers rudely shaken, our primitive philosopher must have been sadly perplexed and agitated till he came to rest, as in a quiet haven after a tempestuous voyage, in a new system of faith and practice, which seemed to offer a solution of his harassing doubts and a substitute, however precarious, for that sovereignty over nature which he had reluctantly abdicated. If the great world went on its way without the help of him or his fellows, it must surely be because there were other beings, like himself, but far stronger, who, unseen themselves, directed its course and brought about all the varied series of events which he had hitherto believed to be dependent on his own magic. It was they, as he now believed, and not he himself, who made the stormy wind to blow, the lightning to flash, and the thunder to roll; who had laid the foundations of the solid earth and set bounds to the restless sea that it might not pass; who caused all the glorious lights of heaven to shine; who gave the fowls of the air their meat and the wild beasts of the desert their prey; who bade the fruitful land to bring forth in abundance, the high hills to be clothed with forests, the bubbling springs to rise under the rocks in the valleys, and green pastures to grow by still waters; who breathed into man's nostrils and made him live, or turned him to destruction by famine and pestilence and war. To these mighty beings, whose handiwork he traced in all the gorgeous and varied pageantry of nature, man now addressed himself, humbly confessing his dependence on their invisible power, and beseeching them of their mercy to furnish him with all good things, to defend him from the perils and dangers by which our mortal life is compassed about on every hand, and finally to bring his immortal spirit, freed from the burden of the body, to some happier world, beyond the reach of pain and sorrow, where he might rest with them and with the spirits of good men in joy and felicity for ever.

In this, or some such way as this, the deeper minds may be conceived to have made the great transition from magic to religion. But even in them the change can hardly ever have been sudden; probably it proceeded very slowly, and required long ages for its more or less perfect

accomplishment. For the recognition of man's powerlessness to influence the course of nature on a grand scale must have been gradual; he cannot have been shorn of the whole of his fancied dominion at a blow. Step by step he must have been driven back from his proud position; foot by foot he must have yielded, with a sigh, the ground which he had once viewed as his own. Now it would be the wind, now the rain, now the sunshine, now the thunder, that he confessed himself unable to wield at will; and as province after province of nature thus fell from his grasp, till what had once seemed a kingdom threatened to shrink into a prison, man must have been more and more profoundly impressed with a sense of his own helplessness and the might of the invisible beings by whom he believed himself to be surrounded. Thus religion, beginning as a slight and partial acknowledgment of powers superior to man, tends with the growth of knowledge to deepen into a confession of man's entire and absolute dependence on the divine; his old free bearing is exchanged for an attitude of lowliest prostration before the mysterious powers of the unseen, and his highest virtue is to submit his will to theirs: *In la sua voluntade è nostra pace*. But this deepening sense of religion, this more perfect submission to the divine will in all things, affects only those higher intelligences who have breadth of view enough to comprehend the vastness of the universe and the littleness of man. Small minds cannot grasp great ideas; to their narrow comprehension, their purblind vision, nothing seems really great and important but themselves. Such minds hardly rise into religion at all. They are, indeed, drilled by their betters into an outward conformity with its precepts and a verbal profession of its tenets; but at heart they cling to their old magical superstitions, which may be discountenanced and forbidden, but cannot be eradicated by religion, so long as they have their roots deep down in the mental framework and constitution of the great majority of mankind.

A vestige of the transition from magic to religion may perhaps be discerned in the belief, shared by many peoples, that the gods themselves are adepts in magic, guarding their persons by talismans and working their will by spells and incantations. Thus the Egyptian gods, we are told, could as little dispense with the help of magic as could men; like men they wore amulets to protect themselves, and used spells to overcome each other. Above all the rest Isis was skilled in sorcery and famous for her incantations. In Babylonia the great god Ea was reputed to be the inventor of magic, and his son Marduk, the chief deity of Babylon, inherited the art from his father. Marduk is described as "the master of exorcism, the magician of the gods." Another text declares that "the incantation is the incantation of Marduk, the exorcist is the image of Marduk." In the legend of the creation it is related that when Marduk was preparing to fight the monster Tiamat he gave a proof of his magical powers to the assembled gods by causing a garment to disappear and reappear again at the word of his mouth. And the other Babylonian deities had in like manner recourse to magic, especially to magical words or spells. "The word is above all the instrument of the gods; it seems to suit the high conception of their power better than mere muscular effort; the hymns celebrate the irresistible might of their word; it is by their word that they compel both animate and inanimate beings to answer their purposes; in short, they employ almost exclusively the oral rites of magic." And like men they made use of amulets and talismans. In the Vedic religion the gods are often represented as attaining their ends by magical means; in particular the god Bṛhaspati, "the creator of all prayers," is regarded as "the heavenly embodiment of the priesthood, in so far as the priesthood is invested with the power, and charged with the task, of influencing the course of things by prayers and spells"; in short, he is "the possessor of the magical power of the holy word." So too in Norse mythology Odin is said to have owed his supremacy and his dominion over nature to his knowledge of the runes or magical names of all things in earth and heaven. This mystical lore he acquired as follows. The runic names of all things were scratched on the things themselves, then scraped off and mixed in a magical potion, which was compounded of honey and the blood of the slain Kvasir, the wisest of beings. A draught

of this wonderful mead imparted to Odin not only the wisdom of Kvasir, but also a knowledge of all things, since he had swallowed their runic or mystical names along with the blood of the sage. Hence by the utterance of his spells he could heal sickness, deaden the swords of his enemies, loose himself from bonds, stop the flight of an arrow in mid-air, stay the raging of the flames, still the winds and lull the sea; and by graving and painting certain runes he could make the corpse of a hanged man come down from the gallows-tree and talk with him. It is easy to conceive how this ascription of magical powers to the gods may have originated. When a savage sorcerer fails to effect his purpose, he generally explains his want of success by saying that he has been foiled by the spells of some more potent magician. Now if it began to be perceived that certain natural effects, such as the making of rain or wind or sunshine, were beyond the power of any human magician to accomplish, the first thought would naturally be that they were wrought by the more powerful magic of some great invisible beings, and these superhuman magicians might readily develop into gods of the type of Odin, Isis, and Marduk. In short, many gods may at first have been merely deified sorcerers.

The reader may well be tempted to ask. How was it that intelligent men did not sooner detect the fallacy of magic? How could they continue to cherish expectations that were invariably doomed to disappointment? With what heart persist in playing venerable antics that led to nothing, and mumbling solemn balderdash that remained without effect? Why cling to beliefs which were so flatly contradicted by experience? How dare to repeat experiments that had failed so often? The answer seems to be that the fallacy was far from easy to detect, the failure by no means obvious, since in many, perhaps in most cases, the desired event did actually follow, at a longer or shorter interval, the performance of the rite which was designed to bring it about; and a mind of more than common acuteness was needed to perceive that, even in these cases, the rite was not necessarily the cause of the event. A ceremony intended to make the wind blow or the rain fall, or to work the death of an enemy, will always be followed, sooner or later, by the occurrence it is meant to bring to pass; and primitive man may be excused for regarding the occurrence as a direct result of the ceremony, and the best possible proof of its efficacy. Similarly, rites observed in the morning to help the sun to rise, and in spring to wake the dreaming earth from her winter sleep, will invariably appear to be crowned with success, at least within the temperate zones; for in these regions the sun lights his golden lamp in the east every morning, and year by year the vernal earth decks herself afresh with a rich mantle of green. Hence the practical savage, with his conservative instincts, might well turn a deaf ear to the subtleties of the theoretical doubter, the philosophic radical, who presumed to hint that sunrise and spring might not, after all, be direct consequences of the punctual performance of certain daily or yearly ceremonies, and that the sun might perhaps continue to rise and trees to blossom though the ceremonies were occasionally intermitted, or even discontinued altogether. These sceptical doubts would naturally be repelled by the other with scorn and indignation as airy reveries subversive of the faith and manifestly contradicted by experience. "Can anything be plainer," he might say, "than that I light my twopenny candle on earth and that the sun then kindles his great fire in heaven? I should be glad to know whether, when I have put on my green robe in spring, the trees do not afterwards do the same? These are facts patent to everybody, and on them I take my stand. I am a plain practical man, not one of your theorists and splitters of hairs and choppers of logic. Theories and speculation and all that may be very well in their way, and I have not the least objection to your indulging in them, provided, of course, you do not put them in practice. But give me leave to stick to facts; then I know where I am." The fallacy of this reasoning is obvious to us, because it happens to deal with facts about which we have long made up our minds. But let an argument of precisely the same calibre be applied to matters which are still under debate, and it may be questioned whether a British audience

would not applaud it as sound, and esteem the speaker who used it a safe man—not brilliant or showy, perhaps, but thoroughly sensible and hard-headed. If such reasonings could pass muster among ourselves, need we wonder that they long escaped detection by the savage?

V. The Magical Control Of The Weather

§ 1. *The Public Magician*

The patient reader may remember that we were led to plunge into the labyrinth of magic, in which we have wandered for so many pages, by a consideration of two different types of man-god. This is the clue which has guided our devious steps through the maze, and brought us out at last on higher ground, whence, resting a little by the way, we can look back over the path we have already traversed and forward to the longer and steeper road we have still to climb.

As a result of the foregoing discussion, the two types of human gods may conveniently be distinguished as the religious and the magical man-god respectively. In the former, a being of an order different from and superior to man is supposed to become incarnate, for a longer or a shorter time, in a human body, manifesting his superhuman power and knowledge by miracles wrought and prophecies uttered through the medium of the fleshly tabernacle in which he has deigned to take up his abode. This may also appropriately be called the inspired or incarnate type of man-god. In it the human body is merely a frail earthly vessel filled with a divine and immortal spirit. On the other hand, a man-god of the magical sort is nothing but a man who possesses in an unusually high degree powers which most of his fellows arrogate to themselves on a smaller scale; for in rude society there is hardly a person who does not dabble in magic. Thus, whereas a man-god of the former or inspired type derives his divinity from a deity who has stooped to hide his heavenly radiance behind a dull mask of earthly mould, a man-god of the latter type draws his extraordinary power from a certain physical sympathy with nature. He is not merely the receptacle of a divine spirit. His whole being, body and soul, is so delicately attuned to the harmony of the world that a touch of his hand or a turn of his head may send a thrill vibrating through the universal framework of things; and conversely his divine organism is acutely sensitive to such slight changes of environment as would leave ordinary mortals wholly unaffected. But the line between these two types of man-god, however sharply we may draw it in theory, is seldom to be traced with precision in practice, and in what follows I shall not insist on it.

We have seen that in practice the magic art may be employed for the benefit either of individuals or of the whole community, and that according as it is directed to one or other of these two objects it may be called private or public magic. Further, I pointed out that the public magician occupies a position of great influence, from which, if he is a prudent and able man, he may advance step by step to the rank of a chief or king. Thus an examination of public magic conduces to an understanding of the early kingship, since in savage and barbarous society many chiefs and kings appear to owe their authority in great measure to their reputation as magicians.

Among the objects of public utility which magic may be employed to secure, the most essential is an adequate supply of food. The examples cited in preceding pages prove that the purveyors of food—the hunter, the fisher, the farmer—all resort to magical practices in the pursuit of their various callings; but they do so as private individuals for the benefit of themselves and their families, rather than as public functionaries acting in the interest of the whole people. It is otherwise when the rites are performed, not by the hunters, the fishers, the farmers themselves, but by professional magicians on their behalf. In primitive society, where uniformity of occupation is the rule, and the distribution of the community into various classes of workers has hardly begun, every man is more or less his own magician; he

practises charms and incantations for his own good and the injury of his enemies. But a great step in advance has been taken when a special class of magicians has been instituted; when, in other words, a number of men have been set apart for the express purpose of benefiting the whole community by their skill, whether that skill be directed to the healing of diseases, the forecasting of the future, the regulation of the weather, or any other object of general utility. The impotence of the means adopted by most of these practitioners to accomplish their ends ought not to blind us to the immense importance of the institution itself. Here is a body of men relieved, at least in the higher stages of savagery, from the need of earning their livelihood by hard manual toil, and allowed, nay, expected and encouraged, to prosecute researches into the secret ways of nature. It was at once their duty and their interest to know more than their fellows, to acquaint themselves with everything that could aid man in his arduous struggle with nature, everything that could mitigate his sufferings and prolong his life. The properties of drugs and minerals, the causes of rain and drought, of thunder and lightning, the changes of the seasons, the phases of the moon, the daily and yearly journeys of the sun, the motions of the stars, the mystery of life, and the mystery of death, all these things must have excited the wonder of these early philosophers, and stimulated them to find solutions of problems that were doubtless often thrust on their attention in the most practical form by the importunate demands of their clients, who expected them not merely to understand but to regulate the great processes of nature for the good of man. That their first shots fell very far wide of the mark could hardly be helped. The slow, the never-ending approach to truth consists in perpetually forming and testing hypotheses, accepting those which at the time seem to fit the facts and rejecting the others. The views of natural causation embraced by the savage magician no doubt appear to us manifestly false and absurd; yet in their day they were legitimate hypotheses, though they have not stood the test of experience. Ridicule and blame are the just meed, not of those who devised these crude theories, but of those who obstinately adhered to them after better had been propounded. Certainly no men ever had stronger incentives in the pursuit of truth than these savage sorcerers. To maintain at least a show of knowledge was absolutely necessary; a single mistake detected might cost them their life. This no doubt led them to practise imposture for the purpose of concealing their ignorance; but it also supplied them with the most powerful motive for substituting a real for a sham knowledge, since, if you would appear to know anything, by far the best way is actually to know it. Thus, however justly we may reject the extravagant pretensions of magicians and condemn the deceptions which they have practised on mankind, the original institution of this class of men has, take it all in all, been productive of incalculable good to humanity. They were the direct predecessors, not merely of our physicians and surgeons, but of our investigators and discoverers in every branch of natural science. They began the work which has since been carried to such glorious and beneficent issues by their successors in after ages; and if the beginning was poor and feeble, this is to be imputed to the inevitable difficulties which beset the path of knowledge rather than to the natural incapacity or wilful fraud of the men themselves.

§ 2. *The Magical Control of Rain*

Of the things which the public magician sets himself to do for the good of the tribe, one of the chief is to control the weather and especially to ensure an adequate fall of rain. Water is the first essential of life, and in most countries the supply of it depends upon showers. Without rain vegetation withers, animals and men languish and die. Hence in savage communities the rain-maker is a very important personage; and often a special class of magicians exists for the purpose of regulating the heavenly water-supply. The methods by which they attempt to discharge the duties of their office are commonly, though not always, based on the principle of homoeopathic or imitative magic. If they wish to make rain they simulate it by sprinkling

water or mimicking clouds: if their object is to stop rain and cause drought, they avoid water and resort to warmth and fire for the sake of drying up the too abundant moisture. Such attempts are by no means confined, as the cultivated reader might imagine, to the naked inhabitants of those sultry lands like Central Australia and some parts of Eastern and Southern Africa, where often for months together the pitiless sun beats down out of a blue and cloudless sky on the parched and gaping earth. They are, or used to be, common enough among outwardly civilised folk in the moister climate of Europe. I will now illustrate them by instances drawn from the practice both of public and private magic.

Thus, for example, in a village near Dorpat, in Russia, when rain was much wanted, three men used to climb up the fir-trees of an old sacred grove. One of them drummed with a hammer on a kettle or small cask to imitate thunder; the second knocked two fire-brands together and made the sparks fly, to imitate lightning; and the third, who was called "the rain-maker," had a bunch of twigs with which he sprinkled water from a vessel on all sides. To put an end to drought and bring down rain, women and girls of the village of Ploska are wont to go naked by night to the boundaries of the village and there pour water on the ground. In Halmahera, or Gilolo, a large island to the west of New Guinea, a wizard makes rain by dipping a branch of a particular kind of tree in water and then scattering the moisture from the dripping bough over the ground. In Ceram it is enough to dedicate the bark of a certain tree to the spirits, and lay it in water. A Javanese mode of making rain is to imitate the pattering sound of rain-drops by brushing a coco-nut leaf over the sheath of a betel-nut in a mortar. In New Britain the rain-maker wraps some leaves of a red and green striped creeper in a banana-leaf, moistens the bundle with water, and buries it in the ground; then he imitates with his mouth the plashing of rain. Amongst the Omaha Indians of North America, when the corn is withering for want of rain, the members of the sacred Buffalo Society fill a large vessel with water and dance four times round it. One of them drinks some of the water and spirts it into the air, making a fine spray in imitation of a mist or drizzling rain. Then he upsets the vessel, spilling the water on the ground; whereupon the dancers fall down and drink up the water, getting mud all over their faces. Lastly, they squirt the water into the air, making a fine mist. This saves the corn. In spring-time the Natchez of North America used to club together to purchase favourable weather for their crops from the wizards. If rain was needed, the wizards fasted and danced with pipes full of water in their mouths. The pipes were perforated like the nozzle of a watering-can, and through the holes the rain-maker blew the water towards that part of the sky where the clouds hung heaviest. But if fine weather was wanted, he mounted the roof of his hut, and with extended arms, blowing with all his might, he beckoned to the clouds to pass by. In time of drought the Tarahumares Indians of Mexico will sometimes throw water towards the sky in order that God may replenish his supply. And in the month of May they always burn the grass, so that the whole country is then wrapt in smoke and travelling becomes very difficult. They think that this is necessary to produce rain, clouds of smoke being, in their opinion, equivalent to rain-clouds. Among the Swazies and Hlubies of South-Eastern Africa the rain-doctor draws water from a river with various mystic ceremonies, and carries it into a cultivated field. Here he throws it in jets from his vessel high into the air, and the falling spray is believed to draw down the clouds and to make rain by sympathy. To squirt water from the mouth is a West African mode of making rain, and it is practised also by the Wajaggas of Kilimanjaro. Among the Wahuma, on the Albert Nyanza Lake, the rain-maker pours water into a vessel in which he has first placed a dark stone as large as the hand. Pounded plants and the blood of a black goat are added to the water, and with a bunch of magic herbs the sorcerer sprinkles the mixture towards the sky. In this charm special efficacy is no doubt attributed to the dark stone and the black goat, their colour being chosen from its resemblance to that of the rain-clouds, as we shall see presently. When the rains do not come in due season the people of Central Angoniland repair to what is called the

rain-temple. Here they clear away the grass, and the leader pours beer into a pot which is buried in the ground, while he says, "Master *Chauta*, you have hardened your heart towards us, what would you have us do? We must perish indeed. Give your children the rains, there is the beer we have given you." Then they all partake of the beer that is left over, even the children being made to sip it. Next they take branches of trees and dance and sing for rain. When they return to the village they find a vessel of water set at the doorway by an old woman; so they dip their branches in it and wave them aloft, so as to scatter the drops. After that the rain is sure to come driving up in heavy clouds. In these practices we see a combination of religion with magic; for while the scattering of the water-drops by means of branches is a purely magical ceremony, the prayer for rain and the offering of beer are purely religious rites. At Takitount in Algeria, when the drought is severe, the people prepare a sacrificial banquet (*zerda*), in the course of which they dance, and filling their mouths with water spirt it into the air crying, "The rain and abundance!" Elsewhere in the course of these banquets it is customary for the same purpose to sprinkle water on children. At Tlemcen in time of drought water is thrown from terraces and windows on small girls, who pass singing.

During the summer months frequent droughts occur among the Japanese alps. To procure rain a party of hunters armed with guns climb to the top of Mount Jonendake, one of the most imposing peaks in the range. By kindling a bonfire, discharging their guns, and rolling great masses of rocks down the cliffs, they represent the wished-for storm; and rain is supposed always to follow within a few days. To make rain a party of Ainos will scatter water by means of sieves, while others will take a porringer, fit it up with sails and oars as if it were a boat, and then push or draw it about the village and gardens. In Laos the festival of the New Year takes place about the middle of April and lasts three days. The people assemble in the pagodas, which are decorated with flowers and illuminated. The Buddhist monks perform the ceremonies, and when they come to the prayers for the fertility of the earth the worshippers pour water into little holes in the floor of the pagoda as a symbol of the rain which they hope Buddha will send down on the rice-fields in due time. In the Mara tribe of Northern Australia the rain-maker goes to a pool and sings over it his magic song. Then he takes some of the water in his hands, drinks it, and spits it out in various directions. After that he throws water all over himself, scatters it about, and returns quietly to the camp. Rain is supposed to follow.

In the Wotjobaluk tribe of Victoria the rain-maker dipped a bunch of his own hair in water, sucked out the water and squirted it westward, or he twirled the ball round his head, making a spray like rain. Other Australian tribes employ human hair as a rain-charm in other ways. In Western Australia the natives pluck hair from their arm-pits and thighs and blow them in the direction from which they wish the rain to come. But if they wish to prevent rain, they light a piece of sandal wood, and beat the ground with the burning brand. When the rivers were low and water scarce in Victoria, the wizard used to place human hair in the stream, accompanying the act with chants and gesticulation. But if he wished to make rain, he dropped some human hair in the fire. Hair was never burnt at other times for fear of causing a great fall of rain. The Arab historian Makrizi describes a method of stopping rain which is said to have been resorted to by a tribe of nomads called Alqamar in Hadramaut. They cut a branch from a certain tree in the desert, set it on fire, and then sprinkled the burning brand with water. After that the vehemence of the rain abated, just as the water vanished when it fell on the glowing brand. Some of the Eastern Angamis of Manipur are said to perform a somewhat similar ceremony for the opposite purpose, in order, namely, to produce rain. The head of the village puts a burning brand on the grave of a man who has died of burns, and quenches the brand with water, while he prays that rain may fall. Here the putting out the fire with water, which is an imitation of rain, is reinforced by the influence of the dead man, who, having been burnt to death, will naturally be anxious for the descent of rain to cool his scorched body and assuage his pangs.

Other people besides the Arabs have used fire as a means of stopping rain. Thus the Sulka of New Britain heat stones red hot in the fire and then put them out in the rain, or they throw hot ashes in the air. They think that the rain will soon cease to fall, for it does not like to be burned by the hot stones or ashes. The Telugus send a little girl out naked into the rain with a burning piece of wood in her hand, which she has to shew to the rain. That is supposed to stop the downpour. At Port Stevens in New South Wales the medicine-men used to drive away rain by throwing fire-sticks into the air, while at the same time they puffed and shouted. Any man of the Anula tribe in Northern Australia can stop rain by simply warming a green stick in the fire, and then striking it against the wind. When a Thompson Indian of British Columbia wished to put an end to a spell of heavy rain, he held a stick in the fire, then described a circle with it, beginning at the east and following the sun's course till it reached the east again, towards which quarter he held the stick and addressed the rain as follows: "Now then, you must stop raining; the people are miserable. Ye mountains, become clear." The ceremony was repeated for all the other quarters of the sky. To bring on rain the Ainos of Japan wash their tobacco-boxes and pipes in a stream, and the Toradjas of Central Celebes dip rice-spoons in water. On the contrary, during heavy rain the Indians of Guiana are careful not to wash the inside of their pots, lest by so doing they should cause the rain to fall still more heavily. In Bilaspore it is believed that the grain-dealer, who has stored large quantities of grain and wishes to sell it dear, resorts to nefarious means of preventing the rain from falling, lest the abundance of rice which would follow a copious rainfall should cheapen his wares. To do this he collects rain-drops from the eaves of his house in an earthen vessel and buries the vessel under the grinding-mill. After that you shall hear thunder rumbling in the distance like the humming sound of the mill at work, but no rain will fall, for the wicked dealer has shut it up and it cannot get out.

In the torrid climate of Queensland the ceremonies necessary for wringing showers from the cloudless heaven are naturally somewhat elaborate. A prominent part in them is played by a "rain-stick." This is a thin piece of wood about twenty inches long, to which three "rain-stones" and hair cut from the beard have been fastened. The "rain-stones" are pieces of white quartz-crystal. Three or four such sticks may be used in the ceremony. About noon the men who are to take part in it repair to a lonely pool, into which one of them dives and fixes a hollow log vertically in the mud. Then they all go into the water, and, forming a rough circle round the man in the middle, who holds the rain-stick aloft, they begin stamping with their feet as well as they can, and splashing the water with their hands from all sides on the rain-stick. The stamping, which is accompanied by singing, is sometimes a matter of difficulty, since the water may be four feet deep or more. When the singing is over, the man in the middle dives out of sight and attaches the rain-stick to the hollow log under water. Then coming to the surface, he quickly climbs on to the bank and spits out on dry land the water which he imbibed in diving. Should more than one of these rain-sticks have been prepared, the ceremony is repeated with each in turn. While the men are returning to camp they scratch the tops of their heads and the inside of their shins from time to time with twigs; if they were to scratch themselves with their fingers alone, they believe that the whole effect of the ceremony would be spoiled. On reaching the camp they paint their faces, arms, and chests with broad bands of gypsum. During the rest of the day the process of scratching, accompanied by the song, is repeated at intervals, and thus the performance comes to a close. No woman may set eyes on the rain-stick or witness the ceremony of its submergence; but the wife of the chief rain-maker is privileged to take part in the subsequent rite of scratching herself with a twig. When the rain does come, the rain-stick is taken out of the water: it has done its work. At Roxburgh, in Queensland, the ceremony is somewhat different. A white quartz-crystal which is to serve as the rain-stone is obtained in the mountains and crushed to powder. Next a tree is chosen of which the stem runs up straight for a long way without any

branches. Against its trunk saplings from fifteen to twenty feet long are then propped in a circle, so as to form a sort of shed like a bell-tent, and in front of the shed an artificial pond is made in the ground. The men, who have collected within the shed, now come forth and, dancing and singing round the pond, mimic the cries and antics of various aquatic birds and animals, such as ducks and frogs. Meanwhile the women are stationed some twenty yards or so away. When the men have done pretending to be ducks, frogs, and so forth, they march round the women in single file, throwing the pulverised quartz-crystals over them. On their side the women hold up wooden troughs, shields, pieces of bark, and so on over their heads, making believe that they are sheltering themselves from a heavy shower of rain. Both these ceremonies are cases of mimetic magic; the splashing of the water over the rain-stick is as clearly an imitation of a shower as the throwing of the powdered quartz-crystal over the women.

The Dieri of Central Australia enact a somewhat similar pantomime for the same purpose. In a dry season their lot is a hard one. No fresh herbs or roots are to be had, and as the parched earth yields no grass, the emus, reptiles, and other creatures which generally furnish the natives with food grow so lean and wizened as to be hardly worth eating. At such a time of severe drought the Dieri, loudly lamenting the impoverished state of the country and their own half-starved condition, call upon the spirits of their remote predecessors, whom they call Mura-muras, to grant them power to make a heavy rainfall. For they believe that the clouds are bodies in which rain is generated by their own ceremonies or those of neighbouring tribes, through the influence of the Mura-muras. The way in which they set about drawing rain from the clouds is this. A hole is dug about twelve feet long and eight or ten broad, and over this hole a conical hut of logs and branches is made. Two wizards, supposed to have received a special inspiration from the Mura-muras, are bled by an old and influential man with a sharp flint; and the blood, drawn from their arms below the elbow, is made to flow on the other men of the tribe, who sit huddled together in the hut. At the same time the two bleeding men throw handfuls of down about, some of which adheres to the blood-stained bodies of their comrades, while the rest floats in the air. The blood is thought to represent the rain, and the down the clouds. During the ceremony two large stones are placed in the middle of the hut; they stand for gathering clouds and presage rain. Then the wizards who were bled carry away the two stones for about ten or fifteen miles, and place them as high as they can in the tallest tree. Meanwhile the other men gather gypsum, pound it fine, and throw it into a water-hole. This the Mura-muras see, and at once they cause clouds to appear in the sky. Lastly, the men, young and old, surround the hut, and, stooping down, butt at it with their heads, like so many rams. Thus they force their way through it and reappear on the other side, repeating the process till the hut is wrecked. In doing this they are forbidden to use their hands or arms; but when the heavy logs alone remain, they are allowed to pull them out with their hands. "The piercing of the hut with their heads symbolises the piercing of the clouds; the fall of the hut, the fall of the rain." Obviously, too, the act of placing high up in trees the two stones, which stand for clouds, is a way of making the real clouds to mount up in the sky. The Dieri also imagine that the foreskins taken from lads at circumcision have a great power of producing rain. Hence the Great Council of the tribe always keeps a small stock of foreskins ready for use. They are carefully concealed, being wrapt up in feathers with the fat of the wild dog and of the carpet snake. A woman may not see such a parcel opened on any account. When the ceremony is over, the foreskin is buried, its virtue being exhausted. After the rains have fallen, some of the tribe always undergo a surgical operation, which consists in cutting the skin of their chest and arms with a sharp flint. The wound is then tapped with a flat stick to increase the flow of blood, and red ochre is rubbed into it. Raised scars are thus produced. The reason alleged by the natives for this practice is that they are pleased with the rain, and that there is a connexion between the rain and the scars. Apparently the operation is not very

painful, for the patient laughs and jokes while it is going on. Indeed, little children have been seen to crowd round the operator and patiently take their turn; then after being operated on, they ran away, expanding their little chests and singing for the rain to beat upon them.

However, they were not so well pleased next day, when they felt their wounds stiff and sore.

The tribes of the Karamundi nation, on the River Darling, universally believe that rain can be produced as follows. A vein in the arm of one of the men is opened, and the blood allowed to flow into a piece of hollow bark till it forms a little pool. Powdered gypsum and hair from the man's beard are then added to the blood, and the whole is stirred into a thick paste.

Afterwards the mixture is placed between two pieces of bark and put under water in a river or lagoon, pointed stakes being driven into the ground to keep it down. When it has all dissolved away, the natives think that a great cloud will come bringing rain. From the time the ceremony is performed until rain falls, the men must abstain from intercourse with their wives, or the charm would be spoiled. In this custom the bloody paste seems to be an imitation of a rain-cloud. In Java, when rain is wanted, two men will sometimes thrash each other with supple rods till the blood flows down their backs; the streaming blood represents the rain, and no doubt is supposed to make it fall on the ground. The people of Egghiou, a district of Abyssinia, used to engage in sanguinary conflicts with each other, village against village, for a week together every January for the purpose of procuring rain. A few years ago the emperor Menelik forbade the custom. However, the following year the rain was deficient, and the popular outcry so great that the emperor yielded to it, and allowed the murderous fights to be resumed, but for two days a year only. The writer who mentions the custom regards the blood shed on these occasions as a propitiatory sacrifice offered to spirits who control the showers; but perhaps, as in the Australian and Javanese ceremonies, it is an imitation of rain. The prophets of Baal, who sought to procure rain by cutting themselves with knives till the blood gushed out, may have acted on the same principle.

The Kaitish tribe of Central Australia believe that the rainbow is the son of the rain, and with filial regard is always anxious to prevent his father from falling down. Hence if it appears in the sky at a time when rain is wanted, they "sing" or enchant it in order to send it away. When the head man of the rain totem in this tribe desires to make rain he goes to the sacred storehouse of his local group. There he paints the holy stones with red ochre and sings over them, and as he sings he pours water from a vessel on them and on himself. Moreover, he paints three rainbows in red ochre, one on the ground, one on his own body, and one on a shield, which he also decorates with zigzag lines of white clay to represent lightning. This shield may only be seen by men of the same exogamous half of the tribe as himself; if men of the other half of the tribe were to see it, the charm would be spoilt. Hence after bringing the shield away from the sacred place, he hides it in his own camp until the rain has fallen, after which he destroys the rainbow drawings. The intention seems to be to keep the rainbow in custody, and prevent it from appearing in the sky until the clouds have burst and moistened the thirsty ground. To ensure that event the rain-maker, on his return from the sacred storehouse, keeps a vessel of water by his side in camp, and from time to time scatters white down about, which is thought to hasten the rain. Meantime the men who accompanied him to the holy place go away and camp by themselves, for neither they nor he may have any intercourse with the women. The leader may not even speak to his wife, who absents herself from the camp at the time of his return to it. When later on she comes back, he imitates the call of the plover, a bird whose cry is always associated with the rainy season in these parts. Early next morning he returns to the sacred storehouse and covers the stones with bushes. After another night passed in silence, he and the other men and women go out in separate directions to search for food. When they meet on their return to camp, they all mimic the cry of the plover. Then the leader's mouth is touched with some of the food that has been brought in, and thus the ban of silence is removed. If rain follows, they attribute it to the magical

virtue of the ceremony; if it does not, they fall back on their standing excuse, that some one else has kept off the rain by stronger magic.

Among the Arunta tribe of Central Australia a celebrated rain-maker resides at the present day in what is called by the natives the Rain Country (*Kartwia quatcha*), a district about fifty miles to the east of Alice Springs. He is the head of a group of people who have water for their totem, and when he is about to engage in a ceremony for the making of rain he summons other men of the water totem from neighbouring groups to come and help him. When all are assembled, they march into camp, painted with red and yellow ochre and pipeclay, and wearing bunches of eagle-hawk feathers on the crown and sides of the head. At a signal from the rain-maker they all sit down in a line and, folding their arms across their breasts, chant certain words for a time. Then at another signal from the master of the ceremonies they jump up and march in single file to a spot some miles off, where they camp for the night. At break of day they scatter in all directions to look for game, which is then cooked and eaten; but on no account may any water be drunk, or the ceremony would fail. When they have eaten, they adorn themselves again in a different style, broad bands of white bird's down being glued by means of human blood to their stomach, legs, arms, and forehead. Meanwhile a special hut of boughs has been made by some older men not far from the main camp. Its floor is strewn with a thick layer of gum leaves to make it soft, for a good deal of time has to be spent lying down here. Close to the entrance of the hut a shallow trench, some thirty yards long, is excavated in the ground. At sunset the performers, arrayed in all the finery of white down, march to the hut. On reaching it the young men go in first and lie face downwards at the inner end, where they have to stay till the ceremony is over; none of them is allowed to quit it on any pretext. Meanwhile, outside the hut the older men are busy decorating the rain-maker. Hair girdles, covered with white down, are placed all over his head, while his cheeks and forehead are painted with pipeclay; and two broad bands of white down pass across the face, one over the eyebrows and the other over the nose. The front of his body is adorned with a broad band of pipeclay fringed with white down, and rings of white down encircle his arms. Thus decorated, with patches of bird's down adhering by means of human blood to his hair and the whole of his body, the disguised man is said to present a spectacle which, once seen, can never be forgotten. He now takes up a position close to the opening of the hut. Then the old men sing a song, and when it is finished, the rain-maker comes out of the hut and stalks slowly twice up and down the shallow trench, quivering his body and legs in a most extraordinary way, every nerve and fibre seeming to tremble. While he is thus engaged the young men, who had been lying flat on their faces, get up and join the old men in chanting a song with which the movements of the rain-maker seem to accord. But as soon as he re-enters the hut, the young men at once prostrate themselves again; for they must always be lying down when he is in the hut. The performance is repeated at intervals during the night, and the singing goes on with little intermission until, just when the day is breaking, the rain-maker executes a final quiver, which lasts longer than any of the others, and seems to exhaust his remaining strength completely. Then he declares the ceremony to be over, and at once the young men jump to their feet and rush out of the hut, screaming in imitation of the spur-winged plover. The cry is heard by the men and women who have been left at the main camp, and they take it up with weird effect.

Although we cannot, perhaps, divine the meaning of all the details of this curious ceremony, the analogy of the Queensland and the Dieri ceremonies, described above, suggests that we have here a rude attempt to represent the gathering of rain-clouds and the other accompaniments of a rising storm. The hut of branches, like the structure of logs among the Dieri, and perhaps the conical shed in Queensland, may possibly stand for the vault of heaven, from which the rain-clouds, represented by the chief actor in his quaint costume of

white down, come forth to move in ever-shifting shapes across the sky, just as he struts quivering up and down the trench. The other performers, also adorned with bird's down, who burst from the tent with the cries of plovers, probably imitate birds that are supposed to harbingers or accompany rain. This interpretation is confirmed by other ceremonies in which the performers definitely assimilate themselves to the celestial or atmospheric phenomena which they seek to produce. Thus in Mabuiag, a small island in Torres Straits, when a wizard desired to make rain, he took some bush or plant and painted himself black and white, "All along same as clouds, black behind, white he go first." He further put on a large woman's petticoat to signify raining clouds. On the other hand, when he wished to stop the rain, he put red paint on the crown of his head, "to represent the shining sun," and he inserted a small ball of red paint in another part of his person. By and by he expelled this ball, "Like breaking a cloud so that sun he may shine." He then took some bushes and leaves of the pandanus, mixed them together, and placed the compound in the sea. Afterwards he removed them from the water, dried them, and burnt them so that the smoke went up, thereby typifying, as Dr. Haddon was informed, the evaporation and dispersal of the clouds. Again, it is said that if a Malay woman puts upon her head an inverted earthenware pan, and then, setting it upon the ground, fills it with water and washes the cat in it till the animal is nearly drowned, heavy rain will certainly follow. In this performance the inverted pan is intended, as Mr. Skeat was told, to symbolise the vault of heaven.

There is a widespread belief that twin children possess magical powers over nature, especially over rain and the weather. This curious superstition prevails among some of the Indian tribes of British Columbia, and has led them often to impose certain singular restrictions or taboos on the parents of twins, though the exact meaning of these restrictions is generally obscure. Thus the Tsimshian Indians of British Columbia believe that twins control the weather; therefore they pray to wind and rain, "Calm down, breath of the twins." Further, they think that the wishes of twins are always fulfilled; hence twins are feared, because they can harm the man they hate. They can also call the salmon and the olachen or candle-fish, and so they are known by a name which means "making plentiful." In the opinion of the Kwakiutl Indians of British Columbia twins are transformed salmon; hence they may not go near water, lest they should be changed back again into the fish. In their childhood they can summon any wind by motions of their hands, and they can make fair or foul weather, and also cure diseases by swinging a large wooden rattle. Their parents must live secluded in the woods for sixteen months after the birth, doing no work, borrowing nobody's canoes, paddles, or dishes, and keeping their faces painted red all the time. If the father were to catch salmon, or the mother were to dig clams, the salmon and the clams would disappear. Moreover the parents separate from each other, and must pretend to be married to a log, with which they lie down every night. They are forbidden to touch each other, and even their own hair. A year after the birth they drive wedges into a tree in the woods, asking it to let them work again when four more months have passed. The Nootka Indians of British Columbia also believe that twins are somehow related to salmon. Hence among them twins may not catch salmon, and they may not eat or even handle the fresh fish. They can make fair or foul weather, and can cause rain to fall by painting their faces black and then washing them, which may represent the rain dripping from the dark clouds. Conversely, among the Angoni of Central Africa there is a woman who stops rain by tying a strip of white calico round her black head, probably in imitation of the sky clearing after a heavy storm. The parents of twins among the Nootkas must build a small hut in the woods on the bank of a river, far from the village, and there they must live for two years, avoiding other people; they may not eat or even touch fresh food, particularly salmon. Wooden images and masks of birds and fish are placed round the hut, and others, representing fish, are set near the river for the purpose of inviting all birds and fish to come and see the twins, and be friendly to them. Moreover the

father sings a special song praising the salmon, and asking them to come. And the fish do come in great numbers to see the twins. Therefore the birth of twins is believed to prognosticate a good year for salmon. But though a Nootka father of twins has thus to live in seclusion for two years, abstaining from fresh meat, and attending none of the ordinary feasts, he is, by a singular exception, invited to banquets which consist wholly of dried provisions, and at them he is treated with great respect and seated among the chiefs, even though he be himself a mere commoner. The birth of twins among the Nootkas is said to be very rare, but one occurred while Jewitt lived with the tribe. He reports that the father always appeared very thoughtful and gloomy, and never associated with other people. "His dress was very plain, and he wore around his head the red fillet of bark, the symbol of mourning and devotion. It was his daily practice to repair to the mountain, with a chief's rattle in his hand, to sing and pray, as Maquina informed me, for the fish to come into their waters. When not thus employed, he kept continually at home, except when sent for to sing and perform his ceremonies over the sick, being considered as a sacred character, and one much in favour with their gods." Among the Thompson Indians of British Columbia twins were called "grizzly-bear children" or "hairy feet," because they were thought to be under the protection of the grizzly bear, and to be endowed by him with special powers, such as that of making fair or foul weather. After their birth the parents moved away from other people, and lived in a lodge made of fir-boughs and bark till the children were about four years old. During all this time great care was taken of the twins. They might not come into contact with other people, and were washed with fir-twigs dipped in water. While they were being washed, the father described circles round them with fir-boughs, singing the song of the grizzly bear.

With these American beliefs we may compare an African one. The negroes of Porto Novo, on the Bight of Benin, hold that twins have for their companions certain spirits or genii like those which animate a kind of small ape, which abounds in the forests of Guinea. When the twins grow up, they will not be allowed to eat the flesh of apes, and meantime the mother carries offerings of bananas and other dainties to the apes in the forest. Precisely similar beliefs and customs as to twins prevail in the Ho tribe of German Togoland. There the twins are called "children of apes"; neither they nor their parents may eat the flesh of the particular species of apes with which they are associated; and if a hunter kills one of these animals, the parents must beat him with a stick. But to return to America. The Shuswap Indians of British Columbia, like the Thompson Indians, associate twins with the grizzly bear, for they call them "young grizzly bears." According to them, twins remain throughout life endowed with supernatural powers. In particular they can make good or bad weather. They produce rain by spilling water from a basket in the air; they make fine weather by shaking a small flat piece of wood attached to a stick by a string; they raise storms by strewing down on the ends of spruce branches.

The Indians of Peru entertained similar notions as to the special relation in which twins stand to the rain and the weather. For they said that one of each pair of twins was a son of the lightning; and they called the lightning the lord and creator of rain, and prayed to him to send showers. The parents of twins had to fast for many days after the birth, abstaining from salt and pepper, and they might not have intercourse with each other. In some parts of Peru this period of fasting and abstinence lasted six months. In other parts both the father and mother had to lie down on one side, with one leg drawn up, and a bean placed in the hollow of the ham. In this position they had to lie without moving for five days, till with the heat and sweat of their bodies the beans began to sprout. Then they changed over to the other side, and lay on it in like manner for other five days, fasting in the way described. When the ten days were up, their relations went out to hunt, and having killed and skinned a deer they made a robe of its hide, under which they caused the parents of the twins to pass, with cords about their necks which they afterwards wore for many days. If the twins died young, their bodies,

enclosed in pots, were kept in the house as sacred things. But if they lived, and it happened that a frost set in, the priests sent for them, together with all persons who had hare-lips or had been born feet foremost, and rated them soundly for being the cause of the frost, in that they had not fasted from salt and pepper. Wherefore they were ordered to fast for ten days in the usual manner, and to abstain from their wives, and to wash themselves, and to acknowledge and confess their sins. After their nominal conversion to Christianity, the Peruvian Indians retained their belief that one of twins was always the son of the lightning, and oddly enough they regularly gave him the name of St. James (Santiago). The Spanish Jesuit, who reports the custom, was at a loss to account for it. It could not, he thought, have originated in the name of Boanerges, or "sons of thunder," which Christ applied to the two brothers James and John. He suggests two explanations. The Indians may have adopted the name because they had heard a phrase used by Spanish children when it thunders, "The horse of Santiago is running." Or it may have been because they saw that the Spanish infantry in battle, before they fired their arquebuses, always cried out "Santiago! Santiago!" For the Indians called an arquebuse *illapa*, that is, "lightning," and they might easily imagine that the name which they heard shouted just before the flash and roar of the guns was that of the Spanish god of thunder and lightning. However they came by the name, they made such frequent and superstitious use of it that the church forbade any Indian to bear the name of Santiago.

The same power of influencing the weather is attributed to twins by the Baronga, a tribe of Bantu negroes who inhabit the shores of Delagoa Bay in south-eastern Africa. They bestow the name of *Tilo*—that is, the sky—on a woman who has given birth to twins, and the infants themselves are called the children of the sky. Now when the storms which generally burst in the months of September and October have been looked for in vain, when a drought with its prospect of famine is threatening, and all nature, scorched and burnt up by a sun that has shone for six months from a cloudless sky, is panting for the beneficent showers of the South African spring, the women perform ceremonies to bring down the longed-for rain on the parched earth. Stripping themselves of all their garments, they assume in their stead girdles and head-dresses of grass, or short petticoats made of the leaves of a particular sort of creeper. Thus attired, uttering peculiar cries and singing ribald songs, they go about from well to well, cleansing them of the mud and impurities which have accumulated in them. The wells, it may be said, are merely holes in the sand where a little turbid unwholesome water stagnates. Further, the women must repair to the house of one of their gossips who has given birth to twins, and must drench her with water, which they carry in little pitchers. Having done so they go on their way, shrieking out their loose songs and dancing immodest dances. No man may see these leaf-clad women going their rounds. If they meet a man, they maul him and thrust him aside. When they have cleansed the wells, they must go and pour water on the graves of their ancestors in the sacred grove. It often happens, too, that at the bidding of the wizard they go and pour water on the graves of twins. For they think that the grave of a twin ought always to be moist, for which reason twins are regularly buried near a lake. If all their efforts to procure rain prove abortive, they will remember that such and such a twin was buried in a dry place on the side of a hill. "No wonder," says the wizard in such a case, "that the sky is fiery. Take up his body and dig him a grave on the shore of the lake." His orders are at once obeyed, for this is supposed to be the only means of bringing down the rain. The Swiss missionary who reports this strange superstition has also suggested what appears to be its true explanation. He points out that as the mother of twins is called by the Baronga "the sky," they probably think that to pour water on her is equivalent to pouring water on the sky itself; and if water be poured on the sky, it will of course drip through it, as through the nozzle of a gigantic watering-pot, and fall on the earth beneath. A slight extension of the same train of reasoning explains why the desired result is believed to be expedited by drenching the graves of twins, who are the Children of the Sky. Among the Zulus twins are

supposed to be able to foretell the weather, and people who want rain will go to a twin and say, "Tell me, do you feel ill to-day?" If he says he feels quite well, they know it will not rain. The Wanyamwesi, a large tribe of Central Africa, to the south of the Victoria Nyanza, also believe in the special association of twins with water. For amongst them, when a twin is about to cross a river, stream, or lake, he must fill his mouth full of water and spirt it out over the surface of the river or lake, adding, "I am a twin" (*nānā mpassa*). And he must do the same if a storm arises on a lake over which he is sailing. Were he to omit the ceremony, some harm might befall him or his companions. In this tribe the birth of twins is comparatively common and is attended by a number of ceremonies. Old women march about the village collecting gifts for the infants, while they drum with a hoe on a piece of ox-hide and sing an obscene song in praise of the father. Further, two little fetish huts are built for the twins before their mother's house, and here people sacrifice for them in season and out of season, especially when somebody is sick or about to go on a journey or to the wars. If one or both twins die, two aloes are planted beside the little fetish hut. Lastly, the Hindoos of the Central Provinces in India believe that a twin can save the crops from the ravages of hail and heavy rain if he will only paint his right buttock black and his left buttock some other colour, and thus adorned go and stand in the direction of the wind.

Many of the foregoing facts strongly support an interpretation which Professor Oldenberg has given of the rules to be observed by a Brahman who would learn a particular hymn of the ancient Indian collection known as the Samaveda. The hymn, which bears the name of the Sakvarī song, was believed to embody the might of Indra's weapon, the thunderbolt; and hence, on account of the dreadful and dangerous potency with which it was thus charged, the bold student who essayed to master it had to be isolated from his fellow-men, and to retire from the village into the forest. Here for a space of time, which might vary, according to different doctors of the law, from one to twelve years, he had to observe certain rules of life, among which were the following. Thrice a day he had to touch water; he must wear black garments and eat black food; when it rained, he might not seek the shelter of a roof, but had to sit in the rain and say, "Water is the Sakvarī song"; when the lightning flashed he said, "That is like the Sakvarī song"; when the thunder pealed he said, "The Great One is making a great noise." He might never cross a running stream without touching water; he might never set foot on a ship unless his life were in danger, and even then he must be sure to touch water when he went on board; "for in water," so ran the saying, "lies the virtue of the Sakvarī song." When at last he was allowed to learn the song itself, he had to dip his hands in a vessel of water in which plants of all sorts had been placed. If a man walked in the way of all these precepts, the rain-god Parjanya, it was said, would send rain at the wish of that man. It is clear, as Professor Oldenberg well points out, that "all these rules are intended to bring the Brahman into union with water, to make him, as it were, an ally of the water powers, and to guard him against their hostility. The black garments and the black food have the same significance; no one will doubt that they refer to the rain-clouds when he remembers that a black victim is sacrificed to procure rain; 'it is black, for such is the nature of rain.' In respect of another rain-charm it is said plainly, 'He puts on a black garment edged with black, for such is the nature of rain.' We may therefore assume that here in the circle of ideas and ordinances of the Vedic schools there have been preserved magical practices of the most remote antiquity, which were intended to prepare the rain-maker for his office and dedicate him to it."

It is interesting to observe that where an opposite result is desired, primitive logic enjoins the weather-doctor to observe precisely opposite rules of conduct. In the tropical island of Java, where the rich vegetation attests the abundance of the rainfall, ceremonies for the making of rain are rare, but ceremonies for the prevention of it are not uncommon. When a man is about

to give a great feast in the rainy season and has invited many people, he goes to a weather-doctor and asks him to “prop up the clouds that may be lowering.” If the doctor consents to exert his professional powers, he begins to regulate his behaviour by certain rules as soon as his customer has departed. He must observe a fast, and may neither drink nor bathe; what little he eats must be eaten dry, and in no case may he touch water. The host, on his side, and his servants, both male and female, must neither wash clothes nor bathe so long as the feast lasts, and they have all during its continuance to observe strict chastity. The doctor seats himself on a new mat in his bedroom, and before a small oil-lamp he murmurs, shortly before the feast takes place, the following prayer or incantation: “Grandfather and Grandmother Sroekoel” (the name seems to be taken at random; others are sometimes used), “return to your country. Akkemat is your country. Put down your water-cask, close it properly, that not a drop may fall out.” While he utters this prayer the sorcerer looks upwards, burning incense the while. So among the Toradjas of Central Celebes the rain-doctor (*sando*), whose special business it is to drive away rain, takes care not to touch water before, during, or after the discharge of his professional duties. He does not bathe, he eats with unwashed hands, he drinks nothing but palm wine, and if he has to cross a stream he is careful not to step in the water. Having thus prepared himself for his task he has a small hut built for himself outside of the village in a rice-field, and in this hut he keeps up a little fire, which on no account may be suffered to go out. In the fire he burns various kinds of wood, which are supposed to possess the property of driving off rain; and he puffs in the direction from which the rain threatens to come, holding in his hand a packet of leaves and bark which derive a similar cloud-compelling virtue, not from their chemical composition, but from their names, which happen to signify something dry or volatile. If clouds should appear in the sky while he is at work, he takes lime in the hollow of his hand and blows it towards them. The lime, being so very dry, is obviously well adapted to disperse the damp clouds. Should rain afterwards be wanted, he has only to pour water on his fire, and immediately the rain will descend in sheets. So in Santa Cruz and Reef islands, when the man who has power over rain wishes to prevent it from falling, he will abstain from washing his face for a long time and will do no work, lest he should sweat and his body be wet; “for they think that if his body be wet it will rain.” On the other hand when he desires to bring on rain, he goes into the house where the spirit or ghost of the rain is believed to reside, and there he sprinkles water at the head of the ghost-post (*duka*) in order that showers may fall.

The reader will observe how exactly the Javanese and Toradja observances, which are intended to prevent rain, form the antithesis of the Indian observances, which aim at producing it. The Indian sage is commanded to touch water thrice a day regularly as well as on various special occasions; the Javanese and Toradja wizards may not touch it at all. The Indian lives out in the forest, and even when it rains he may not take shelter; the Javanese and the Toradja sit in a house or a hut. The one signifies his sympathy with water by receiving the rain on his person and speaking of it respectfully; the others light a lamp or a fire and do their best to drive the rain away. Yet the principle on which all three act is the same; each of them, by a sort of childish make-believe, identifies himself with the phenomenon which he desires to produce. It is the old fallacy that the effect resembles its cause: if you would make wet weather, you must be wet; if you would make dry weather, you must be dry.

In south-eastern Europe at the present day ceremonies are observed for the purpose of making rain which not only rest on the same general train of thought as the preceding, but even in their details resemble the ceremonies practised with the same intention by the Baronga of Delagoa Bay. Among the Greeks of Thessaly and Macedonia, when a drought has lasted a long time, it is customary to send a procession of children round to all the wells and springs of the neighbourhood. At the head of the procession walks a girl adorned with flowers, whom

her companions drench with water at every halting-place, while they sing an invocation, of which the following is part:—

*Perperia, all fresh bedewed,
Freshen all the neighbourhood;
By the woods, on the highway,
As thou goest, to God now pray:
O my God, upon the plain,
Send thou us a still, small rain;
That the fields may fruitful be,
And vines in blossom we may see;
That the grain be full and sound,
And wealthy grow the folks around.*

In time of drought the Servians strip a girl to her skin and clothe her from head to foot in grass, herbs, and flowers, even her face being hidden behind a veil of living green. Thus disguised she is called the Dodola, and goes through the village with a troop of girls. They stop before every house; the Dodola keeps turning herself round and dancing, while the other girls form a ring about her singing one of the Dodola songs, and the housewife pours a pail of water over her. One of the songs they sing runs thus:—

*We go through the village;
The clouds go in the sky;
We go faster,
Faster go the clouds;
They have overtaken us,
And wetted the corn and the vine.*

A similar custom is observed in Greece and Roumania. In Roumania the rain-maker is called Paparuda or Babaruda. She is a gypsy girl, who goes naked except for a short skirt of dwarf elder (*Sambucus ebulus*) or of corn and vines. Thus scantily attired the girls go in procession from house to house, singing for rain, and are drenched by the people with buckets of water. The ceremony regularly takes place all over Roumania on the third Tuesday after Easter, but it may be repeated at any time of drought during the summer. But the Roumanians have another way of procuring rain. They make a clay figure to represent Drought, cover it with a pall, and place it in an open coffin. Girls crouch round the coffin and lament, saying, "Drought (*Scaloi*) is dead! Lord, give us rain!" Then the coffin is carried by children in funeral procession, with a burning wax candle before it, while lamentations fill the air. Finally, they throw the coffin and the candle into a stream or a well. When rain is wanted in Bulgaria the people dress up a girl in branches of nut-trees, flowers, and the green stuff of beans, potatoes, and onions. She carries a nosegay of flowers in her hand, and is called Djuldjul or Peperuga. Attended by a train of followers she goes from house to house, and is received by the goodman with a kettleful of water, on which flowers are swimming. With this water he drenches her, while a song is sung:—

*The Peperuga flew;
God give rain,
That the corn, the millet, and the wheat may thrive.*

Sometimes the girl is dressed in flax to the girdle. At Melenik, a Greek town in Macedonia, a poor orphan boy parades the streets in time of drought, decked with ferns and flowers, and attended by other boys of about the same age. The women shower water and money on him from the windows. He is called Dudulé, and as they march along the boys sing a song, which

begins: "Hail, hail, Dudulé, (bring us) both maize and wheat." In Dalmatia also the custom is observed. The performer is a young unmarried man, who is dressed up, dances, and has water poured over him. He goes by the name of Prpats, and is attended by companions called Prporushe, who are young bachelors like himself. In such customs the leaf-clad person appears to personify vegetation, and the drenching of him or her with water is certainly an imitation of rain. The words of the Servian song, however, taken in connexion with the constant movement which the chief actress in the performance seems expected to keep up, points to some comparison of the girl or her companions to clouds moving through the sky. This again reminds us of the odd quivering movement kept up by the Australian rain-maker, who, in his disguise of white down, may perhaps represent a cloud. At Poona in India, when rain is needed, the boys dress up one of their number in nothing but leaves and call him King of Rain (*Mriij raja*). Then they go round to every house in the village, where the householder or his wife sprinkles the Rain King with water, and gives the party food of various kinds. When they have thus visited all the houses, they strip the Rain King of his leafy robes and feast upon what they have gathered.

Similar rain-charms are practised in Armenia, except that there the representative of vegetation is an effigy or doll, not a person. The children dress up a broomstick as a girl and carry it from house to house. Before every house they sing a song, of which the following is one version:—

*Nurin, Nurin is come,
The wondrous maiden is come.
A shirt of red stuff has she put on,
With a red girdle is she girded,
Bring water to pour on her head,
Bring butter to smear on her hair.
Let the blessed rain fall,
Let the fields of your fathers grow green.
Give our Nurin her share,
And we will eat and drink and be merry.*

The children are asked, "Will you have it from the door or from the garret-window?" If they choose the door, the water is poured on Nurin from the window; and if they choose the window, it is poured on her from the door. At each house they receive presents of butter, eggs, rice, and so forth. Afterwards they take Nurin to a river and throw her into the water. Sometimes the figure has the head of a pig or a goat, and is covered with boughs. At Egin in Armenia, when rain is wanted, boys carry about an effigy which they call Chi-chi Mama or "the drenched Mother," as they interpret the phrase. As they go about they ask, "What does Chi-chi Mother want?" The answer is, "She wants wheat in her bins, she wants bread on her bread-hooks, and she wants rain from God!" The people pour water on her from the roofs, and rich people make presents to the children. At Ourfa in Armenia the children in time of drought make a rain-bride, which they call Chimché-gelin. They say this means in Turkish "shovel-bride." While they carry it about they say, "What does Chimché-gelin want? She wishes mercy from God: she wants offerings of lambs and rams." And the crowd responds, "Give, my God, give rain, give a flood." The rain-bride is then thrown into the water. At Kerak in Palestine, whenever there is a drought, the Greek Christians dress up a winnowing-fork in women's clothes. They call it "the bride of God." The girls and women carry it from house to house, singing doggerel songs. We are not told that "the bride of God" is drenched with water or thrown into a stream, but the charm would hardly be complete without this feature. Similarly, when rain is much wanted, the Arabs of Moab attire a dummy in the robes

and ornaments of a woman and call it “the Mother of the Rain.” A woman carries it in procession past the houses of the village or the tents of the camp, singing:—

O Mother of the Rain, O Immortal, moisten our sleeping seeds.

Moisten the sleeping seeds of the sheikh, who is ever generous.

She is gone, the Mother of the Rain, to bring the storm; when she comes back, the crops are as high as the walls.

She is gone, the Mother of the Rain, to bring the winds; when she comes back, the plantations have attained the height of lances.

She is gone, the Mother of the Rain, to bring the thunders; when she comes back, the crops are as high as camels.

And so on.

Bathing is practised as a rain-charm in some parts of southern and western Russia.

Sometimes after service in church the priest in his robes has been thrown down on the ground and drenched with water by his parishioners. Sometimes it is the women who, without stripping off their clothes, bathe in crowds on the day of St. John the Baptist, while they dip in the water a figure made of branches, grass, and herbs, which is supposed to represent the saint. In Kursk, a province of southern Russia, when rain is much wanted, the women seize a passing stranger and throw him into the river, or souse him from head to foot. Later on we shall see that a passing stranger is often taken for a deity or the personification of some natural power. It is recorded in official documents that during a drought in 1790 the peasants of Scheroutz and Werboutz collected all the women and compelled them to bathe, in order that rain might fall. An Armenian rain-charm is to throw the wife of a priest into the water and drench her. The Arabs of North Africa fling a holy man, willy-nilly, into a spring as a remedy for drought. In Minahassa, a province of North Celebes, the priest bathes as a rain-charm. In Central Celebes when there has been no rain for a long time and the rice-stalks begin to shrivel up, many of the villagers, especially the young folk, go to a neighbouring brook and splash each other with water, shouting noisily, or squirt water on one another through bamboo tubes. Sometimes they imitate the plump of rain by smacking the surface of the water with their hands, or by placing an inverted gourd on it and drumming on the gourd with their fingers. The Karo-Bataks of Sumatra have a rain-making ceremony which lasts a week. The men go about with bamboo squirts and the women with bowls of water, and they drench each other or throw the water into the air and cry, “The rain has come,” when it drips down on them. In Kumaon, a district of north-west India, when rain fails they sink a Brahman up to his lips in a tank or pond, where he repeats the name of a god of rain for a day or two. When this rite is duly performed, rain is sure to fall. For the same purpose village girls in the Punjab will pour a solution of cow-dung in water upon an old woman who happens to pass; or they will make her sit down under the roof-spout of a house and get a wetting when it rains. In the Solok district of Sumatra, when a drought has lasted a long time, a number of half-naked women take a half-witted man to a river; and there besprinkle him with water as a means of compelling the rain to fall. In some parts of Bengal, when drought threatens the country, troops of children of all ages go from house to house and roll and tumble in puddles which have been prepared for the purpose by pouring water into the courtyards. This is supposed to bring down rain. Again, in Dubrajpur, a village in the Birbhum district of Bengal, when rain has been looked for in vain, people will throw dirt or filth on the houses of their neighbours, who abuse them for doing so. Or they drench the lame, the halt, the blind, and other infirm persons, and are reviled for their pains by the victims. This vituperation is believed to bring about the desired result by drawing down showers on the parched earth.

Similarly, in the Shahpur district of the Punjab it is said to be customary in time of drought

to spill a pot of filth on the threshold of a notorious old shrew, in order that the fluent stream of foul language in which she vents her feelings may accelerate the lingering rain.

In these latter customs the means adopted for bringing about the desired result appear to be not so much imitative magic as the beneficent effect which, curiously enough, is often attributed to curses and maledictions. Thus in the Indian district of Behar much virtue is ascribed to abuse, which is supposed in some cases to bring good luck. People, for example, who accompany a marriage procession to the bride's house are often foully abused by the women of the bride's family in the belief that this contributes to the good fortune of the newly-married pair. So in Behar on Jamadwitiya Day, which falls on the second day of the bright period of the moon next to that during which the Dussera festival takes place, brothers are reviled by sisters to their heart's content because it is thought that this will prolong the lives of the brothers and bring them good luck. Further, in Behar and Bengal it is deemed very unlucky to look at the new moon of Bhadon (August); whoever does so is sure to meet with some mishap, or to be falsely accused of something. To avert these evils people are commonly advised to throw stones or brickbats into their neighbours' houses; for if they do so, and are reviled for their pains, they will escape the threatened evils, and their neighbours who abused them will suffer in their stead. Hence the day of the new moon in this month is called the Day of Stones. At Benares a regular festival is held for this purpose on the fourth day of Bhadon, which is known as "the clod festival of the fourth." On the Khurda estate in Orissa gardens and fruit-trees are conspicuously absent. The peasants explain their absence by saying that from time immemorial they have held it lucky to be annoyed and abused by their neighbours at a certain festival, which answers to the Nashti-Chandra in Bengal. Hence in order to give ample ground of offence they mutilate the fruit-trees and trample down the gardens of their neighbours, and so court fortune by drawing down on themselves the wrath of the injured owners. At Cranganore, in the Native State of Cochin, there is a shrine of the goddess Bhagavati, which is much frequented by pilgrims in the month of Minam (March-April). From all parts of Cochin, Malabar, and Travancore crowds flock to attend the festival and the highroads ring with their shouts of *Nada nada*, "March! march!" They desecrate the shrine of the goddess in every conceivable way, discharge volleys of stones and filth, and level the most opprobrious language at the goddess herself. These proceedings are supposed to be acceptable to her. The intention of the pilgrimage is to secure immunity from disease during the succeeding year. In some cases a curse may, like rags and dirt, be supposed to benefit a man by making him appear vile and contemptible, and thus diverting from him the evil eye and other malignant influences, which are attracted by beauty and prosperity but repelled by their opposites. Among the Huzuls of the Carpathians, if a herdsman or cattle-owner suspects himself of having the evil eye, he will charge one of his household to call him a devil or a robber every time he goes near the cattle; for he thinks that this will undo the effect of the evil eye. Among the Chams of Cambodia and Annam, while a corpse is being burned on the pyre, a man who bears the title of the Master of Sorrows remains in the house of the deceased and loads it with curses, after which he beseeches the ghost not to come back and torment his family. These last curses are clearly intended to make his old home unattractive to the spirit of the dead. Esthonian fishermen believe that they never have such good luck as when some one is angry with them and curses them. Hence before a fisherman goes out to fish, he will play a rough practical joke on a comrade in order to be abused and execrated by him. The more his friend storms and curses, the better he is pleased; every curse brings at least three fish into his net. There is a popular belief in Berlin and the neighbourhood that if you wish a huntsman good luck when he is going out to shoot deer he will be certain never to get a shot at all. To avert the ill luck caused by such a wish the hunter must throw a broomstick at the head of his well-wisher. If he is really to have luck, you must wish that he may break his neck, or both his neck and his legs. The wish is expressed with

pregnant brevity in the phrase, "Now then, neck and leg!" The intention of such curses may be to put the fish or the deer off their guard; for, as we shall see later on, animals are commonly supposed to understand human speech, and even to overhear what is said of them many miles off. Accordingly if they hear a fisherman or a hunter flouted and vituperated, they will think too meanly of him to go out of his way, and so will fall an easy prey to his net or his gun. When a Greek sower sowed cummin he had to curse and swear, or the crop would not turn out well. Roman writers mention a similar custom observed by the sowers of rue and basil; and hedge doctors in ancient Greece laid it down as a rule that in cutting black hellebore you should face eastward and curse. Perhaps the bitter language was supposed to strengthen the bitter taste, and hence the medicinal virtue, of these plants. At Lindus in the island of Rhodes it was customary to sacrifice one or two plough oxen to Hercules with curses and imprecations; indeed we are told that the sacrifice was deemed invalid if a good word fell from any one's lips during the rite. The custom was explained by a legend that Hercules had laid hands on the oxen of a ploughman and cooked and devoured them, while their owner, unable to defend his beasts, stood afar off and vented his anger in a torrent of abuse and execration. Hercules received his maledictions with a roar of laughter, appointed him his priest, and bade him always sacrifice with the very same execrations, for he had never dined better in his life. The legend is plainly a fiction devised to explain the ritual. We may conjecture that the curses were intended to palliate the slaughter of a sacred animal. The subject will be touched on in a later part of this work. Here we must return to rain-making.

Women are sometimes supposed to be able to make rain by ploughing, or pretending to plough. Thus the Pshaws and Chewsurs of the Caucasus have a ceremony called "ploughing the rain," which they observe in time of drought. Girls yoke themselves to a plough and drag it into a river, wading in the water up to their girdles. In the same circumstances Armenian girls and women do the same. The oldest woman, or the priest's wife, wears the priest's dress, while the others, dressed as men, drag the plough through the water against the stream. In the Caucasian province of Georgia, when a drought has lasted long, marriageable girls are yoked in couples with an ox-yoke on their shoulders, a priest holds the reins, and thus harnessed they wade through rivers, puddles, and marshes, praying, screaming, weeping, and laughing. In a district of Transylvania, when the ground is parched with drought, some girls strip themselves naked, and, led by an older woman, who is also naked, they steal a harrow and carry it across the fields to a brook, where they set it afloat. Next they sit on the harrow and keep a tiny flame burning on each corner of it for an hour. Then they leave the harrow in the water and go home. A similar rain-charm is resorted to in some parts of India; naked women drag a plough across a field by night, while the men keep carefully out of the way, for their presence would break the spell. As performed at Chunar in Bengal on the twenty-fourth of July 1891 the ceremony was this. Between nine and ten in the evening a barber's wife went from door to door and invited the women to engage in ploughing. They all assembled in a field from which men were excluded. Three women of a husbandman's family then stripped themselves naked; two of them were yoked like oxen to the plough, while the third held the handle. They next began to imitate the operation of ploughing. The one who held the plough cried out, "O mother earth! bring parched grain, water, and chaff. Our stomachs are breaking to pieces from hunger and thirst." Then the landlord and accountant approached them and laid down some grain, water, and chaff in the field. After that the women dressed and returned home. "By the grace of God," adds the gentleman who reports the ceremony, "the weather changed almost immediately, and we had a good shower." Sometimes as they draw the plough the women sing a hymn to Vishnu, in which they seek to enlist his sympathy by enumerating the ills which the people are suffering from the want of rain. In some cases they discharge volleys of abuse at the village officials, and even at the landlord, whom they compel to drag the plough. These ceremonies are all the more remarkable because in ordinary

circumstances Hindoo women never engage in agricultural operations like ploughing and harrowing. Yet in drought it seems to be women of the highest or Brahman caste who are chosen to perform what at other times would be regarded as a menial and degrading task. Occasionally, when hesitation is felt at subjecting Brahman ladies to this indignity, they are allowed to get off by merely touching the plough early in the morning, before people are astir; the real work is afterwards done by the ploughmen. In Manipur the prosperity of all classes depends on the abundance and regularity of the rainfall; hence the people have many rites and ceremonies for the making of rain. Thus in time of drought one hundred and eight girls milk one hundred and eight cows in the temple of Govindji, the most popular incarnation of Krishna in the country. If this fails, the women throw their *dhan*-pounders into the nearest pool, and at the dead of night strip themselves naked and plough. There is a Burmese superstition that if a harrow has a flaw in it no rain will fall till the faulty harrow has been decked with flowers, broken, and thrown into the river. Further, the owner should have his hair cropped, and being adorned with flowers should dance and carry the harrow to the water. Otherwise the country is sure to suffer from drought. The Tarahumare Indians of Mexico dip the plough in water before they use it, that it may draw rain.

Sometimes the rain-charm operates through the dead. Thus in New Caledonia the rain-makers blackened themselves all over, dug up a dead body, took the bones to a cave, jointed them, and hung the skeleton over some taro leaves. Water was poured over the skeleton to run down on the leaves. They believed that the soul of the deceased took up the water, converted it into rain, and showered it down again. In some parts of New Caledonia the ceremony is somewhat different. A great quantity of provisions is offered to the ancestors, being laid down before their skulls in the sacred place. In front of the skulls a number of pots full of water are set in a row, and in each pot there is deposited a sacred stone which has more or less the shape of a skull. The rain-maker then prays to the ancestors to send rain. After that he climbs a tree with a branch in his hand, which he waves about to hasten the approach of the rain-clouds. The ceremony is a mixture of magic and religion; the prayers and offerings to the ancestors are purely religious, while the placing of the skull-like stones in water and the waving of the branch are magical. In Russia, if common report may be believed, it is not long since the peasants of any district that chanced to be afflicted with drought used to dig up the corpse of some one who had drunk himself to death and sink it in the nearest swamp or lake, fully persuaded that this would ensure the fall of the needed rain. In 1868 the prospect of a bad harvest, caused by a prolonged drought, induced the inhabitants of a village in the Tarashchansk district to dig up the body of a Raskolnik, or Dissenter, who had died in the preceding December. Some of the party beat the corpse, or what was left of it, about the head, exclaiming, "Give us rain!" while others poured water on it through a sieve. Here the pouring of water through a sieve seems plainly an imitation of a shower, and reminds us of the manner in which Strepsiadés in Aristophanes imagined that rain was made by Zeus. An Armenian rain-charm is to dig up a skull and throw it into running water. At Ourfa for this purpose they prefer the skull of a Jew, which they cast into the Pool of Abraham. In Mysore people think that if a leper is buried, instead of being burnt, as he ought to be, rain will not fall. Hence they have been known to disinter buried lepers in time of drought. In Halmahera there is a practice of throwing stones on a grave, in order that the ghost may fall into a passion and avenge the disturbance, as he imagines, by sending heavy rain. This may explain a rain-charm which seems to have been practised by the Mauretians in antiquity. A mound in the shape of a man lying on his back was pointed out as the grave of the giant Antaeus; and if any earth were dug up and removed from it, rain fell till the soil was replaced. Perhaps the rain was the revenge the surly giant took for being wakened from his long sleep. Sometimes, in order to procure rain, the Toradjas of Central Celebes make an appeal to the pity of the dead. Thus, in the village of Kalingooa, in Kadombookoo, there is the grave of a famous

chief, the grandfather of the present ruler. When the land suffers from unseasonable drought, the people go to this grave, pour water on it, and say, "O grandfather, have pity on us; if it is your will that this year we should eat, then give rain." After that they hang a bamboo full of water over the grave; there is a small hole in the lower end of the bamboo, so that the water drips from it continually. The bamboo is always refilled with water until rain drenches the ground. Here, as in New Caledonia, we find religion blent with magic, for the prayer to the dead chief, which is purely religious, is eked out with a magical imitation of rain at his grave. We have seen that the Baronga of Delagoa Bay drench the tombs of their ancestors, especially the tombs of twins, as a rain-charm. In Zululand the native girls form a procession and carry large pots of water to a certain tree which chances to be on a mission station. When the girls were asked why they did this, they said that an old ancestor of theirs had been buried under the tree, and as he was a great rain-maker in his life, they always came and poured water on his grave in time of drought, in order that he might send them rain. This ceremony partakes of the nature of religion, since it implies an appeal for help to a deceased ancestor. Purely religious, on the other hand, are some means adopted by the Herero of south-western Africa to procure rain. If a drought has lasted long, the whole tribe goes with its cattle to the grave of some eminent man; it may be the father or grandfather of the chief. They lay offerings of milk and flesh on the grave and utter their plaint: "Look, O Father, upon your beloved cattle and children; they suffer distress, they are so lean, they are dying of hunger. Give us rain." The ears of the spectator are deafened by the lowing and bleating of herds and flocks, the shouts of herdsmen, the barking of dogs, and the screams of women. Among some of the Indian tribes in the region of the Orinoco it was customary for the relations of a deceased person to disinter his bones a year after burial, burn them, and scatter the ashes to the winds, because they believed that the ashes were changed into rain, which the dead man sent in return for his obsequies. The Chinese are convinced that when human bodies remain unburied, the souls of their late owners feel the discomfort of rain, just as living men would do if they were exposed without shelter to the inclemency of the weather. These wretched souls, therefore, do all in their power to prevent the rain from falling, and often their efforts are only too successful. Then drought ensues, the most dreaded of all calamities in China, because bad harvests, dearth, and famine follow in its train. Hence it has been a common practice of the Chinese authorities in time of drought to inter the dry bones of the unburied dead for the purpose of putting an end to the scourge and conjuring down the rain.

Animals, again, often play an important part in these weather-charms. The Anula tribe of northern Australia associate the dollar-bird with rain, and call it the rain-bird. A man who has the bird for his totem can make rain at a certain pool. He catches a snake, puts it alive into the pool, and after holding it under water for a time takes it out, kills it, and lays it down by the side of the creek. Then he makes an arched bundle of grass stalks in imitation of a rainbow, and sets it up over the snake. After that all he does is to sing over the snake and the mimic rainbow; sooner or later the rain will fall. They explain this procedure by saying that long ago the dollar-bird had as a mate at this spot a snake, who lived in the pool and used to make rain by spitting up into the sky till a rainbow and clouds appeared and rain fell. The Tjingilli of northern Australia make rain in an odd way. One of them will catch a fat bandicoot and carry it about, singing over it till the animal grows very thin and weak. Then he lets it go, and rain will follow. When some of the Blackfoot Indians were at war in summer and wished to bring on a tempest, they would take a kit-fox skin and rub it with dirt and water, which never failed to be followed by a storm of rain. The Thompson Indians of British Columbia think that when the loon calls loud and often, it will soon rain, and that to mimic the cry of the bird may bring the rain down. The fish called the small sculpin, which abounds along the rocky shore of Norton Sound, is called by the Esquimaux the rain-maker; they say that if a person takes one of these fish in his hand heavy rain will follow. If Aino fishermen desire to bring on rain

and wind, they pray to the skulls of racoons and then throw water over each other. Should they wish the storm to increase they put on gloves and caps of racoon-skin and dance. Then it blows great guns. In Ma-hlaing, a district of Upper Burma, when rain is scarce, the people pray to a certain fish called *nga-yan* to send it. They also catch some fish and put them in a tub, while offerings of plantains and other food are made to the monks in the name of the fish. After that the fish are let loose in a stream or pond, with gold-leaf stuck on their heads. If live fish are not to be had, wooden ones are used and answer the purpose just as well.

When the Chirus of Manipur wish to make rain they catch a crab and put it in a pot of water. Then the headman goes to the gate of the village and keeps lifting the crab out of the water and putting it back into it till he is tired. An ancient Indian mode of making rain was to throw an otter into the water. If the sky refuses rain and the cattle are perishing, an Arab sheikh will sometimes stand in the middle of the camp and cry, "Redeem yourselves, O people, redeem yourselves!" At these words every family sacrifices a sheep, divides it in two, and hanging the pieces on two poles passes between them. Children too young to walk are carried by their mother. But this custom has rather the appearance of a sacrifice than of a charm. In southern Celebes people try to make rain by carrying a cat tied in a sedan chair thrice round the parched fields, while they drench it with water from bamboo squirts. When the cat begins to miaul, they say, "O lord, let rain fall on us." A common way of making rain in many parts of Java is to bathe a cat or two cats, a male and a female; sometimes the animals are carried in procession with music. Even in Batavia you may from time to time see children going about with a cat for this purpose; when they have ducked it in a pool, they let it go.

Often in order to give effect to the rain-charm the animal must be black. Thus an ancient Indian way of bringing on rain was to set a black horse with his face to the west and rub him with a black cloth till he neighed. In the Beni-Chougran tribe of North Africa women lead a black cow in procession, while other women sprinkle the whole group with water as a means of wringing a shower from the sky. To procure rain the Peruvian Indians used to set a black sheep in a field, poured *chica* over it, and gave the animal nothing to eat until rain fell. Once when a drought lasting five months had burnt up their pastures and withered the corn, the Caffres of Natal had recourse to a famous witch, who promised to procure rain without delay. A black sheep having been produced, an incision was made in the animal near the shoulder and the gall taken out. Part of this the witch rubbed over her own person, part she drank, part was mixed with medicine. Some of the medicine was then rubbed on her body; the rest of it, attached to a stick, was fixed in the fence of a calves' pen. The woman next harangued the clouds. When the sheep was to be cooked, a new fire was procured by the friction of fire-sticks; in ordinary circumstances a brand would have been taken from one of the huts.

Among the Wambugwe, a Bantu people of eastern Africa, when the sorcerer desires to make rain he takes a black sheep and a black calf in bright sunshine, and has them placed upon the roof of the large common hut in which the people live together. Then he slits open the stomachs of the animals and scatters their contents in all directions. After that he pours water and medicine into a vessel; if the charm has succeeded, the water boils up and rain follows. On the other hand, if the sorcerer wishes to prevent rain from falling, he withdraws into the interior of the hut, and there heats a rock-crystal in a calabash. In order to procure rain the Wagogo of German East Africa sacrifice black fowls, black sheep, and black cattle at the graves of dead ancestors, and the rain-maker wears black clothes during the rainy season.

Among the Matabele the rain-charm employed by sorcerers was made from the blood and gall of a black ox. In a district of Sumatra, in order to procure rain, all the women of the village, scantily clad, go to the river, wade into it, and splash each other with the water. A black cat is thrown into the stream and made to swim about for a while, then allowed to escape to the bank, pursued by the splashing of the women. The Garos of Assam offer a black goat on the top of a very high mountain in time of drought. In all these cases the colour of the

animal is part of the charm; being black, it will darken the sky with rain-clouds. So the Bechuanas burn the stomach of an ox at evening, because they say, "The black smoke will gather the clouds and cause the rain to come." The Timorese sacrifice a black pig to the Earth-goddess for rain, a white or red one to the Sun-god for sunshine. The Angoni, a tribe of Zulu descent to the north of the Zambesi, sacrifice a black ox for rain and a white one for fine weather. Among the high mountains of Japan there is a district in which, if rain has not fallen for a long time, a party of villagers goes in procession to the bed of a mountain torrent, headed by a priest, who leads a black dog. At the chosen spot they tether the beast to a stone, and make it a target for their bullets and arrows. When its life-blood bespatters the rocks, the peasants throw down their weapons and lift up their voices in supplication to the dragon divinity of the stream, exhorting him to send down forthwith a shower to cleanse the spot from its defilement. Custom has prescribed that on these occasions the colour of the victim shall be black, as an emblem of the wished-for rain-clouds. But if fine weather is wanted, the victim must be white, without a spot.

The intimate association of frogs and toads with water has earned for these creatures a widespread reputation as custodians of rain; and hence they often play a part in charms designed to draw needed showers from the sky. Some of the Indians of the Orinoco held the toad to be the god or lord of the waters, and for that reason feared to kill the creature, even when they were ordered to do so. They have been known to keep frogs under a pot and to beat them with rods when there was a drought. It is said that the Aymara Indians of Peru and Bolivia often make little images of frogs and other aquatic animals and place them on the tops of the hills as a means of bringing down rain. In some parts of south-eastern Australia, where the rainfall is apt to be excessive, the natives feared to injure Tidelek, the frog, or Bluk, the bull-frog, because they were said to be full of water instead of intestines, and great rains would follow if one of them were killed. The frog family was often referred to as Bunjil Willung or Mr. Rain. A tradition ran that once upon a time long ago the frog drank up all the water in the lakes and rivers, and then sat in the dry reed beds swollen to an enormous size, saying, "Bluk! bluk!" in a deep gurgling voice. All the other animals wandered about gaping and gasping for a drop of moisture, but finding none, they agreed that they must all die of thirst unless they could contrive to make the frog laugh. So they tried one after the other, but for a long time in vain. At last the conger eel and his relations, hung round with lake grass and gay sea-weed, reared themselves on their tails and pranced round the fire. This was too much for the frog. He opened his mouth and laughed till the water ran out and the lakes and streams were full once more. We have seen that some of the Queensland aborigines imitate the movements and cries of frogs as part of a rain-charm. The Thompson River Indians of British Columbia and some people in Europe think that to kill a frog brings on rain. In order to procure rain people of low caste in the Central Provinces of India will tie a frog to a rod covered with green leaves and branches of the *nîm* tree (*Azadirachta Indica*) and carry it from door to door singing—

*Send soon, O frog, the jewel of water!
And ripen the wheat and millet in the field.*

In Kumaon, a district of north-western India, one way of bringing on rain when it is needed is to hang a frog with its mouth up on a tall bamboo or on a tree for a day or two. The notion is that the god of rain, seeing the creature in trouble, will take pity on it and send the rain. In the district of Muzaffarpur in India the vulgar believe that the cry of a frog is most readily heard by the God of Rain. Hence in a year of drought the low-caste females of a village assemble at evening and put a frog in a small earthen pot together with water taken from five different houses. The pot with the frog is then placed in the hollow wooden cup into which the lever used for pounding rice falls. Being raised with the foot and then allowed to drop, the lever

crushes the frog to death; and while the creature emits his dying croak the women sing songs in a loud voice about the dearth of water. The Kapus or Reddis are a large and prosperous caste of cultivators and landowners in the Madras Presidency. When rain fails, women of the caste will catch a frog and tie it alive to a new winnowing fan made of bamboo. On this fan they spread a few margosa leaves and go from door to door singing, "Lady frog must have her bath. Oh! rain-god, give a little water for her at least." While the Kapu women sing this song, the woman of the house pours water over the frog and gives an alms, convinced that by so doing she will soon bring rain down in torrents. Again, in order to procure rain the Malas, who are the pariahs of the Telugu country in Southern India, tie a live frog to a mortar and put a mud figure of Gontiyamma over it. Then they carry the mortar, frog, and all in procession, singing, "Mother frog, playing in water, pour rain by pots full," while the villagers of other castes pour water over them. Beliefs like these might easily develop into a worship of frogs regarded as personifying the powers of water and rain. In the Rig Veda there is a hymn about frogs which appears to be substantially a rain-charm. The Newars, the aboriginal inhabitants of Nepaul, worship the frog as a creature associated with the demi-god Nagas in the production and control of rain and the water-supply, on which the welfare of the crops depends. A sacred character is attributed to the little animal, and every care is taken not to molest or injure it. The worship of the frog is performed on the seventh day of the month Kartik (October), usually at a pool which is known to be frequented by frogs, although it is not essential to the efficacy of the rite that a frog should be actually seen at the time. After carefully washing his face and hands, the priest takes five brazen bowls and places in them five separate offerings, namely, rice, flowers, milk and vermilion, ghee and incense, and water. Lighting the pile of ghee and incense, the priest says, "Hail, Paremêsvara Bhûmînâtha! I pray you receive these offerings and send us timely rain, and bless our crops!"

Some of these customs and beliefs may be, at least in part, based on the frog's habit of storing up water in its body against seasons of drought; when it is caught at such times, it squirts the water out in a jet. On seeing a frog emit a gush of water when all around was dry and parched, savages might easily infer that the creature had caused the drought by swallowing all the water, and that in order to restore its moisture to the thirsty ground they had only to make the frog disgorge its secret store of the precious liquid.

Among some tribes of South Africa, when too much rain falls, the wizard, accompanied by a large crowd, repairs to the house of a family where there has been no death for a very long time, and there he burns the skin of a coney. As it burns he shouts, "The rabbit is burning," and the cry is taken up by the whole crowd, who continue shouting till they are exhausted.

This no doubt is supposed to stop the rain. Equally effective is a method adopted by gypsies in Austria. When the rain has continued to pour steadily for a long time, to the great discomfort of these homeless vagrants, the men of the band assemble at a river and divide themselves into two parties. Some of them cut branches with which to make a raft, while the others collect hazel leaves and cover the raft with them. A witch thereupon lays a dried serpent, wrapt in white rags, on the raft, which is then carried by several men to the river. Women are not allowed to be present at this part of the ceremony. While the procession moves towards the river, the witch marches behind the raft singing a song, of which the burden is a statement that gypsies do not like water, and have no urgent need of serpents' milk, coupled with the expression of a hope that the serpent may see his way to swallow the water, that he may run to his mother and drink milk from her breasts, and that the sun may shine out, bringing back mirth and jollity to gypsy hearts. Transylvanian gypsies will sometimes expose the dried carcass of a serpent to the pouring rain, "in order that the serpent may convince himself of the inclemency of the weather, and so grant the people's wish."

This last custom is an example of an entirely different mode of procuring rain, to which people sometimes have recourse in extreme cases, when the drought is long and their temper short. At such times they will drop the usual hocus-pocus of imitative magic altogether, and being far too angry to waste their breath in prayer they seek by threats and curses or even downright physical force to extort the waters of heaven from the supernatural being who has, so to say, cut them off at the main. Thus, in Muzaffarnagar, a town of the Punjaub, when the rains are excessive, the people draw a figure of a certain Muni or Rishi Agastya on a loin-cloth and put it out in the rain, or they paint his figure on the outside of the house and let the rain wash it off. This Muni or Rishi Agastya is a great personage in the native folklore, and enjoys the reputation of being able to stop the rain. It is supposed that he will exercise his power as soon as he is thus made to feel in effigy the misery of wet weather. On the other hand, when rain is wanted at Chhatarpur, a native state in Bundelcund, they paint two figures with their legs up and their heads down on a wall that faces east; one of the figures represents Indra, the other Megha Raja, the lord of rain. They think that in this uncomfortable position these powerful beings will soon be glad to send the much-needed showers. In a Japanese village, when the guardian divinity had long been deaf to the peasants' prayers for rain, they at last threw down his image and, with curses loud and long, hurled it head foremost into a stinking rice-field. "There," they said, "you may stay yourself for a while, to see how *you* will feel after a few days' scorching in this broiling sun that is burning the life from our cracking fields." In the like circumstances the Feloupes of Senegambia cast down their fetishes and drag them about the fields, cursing them till rain falls. In Okunomura, a Japanese village not far from Tokio, when rain is wanted, an artificial dragon is made out of straw, reeds, bamboos, and magnolia leaves. Preceded by a Shinto priest, attended by men carrying paper flags, and followed by others beating a big drum, the dragon is carried in procession from the Buddhist temple and finally thrown into a waterfall. When the spirits withhold rain or sunshine, the Comanches whip a slave; if the gods prove obstinate, the victim is almost flayed alive.

The Chinese are adepts in the art of taking the kingdom of heaven by storm. Thus, when rain is wanted they make a huge dragon of paper or wood to represent the rain-god, and carry it about in procession; but if no rain follows, the mock-dragon is execrated and torn to pieces.

At other times they threaten and beat the god if he does not give rain; sometimes they publicly depose him from the rank of deity. On the other hand, if the wished-for rain falls, the god is promoted to a higher rank by an imperial decree. It is said that in the reign of Kia-King, fifth emperor of the Manchu dynasty, a long drought desolated several provinces of northern China. Processions were of no avail; the rain-dragon hardened his heart and would not let a drop fall. At last the emperor lost patience and condemned the recalcitrant deity to perpetual exile on the banks of the river Illi in the province of Torgot. The decree was in process of execution; the divine criminal, with a touching resignation, was already traversing the deserts of Tartary to work out his sentence on the borders of Turkestan, when the judges of the High Court of Peking, moved with compassion, flung themselves at the feet of the emperor and implored his pardon for the poor devil. The emperor consented to revoke his doom, and a messenger set off at full gallop to bear the tidings to the executors of the imperial justice. The dragon was reinstated in his office on condition of performing his duties a little better in future. About the year 1710 the island of Tsong-ming, which belongs to the province of Nanking, was afflicted with a drought. The viceroy of the province, after the usual attempts to soften the heart of the local deity by burning incense-sticks had been made in vain, sent word to the idol that if rain did not fall by such and such a day, he would have him turned out of the city and his temple razed to the ground. The threat had no effect on the obdurate divinity; the day of grace came and went, and yet no rain fell. Then the indignant viceroy forbade the people to make any more offerings at the shrine of this unfeeling deity,

and commanded that the temple should be shut up and seals placed on the doors. This soon produced the desired effect. Cut off from his base of supplies, the idol had no choice but to surrender at discretion. Rain fell in a few days, and thus the god was restored to the affections of the faithful. In some parts of China the mandarins procure rain or fine weather by shutting the southern or the northern gates of the city. For the south wind brings drought and the north wind brings showers. Hence by closing the southern and opening the northern gates you clearly exclude drought and admit rain; whereas contrariwise by shutting the northern and opening the southern gates you bar out the clouds and the wet and let in sunshine and genial warmth. In April 1888 the mandarins of Canton prayed to the god Lung-wong to stop the incessant downpour of rain; and when he turned a deaf ear to their petitions they put him in a lock-up for five days. This had a salutary effect. The rain ceased and the god was restored to liberty. Some years before, in time of drought, the same deity had been chained and exposed to the sun for days in the courtyard of his temple in order that he might feel for himself the urgent need of rain. So when the Siamese need rain, they set out their idols in the blazing sun; but if they want dry weather, they unroof the temples and let the rain pour down on the idols. They think that the inconvenience to which the gods are thus subjected will induce them to grant the wishes of their worshippers. When the rice-crop is endangered by long drought, the governor of Battambang, a province of Siam, goes in great state to a certain pagoda and prays to Buddha for rain. Then, accompanied by his suite and followed by an enormous crowd, he adjourns to a plain behind the pagoda. Here a dummy figure has been made up, dressed in bright colours, and placed in the middle of the plain. A wild music begins to play; maddened by the din of drums and cymbals and crackers, and goaded on by their drivers, the elephants charge down on the dummy and trample it to pieces. After this, Buddha will soon give rain.

The reader may smile at the meteorology of the Far East; but precisely similar modes of procuring rain have been resorted to in Christian Europe within our own lifetime. By the end of April 1893 there was great distress in Sicily for lack of water. The drought had lasted six months. Every day the sun rose and set in a sky of cloudless blue. The gardens of the Conca d'Oro, which surround Palermo with a magnificent belt of verdure, were withering. Food was becoming scarce. The people were in great alarm. All the most approved methods of procuring rain had been tried without effect. Processions had traversed the streets and the fields. Men, women, and children, telling their beads, had lain whole nights before the holy images. Consecrated candles had burned day and night in the churches. Palm branches, blessed on Palm Sunday, had been hung on the trees. At Solaparuta, in accordance with a very old custom, the dust swept from the churches on Palm Sunday had been spread on the fields. In ordinary years these holy sweepings preserve the crops; but that year, if you will believe me, they had no effect whatever. At Nicosia the inhabitants, bare-headed and bare-foot, carried the crucifixes through all the wards of the town and scourged each other with iron whips. It was all in vain. Even the great St. Francis of Paola himself, who annually performs the miracle of rain and is carried every spring through the market-gardens, either could not or would not help. Masses, vespers, concerts, illuminations, fire-works—nothing could move him. At last the peasants began to lose patience. Most of the saints were banished. At Palermo they dumped St. Joseph in a garden to see the state of things for himself, and they swore to leave him there in the sun till rain fell. Other saints were turned, like naughty children, with their faces to the wall. Others again, stripped of their beautiful robes, were exiled far from their parishes, threatened, grossly insulted, ducked in horse-ponds. At Caltanissetta the golden wings of St. Michael the Archangel were torn from his shoulders and replaced with wings of pasteboard; his purple mantle was taken away and a clout wrapt about him instead. At Licata the patron saint, St. Angelo, fared even worse, for he was left without any garments at all; he was reviled, he was put in irons, he was threatened

with drowning or hanging. "Rain or the rope!" roared the angry people at him, as they shook their fists in his face.

Another way of constraining the rain-god is to disturb him in his haunts. This seems to be the reason why rain is supposed to follow the troubling of a sacred spring. The Dards believe that if a cow-skin or anything impure is placed in certain springs, storms will follow. In the mountains of Farghana there was a place where rain began to fall as soon as anything dirty was thrown into a certain famous well. Again, in Tabaristan there was said to be a cave in the mountain of Tak which had only to be defiled by filth or milk for the rain to begin to fall, and to continue falling till the cave was cleansed. Gervasius mentions a spring, into which if a stone or a stick were thrown, rain would at once issue from it and drench the thrower. There was a fountain in Munster such that if it were touched or even looked at by a human being, it would at once flood the whole province with rain. In Normandy a wizard will sometimes repair to a spring, sprinkle flour on it, and strike the water with a hazel rod, while he chants his spell. A mist then rises from the spring and condenses in the shape of heavy clouds, which discharge volleys of hail on the orchards and corn-fields. When rain was long of coming in the Canary Islands, the priestesses used to beat the sea with rods to punish the water-spirit for his niggardliness. Among the natural curiosities of Annam are the caves of Chua-hang or Troc. You may sail into them in a boat underground for a distance of half a mile, and a little way further in you come to the remains of an ancient altar among magnificent stalactite columns. The Annamites worship the spirit of the cave and offer sacrifices at its mouth in time of drought. From all the villages in the neighbourhood come boats, the boatmen singing, "Let it rain! let it rain!" in time to the measured dip of their oars in the water. Arrived at the mouth of the cave, they offer rice and wine to the spirit, prostrating themselves four times before him. Then the master of the ceremonies recites a prayer, ties a written copy of it to the neck of a dog, and flings the animal into the stream which flows from the grotto. This is done in order to provoke the spirit of the cave to anger by defiling his pure water; for he will then send abundant rains to sweep far away the carcass of the dead dog which pollutes the sacred grotto.

Two hundred miles to the east of the land of the Huichol Indians in Mexico there is a sacred spring, and away to the west of their country stretches the Pacific Ocean. To ensure the fall of rain these Indians carry water from the spring to the sea, and an equal quantity of sea-water from the sea to the spring. The two waters thus transferred will, they think, feel strange in their new surroundings and will seek to return to their old homes. Hence they will pass in the shape of clouds across the Huichol country and meeting there will descend as rain.

Sometimes an appeal is made to the pity of the gods. When their corn is being burnt up by the sun, the Zulus look out for a "heaven bird," kill it, and throw it into a pool. Then the heaven melts with tenderness for the death of the bird; "it wails for it by raining, wailing a funeral wail." In Zululand women sometimes bury their children up to the neck in the ground, and then retiring to a distance keep up a dismal howl for a long time. The sky is supposed to melt with pity at the sight. Then the women dig the children out and feel sure that rain will soon follow. They say that they call to "the lord above" and ask him to send rain. If it comes they declare that "Usondo rains." In times of drought the Guanches of Teneriffe led their sheep to sacred ground, and there they separated the lambs from their dams, that their plaintive bleating might touch the heart of the god. In Kumaon a way of stopping rain is to pour hot oil in the left ear of a dog. The animal howls with pain, his howls are heard by Indra, and out of pity for the beast's sufferings the god stops the rain. Sometimes the Toradjas of Central Celebes attempt to procure rain as follows. They place the stalks of certain plants in water, saying, "Go and ask for rain, and so long as no rain falls I will not plant you again, but there shall you die." Also they string some fresh-water snails on a cord, and hang the cord on

a tree, and say to the snails, "Go and ask for rain, and so long as no rain comes, I will not take you back to the water." Then the snails go and weep and the gods take pity and send rain.

However, the foregoing ceremonies are religious rather than magical, since they involve an appeal to the compassion of higher powers. A peculiar mode of making rain was adopted by some of the heathen Arabs. They tied two sorts of bushes to the tails and hind legs of their cattle, and, setting fire to the bushes, drove the cattle to the top of a mountain, praying for rain. This may be, as Wellhausen suggests, an imitation of lightning on the horizon; but it may also be a way of threatening the sky, as some West African rain-makers put a pot of inflammable materials on the fire and blow up the flames, threatening that if heaven does not soon give rain they will send up a blaze which will set the sky on fire. In time of drought the priests of the Muyscas in New Granada ascended a mountain and there burned billets of wood smeared with resin. The ashes they scattered in the air, thinking thus to condense the clouds and bring rain.

Stones are often supposed to possess the property of bringing on rain, provided they be dipped in water or sprinkled with it, or treated in some other appropriate manner. In a Samoan village a certain stone was carefully housed as the representative of the rain-making god, and in time of drought his priests carried the stone in procession and dipped it in a stream. Among the Ta-ta-thi tribe of New South Wales, the rain-maker breaks off a piece of quartz-crystal and spits it towards the sky; the rest of the crystal he wraps in emu feathers, soaks both crystal and feathers in water, and carefully hides them. In the Keramin tribe of New South Wales the wizard retires to the bed of a creek, drops water on a round flat stone, then covers up and conceals it. Among some tribes of north-western Australia the rain-maker repairs to a piece of ground which is set apart for the purpose of rain-making. There he builds a heap of stones or sand, places on the top of it his magic stone, and walks or dances round the pile chanting his incantations for hours, till sheer exhaustion obliges him to desist, when his place is taken by his assistant. Water is sprinkled on the stone and huge fires are kindled. No layman may approach the sacred spot while the mystic ceremony is being performed.

When the Sulka of New Britain wish to procure rain they blacken stones with the ashes of certain fruits and set them out, along with certain other plants and buds, in the sun. Then a handful of twigs is dipped in water and weighted with stones, while a spell is chanted. After that rain should follow. In Manipur, on a lofty hill to the east of the capital, there is a stone which the popular imagination likens to an umbrella. When rain is wanted, the rajah fetches water from a spring below and sprinkles it on the stone. At Sagami in Japan there is a stone which draws down rain whenever water is poured on it. When the Wakondyo, a tribe of Central Africa, desire rain, they send to the Wawamba, who dwell at the foot of snowy mountains, and are the happy possessors of a "rain-stone." In consideration of a proper payment, the Wawamba wash the precious stone, anoint it with oil, and put it in a pot full of water. After that the rain cannot fail to come. In Behar people think to put an end to drought by keeping a holy stone named Náráyan-chakra in a vessel of water. The Turks of Armenia make rain by throwing pebbles into the water. At Egin the pebbles are hung in two bags in the Euphrates; there should be seventy thousand and one of them. At Myndus in Asia Minor the number of the stones used for this purpose is seventy-seven thousand, and each of them should be licked before it is cast into the sea. In some parts of Mongolia, when the people desire rain, they fasten a bezoar stone to a willow twig, and place it in pure water, uttering incantations or prayers at the same time. At Yakutsk all classes used firmly to believe they could make rain by means of one of these bezoar stones, provided it had really been found in the stomach of an animal, and the fiercer the beast the more powerful the charm. The rain-maker had to dip the stone in spring water just as the sun rose, and then holding it between the thumb and fore-finger of the right hand to present it to the luminary, after which he made three turns contrary to the direction of the sun. The virtue of a bezoar stone lasted only nine

days. Conversely, when Dr. Radloff's Mongolian guide wished to stop the rain, he tied a rock-crystal by a short string to a stick, held the stone over the fire, and then swung the stick about in all directions, while he chanted an incantation. Water is scarce with the fierce Apaches, who roam the arid wastes of Arizona and New Mexico; for springs are few and far between in these torrid wildernesses, where the intense heat would be unendurable were it not for the great dryness of the air. The stony beds of the streams are waterless in the plains; but if you ascend for some miles the profound cañons that worm their way into the heart of the wild and rugged mountains, you come in time to a current trickling over the sand, and a mile or two more will bring you to a stream of a tolerable size flowing over boulders and screened from the fierce sun by walls of rock that tower on either hand a thousand feet into the air, their parched sides matted with the fantastic forms of the prickly cactus, and their summits crested far overhead with pine woods, like a black fringe against the burning blue of the sky. In such a land we need not wonder that the thirsty Indians seek to procure rain by magic. They take water from a certain spring and throw it on a particular point high up on a rock; the welcome clouds then soon gather, and rain begins to fall. In the district of Varanda, in Armenia, there is a rock with a hole in it near a sacred place. Women light candles on the rock and pour water into the hole in order to bring on rain. And in the same district there is another rock on which water is poured and milk boiled as an offering in time of drought.

But customs of this sort are not confined to the wilds of Africa and Asia or the torrid deserts of Australia and the New World. They have been practised in the cool air and under the grey skies of Europe. There is a fountain called Barenton, of romantic fame, in those "wild woods of Broceliande," where, if legend be true, the wizard Merlin still sleeps his magic slumber in the hawthorn shade. Thither the Breton peasants used to resort when they needed rain. They caught some of the water in a tankard and threw it on a slab near the spring. On Snowdon there is a lonely tarn called Dulyn, or the Black Lake, lying "in a dismal dingle surrounded by high and dangerous rocks." A row of stepping-stones runs out into the lake, and if any one steps on the stones and throws water so as to wet the farthest stone, which is called the Red Altar, "it is but a chance that you do not get rain before night, even when it is hot weather."

In these cases it appears probable that, as in Samoa, the stone is regarded as more or less divine. This appears from the custom sometimes observed of dipping the cross in the Fountain of Barenton to procure rain, for this is plainly a Christian substitute for the old pagan way of throwing water on the stone. At various places in France it is, or used till lately to be, the practice to dip the image of a saint in water as a means of procuring rain. Thus, beside the old priory of Commagny, a mile or two to the south-west of Moulins-Engilbert, there is a spring of St. Gervais, whither the inhabitants go in procession to obtain rain or fine weather according to the needs of the crops. In times of great drought they throw into the basin of the fountain an ancient stone image of the saint that stands in a sort of niche from which the fountain flows. At Collobrières and Carpentras, both in Provence, a similar practice was observed with the images of St. Pons and St. Gens respectively. In several villages of Navarre prayers for rain used to be offered to St. Peter, and by way of enforcing them the villagers carried the image of the saint in procession to the river, where they thrice invited him to reconsider his resolution and to grant their prayers; then, if he was still obstinate, they plunged him in the water, despite the remonstrances of the clergy, who pleaded with as much truth as piety that a simple caution or admonition administered to the image would produce an equally good effect. After this the rain was sure to fall within twenty-four hours. Catholic countries do not enjoy a monopoly of making rain by ducking holy images in water. In Mingrelia, when the crops are suffering from want of rain, they take a particularly holy image and dip it in water every day till a shower falls; and in the Far East the Shans drench the images of Buddha with water when the rice is perishing of drought. In all such cases the

practice is probably at bottom a sympathetic charm, however it may be disguised under the appearance of a punishment or a threat.

The application of water to a miraculous stone is not the only way of securing its good offices in the making of rain. In the island of Uist, one of the Outer Hebrides, there is a stone cross opposite to St. Mary's church, which the natives used to call the Water-cross. When they needed rain, they set the cross up; and when enough rain had fallen, they laid it flat on the ground. In Aurora, one of the New Hebrides islands, the rain-maker puts a tuft of leaves of a certain plant in the hollow of a stone; over it he lays some branches of a pepper-tree pounded and crushed, and to these he adds a stone which is believed to possess the property of drawing down showers from the sky. All this he accompanies with incantations, and finally covers the whole mass up. In time it ferments, and steam, charged with magical virtue, goes up and makes clouds and rain. The wizard must be careful, however, not to pound the pepper too hard, as otherwise the wind might blow too strong. Sometimes the stone derives its magical virtue from its likeness to a real or imaginary animal. Thus, at Kota Gadang in Sumatra, there is a stone which, with the help of a powerful imagination, may perhaps be conceived to bear a faint and distant resemblance to a cat. Naturally, therefore, it possesses the property of eliciting showers from the sky, since in Sumatra, as we have seen, a real black cat plays a part in ceremonies for the production of rain. Hence the stone is sometimes smeared with the blood of fowls, rubbed, and incensed, while a charm is uttered over it. At Eneti, in Washington State, there is an irregular basaltic rock on which a face, said to be that of the thunder-bird, has been hammered. The Indians of the neighbourhood long believed that to shake the rock would cause rain by exciting the wrath of the thunder-bird.

Like other peoples, the Greeks and Romans sought to obtain rain by magic, when prayers and processions had proved ineffectual. For example, in Arcadia, when the corn and trees were parched with drought, the priest of Zeus dipped an oak branch into a certain spring on Mount Lycaeus. Thus troubled, the water sent up a misty cloud, from which rain soon fell upon the land. A similar mode of making rain is still practised, as we have seen, in Halmahera near New Guinea. The people of Crannon in Thessaly had a bronze chariot which they kept in a temple. When they desired a shower they shook the chariot and the shower fell. Probably the rattling of the chariot was meant to imitate thunder; we have already seen that mock thunder and lightning form part of a rain-charm in Russia and Japan. The legendary Salmoneus, King of Elis, made mock thunder by dragging bronze kettles behind his chariot, or by driving over a bronze bridge, while he hurled blazing torches in imitation of lightning. It was his impious wish to mimic the thundering car of Zeus as it rolled across the vault of heaven. Indeed he declared that he was actually Zeus, and caused sacrifices to be offered to himself as such.

Near a temple of Mars, outside the walls of Rome, there was kept a certain stone known as the *lapis manalis*. In time of drought the stone was dragged into Rome, and this was supposed to bring down rain immediately. There were Etruscan wizards who made rain or discovered springs of water, it is not certain which. They were thought to bring the rain or the water out of their bellies. The legendary Telchines in Rhodes are described as magicians who could change their shape and bring clouds, rain, and snow. The Athenians sacrificed boiled, not roast meat to the Seasons, begging them to avert drought and dry heat and to send due warmth and timely rain. This is an interesting example of the admixture of religion with sorcery, of sacrifice with magic. The Athenians dimly conceived that in some way the water in the pot would be transmitted through the boiled meat to the deities, and then sent down again by them in the form of rain. In a similar spirit the prudent Greeks made it a rule always to pour honey, but never wine, on the altars of the sun-god, pointing out, with great show of reason, how expedient it was that a god on whom so much depended should keep strictly sober.

§ 3. *The Magical Control of the Sun*

The rule of total abstinence which Greek prudence and piety imposed on the sun-god introduces us to a second class of natural phenomena which primitive man commonly supposes to be in some degree under his control and dependent on his exertions. As the magician thinks he can make rain, so he fancies he can cause the sun to shine, and can hasten or stay its going down. At an eclipse the Ojebways used to imagine that the sun was being extinguished. So they shot fire-tipped arrows in the air, hoping thus to rekindle his expiring light. The Sencis of eastern Peru also shot burning arrows at the sun during an eclipse, but apparently they did this not so much to relight his lamp as to drive away a savage beast with which they supposed him to be struggling. Conversely during an eclipse of the moon some Indian tribes of the Orinoco used to bury lighted brands in the ground; because, said they, if the moon were to be extinguished, all fire on earth would be extinguished with her, except such as was hidden from her sight. During an eclipse of the sun the Kamtchatkans were wont to bring out fire from their huts and pray the great luminary to shine as before. But the prayer addressed to the sun shews that this ceremony was religious rather than magical. Purely magical, on the other hand, was the ceremony observed on similar occasions by the Chilcotin Indians of north-western America. Men and women tucked up their robes, as they do in travelling, and then leaning on staves, as if they were heavy laden, they continued to walk in a circle till the eclipse was over. Apparently they thought thus to support the failing steps of the sun as he trod his weary round in the sky. Similarly in ancient Egypt the king, as the representative of the sun, walked solemnly round the walls of a temple in order to ensure that the sun should perform his daily journey round the sky without the interruption of an eclipse or other mishap. And after the autumnal equinox the ancient Egyptians held a festival called "the nativity of the sun's walking-stick," because, as the luminary declined daily in the sky, and his light and heat diminished, he was supposed to need a staff on which to lean. In New Caledonia when a wizard desires to make sunshine, he takes some plants and corals to the burial-ground, and fashions them into a bundle, adding two locks of hair cut from a living child of his family, also two teeth or an entire jawbone from the skeleton of an ancestor. He then climbs a mountain whose top catches the first rays of the morning sun. Here he deposits three sorts of plants on a flat stone, places a branch of dry coral beside them, and hangs the bundle of charms over the stone. Next morning he returns to the spot and sets fire to the bundle at the moment when the sun rises from the sea. As the smoke curls up, he rubs the stone with the dry coral, invokes his ancestors and says: "Sun! I do this that you may be burning hot, and eat up all the clouds in the sky." The same ceremony is repeated at sunset.

The New Caledonians also make a drought by means of a disc-shaped stone with a hole in it. At the moment when the sun rises, the wizard holds the stone in his hand and passes a burning brand repeatedly into the hole, while he says: "I kindle the sun, in order that he may eat up the clouds and dry up our land, so that it may produce nothing." When the sun rises behind clouds—a rare event in the bright sky of southern Africa—the Sun clan of the Bechuanas say that he is grieving their heart. All work stands still, and all the food of the previous day is given to matrons or old women. They may eat it and may share it with the children they are nursing, but no one else may taste it. The people go down to the river and wash themselves all over. Each man throws into the river a stone taken from his domestic hearth, and replaces it with one picked up in the bed of the river. On their return to the village the chief kindles a fire in his hut, and all his subjects come and get a light from it. A general dance follows. In these cases it seems that the lighting of the flame on earth is supposed to rekindle the solar fire. Such a belief comes naturally to people who, like the Sun clan of the Bechuanas, deem themselves the veritable kinsmen of the sun. When the sun is obscured by clouds, the Lengua Indians of the Gran Chaco hold burning sticks towards him to encourage the luminary, or rather perhaps to rekindle his seemingly expiring light. The Banks Islanders

make sunshine by means of a mock sun. They take a very round stone, called a *vat loa* or sunstone, wind red braid about it, and stick it with owls' feathers to represent rays, singing the proper spell in a low voice. Then they hang it on some high tree, such as a banyan or a casuarina, in a sacred place. Or the stone is laid on the ground with white rods radiating from it to imitate sunbeams. Sometimes the mode of making sunshine is the converse of that of making rain. Thus we have seen that a white or red victim is sacrificed for sunshine, while a black one is sacrificed for rain. Some of the New Caledonians drench a skeleton to make rain, but burn it to make sunshine.

When the mists lay thick on the Sierras of Peru, the Indian women used to rattle the silver and copper ornaments which they wore on their breasts, and they blew against the fog, hoping thus to disperse it and make the sun shine through. Another way of producing the same effect was to burn salt or scatter ashes in the air. The Guarayo Indians also threw ashes in the air for the sake of clearing up the clouded evening sky. In Car Nicobar, when it has rained for several days without stopping, the natives roll long bamboos in leaves of various kinds and set them up in the middle of the village. They call these bamboos "rods inviting the sun to shine." The offering made by the Brahman in the morning is supposed to produce the sun, and we are told that "assuredly it would not rise, were he not to make that offering." The ancient Mexicans conceived the sun as the source of all vital force; hence they named him *Ipalnemohuani*, "He by whom men live." But if he bestowed life on the world, he needed also to receive life from it. And as the heart is the seat and symbol of life, bleeding hearts of men and animals were presented to the sun to maintain him in vigour and enable him to run his course across the sky. Thus the Mexican sacrifices to the sun were magical rather than religious, being designed, not so much to please and propitiate him, as physically to renew his energies of heat, light, and motion. The constant demand for human victims to feed the solar fire was met by waging war every year on the neighbouring tribes and bringing back troops of captives to be sacrificed on the altar. Thus the ceaseless wars of the Mexicans and their cruel system of human sacrifices, the most monstrous on record, sprang in great measure from a mistaken theory of the solar system. No more striking illustration could be given of the disastrous consequences that may flow in practice from a purely speculative error. The ancient Greeks believed that the sun drove in a chariot across the sky; hence the Rhodians, who worshipped the sun as their chief deity, annually dedicated a chariot and four horses to him, and flung them into the sea for his use. Doubtless they thought that after a year's work his old horses and chariot would be worn out. From a like motive, probably, the idolatrous kings of Judah dedicated chariots and horses to the sun, and the Spartans, Persians, and Massagetae sacrificed horses to him. The Spartans performed the sacrifice on the top of Mount Taygetus, the beautiful range behind which they saw the great luminary set every night. It was as natural for the inhabitants of the valley of Sparta to do this as it was for the islanders of Rhodes to throw the chariot and horses into the sea, into which the sun seemed to them to sink at evening. For thus, whether on the mountain or in the sea, the fresh horses stood ready for the weary god where they would be most welcome, at the end of his day's journey.

As some people think they can light up the sun or speed him on his way, so others fancy they can retard or stop him. In a pass of the Peruvian Andes stand two ruined towers on opposite hills. Iron hooks are clamped into their walls for the purpose of stretching a net from one tower to the other. The net is intended to catch the sun. On a small hill in Fiji grew a patch of reeds, and travellers who feared to be belated used to tie the tops of a handful of reeds together to prevent the sun from going down. As to this my late friend the Rev. Lorimer Fison wrote to me: "I have often seen the reeds tied together to keep the sun from going down. The place is on a hill in Lakomba, one of the eastern islands of the Fijian group. It is

on the side—not on the top—of the hill. The reeds grow on the right side of the path. I asked an old man the meaning of the practice, and he said, ‘We used to think the sun would see us, and know we wanted him not to go down till we got past on our way home again.’” But perhaps the original intention was to entangle the sun in the reeds, just as the Peruvians try to catch him in the net. Stories of men who have caught the sun in a noose are widely spread.

When the sun is going southward in the autumn, and sinking lower and lower in the Arctic sky, the Esquimaux of Iglulik play the game of cat’s cradle in order to catch him in the meshes of the string and so prevent his disappearance. On the contrary, when the sun is moving northward in the spring, they play the game of cup-and-ball to hasten his return.

Means like those which the Esquimaux take to stop the departing sun are adopted by the Ewe negroes of the Slave Coast to catch a runaway slave. They take two sticks, unite them by a string, and then wind the string round one of them, while at the same time they pronounce the name of the fugitive. When the string is quite wound about the stick, the runaway will be bound fast and unable to stir. In New Guinea, when a Motu man is hunting or travelling late in the afternoon and fears to be overtaken by darkness, he will sometimes take a piece of twine, loop it, and look through the loop at the sun. Then he pulls the loop into a knot and says, “Wait until we get home, and we will give you the fat of a pig.” After that he passes the string to the man behind him, and then it is thrown away. In a similar case a Motumotu man of New Guinea says, “Sun, do not be in a hurry; just wait until I get to the end.” And the sun waits. The Motumotu do not like to eat in the dark; so if the food is not yet ready, and the sun is sinking, they say, “Sun, stop; my food is not ready, and I want to eat by you.” Here the looking at the sinking sun through a loop and then drawing the loop into a knot appears to be a purely magical ceremony designed to catch the sun in the mesh; but the request that the luminary would kindly stand still till home is reached or the dinner cooked, coupled with the offer of a slice of fat bacon as an inducement to him to comply with the request, is thoroughly religious. Jerome of Prague, travelling among the heathen Lithuanians early in the fifteenth century, found a tribe who worshipped the sun and venerated a large iron hammer. The priests told him that once the sun had been invisible for several months, because a powerful king had shut it up in a strong tower; but the signs of the zodiac had broken open the tower with this very hammer and released the sun. Therefore they adored the hammer. When an Australian blackfellow wishes to stay the sun from going down till he gets home, he puts a sod in the fork of a tree, exactly facing the setting sun. For the same purpose an Indian of Yucatan, journeying westward, places a stone in a tree or pulls out some of his eyelashes and blows them towards the sun. When the Golos, a tribe of the Bahr-el-Ghazal, are on the march, they will sometimes take a stone or a small ant-heap, about the size of a man’s head, and place it in the fork of a tree in order to retard the sunset. South African natives, in travelling, will put a stone in a fork of a tree or place some grass on the path with a stone over it, believing that this will cause their friends to keep the meal waiting till their arrival. In this, as in previous examples, the purpose apparently is to retard the sun. But why should the act of putting a stone or a sod in a tree be supposed to effect this? A partial explanation is suggested by another Australian custom. In their journeys the natives are accustomed to place stones in trees at different heights from the ground in order to indicate the height of the sun in the sky at the moment when they passed the particular tree. Those who follow are thus made aware of the time of day when their friends in advance passed the spot. Possibly the natives, thus accustomed to mark the sun’s progress, may have slipped into the confusion of imagining that to mark the sun’s progress was to arrest it at the point marked. On the other hand, to make it go down faster, the Australians throw sand into the air and blow with their mouths towards the sun, perhaps to waft the lingering orb westward and bury it under the sands into which it appears to sink at night.

As some people imagine they can hasten the sun, so others fancy they can jog the tardy moon. The natives of German New Guinea reckon months by the moon, and some of them have been known to throw stones and spears at the moon, in order to accelerate its progress and so to hasten the return of their friends, who were away from home for twelve months working on a tobacco plantation. The Malays think that a bright glow at sunset may throw a weak person into a fever. Hence they attempt to extinguish the glow by spitting out water and throwing ashes at it. The Shuswap Indians of British Columbia believe that they can bring on cold weather by burning the wood of a tree that has been struck by lightning. The belief may be based on the observation that in their country cold follows a thunder-storm. Hence in spring, when these Indians are travelling over the snow on high ground, they burn splinters of such wood in the fire in order that the crust of the snow may not melt.

§ 4. *The Magical Control of the Wind*

Once more, the savage thinks he can make the wind to blow or to be still. When the day is hot and a Yakut has a long way to go, he takes a stone which he has chanced to find in an animal or fish, winds a horse-hair several times round it, and ties it to a stick. He then waves the stick about, uttering a spell. Soon a cool breeze begins to blow. In order to procure a cool wind for nine days the stone should first be dipped in the blood of a bird or beast and then presented to the sun, while the sorcerer makes three turns contrary to the course of the luminary. The Wind clan of the Omahas flap their blankets to start a breeze which will drive away the mosquitoes. When a Haida Indian wishes to obtain a fair wind, he fasts, shoots a raven, sings it in the fire, and then going to the edge of the sea sweeps it over the surface of the water four times in the direction in which he wishes the wind to blow. He then throws the raven behind him, but afterwards picks it up and sets it in a sitting posture at the foot of a spruce-tree, facing towards the required wind. Propping its beak open with a stick, he requests a fair wind for a certain number of days; then going away he lies covered up in his mantle till another Indian asks him for how many days he has desired the wind, which question he answers. When a sorcerer in New Britain wishes to make a wind blow in a certain direction, he throws burnt lime in the air, chanting a song all the time. Then he waves sprigs of ginger and other plants about, throws them up and catches them. Next he makes a small fire with these sprigs on the spot where the lime has fallen thickest, and walks round the fire chanting. Lastly, he takes the ashes and throws them on the water. If a Hottentot desires the wind to drop, he takes one of his fattest skins and hangs it on the end of a pole, in the belief that by blowing the skin down the wind will lose all its force and must itself fall. Fuegian wizards throw shells against the wind to make it drop. On the other hand, when a Persian peasant desires a strong wind to winnow his corn, he rubs a kind of bastard saffron and throws it up into the air; after that the breeze soon begins to blow. Some of the Indians of Canada believed that the winds were caused by a fish like a lizard. When one of these fish had been caught, the Indians advised the Jesuit missionaries to put it back into the river as fast as possible in order to calm the wind, which was contrary. If a Cherokee wizard desires to turn aside an approaching storm, he faces it and recites a spell with outstretched hand. Then he gently blows towards the quarter to which he wishes it to go, waving his hand in the same direction as if he were pushing away the storm. The Ottawa Indians fancied they could calm a tempest by relating the dreams they had dreamed during their fast, or by throwing tobacco on the troubled water. When the Kei Islanders wish to obtain a favourable wind for their friends at sea, they dance in a ring, both men and women, swaying their bodies to and fro, while the men hold handkerchiefs in their hands. In Melanesia there are everywhere weather-doctors who can control the powers of the air and are willing to supply wind or calm in return for a proper remuneration. For instance, in Santa Cruz the wizard makes wind by waving the branch of a tree and chanting the appropriate charm. In another Melanesian island

a missionary observed a large shell filled with earth, in which an oblong stone, covered with red ochre, was set up, while the whole was surrounded by a fence of sticks strengthened by a creeper which was twined in and out the uprights. On asking a native what these things meant, he learned that the wind was here fenced or bound round, lest it should blow hard; the imprisoned wind would not be able to blow again until the fence that kept it in should have rotted away. In South Africa, when the Caffres wish to stop a high wind, they call in a “wind-doctor,” who takes a pot with a spout and points the spout towards the quarter from which the wind is blowing. He then places medicines and some of the dust blown by the wind in the vessel, and seals up every opening of the pot with damp clay. Thereupon the doctor declares, “The head of the wind is now in my pot, and the wind will cease to blow.” The natives of the island of Bibili, off German New Guinea, are reputed to make wind by blowing with their mouths. In stormy weather the Bogadjim people say, “The Bibili folk are at it again, blowing away.” Another way of making wind which is practised in New Guinea is to strike a “wind-stone” lightly with a stick; to strike it hard would bring on a hurricane. So in Scotland witches used to raise the wind by dipping a rag in water and beating it thrice on a stone, saying:

*“I knok this rag upone this stane
To raise the wind in the divellis name,
It sall not lye till I please againe.”*

At Victoria, the capital of Vancouver’s Island, there are a number of large stones not far from what is called the Battery. Each of them represents a certain wind. When an Indian wants any particular wind, he goes and moves the corresponding stone a little; were he to move it too much, the wind would blow very hard. The natives of Murray Island in Torres Straits used to make a great wind blow from the south-east by pointing coco-nut leaves and other plants at two granitic boulders on the shore. So long as the leaves remained there the wind sat in that quarter. But, significantly enough, the ceremony was only performed during the prevalence of the south-east monsoon. The natives knew better than to try to raise a south-east wind while the north-west monsoon was blowing. On the altar of Fladda’s chapel, in the island of Fladdahuan (one of the Hebrides), lay a round bluish stone which was always moist. Windbound fishermen walked sunwise round the chapel and then poured water on the stone, whereupon a favourable breeze was sure to spring up. In Gigha, an island off the western coast of Argyleshire, there is a well named Tobar-rath Bhuathaig or “The lucky well of Beathag,” which used to be famous for its power of raising the wind. It lies at the foot of a hill facing north-east near an isthmus called Tarbat. Six feet above where the water gushes out there is a heap of stones which forms a cover to the sacred spring. When a person wished for a fair wind, either to leave the island or to bring home his absent friends, this part was opened with great solemnity, the stones were carefully removed, and the well cleaned with a wooden dish or a clam shell. This being done, the water was thrown several times in the direction from which the wished-for wind was to blow, and this action was accompanied by a certain form of words which the person repeated every time he threw the water. When the ceremony was over, the well was again carefully shut up to prevent fatal consequences, it being firmly believed that, were the place left open, a storm would arise which would overwhelm the whole island. The Esthonians have various odd ways of raising a wind. They scratch their finger, or hang up a serpent, or strike an axe into a house-beam in the direction from which they wish the wind to blow, while at the same time they whistle. The notion is that the gentle wind will not let an innocent being or even a beam suffer without coming and breathing softly to assuage the pain.

In Mabuiag, an island between New Guinea and Australia, there were men whose business was to make wind for such as wanted it. When engaged in his professional duties the wizard painted himself black behind and red on his face and chest. The red in front typified the red

cloud of morning, the black represented the dark blue sky of night. Thus arrayed he took some bushes, and, when the tide was low, fastened them at the edge of the reef so that the flowing tide made them sway backwards and forwards. But if only a gentle breeze was needed, he fastened them nearer to the shore. To stop the wind he again painted himself red and black, the latter in imitation of the clear blue sky, and then removing the bushes from the reef he dried and burnt them. The smoke as it curled up was believed to stop the wind: "Smoke he go up and him clear up on top." In some islands of Torres Straits the wizard made wind by whirling a bull-roarer; the booming sound of the instrument probably seemed to him like the roar or the whistling of the wind. Amongst the Kurnai tribe of Gippsland in Victoria there used to be a noted raiser of storms who went by the name of Bunjil Kraura or "Great West Wind." This wind makes the tall slender trees of the Gippsland forests to rock and sway so that the natives could not climb them in search of opossums. Hence the people were forced to propitiate Bunjil Kraura by liberal offerings of weapons and rugs whenever the tree-tops bent before a gale. Having received their gifts, Bunjil Kraura would bind his head with swathes of stringy bark, and lull the storm to rest with a song which consisted of the words "Wear—string—Westwind," repeated again and again. Apparently the wizard identified himself with the wind, and fancied that he could bind it by tying string round his own head. The Kwakiutl Indians of British Columbia, as we have seen, believe that twins can summon any wind by merely moving their hands. In Greenland a woman in child-bed and for some time after delivery is supposed to possess the power of laying a storm. She has only to go out of doors, fill her mouth with air, and coming back into the house blow it out again. In antiquity there was a family at Corinth which enjoyed the reputation of being able to still the raging wind; but we do not know in what manner its members exercised a useful function, which probably earned for them a more solid recompense than mere repute among the seafaring population of the isthmus. Even in Christian times, under the reign of Constantine, a certain Sopater suffered death at Constantinople on a charge of binding the winds by magic, because it happened that the corn-ships of Egypt and Syria were detained afar off by calms or head-winds, to the rage and disappointment of the hungry Byzantine rabble. An ancient charm to keep storms from damaging the crops was to bury a toad in a new earthen vessel in the middle of the field. Finnish wizards used to sell wind to storm-stayed mariners. The wind was enclosed in three knots; if they undid the first knot, a moderate wind sprang up; if the second, it blew half a gale; if the third, a hurricane. Indeed the Esthonians, whose country is divided from Finland only by an arm of the sea, still believe in the magical powers of their northern neighbours. The bitter winds that blow in spring from the north and north-east, bringing ague and rheumatic inflammations in their train, are set down by the simple Esthonian peasantry to the machinations of the Finnish wizards and witches. In particular they regard with special dread three days in spring to which they give the name of Days of the Cross; one of them falls on the Eve of Ascension Day. The people in the neighbourhood of Fellin fear to go out on these days lest the cruel winds from Lappland should smite them dead. A popular Esthonian song runs:

*"Wind of the Cross! rushing and mighty!
Heavy the blow of thy wings sweeping past!
Wild wailing wind of misfortune and sorrow,
Wizards of Finland ride by on the blast."*

It is said, too, that sailors, beating up against the wind in the Gulf of Finland, sometimes see a strange sail heave in sight astern and overhaul them hand over hand. On she comes with a cloud of canvas—all her studding-sails out—right in the teeth of the wind, forging her way through the foaming billows, dashing back the spray in sheets from her cutwater, every sail

swollen to bursting, every rope strained to cracking. Then the sailors know that she hails from Finland.

The art of tying up the wind in three knots, so that the more knots are loosed the stronger will blow the wind, has been attributed to wizards in Lappland and to witches in Shetland, Lewis, and the Isle of Man. Shetland seamen still buy winds in the shape of knotted handkerchiefs or threads from old women who claim to rule the storms. There are said to be ancient crones in Lerwick now who live by selling wind. In the early part of the nineteenth century Sir Walter Scott visited one of these witches at Stromness in the Orkneys. He says: "We clomb, by steep and dirty lanes, an eminence rising above the town, and commanding a fine view. An old hag lives in a wretched cabin on this height, and subsists by selling winds. Each captain of a merchantman, between jest and earnest, gives the old woman sixpence, and she boils her kettle to procure a favourable gale. She was a miserable figure; upwards of ninety, she told us, and dried up like a mummy. A sort of clay-coloured cloak, folded over her head, corresponded in colour to her corpse-like complexion. Fine light-blue eyes, and nose and chin that almost met, and a ghastly expression of cunning, gave her quite the effect of Hecate." A Norwegian witch has boasted of sinking a ship by opening a bag in which she had shut up a wind. Ulysses received the winds in a leathern bag from Aeolus, King of the Winds.

The Motumotu in New Guinea think that storms are sent by an Oiabu sorcerer; for each wind he has a bamboo which he opens at pleasure. On the top of Mount Agu in Togo, a district of German West Africa, resides a fetish called Bagba, who is supposed to control the wind and the rain. His priest is said to keep the winds shut up in great pots.

Often the stormy wind is regarded as an evil being who may be intimidated, driven away, or killed. When the darkening of the sky indicates the approach of a tornado, a South African magician will repair to a height whither he collects as many people as can be hastily summoned to his assistance. Directed by him, they shout and bellow in imitation of the gust as it swirls roaring about the huts and among the trees of the forest. Then at a signal they mimic the crash of the thunder, after which there is a dead silence for a few seconds; then follows a screech more piercing and prolonged than any that preceded, dying away in a tremulous wail. The magician fills his mouth with a foul liquid which he squirts in defiant jets against the approaching storm as a kind of menace or challenge to the spirit of the wind; and the shouting and wailing of his assistants are meant to frighten the spirit away. The performance lasts until the tornado either bursts or passes away in another direction. If it bursts, the reason is that the magician who sent the storm was more powerful than he who endeavoured to avert it. When storms and bad weather have lasted long and food is scarce with the Central Esquimaux, they endeavour to conjure the tempest by making a long whip of seaweed, armed with which they go down to the beach and strike out in the direction of the wind, crying, "*Taba* (it is enough)!" Once when north-westerly winds had kept the ice long on the coast and food was becoming scarce, the Esquimaux performed a ceremony to make a calm. A fire was kindled on the shore, and the men gathered round it and chanted. An old man then stepped up to the fire and in a coaxing voice invited the demon of the wind to come under the fire and warm himself. When he was supposed to have arrived, a vessel of water, to which each man present had contributed, was thrown on the flames by an old man, and immediately a flight of arrows sped towards the spot where the fire had been. They thought that the demon would not stay where he had been so badly treated. To complete the effect, guns were discharged in various directions, and the captain of a European vessel was invited to fire on the wind with cannon. On the twenty-first of February 1883 a similar ceremony was performed by the Esquimaux of Point Barrow, Alaska, with the intention of killing the spirit of the wind. Women drove the demon from their houses with clubs and knives, with which they made passes in the air; and the men, gathering round a fire, shot him with their rifles and

crushed him under a heavy stone the moment that steam rose in a cloud from the smouldering embers, on which a tub of water had just been thrown.

In ancient India the priest was directed to confront a storm, armed to the teeth with a bludgeon, a sword, and a firebrand, while he chanted a magical lay. During a tremendous hurricane the drums of Kadouma, near the Victoria Nyanza, were heard to beat all night. When next morning a missionary enquired the cause, he was told that the sound of the drums is a charm against storms. The Sea Dyaks and Kayans of Borneo beat gongs when a tempest is raging; but the Dyaks, and perhaps the Kayans also, do this, not so much to frighten away the spirit of the storm, as to apprise him of their whereabouts, lest he should inadvertently knock their houses down. Heard at night above the howling of the storm, the distant boom of the gongs has a weird effect; and sometimes, before the notes can be distinguished for the wind and rain, they strike fear into a neighbouring village; lights are extinguished, the women are put in a place of safety, and the men stand to their arms to resist an attack. Then with a lull in the wind the true nature of the gong-beating is recognised, and the alarm subsides.

On calm summer days in the Highlands of Scotland eddies of wind sometimes go past, whirling about dust and straws, though not another breath of air is stirring. The Highlanders think that the fairies are in these eddies carrying away men, women, children, or animals, and they will fling their left shoe, or their bonnet, or a knife, or earth from a mole-hill at the eddy to make the fairies drop their booty. When a gust lifts the hay in the meadow, the Breton peasant throws a knife or a fork at it to prevent the devil from carrying off the hay. Similarly in the Esthonian island of Oesel, when the reapers are busy among the corn and the wind blows about the ears that have not yet been tied into sheaves, the reapers slash at it with their sickles. The custom of flinging a knife or a hat at a whirlwind is observed alike by German, Slavonian, and Esthonian rustics; they think that a witch or wizard is riding on the blast, and that the knife, if it hits the witch, will be reddened by her blood or will disappear altogether, sticking in the wound it has inflicted. Sometimes Esthonian peasants run shrieking and shouting behind a whirlwind, hurling sticks and stones into the flying dust. The Lengua Indians of the Gran Chaco ascribe the rush of a whirlwind to the passage of a spirit and they fling sticks at it to frighten it away. When the wind blows down their huts, the Payaguas of South America snatch up firebrands and run against the wind, menacing it with the blazing brands, while others beat the air with their fists to frighten the storm. When the Guaycurus are threatened by a severe storm, the men go out armed, and the women and children scream their loudest to intimidate the demon. During a tempest the inhabitants of a Batta village in Sumatra have been seen to rush from their houses armed with sword and lance. The rajah placed himself at their head, and with shouts and yells they hewed and hacked at the invisible foe. An old woman was observed to be specially active in the defence of her house, slashing the air right and left with a long sabre. In a violent thunderstorm, the peals sounding very near, the Kayans of Borneo have been seen to draw their swords threateningly half out of their scabbards, as if to frighten away the demons of the storm. In Australia the huge columns of red sand that move rapidly across a desert tract are thought by the natives to be spirits passing along. Once an athletic young black ran after one of these moving columns to kill it with boomerangs. He was away two or three hours, and came back very weary, saying he had killed Koochee (the demon), but that Koochee had growled at him and he must die. Of the Bedouins of eastern Africa it is said that "no whirlwind ever sweeps across the path without being pursued by a dozen savages with drawn creeses, who stab into the centre of the dusty column in order to drive away the evil spirit that is believed to be riding on the blast."

In the light of these examples a story told by Herodotus, which his modern critics have treated as a fable, is perfectly credible. He says, without however vouching for the truth of the tale, that once in the land of the Psylli, the modern Tripoli, the wind blowing from the

Sahara had dried up all the water-tanks. So the people took counsel and marched in a body to make war on the south wind. But when they entered the desert the simoom swept down on them and buried them to a man. The story may well have been told by one who watched them disappearing, in battle array, with drums and cymbals beating, into the red cloud of whirling sand.

VI. Magicians As Kings

The foregoing evidence may satisfy us that in many lands and many races magic has claimed to control the great forces of nature for the good of man. If that has been so, the practitioners of the art must necessarily be personages of importance and influence in any society which puts faith in their extravagant pretensions, and it would be no matter for surprise if, by virtue of the reputation which they enjoy and of the awe which they inspire, some of them should attain to the highest position of authority over their credulous fellows. In point of fact magicians appear to have often developed into chiefs and kings. Not that magic is the only or perhaps even the main road by which men have travelled to a throne. The lust of power, the desire to domineer over our fellows, is among the commonest and the strongest of human passions, and no doubt men of a masterful character have sought to satisfy it in many different ways and have attained by many different means to the goal of their ambition. The sword, for example, in a strong hand has unquestionably done for many what the magician's wand in a deft hand appears to have done for some. He who investigates the history of institutions should constantly bear in mind the extreme complexity of the causes which have built up the fabric of human society, and should be on his guard against a subtle danger incidental to all science, the tendency to simplify unduly the infinite variety of the phenomena by fixing our attention on a few of them to the exclusion of the rest. The propensity to excessive simplification is indeed natural to the mind of man, since it is only by abstraction and generalisation, which necessarily imply the neglect of a multitude of particulars, that he can stretch his puny faculties so as to embrace a minute portion of the illimitable vastness of the universe. But if the propensity is natural and even inevitable, it is nevertheless fraught with peril, since it is apt to narrow and falsify our conception of any subject under investigation. To correct it partially—for to correct it wholly would require an infinite intelligence—we must endeavour to broaden our views by taking account of a wide range of facts and possibilities; and when we have done so to the utmost of our power, we must still remember that from the very nature of things our ideas fall immeasurably short of the reality.

In no branch of learning, perhaps, has this proneness to an attractive but fallacious simplicity wrought more havoc than in the investigation of the early history of mankind; in particular, the excesses to which it has been carried have done much to discredit the study of primitive mythology and religion. Students of these subjects have been far too ready to pounce on any theory which adequately explains some of the facts, and forthwith to stretch it so as to cover them all; and when the theory, thus unduly strained, has broken, as was to be expected, in their unskilful hands, they have pettishly thrown it aside in disgust instead of restricting it, as they should have done from the outset, to the particular class of facts to which it is really applicable. So it fared in our youth with the solar myth theory, which after being unreasonably exaggerated by its friends has long been quite as unreasonably rejected altogether by its adversaries; and in more recent times the theories of totemism, magic, and taboo, to take only a few conspicuous examples, have similarly suffered from the excessive zeal of injudicious advocates. This instability of judgment, this tendency of anthropological opinion to swing to and fro from one extreme to another with every breath of new discovery, is perhaps the principal reason why the whole study is still viewed askance by men of sober and cautious temper, who naturally look with suspicion on idols that are set up and worshipped one day only to be knocked down and trampled under foot the next. To these cool observers Max Müller and the rosy Dawn in the nineteenth century stand on the same dusty shelf with Jacob Bryant and Noah's ark in the eighteenth, and they expect with a

sarcastic smile the time when the fashionable anthropological topics of the present day will in their turn be consigned to the same peaceful limbo of forgotten absurdities. It is not for the anthropologist himself to anticipate the verdict of posterity on his labours; still it is his humble hope that the facts which he has patiently amassed will be found sufficiently numerous and solid to bear the weight of some at least of the conclusions which he rests upon them, so that these can never again be lightly tossed aside as the fantastic dreams of a mere bookish student. At the same time, if he is wise, he will be forward to acknowledge and proclaim that our hypotheses at best are but partial, not universal, solutions of the manifold problems which confront us, and that in science as in daily life it is vain to look for one key to open all locks.

Therefore, to revert to our immediate subject, in putting forward the practice of magic as an explanation of the rise of monarchy in some communities, I am far from thinking or suggesting that it can explain the rise of it in all, or, in other words, that kings are universally the descendants or successors of magicians; and if any one should hereafter, as is likely enough, either enunciate such a theory or attribute it to me, I desire to enter my caveat against it in advance. To enumerate and describe all the modes in which men have pushed, or fought, or wormed their way by force or by fraud, by their own courage and wisdom or by the cowardice and folly of others, to supreme power, might furnish the theme of a political treatise such as I have no pretension to write; for my present purpose it suffices if I can trace the magician's progress in some savage and barbarous tribes from the rank of a sorcerer to the dignity of a king. The facts which I am about to lay before the reader seem to exhibit various steps of this development from simple conjuring up to conjuring compounded with despotism.

Let us begin by looking at the lowest race of men as to whom we possess comparatively full and accurate information, the aborigines of Australia. These savages are ruled neither by chiefs nor kings. So far as their tribes can be said to have a political constitution, it is a democracy or rather an oligarchy of old and influential men, who meet in council and decide on all measures of importance to the practical exclusion of the younger men. Their deliberative assembly answers to the senate of later times: if we had to coin a word for such a government of elders we might call it a *gerontocracy*. The elders who in aboriginal Australia thus meet and direct the affairs of their tribe appear to be for the most part the headmen of their respective totem clans. Now in Central Australia, where the desert nature of the country and the almost complete isolation from foreign influences have retarded progress and preserved the natives on the whole in their most primitive state, the headmen of the various totem clans are charged with the important task of performing magical ceremonies for the multiplication of the totems, and as the great majority of the totems are edible animals or plants, it follows that these men are commonly expected to provide the people with food by means of magic. Others have to make the rain to fall or to render other services to the community. In short, among the tribes of Central Australia the headmen are public magicians. Further, their most important function is to take charge of the sacred storehouse, usually a cleft in the rocks or a hole in the ground, where are kept the holy stones and sticks (*churinga*) with which the souls of all the people, both living and dead, are apparently supposed to be in a manner bound up. Thus while the headmen have certainly to perform what we should call civil duties, such as to inflict punishment for breaches of tribal custom, their principal functions are sacred or magical.

Again, in the tribes of South-Eastern Australia the headman was often, sometimes invariably, a magician. Thus in the southern Wiradjuri tribe the headman was always a wizard or a medicine-man. There was one for each local division. He called the people together for the initiation ceremonies or to discuss matters of public importance. In the Yerkla-mining tribe

the medicine-men are the headmen; they are called *Mobung-bai*, from *mobung*, "magic." They decide disputes, arrange marriages, conduct the ceremonies of initiation, and in certain circumstances settle the formalities to be observed in ordeals of battle. "In fact, they wield authority in the tribe, and give orders where others only make requests." Again, in the Yuin tribe there was a headman for each local division, and in order to be fitted for his office he had, among other qualifications, to be a medicine-man; above all he must be able to perform magical feats at the initiation ceremonies. The greatest headman of all was he who on these occasions could bring up the largest number of things out of his inside. In fact the budding statesman and king must be first and foremost a conjuror in the most literal sense of the word. Some forty or fifty years ago the principal headman of the Dieri tribe was a certain Jalina piramurana, who was known among the colonists as the Frenchman on account of his polished manners. He was not only a brave and skilful warrior, but also a powerful medicine-man, greatly feared by the neighbouring tribes, who sent him presents even from a distance of a hundred miles. He boasted of being the "tree of life," for he was the head of a totem consisting of a particular sort of seed which forms at certain times the chief vegetable food of these tribes. His people spoke of him as the plant itself (*manyura*) which yields the edible seed. Again, an early writer on the tribes of South-Western Australia, near King George's Sound, tells us that "the individuals who possess most influence are the *mulgarradocks*, or doctors. . . . A *mulgarraddock* is considered to possess the power of driving away wind or rain, as well as bringing down lightning or disease upon any object of their or others' hatred," and they also attempted to heal the sick. On the whole, then, it is highly significant that in the most primitive society about which we are accurately informed it is especially the magicians or medicine-men who appear to have been in process of developing into chiefs.

When we pass from Australia to New Guinea we find that, though the natives stand at a far higher level of culture than the Australian aborigines, the constitution of society among them is still essentially democratic or oligarchic, and chieftainship exists only in embryo. Thus Sir William MacGregor tells us that in British New Guinea no one has ever arisen wise enough, bold enough, and strong enough to become the despot even of a single district. "The nearest approach to this has been the very distant one of some person becoming a renowned wizard; but that has only resulted in levying a certain amount of blackmail." To the same effect a Catholic missionary observes that in New Guinea the *nepu* or sorcerers "are everywhere. They boast of their misdeeds; everybody fears them, everybody accuses them, and, after all, nothing positive is known of their secret practices. This cursed brood is as it were the soul of the Papuan life. Nothing happens without the sorcerer's intervention: wars, marriages, diseases, deaths, expeditions, fishing, hunting, always and everywhere the sorcerer. . . . One thing is certain for them, and they do not regard it as an article of faith, but as a fact patent and indisputable, and that is the extraordinary power of the *nepu*; he is the master of life and of death. Hence it is only natural that they should fear him and obey him in everything and give him all that he asks for. The *nepu* is not a chief, but he domineers over the chiefs, and we may say that the true authority, the only effective influence in New Guinea, is that of the *nepu*. Nothing can resist him." We are told that in the Toaripi or Motumotu tribe of British New Guinea chiefs have not necessarily supernatural powers, but that a sorcerer is looked upon as a chief. Some years ago, for example, one man of the tribe was a chief because he was supposed to rule the sea, calming it or rousing it to fury at his pleasure. Another owed his power to his skill in making the rain to fall, the sun to shine, and the plantations to bear fruit. It is believed that the chief of Mowat in British New Guinea, can affect the growth of crops for good or ill, and coax the turtle and dugong to come from all parts of the sea and allow themselves to be caught. At Bartle Bay in British New Guinea there are magicians (*taniwaga*) who are expected to manage certain departments of nature for the good of the community by means of charms (*pari*) which are known only to them. One of

these men, for example, works magic for rain, another for taro, another for wallaby, and another for fish. A magician who is believed to control an important department of nature may be the chief of his community. Thus the present chief of Wedau is a sorcerer who can make rain and raise or calm the winds. He is greatly respected by all and receives many presents. A chief of Kolem, on Finsch Harbour, in German New Guinea, enjoyed a great reputation as a magician; it was supposed that he could make wind and storm, rain and sunshine, and visit his enemies with sickness and death.

Turning now to the natives of the Melanesian islands, which stretch in an immense quadrant of a circle round New Guinea and Australia on the east, we are told by Dr. Codrington that among these savages “as a matter of fact the power of chiefs has hitherto rested upon the belief in their supernatural power derived from the spirits or ghosts with which they had intercourse. As this belief has failed, in the Banks’ Islands for example some time ago, the position of a chief has tended to become obscure; and as this belief is now being generally undermined a new kind of chief must needs arise, unless a time of anarchy is to begin.”

According to a native Melanesian account, the origin of the power of chiefs lies entirely in the belief that they have communication with mighty ghosts (*tindalo*), and wield that supernatural power (*mana*) whereby they can bring the influence of the ghosts to bear. If a chief imposed a fine, it was paid because the people universally dreaded his ghostly power, and firmly believed that he could inflict calamity and sickness upon such as resisted him. As soon as any considerable number of his people began to disbelieve in his influence with the ghosts, his power to levy fines was shaken. In Malo, one of the New Hebrides, the highest nobility consists of those persons who have sacrificed a thousand little pigs to the souls of their ancestors. No one ever resists a man of that exalted rank, because in him are supposed to dwell all the souls of the ancient chiefs and all the spirits who preside over the tribe. In the Northern New Hebrides the son does not inherit the chieftainship, but he inherits, if his father can manage it, what gives him the chieftainship, namely, his father’s supernatural power, his charms, magical songs, stones and apparatus, and his knowledge of the way to approach spiritual beings. A chief in the island of Paramatta informed a European that he had the power of making rain, wind, storm, thunder and lightning, and dry weather. He exhibited as his magical instrument a piece of bamboo with some parti-coloured rags attached to it. In this bamboo, he said, were kept the devils of rain and wind, and when he commanded them to discharge their office or to lie still, they were obliged to obey, being his subjects and prisoners. When he had given his orders to these captive devils, the bamboo had to be fastened to the highest point of his house. In the Marshall Bennet Islands to the east of New Guinea it was the duty of each chief of a clan to charm the gardens of his clan so as to make them productive. The charm consisted of turning up part of the soil with a long stick and muttering an appropriate spell. Each special crop, such as yams, bananas, sugar-cane, and coco-nuts, had its special kind of stick and its special spell.

With regard to government among the Melanesians of New Britain or the Bismarck Archipelago, I may cite the evidence of an experienced missionary, the Rev. Dr. George Brown, who settled in the islands at a time when no other white man was living in the group, and who resided among the savage islanders for some five or six years. He says: “There was no government so called in New Britain except that form of jurisdiction or power represented by the secret societies and that exercised by chiefs, who were supposed to possess exceptional powers of sorcery and witchcraft. These powers were very real, owing, I think, principally to two reasons—one of which was that the men themselves thoroughly believed that they were the possessors of the powers which they claimed, and the other was that the people themselves believed that the men really possessed them. There was indeed the title of chief (*todaru*) claimed and also given to them by the people; but this was not the result of any

election or necessarily by inheritance, it was simply that a certain man claimed to be the possessor of these powers and succeeded in convincing the people that he really possessed them.” Again, Dr. Brown tells us that in New Britain “a ruling chief was always supposed to exercise priestly functions, that is, he professed to be in constant communication with the *tebarans* (spirits), and through their influence he was enabled to bring rain or sunshine, fair winds or foul ones, sickness or health, success or disaster in war, and generally to procure any blessing or curse for which the applicant was willing to pay a sufficient price. If his spells did not produce the desired effect he always had a plausible explanation ready, which was generally accepted as a sufficient excuse. I think much of the success which these men undoubtedly had was due to their keen observations of natural phenomena, and to the effects of fear upon the people.”

According to Dr. Turner, “The real gods at Tana may be said to be the disease-makers. It is surprising how these men are dreaded, and how firm the belief is that they have in their hands the power of life and death. There are rain-makers and thunder-makers, and fly and mosquito-makers, and a host of other ‘sacred men,’ but the disease-makers are the most dreaded. It is believed that these men can create disease and death by burning what is called *nahak*. *Nahak*, means rubbish, but principally refuse of food. Everything of the kind they bury or throw into the sea, lest the disease-makers should get hold of it. These fellows are always about, and consider it their special business to pick up and burn, with certain formalities, anything in the *nahak* line which comes in their way. If a disease-maker sees the skin of a banana, for instance, he picks it up, wraps it in a leaf, and wears it all day hanging round his neck. The people stare as they see him go along, and say to each other, ‘He has got something; he will do for somebody by-and-by at night.’ In the evening he scrapes some bark off a tree, mixes it up with the banana skin, rolls all up tightly in a leaf in the form of a cigar, and then puts the one end close enough to the fire to cause it to singe, and smoulder, and burn away very gradually. Presently he hears a shell blowing. ‘There,’ he says to his friends, ‘there it is; that is the man whose rubbish I am now burning, he is ill; let us stop burning, and see what they bring in the morning.’ When a person is taken ill he believes that it is occasioned by some one burning his rubbish. Instead of thinking about medicine, he calls some one to blow a shell, a large conch or other shell, which, when perforated and blown, can be heard two or three miles off. The meaning of it is to implore the person who is supposed to be burning the sick man’s rubbish and causing all the pain to stop burning; and it is a promise as well that a present will be taken in the morning. The greater the pain the more they blow the shell, and when the pain abates they cease, supposing that the disease-maker has been kind enough to stop burning.” Night after night the silence is broken by the dismal too-too-tooing of these shells; and in the morning the friends of the sufferer repair to the disease-maker with presents of pigs, mats, hatchets, beads, whales’ teeth, or suchh like things. Thus these sorcerers attain to a position of immense power and influence and acquire wealth by purely maleficent magic; it is not by the imaginary benefits which they confer on the community, but by the imaginary evils which they inflict on individuals, that they climb the steps of a throne or the ladder that leads to heaven; for according to Dr. Turner these rascals are on the highroad to divinity. The process which they employ to accomplish their ends is a simple application of the principles of contagious magic: whatever has once been in contact with a person remains in sympathetic connexion with him always, and harm done to it is therefore harm done to him. Side by side with the evil which this superstition produces, on the one hand by inspiring men with baseless terrors, and on the other by leading them to neglect effectual remedies for real evils, we must recognise the benefit which it incidentally confers on society by causing people to clear away and destroy the refuse of their food and other rubbish, which if suffered to accumulate about their dwellings might, by polluting the atmosphere, prove a real, not an imaginary source of disease. In practice, cleanliness based on motives of superstition may be just as effective for

the preservation of health as if it were founded on the best-ascertained principles of sanitary science.

Still rising in the scale of culture we come to Africa, where both the chieftainship and the kingship are fully developed; and here the evidence for the evolution of the chief out of the magician, and especially out of the rain-maker, is comparatively plentiful. Thus among the Wambugwe, a Bantu people of East Africa, the original form of government was a family republic, but the enormous power of the sorcerers, transmitted by inheritance, soon raised them to the rank of petty lords or chiefs. Of the three chiefs living in the country in 1894 two were much dreaded as magicians, and the wealth of cattle they possessed came to them almost wholly in the shape of presents bestowed for their services in that capacity. Their principal art was that of rain-making. The chiefs of the Wataturu, another people of East Africa, are said to be nothing but sorcerers destitute of any direct political influence. Again, among the Wagogo of German East Africa the main power of the chiefs, we are told, is derived from their art of rain-making. If a chief cannot make rain himself, he must procure it from some one who can. Again, in the powerful Masai nation of the same region the medicine-men are not uncommonly the chiefs, and the supreme chief of the race is almost invariably a powerful medicine-man. These *Laibon*, as they are called, are priests as well as doctors, skilled in interpreting omens and dreams, in averting ill-luck, and in making rain.

The head chief or medicine-man, who has been called the Masai pope, is expected not only to make rain, but to repel and destroy the enemies of the Masai in war by his magic art. The following is Captain Merker's account of the Masai pope: "The most prominent clan of the whole Masai people is the *En gidon*, because to it belong not only the family of the chief (*ol oiboni*), but also the family of the magicians. The designation chief is, strictly speaking, not quite correct, since the chief (*ol oiboni*) does not govern directly and exercises no real administrative function. He rules only indirectly; the firm belief of his subjects in his prophetic gifts and in his supernatural power of sorcery gives him an influence on the destinies of the people. Despotism and cruelty, such as we find among all negro rulers, are alien to him. He is not so much a ruler as a national saint or patriarch. The people speak of his sacred person with shy awe, and no man dares to appear before this mighty personage without being summoned. The aim of his policy is to unite and strengthen the Masai. While he allows free play to the predatory instincts of the warriors in raids on other tribes, he guards his own people from the scourge of civil war, to which the ceaseless quarrels of the various districts with each other would otherwise continually give occasion. This influence of his is rendered possible by the belief that victory can only be achieved through the secret power of the war-medicine which none but he can compound, and that defeat would infallibly follow if he were to predict it. Neither he nor his nearest relatives march with the army to war. He supplies remedies, generally in the shape of magical medicines, for plagues and sicknesses, and he appoints festivals of prayer in honour of the Masai god *'Ng ai*. He delivers his predictions by means of an oracular game like the telling of beads." And just as Samson's miraculous strength went from him when his hair was shorn, so it is believed that the head chief of the Masai would lose his supernatural powers if his chin were shaved. According to one writer, the Masai pope has never more than one eye: the father knocks out his son's eye in order to qualify him for the holy office.

Among the Nandi of British East Africa "the *Orkoiyot*, or principal medicine man, holds precisely the same position as the Masai *Ol-oiboni*, that is to say, he is supreme chief of the whole race." He is a diviner, and foretells the future by casting stones, inspecting entrails, interpreting dreams, and prophesying when he is drunk. The Nandi believe implicitly in his powers. He tells them when to begin planting their crops: in time of drought he procures rain for them either directly or by means of the rainmakers: he makes women and cattle fruitful;

and no war-party can expect to be successful if he has not approved of the foray. His office is hereditary and his person is usually regarded as absolutely sacred. Nobody may approach him with weapons in his hand or speak in his presence unless the great man addresses him; and it is most important that nobody should touch his head, else it is feared that his powers of divination and so forth would depart from him. However, one of these sacred pontiffs was clubbed to death, being held responsible for several public calamities, to wit, famine, sickness, and defeat in war. The Suk and Turkana, two other peoples of British East Africa, distinguish between their chiefs and their medicine-men, who wield great power; but very often the medicine-man is a chief by virtue of his skill in medicine or the occult arts.

Again, among the tribes of the Upper Nile the medicine-men are generally the chiefs. Their authority rests above all upon their supposed power of making rain, for "rain is the one thing which matters to the people in those districts, as if it does not come down at the right time it means untold hardships for the community. It is therefore small wonder that men more cunning than their fellows should arrogate to themselves the power of producing it, or that having gained such a reputation, they should trade on the credulity of their simpler neighbours." Hence "most of the chiefs of these tribes are rainmakers, and enjoy a popularity in proportion to their powers to give rain to their people at the proper season. . . . Rain-making chiefs always build their villages on the slopes of a fairly high hill, as they no doubt know that the hills attract the clouds, and that they are, therefore, fairly safe in their weather forecasts." Each of these rain-makers has a number of rain-stones, such as rock-crystal, aventurine, and amethyst, which he keeps in a pot. When he wishes to produce rain he plunges the stones in water, and taking in his hand a peeled cane, which is split at the top, he beckons with it to the clouds to come or waves them away in the way they should go, muttering an incantation the while. Or he pours water and the entrails of a sheep or goat into a hollow in a stone and then sprinkles the water towards the sky. Though the chief acquires wealth by the exercise of his supposed magical powers, he often, perhaps generally, comes to a violent end; for in time of drought the angry people assemble and kill him, believing that it is he who prevents the rain from falling. Yet the office is usually hereditary and passes from father to son. Among the tribes which cherish these beliefs and observe these customs are the Latuka, Bari, Laluba, and Lokoïya. Thus, for example, with regard to the Latuka we are told that "amongst the most important but also the most dangerous occupations of the greater chiefs is the procuring of rain for their country. Almost all the greater chiefs enjoy the reputation of being rainmakers, and the requisite knowledge usually passes by inheritance from father to son. However, there are also here and there among the natives persons who, without being chiefs, busy themselves with rain-making. If there has been no rain in a district for a long time and the people wish to attract it for the sake of the sowing, they apply to their chief, bringing him a present of sheep, goats, or, in urgent cases, cattle or a girl, and if the present seems to him sufficient he promises to furnish rain; but if it appears to him too little he asks for more. If some days pass without rain, it gives the magician an opportunity for claiming fresh presents, on the ground that the smallness of the offered gifts hinders the coming of the rain." When the cupidity of the rain-maker is satisfied, he goes to work in the usual way, pouring water over two flat stones, one called the male and the other the female, till they are covered to a depth of three inches. The "male" stone is a common white quartz; the "female" is brownish. If still no rain falls, he makes a smoky fire in the open with certain herbs, and if the smoke mounts straight up, rain is near. Although an unsuccessful rain-maker is often banished or killed, his son always succeeds him in the dignity. Amongst the Bari the procedure of the rain-making chief to draw down the water of heaven is somewhat elaborate. He has many rain-stones, consisting of rock crystal and pink and green granite. These are deposited in the hollows of some twenty slabs of gneiss, and across the hollows are laid numerous iron rods of various shapes and sizes. When rain is to be made, these iron rods are

set up in a perpendicular position, and water is poured on the crystals and stones. Then the rain-maker takes up the stones one by one and oils them, praying to his dead father to send the rain. One of the iron rods is provided with a hook, and another is a two-headed spear. With the hook the rain-maker hooks and attracts the rain-clouds; with the two-headed spear he attacks and drives them away. In this procedure the prayer to the dead ancestor is religious, while the rest of the ceremony is magical. Thus, as so often happens, the savage seeks to compass his object by combining magic with religion. The logical inconsistency does not trouble him, provided he attains his end. Further, the rain-maker chief of the Bari is supposed to be able to make women fruitful. For this purpose he takes an iron rod with a hollow bulb at each end, in which are small stones. Grasping the rod by the middle he shakes it over the would-be mother, rattling the stones and muttering an incantation.

Again, among the Bongo, a tribe of the same region, the influence of the chiefs is said to rest in great part on a belief in their magical powers; for the chief is credited with the knowledge of certain roots, which are the only means of communicating with the dangerous spirits of whose mischievous pranks the Bongo stand in great fear. In the Dinka or Denka nation, to the north-east of the Bongo, men who are supposed to be in close communication with spirits pass for omnipotent; it is believed that they make rain, conjure away all calamities, foresee the future, exorcise evil spirits, know all that goes on even at a distance, have the wild beasts in their service, and can call down every kind of disaster on their enemies. One of these men became the richest and most esteemed chief of the Kic tribe through his skill in ventriloquism. He kept a cage from which the roars of imaginary lions and the howls of imaginary hyaenas were heard to proceed; and he gave out that these beasts guarded his house and were ready at his bidding to rush forth on his enemies. The dread which he infused into the tribe and its neighbours was incredible; from all sides oxen were sent to him as presents, so that his herds were the most numerous in the country. Another of these conjurers in the Tuic tribe had a real tame lion and four real fat snakes, which slept in front of his door, to the great awe of the natives, who could only attribute the pacific demeanour of these ferocious animals to sorcery. But it does not appear that the real lion inspired nearly so much terror as the imaginary one; from which we may perhaps infer that among these people ventriloquism is a more solid basis of political power even than lion-taming.

In Central Africa, again, the Lendu tribe, to the west of Lake Albert, firmly believe that certain people possess the power of making rain. Among them the rain-maker either is a chief or almost invariably becomes one. The Banyoro also have a great respect for the dispensers of rain, whom they load with a profusion of gifts. The great dispenser, he who has absolute and uncontrollable power over the rain, is the king; but he can depute his power to other persons, so that the benefit may be distributed and the heavenly water laid on over the various parts of the kingdom. A Catholic missionary observes that "a superstition common to the different peoples of equatorial Africa attributes to the petty kings of the country the exclusive power of making the rain to fall; in extreme cases the power is ascribed to certain kings more privileged than the rest, such as those of Huilla, Humbé, Varé, Libebé, and others. These kings profit by the superstition in order to draw to themselves many presents of cattle; for the rain must fall after the sacrifice of an ox, and if it tarries, the king, who is never at a loss for excuses to extricate himself from the scrape, will ascribe the failure to the defects of the victim, and will seize the pretext to claim more cattle." Among the Ba-Yaka, a tribe of the Kasai district in the Congo Free State, magicians are exempt from justice, and the chief is the principal magician; and among the Ba-Yanzi, another tribe of the same district, there is, or was a few years ago, a chief who passed for the greatest magician in the country.

In Western as well as in Eastern and Central Africa we meet with the same union of chiefly with magical functions. Thus in the Fan tribe the strict distinction between chief and

medicine-man does not exist. The chief is also a medicine-man and a smith to boot; for the Fans esteem the smith's craft sacred, and none but chiefs may meddle with it. The chiefs of the Ossidinge district in the Cameroons have as such very little influence over their subjects; but if the chief happens to be also the fetish-priest, as he generally is among the Ekois, he has not only powerful influence in all fetish matters (and most of the vital interests of the people are bound up with fetish worship), but he also enjoys great authority in general. A few years ago the head chief of Etatin on the Cross River, in Southern Nigeria, was an old man whom the people had compelled to take office in order that he should look after the fetishes or jujus and work magic for the benefit of the community. In accordance with an old custom, which is binding on the head chief, he was never allowed to leave his compound, that is, the enclosure in which his house stands. He gave the following account of himself to an English official, who paid him a visit: "I have been shut up ten years, but, being an old man, I don't miss my freedom. I am the oldest man of the town, and they keep me here to look after the jujus, and to conduct the rites celebrated when women are about to give birth to children, and other ceremonies of the same kind. By the observance and performance of these ceremonies, I bring game to the hunter, cause the yam crop to be good, bring fish to the fisherman, and make rain to fall. So they bring me meat, yams, fish, etc. To make rain, I drink water, and squirt it out, and pray to our big deities. If I were to go outside this compound, I should fall down dead on returning to this hut. My wives cut my hair and nails, and take great care of the parings."

As to the relation between the offices of chief and rain-maker in South Africa a well-informed writer observes: "In very old days the chief was the great Rain-maker of the tribe. Some chiefs allowed no one else to compete with them, lest a successful Rain-maker should be chosen as chief. There was also another reason: the Rain-maker was sure to become a rich man if he gained a great reputation, and it would manifestly never do for the chief to allow any one to be too rich. The Rain-maker exerts tremendous control over the people, and so it would be most important to keep this function connected with royalty. Tradition always places the power of making rain as the fundamental glory of ancient chiefs and heroes, and it seems probable that it may have been the origin of chieftainship. The man who made the rain would naturally become the chief. In the same way Chaka [the famous Zulu despot] used to declare that he was the only diviner in the country, for if he allowed rivals his life would be insecure." These South African rain-makers smear themselves with mud and sacrifice oxen as an essential part of the charm; almost everything is thought to turn on the colour of the beasts. Thus Umbandine, the old king of the Swazies, had huge herds of cattle of a peculiar colour, which was particularly well adapted for the production of rain. Hence deputations came to him from distant tribes praying and bribing him to make rain by the sacrifice of his cattle; and he used to threaten to "bind up the sky" if they did not satisfy his demands. The power which by this means he wielded was enormous. Similarly Mablaan, a chief of the Bawenda, in the north-eastern corner of the Transvaal, enjoyed a wide reputation and was revered beyond the limits of his own tribe because he was credited with the power of rain-making, "a greater power in the eyes of natives than that of the assegai." Hence he was constantly importuned by other chiefs to exercise his power and received valuable presents of girls, oxen, and red and green beads as inducements to turn on the heavenly water-tap.

Among the Matabeles of South Africa the witch-doctors are supposed to be on speaking terms with spirits, and their influence is described as tremendous; in the time of King Lo Bengula some years ago "their power was as great as, if not greater than, the king's."

Similarly speaking of the South African tribes in general, Dr. Moffat says that "the rain-maker is in the estimation of the people no mean personage, possessing an influence over the minds of the people superior even to that of the king, who is likewise compelled to yield to

the dictates of this arch-official." In Matabeleland the rainy season falls in November, December, January, and February. For several weeks before the rain sets in, the clouds gather in heavy banks, dark and lowering. Then the king is busy with his magicians compounding potions of wondrous strength to make the labouring clouds discharge their pent-up burden on the thirsty earth. He may be seen gazing at every black cloud, for his people flock from all parts to beg rain from him, "their rain-maker," for their parched fields; and they thank and praise him when a heavy rain has fallen. A letter dated from Bulawayo, the twentieth of November 1880, records that Lo Bengula, king of the Matabeles, "arrived yesterday evening at his kraal of 'the White Rocks.' He brought with him the rain to his people. For according to the ideas of the Matabeles, it is the king who ought to 'make the rain and the good season' in all senses of the word. Now Lo Bengula had chosen well the day and the hour, for it was in the midst of a tremendous storm that the king made his solemn entrance into his capital." "You must know that the arrival of the king and of the rain gives rise every year to a little festival. For the rain is the great benefit conferred by the king, the pledge of future harvests and of plenty, after eight months of desolating drought." To bring down the needed showers the king of the Matabeles boils a magic hell-broth in a cauldron, which sends up volumes of steam to the blue sky. But to make assurance doubly sure, he has recourse to religion as well as to magic; for he sacrifices twelve black oxen to the spirits of his fathers, and prays to them: "O great spirits of my father and grandfather, I thank you for having granted last year to my people more wheat than to our enemies the Mashonas. This year also, in gratitude for the twelve black oxen which I am about to dedicate to you, make us to be the best-fed and the strongest people in the world!" Thus the king of the Matabeles acts not only as a magician but as a priest, for he prays and sacrifices to the spirits of his forefathers.

The foregoing evidence renders it probable that in Africa the king has often been developed out of the public magician, and especially out of the rain-maker. The unbounded fear which the magician inspires and the wealth which he amasses in the exercise of his profession may both be supposed to have contributed to his promotion. But if the career of a magician and especially of a rain-maker offers great rewards to the successful practitioner of the art, it is beset with many pitfalls into which the unskilful or unlucky artist may fall. The position of the public sorcerer is indeed a very precarious one; for where the people firmly believe that he has it in his power to make the rain to fall, the sun to shine, and the fruits of the earth to grow, they naturally impute drought and dearth to his culpable negligence or wilful obstinacy, and they punish him accordingly. We have seen that in Africa the chief who fails to procure rain is often exiled or killed. Examples of such punishments could be multiplied. Thus, in some parts of West Africa, when prayers and offerings presented to the king have failed to procure rain, his subjects bind him with ropes and take him by force to the grave of his forefathers that he may obtain from them the needed rain. The Banjars in West Africa ascribe to their king the power of causing rain or fine weather. So long as the weather is fine they load him with presents of grain and cattle. But if long drought or rain threatens to spoil the crops, they insult and beat him till the weather changes. When the harvest fails or the surf on the coast is too heavy to allow of fishing, the people of Loango accuse their king of a "bad heart" and depose him. On the Grain Coast the high priest or fetish king, who bears the title of Bodio, is responsible for the health of the community, the fertility of the earth, and the abundance of fish in the sea and rivers; and if the country suffers in any of these respects the Bodio is deposed from his office. In Ussukuma, a great district on the southern bank of the Victoria Nyanza, "the rain and locust question is part and parcel of the Sultan's government. He, too, must know how to make rain and drive away the locusts. If he and his medicine-men are unable to accomplish this, his whole existence is at stake in times of distress. On a certain occasion, when the rain so greatly desired by the people did not come, the Sultan was simply driven out (in Ututwa, near Nassa). The people, in fact, hold that rulers

must have power over Nature and her phenomena.” Again, we are told of the natives of the Nyanza region generally that “they are persuaded that rain only falls as a result of magic, and the important duty of causing it to descend devolves on the chief of the tribe. If rain does not come at the proper time, everybody complains. More than one petty king has been banished his country because of drought.” Similarly among the Antimores of Madagascar the chiefs are held responsible for the operation of the laws of nature. Hence if the land is smitten with a blight or devastated by clouds of locusts, if the cows yield little milk, or fatal epidemics rage among the people, the chief is not only deposed but stripped of his property and banished, because they say that under a good chief such things ought not to happen. So, too, of the Antaimorona we read that “although the chiefs of this tribe are chosen by the people, during their tenure of power they enjoy a respect which borders on adoration; but if a crop of rice fails or any other calamity happens, they are immediately deposed, sometimes even killed; and yet their successor is always chosen from the family.” Among the Latukas of the Upper Nile, when the crops are withering in the fields and all the efforts of the chief to bring down rain have proved fruitless, the people commonly attack him by night, rob him of all he possesses, and drive him away. But often they kill him.

In many other parts of the world kings have been expected to regulate the course of nature for the good of their people and have been punished if they failed to do so. It appears that the Scythians, when food was scarce, used to put their king in bonds. In ancient Egypt the sacred kings were blamed for the failure of the crops, but the sacred beasts were also held responsible for the course of nature. When pestilence and other calamities had fallen on the land, in consequence of a long and severe drought, the priests took the animals by night and threatened them, but if the evil did not abate they slew the beasts. On the coral island of Niue or Savage Island, in the South Pacific, there formerly reigned a line of kings. But as the kings were also high priests, and were supposed to make the food grow, the people became angry with them in times of scarcity and killed them; till at last, as one after another was killed, no one would be king, and the monarchy came to an end. Ancient Chinese writers inform us that in Corea the blame was laid on the king whenever too much or too little rain fell and the crops did not ripen. Some said that he must be deposed, others that he must be slain. The Chinese emperor himself is deemed responsible if the drought is at all severe, and many are the self-condemnatory edicts on this subject published in the pages of the venerable *Peking Gazette*. In extreme cases the emperor, clad in humble vestments, sacrifices to heaven and implores its protection. So, too, the kings of Tonquin used to take blame to themselves when the country was visited by such calamities as scanty harvests, dearth, floods, destructive hurricanes and cholera. On these occasions the monarch would sometimes publicly confess his guilt and impose on himself a penance as a means of appeasing the wrath of Heaven. In former days it sometimes happened that when the country suffered from drought and dearth the king of Tonquin was obliged to change his name in the hope that this would turn the weather to rain. But if the drought continued even after the change of name the people would sometimes resort to stronger measures and transfer the title of king from the legitimate monarch to his brother, son, or other near relation.

Among the American Indians the furthest advance towards civilisation was made under the monarchical and theocratic governments of Mexico and Peru; but we know too little of the early history of these countries to say whether the predecessors of their deified kings were medicine-men or not. Perhaps a trace of such a succession may be detected in the oath which the Mexican kings took when they mounted the throne: they swore that they would make the sun to shine, the clouds to give rain, the rivers to flow, and the earth to bring forth fruits in abundance. Certainly, in aboriginal America the sorcerer or medicine-man, surrounded by a halo of mystery and an atmosphere of awe, was a personage of great influence and

importance, and he may well have developed into a chief or king in many tribes, though positive evidence of such a development appears to be lacking. Thus Catlin tells us that in North America the medicine-men “are valued as dignitaries in the tribe, and the greatest respect is paid to them by the whole community; not only for their skill in their *materia medica*, but more especially for their tact in magic and mysteries, in which they all deal to a very great extent. . . . In all tribes their doctors are conjurors—are magicians—are soothsayers, and I had like to have said high-priests, inasmuch as they superintend and conduct all their religious ceremonies; they are looked upon by all as oracles of the nation. In all councils of war and peace, they have a seat with the chiefs, are regularly consulted before any public step is taken, and the greatest deference and respect is paid to their opinions.” Among the Loucheux of North-West America each band is “headed by a chief and one or more medicine-men. The latter, however, do not possess any secular power as chiefs, but they acquire an authority by shamanism to which even the chiefs themselves are subject.” “The Loucheux are very superstitious, and place implicit faith in the pretended incantations of their medicine-men, for whom they entertain great fear. . . . The power of the medicine-men is very great, and they use every means they can to increase it by working on the fears and credulity of the people. Their influence exceeds even that of the chiefs. The power of the latter consists in the quantity of beads they possess, their wealth and the means it affords them to work ill to those to whom they may be evil-disposed; while the power of the medicine-man consists in the harm they believe he is able to do by shamanism, should they happen to displease him in any way. It is when sickness prevails that the conjuror rules supreme; it is then that he fills his bead bags and increases his riches.” Amongst the Tinneh Indians of the same region “the social standing of a medicine-man is, on the whole, a desirable one; but it has also its drawbacks and its dark side. The medicine-man is decidedly influential among his fellow savages. He is consulted and listened to, on account of the superior knowledge imparted to him by the spirits. He is feared, on account of his power to do evil, viz. to cause the death of a person, to ruin his undertakings, to render him unsuccessful in the hunt by driving away the game from his path, to cause the loss of his property, of his strength, of his health, of his faculties, etc. The medicine-man is rich, because his services, when summoned, or even when accepted though uncalled for, are generously remunerated. He is respected on account of his continual intercourse with the supernatural world. His words, when said in a peculiar low tone, with a momentary glow in the eyes, which [he] seems able to control at will, or when uttered during his sleep (real or feigned) are taken as oracles, as the very words of the spirit. In short, for these tribes who have no chiefs, no religion, no medical knowledge, he is the nearest approach to a chief, a priest, and a physician.” Similarly in California “the shaman was, and still is, perhaps the most important individual among the Maidu. In the absence of any definite system of government, the word of a shaman has great weight: as a class they are regarded with much awe, and as a rule are obeyed much more than the chief.” As leader of the local branch of a secret society the most noted Maidu shaman of each district was supposed to make rain when it was needed, to ensure a good crop of edible acorns and a plentiful supply of salmon, and to drive away evil spirits, disease, and epidemics from the village. Further, it was his business to inflict disease and death on hostile villages, which he did by burning certain roots and blowing the smoke towards the doomed village, while he said, “Over there, over there, not here! To the other place! Do not come back this way. We are good. Make those people sick. Kill them, they are bad people.” Among the Yokuts, another tribe of Californian Indians, the rain-makers exercised great influence. One of them by his insinuating address, eloquence, and jugglery spread his fame to a distance of two hundred miles, and cunningly availed himself of two years of drought to levy contributions far and wide from the trembling Indians, who attributed to his magic the fall of the rain. In the same tribe the wizards drew large profits

from the rattlesnake dance which they danced every spring, capering about with rattlesnakes twined round their arms; for after this exhibition many simpletons paid them for complete immunity from snake-bites, which the wizards were believed able to grant for a year.

In South America also the magicians or medicine-men seem to have been on the highroad to chieftainship or kingship. One of the earliest settlers on the coast of Brazil, the Frenchman Thevet, reports that the Indians “hold these *pages* (or medicine-men) in such honour and reverence that they adore, or rather idolise them. You may see the common folk go to meet them, prostrate themselves, and pray to them, saying, ‘Grant that I be not ill, that I do not die, neither I nor my children,’ or some such request. And he answers, ‘You shall not die, you shall not be ill,’ and such like replies. But sometimes if it happens that these *pages* do not tell the truth, and things turn out otherwise than they predicted, the people make no scruple of killing them as unworthy of the title and dignity of *pages*.” The Indians of Brazil, says a modern writer who knew them well, “have no priests but only magicians, who at the same time use medical help and exorcism in order to exert influence over the superstition and the dread of spirits felt by the rude multitude. We may perfectly compare them with the shamans of the north-eastern Asiatic peoples. But like the shamans they are not mere magicians, fetish-men, soothsayers, interpreters of dreams, visionaries, and casters-out of devils; their activity has also a political character in so far as they influence the decisions of the leaders and of the community in public business, and exert a certain authority, more than anybody else, as judges, sureties, and witnesses in private affairs.” Among the Lengua Indians of the Gran Chaco every clan has its *cazique* or chief, but he possesses little authority. In virtue of his office he has to make many presents, so he seldom grows rich and is generally more shabbily clad than any of his subjects. “As a matter of fact the magician is the man who has most power in his hands, and he is accustomed to receive presents instead of to give them.” It is the magician’s duty to bring down misfortune and plagues on the enemies of his tribe, and to guard his own people against hostile magic. For these services he is well paid and by them he acquires a position of great influence and authority. Among the Indians of Guiana also the magician or medicine-man (*piai*, *peaiman*) is a personage of great importance. By his magic art he alone, it is believed, can counteract the machinations of the great host of evil spirits, to which these savages attribute all the ills of life. It is almost impossible, we are told, to overestimate the dreadful sense of constant and unavoidable danger in which the Indian would live were it not for his trust in the protecting power of the magician. Every village has one such spiritual guardian, who is physician, priest, and magician in one. His influence is immense. No Indian dare refuse him anything he takes a fancy to, from a trifle of food up to a man’s wife. Hence these cunning fellows live in idleness on the fat of the land and acquire a large harem; their houses are commonly full of women who serve them in the capacity of beasts of burden as well as of wives, plodding wearily along under the weight of the baggage on long journeys, while their lord and master, fantastically tricked out in feathers and paint, strolls ahead, burdened only with his magic rattle and perhaps his bow and arrows.

Among the wild pagan tribes of the Malay peninsula the connexion between the offices of magician and chief is very close; indeed the two offices are often united in the same person. Among these savages, “as among the Malays, the accredited intermediary between gods and men is in all cases the medicine-man or sorcerer. In the Semang tribes the office of chief medicine-man appears to be generally combined with that of chief, but amongst the Sakai and Jakun these offices are sometimes separated, and although the chief is almost invariably a medicine-man of some repute, he is not necessarily the chief medicine-man, any more than the chief medicine-man is necessarily the administrative head of the tribe. In both cases there is an unflinching supply of aspirants to the office, though it may be taken for granted that, all else being equal, a successful medicine-man would have much the best prospect of being

elected chief, and that in the vast majority of cases his priestly duties form an important part of a chief's work. The medicine-man is, as might be expected, duly credited with supernatural powers. His tasks are to preside as chief medium at all the ceremonies, to instruct the youth of the tribe, to ward off as well as to heal all forms of sickness and trouble, to foretell the future (as affecting the results of any given act), to avert when necessary the wrath of heaven, and even when re-embodied after death in the shape of a wild beast, to extend a benign protection to his devoted descendants. Among the Sakai and the Jakun he is provided with a distinctive form of dress and body-painting, and carries an emblematic wand or staff by virtue of his office."

Throughout the Malay region the rajah or king is commonly regarded with superstitious veneration as the possessor of supernatural powers, and there are grounds for thinking that he too, like apparently so many African chiefs, has been developed out of a simple magician. At the present day the Malays firmly believe that the king possesses a personal influence over the works of nature, such as the growth of the crops and the bearing of fruit-trees. The same prolific virtue is supposed to reside, though in a lesser degree, in his delegates, and even in the persons of Europeans who chance to have charge of districts. Thus in Selangor, one of the native states of the Malay Peninsula, the success or failure of the rice crops is often attributed to a change of district officers. The Toorateyas of southern Celebes hold that the prosperity of the rice depends on the behaviour of their princes, and that bad government, by which they mean a government which does not conform to ancient custom, will result in a failure of the crops.

The Dyaks of Sarawak believed that their famous English ruler, Rajah Brooke, was endowed with a certain magical virtue which, if properly applied, could render the rice-crops abundant. Hence when he visited a tribe, they used to bring him the seed which they intended to sow next year, and he fertilised it by shaking over it the women's necklaces, which had been previously dipped in a special mixture. And when he entered a village, the women would wash and bathe his feet, first with water, and then with the milk of a young coco-nut, and lastly with water again, and all this water which had touched his person they preserved for the purpose of distributing it on their farms, believing that it ensured an abundant harvest. Tribes which were too far off for him to visit used to send him a small piece of white cloth and a little gold or silver, and when these things had been impregnated by his generative virtue they buried them in their fields, and confidently expected a heavy crop. Once when a European remarked that the rice-crops of the Samban tribe were thin, the chief immediately replied that they could not be otherwise, since Rajah Brooke had never visited them, and he begged that Mr. Brooke might be induced to visit his tribe and remove the sterility of their land.

Among the Malays the links which unite the king or rajah with the magician happen to be unusually plain and conspicuous. Thus the magician shares with the king the privilege of using cloth dyed yellow, the royal colour; he has considerable political influence, and he can compel people to address him in ceremonial language, of which indeed the phraseology is even more copious in its application to a magician than to a king. Moreover, and this is a fact of great significance, the Malay magician owns certain insignia which are said to be exactly analogous to the regalia of the king, and even bear the very same name (*kabésaran*). Now the regalia of a Malay king are not mere jewelled baubles designed to impress the multitude with the pomp and splendour of royalty; they are regarded as wonder-working talismans, the possession of which carries with it the right to the throne; if the king loses them, he thereby forfeits the allegiance of his subjects. It seems, therefore, to be a probable inference that in the Malay region the regalia of the kings are only the conjuring apparatus of their predecessors the magicians, and that in this part of the world accordingly the magician is the

humble grub or chrysalis which in due time bursts and discloses that gorgeous butterfly the rajah or king.

Nowhere apparently in the Indian Archipelago is this view of the regalia as the true fount of regal dignity carried to such lengths as in southern Celebes. Here the royal authority is supposed to be in some mysterious fashion embodied in the regalia, while the princes owe all the power they exercise, and all the respect they enjoy, to their possession of these precious objects. In short, the regalia reign, and the princes are merely their representatives. Hence whoever happens to possess the regalia is regarded by the people as their lawful king. For example, if a deposed monarch contrives to keep the regalia, his former subjects remain loyal to him in their hearts, and look upon his successor as a usurper who is to be obeyed only in so far as he can exact obedience by force. And on the other hand, in an insurrection the first aim of the rebels is to seize the regalia, for if they can only make themselves masters of them, the authority of the sovereign is gone. In short, the regalia are here fetishes, which confer a title to the throne and control the fate of the kingdom. Houses are built for them to dwell in, as if they were living creatures; furniture, weapons, and even lands are assigned to them. Like the ark of God, they are carried with the army to battle, and on various occasions the people propitiate them, as if they were gods, by prayer and sacrifice and by smearing them with blood. Some of them serve as instruments of divination, or are brought forth in times of public disaster for the purpose of staying the evil, whatever it may be. For example, when plague is rife among men or beasts, or when there is a prospect of dearth, the Boogineese bring out the regalia, smear them with buffalo's blood, and carry them about. For the most part these fetishes are heirlooms of which the origin is forgotten; some of them are said to have fallen from heaven. Popular tradition traces the foundation of the oldest states to the discovery or acquisition of one of these miraculous objects—it may be a stone, a piece of wood, a fruit, a weapon, or what not, of a peculiar shape or colour. Often the original regalia have disappeared in course of time, but their place is taken by the various articles of property which were bestowed on them, and to which the people have transferred their pious allegiance. The oldest dynasties have the most regalia, and the holiest regalia consist of relics of the bodies of former princes, which are kept in golden caskets wrapt in silk. At Paloppo, the capital of Loowoo, a kingdom on the coast of Celebes, two toy cannons, with barrels like thin gas-pipes, are regalia; their possession is supposed to render the town impregnable. Other regalia of this kingdom are veiled from vulgar eyes in bark-cloth. When a missionary requested to see them, the official replied that it was strictly forbidden to open the bundle; were he to do so, the earth would yawn and swallow them up. In Bima the principal part of the regalia or public talismans consists of a sacred brown horse, which no man may ride. It is always stabled in the royal palace. When the animal passes the government fort on high days and holidays, it is saluted with the fire of five guns; when it is led to the river to bathe, the royal spear is carried before it, and any man who does not give way to the beast, or crosses the road in front of it, has to pay a fine. But the horse is mortal, and when it goes the way of all horse-flesh, another steed chosen from the same stud reigns in its place.

But if in the Malay region the regalia are essentially wonder-working talismans or fetishes which the kings appear to have derived from their predecessors the magicians, we may conjecture that in other parts of the world the emblems of royalty may at some time have been viewed in a similar light and have had a similar origin. In ancient Egypt the two royal crowns, the white and the red, were supposed to be endowed with magical virtues, indeed to be themselves divinities, embodiments of the sun god. One text declares: "The white crown is the eye of Horus; the red crown is the eye of Horus." Another text speaks of a crown as a "great magician." And applied to the image of a god, the crown was supposed to confirm the deity in the possession of his soul and of his form. Among the Yorubas of West Africa at the

present time the king's crown is sacred and is supposed to be the shrine of a spirit which has to be propitiated. When the king (*Oni*) of Ife visited Lagos some years ago, he had to sacrifice five sheep to his crown between Ibadan and Ife, a two days' journey on foot. Among the Ashantees "the throne or chair of the king or chief is believed to be inhabited by a spirit to which it is consecrated, and to which human sacrifices were formerly offered: at present the victims are sheep. It is the personification of power; hence a king is not a king and a chief is not a chief until he has been solemnly installed on the throne." Among the Hos, a Ewe tribe of Togoland in German West Africa, the king's proper throne is small and the king does not sit on it. Usually it is bound round with magic cords and wrapt up in a sheep's skin; but from time to time it is taken out of the wrappings, washed in a stream, and smeared all over with the blood of a sheep which has been sacrificed for the purpose. The flesh of the sheep is boiled and a portion of it eaten by every man who has been present at the ceremony. In Cambodia the regalia are regarded as a palladium on which the existence of the kingdom depends; they are committed to Brahmans for safe keeping. In antiquity the Scythian kings treasured as sacred a plough, a yoke, a battle-axe, and a cup, all of gold, which were said to have fallen from heaven; they offered great sacrifices to these sacred things at an annual festival; and if the man in charge of them fell asleep under the open sky, it was believed that he would die within the year. The sceptre of king Agamemnon, or what passed for such, was worshipped as a god at Chaeronea; a man acted as priest of the sceptre for a year at a time, and sacrifices were offered to it daily. The golden lamb of Mycenae, on the possession of which, according to legend, the two rivals Atreus and Thyestes based their claim to the throne, may have been a royal talisman of this sort.

The belief that kings possess magical or supernatural powers by virtue of which they can fertilise the earth and confer other benefits on their subjects would seem to have been shared by the ancestors of all the Aryan races from India to Ireland, and it has left clear traces of itself in our own country down to modern times. Thus the ancient Hindoo law-book called *The Laws of Manu* describes as follows the effects of a good king's reign: "In that country where the king avoids taking the property of mortal sinners, men are born in due time and are long-lived. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped offspring is born." In Homeric Greece kings and chiefs were spoken of as sacred or divine; their houses, too, were divine and their chariots sacred; and it was thought that the reign of a good king caused the black earth to bring forth wheat and barley, the trees to be loaded with fruit, the flocks to multiply, and the sea to yield fish. A Greek historian of a much later age tells us that in the reign of a very bad king of Lydia the country suffered from drought, for which he would seem to have held the king responsible. There is a tradition that once when the land of the Edonians in Thrace bore no fruit, the god Dionysus intimated to the people that its fertility could be restored by putting their king Lycurgus to death. So they took him to Mount Pangaeum and there caused him to be torn in pieces by horses. When the crops failed, the Burgundians used to blame their kings and depose them. In the time of the Swedish king Domalde a mighty famine broke out, which lasted several years, and could be stayed by the blood neither of beasts nor of men. Therefore, in a great popular assembly held at Upsala, the chiefs decided that King Domalde himself was the cause of the scarcity and must be sacrificed for good seasons. So they slew him and smeared with his blood the altars of the gods. Again, we are told that the Swedes always attributed good or bad crops to their kings as the cause. Now, in the reign of King Olaf, there came dear times and famine, and the people thought that the fault was the king's, because he was sparing in his sacrifices. So, mustering an army, they marched against him, surrounded his dwelling, and burned him in it, "giving him to Odin as a sacrifice for good crops." In the Middle Ages, when Waldemar I., King of Denmark, travelled in Germany, mothers brought their infants and husbandmen their seed for him to lay his hands on, thinking that children

would both thrive the better for the royal touch, and for a like reason farmers asked him to throw the seed for them. It was the belief of the ancient Irish that when their kings observed the customs of their ancestors, the seasons were mild, the crops plentiful, the cattle fruitful, the waters abounded with fish, and the fruit trees had to be propped up on account of the weight of their produce. A canon attributed to St. Patrick enumerates among the blessings that attend the reign of a just king “fine weather, calm seas, crops abundant, and trees laden with fruit.” On the other hand, dearth, dryness of cows, blight of fruit, and scarcity of corn were regarded as infallible proofs that the reigning king was bad. For example, in the reign of the usurper king Carbery Kinncat, “evil was the state of Ireland: fruitless her corn, for there used to be only one grain on the stalk; fruitless her rivers; milkless her cattle; plentiful her fruit, for there used to be but one acorn on the stalk.” Superstitions of the same sort seem to have lingered in the Highlands of Scotland down to the eighteenth century; for when Dr. Johnson travelled in Skye it was still held that the return of the laird to Dunvegan, after any considerable absence, produced a plentiful capture of herring. The laird of Dunvegan is chief of the clan of the Macleods, and his family still owns a banner which is called “Macleods Fairy Banner,” on account of the supernatural powers ascribed to it. When it is unfurled, victory in war attends it, and it relieves its followers from imminent danger. But these virtues it can exert only thrice, and already it has been twice unfurled. When the potato crop failed, many of the common people desired that the magical banner should be displayed, apparently in the belief that the mere sight of it would produce a fine crop of potatoes. Every woman with child who sees it is taken with premature labour, and every cow casts her calf.

Perhaps the last relic of such superstitions which lingered about our English kings was the notion that they could heal scrofula by their touch. The disease was accordingly known as the King’s Evil. Queen Elizabeth often exercised this miraculous gift of healing. On Midsummer Day 1633, Charles the First cured a hundred patients at one swoop in the chapel royal at Holyrood. But it was under his son Charles the Second that the practice seems to have attained its highest vogue. In this respect the Merry Monarch did not let the grass grow under his feet. It was the twenty-ninth of May 1660 when he was brought home in triumph from exile amid a shouting multitude and a forest of brandished swords, over roads strewed with flowers and through streets hung with tapestry, while the fountains ran wine and all the bells of London rang for joy. And it was on the sixth of July that he began to touch for the King’s Evil. The ceremony is thus described by Evelyn, who may have witnessed it. “His Majestie began first to *touch for y^e evil*, according to custome, thus: His Ma^{tie} sitting under his state in the Banqueting House, the chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, y^e King strokes their faces or cheekes with both his hands at once, at which instant a chaplaine in his formalities says, ‘He put his hands upon them and he healed them.’ This is sayd to everyone in particular. When they have been all touch’d they come up again in the same order, and the other chaplaine kneeling, and having angel gold strung on white ribbon on his arme, delivers them one by one to his Ma^{tie}, who puts them about the necks of the touched as they pass, whilst the first chaplaine repeats, ‘That is y^e true light who came into y^e world.’ Then follows an Epistle (as at first a Gospell) with the liturgy, prayers for the sick, with some alteration, lastly y^e blessing; and then the Lo. Chamberlaine and the Comptroller of the Household bring a basin, ewer and towell, for his Majesty to wash.” Pepys witnessed the same ceremony at the same place on the thirteenth of April in the following year and he has recorded his opinion that it was “an ugly office and a simple.” It is said that in the course of his reign Charles the Second touched near a hundred thousand persons for scrofula. The press to get near him was sometimes terrific. On one occasion six or seven of those who came to be healed were trampled to death. While the hope of a miraculous cure attracted the pious and sanguine, the certainty of receiving angel gold attracted the needy and avaricious, and it was not always easy for the royal surgeons to

distinguish between the motives of the applicants. This solemn mummerly cost the state little less than ten thousand pounds a year. The cool-headed William the Third contemptuously refused to lend himself to the hocus-pocus; and when his palace was besieged by the usual unsavoury crowd, he ordered them to be turned away with a dole. On the only occasion when he was importuned into laying his hand on a patient, he said to him, "God give you better health and more sense." However, the practice was continued, as might have been expected, by the dull bigot James the Second and his dull daughter Queen Anne. In his childhood Dr. Johnson was touched for scrofula by the queen, and he always retained a faint but solemn recollection of her as of a lady in diamonds with a long black hood. To judge by the too faithful picture which his biographer has drawn of the doctor's appearance in later life we may conclude that the touch of the queen's hand was not a perfect remedy for the disorder; perhaps the stream of divine grace which had flowed so copiously in the veins of Charles the Second had been dried up by the interposition of the sceptical William.

The kings of France also claimed to possess the same gift of healing by touch, which they are said to have derived from Clovis or from St. Louis, while our English kings inherited it from Edward the Confessor. We may suspect that these estimates of the antiquity of the gift were far too modest, and that the barbarous, nay savage, predecessors both of the Saxon and of the Merovingian kings had with the same justice claimed the same powers many ages before. Down to the nineteenth century the West African tribe of the Walos, in Senegal, ascribed to their royal family a like power of healing by touch. Mothers have been seen to bring their sick children to the queen, who touched them solemnly with her foot on the back, the stomach, the head, and the legs, after which the women departed in peace, convinced that their children had been made whole. Similarly the savage chiefs of Tonga were believed to heal scrofula and cases of indurated liver by the touch of their feet; and the cure was strictly homoeopathic, for the disease as well as the cure was thought to be caused by contact with the royal person or with anything that belonged to it. In fact royal personages in the Pacific and elsewhere have been supposed to live in a sort of atmosphere highly charged with what we may call spiritual electricity, which, if it blasts all who intrude into its charmed circle, has happily also the gift of making them whole again by a touch. We may conjecture that similar views prevailed in ancient times as to the predecessors of our English monarchs, and that accordingly scrofula received its name of the King's Evil from the belief that it was caused as well as cured by contact with a king. In Loango palsy is called the king's disease, because the negroes imagine it to be heaven's punishment for treason meditated against the king.

On the whole, then, we seem to be justified in inferring that in many parts of the world the king is the lineal successor of the old magician or medicine-man. When once a special class of sorcerers has been segregated from the community and entrusted by it with the discharge of duties on which the public safety and welfare are believed to depend, these men gradually rise to wealth and power, till their leaders blossom out into sacred kings. But the great social revolution which thus begins with democracy and ends in despotism is attended by an intellectual revolution which affects both the conception and the functions of royalty. For as time goes on, the fallacy of magic becomes more and more apparent to the acuter minds and is slowly displaced by religion; in other words, the magician gives way to the priest, who renouncing the attempt to control directly the processes of nature for the good of man, seeks to attain the same end indirectly by appealing to the gods to do for him what he no longer fancies he can do for himself. Hence the king, starting as a magician, tends gradually to exchange the practice of magic for the priestly functions of prayer and sacrifice. And while the distinction between the human and the divine is still imperfectly drawn, it is often imagined that men may themselves attain to godhead, not merely after their death, but in their

lifetime, through the temporary or permanent possession of their whole nature by a great and powerful spirit. No class of the community has benefited so much as kings by this belief in the possible incarnation of a god in human form. The doctrine of that incarnation, and with it the theory of the divinity of kings in the strict sense of the word, will form the subject of the following chapter.

VII. Incarnate Human Gods

The instances which in the preceding chapters I have drawn from the beliefs and practices of rude peoples all over the world, may suffice to prove that the savage fails to recognise those limitations to his power over nature which seem so obvious to us. In a society where every man is supposed to be endowed more or less with powers which we should call supernatural, it is plain that the distinction between gods and men is somewhat blurred, or rather has scarcely emerged. The conception of gods as superhuman beings endowed with powers to which man possesses nothing comparable in degree and hardly even in kind, has been slowly evolved in the course of history. By primitive peoples the supernatural agents are not regarded as greatly, if at all, superior to man; for they may be frightened and coerced by him into doing his will. At this stage of thought the world is viewed as a great democracy; all beings in it, whether natural or supernatural, are supposed to stand on a footing of tolerable equality. But with the growth of his knowledge man learns to realise more clearly the vastness of nature and his own littleness and feebleness in presence of it. The recognition of his helplessness does not, however, carry with it a corresponding belief in the impotence of those supernatural beings with which his imagination peoples the universe. On the contrary, it enhances his conception of their power. For the idea of the world as a system of impersonal forces acting in accordance with fixed and invariable laws has not yet fully dawned or darkened upon him. The germ of the idea he certainly has, and he acts upon it, not only in magic art, but in much of the business of daily life. But the idea remains undeveloped, and so far as he attempts to explain the world he lives in, he pictures it as the manifestation of conscious will and personal agency. If then he feels himself to be so frail and slight, how vast and powerful must he deem the beings who control the gigantic machinery of nature! Thus as his old sense of equality with the gods slowly vanishes, he resigns at the same time the hope of directing the course of nature by his own unaided resources, that is, by magic, and looks more and more to the gods as the sole repositories of those supernatural powers which he once claimed to share with them. With the advance of knowledge, therefore, prayer and sacrifice assume the leading place in religious ritual; and magic, which once ranked with them as a legitimate equal, is gradually relegated to the background and sinks to the level of a black art. It is now regarded as an encroachment, at once vain and impious, on the domain of the gods, and as such encounters the steady opposition of the priests, whose reputation and influence rise or fall with those of their gods. Hence, when at a late period the distinction between religion and superstition has emerged, we find that sacrifice and prayer are the resource of the pious and enlightened portion of the community, while magic is the refuge of the superstitious and ignorant. But when, still later, the conception of the elemental forces as personal agents is giving way to the recognition of natural law; then magic, based as it implicitly is on the idea of a necessary and invariable sequence of cause and effect, independent of personal will, reappears from the obscurity and discredit into which it had fallen, and by investigating the causal sequences in nature, directly prepares the way for science. Alchemy leads up to chemistry.

The notion of a man-god, or of a human being endowed with divine or supernatural powers, belongs essentially to that earlier period of religious history in which gods and men are still viewed as beings of much the same order, and before they are divided by the impassable gulf which, to later thought, opens out between them. Strange, therefore, as may seem to us the idea of a god incarnate in human form, it has nothing very startling for early man, who sees in a man-god or a god-man only a higher degree of the same supernatural powers which he arrogates in perfect good faith to himself. Nor does he draw any very sharp distinction

between a god and a powerful sorcerer. His gods, as we have seen, are often merely invisible magicians who behind the veil of nature work the same sort of charms and incantations which the human magician works in a visible and bodily form among his fellows. And as the gods are commonly believed to exhibit themselves in the likeness of men to their worshippers, it is easy for the magician, with his supposed miraculous powers, to acquire the reputation of being an incarnate deity. Thus beginning as little more than a simple conjurer, the medicine-man or magician tends to blossom out into a full-blown god and king in one. Only in speaking of him as a god we must beware of importing into the savage conception of deity those very abstract and complex ideas which we attach to the term. Our ideas on this profound subject are the fruit of a long intellectual and moral evolution, and they are so far from being shared by the savage that he cannot even understand them when they are explained to him. Much of the controversy which has raged as to the religion of the lower races has sprung merely from a mutual misunderstanding. The savage does not understand the thoughts of the civilised man, and few civilised men understand the thoughts of the savage. When the savage uses his word for god, he has in his mind a being of a certain sort: when the civilised man uses his word for god, he has in his mind a being of a very different sort; and if, as commonly happens, the two men are equally unable to place themselves at the other's point of view, nothing but confusion and mistakes can result from their discussions. If we civilised men insist on limiting the name of God to that particular conception of the divine nature which we ourselves have formed, then we must confess that the savage has no god at all. But we shall adhere more closely to the facts of history if we allow most of the higher savages at least to possess a rudimentary notion of certain supernatural beings who may fittingly be called gods, though not in the full sense in which we use the word. That rudimentary notion represents in all probability the germ out of which the civilised peoples have gradually evolved their own high conceptions of deity; and if we could trace the whole course of religious development, we might find that the chain which links our idea of the Godhead with that of the savage is one and unbroken.

With these explanations and cautions I will now adduce some examples of gods who have been believed by their worshippers to be incarnate in living human beings, whether men or women. The persons in whom a deity is thought to reveal himself are by no means always kings or descendants of kings; the supposed incarnation may take place even in men of the humblest rank. In India, for example, one human god started in life as a cotton-bleacher and another as the son of a carpenter. I shall therefore not draw my examples exclusively from royal personages, as I wish to illustrate the general principle of the deification of living men, in other words, the incarnation of a deity in human form. Such incarnate gods are common in rude society. The incarnation may be temporary or permanent. In the former case, the incarnation—commonly known as inspiration or possession—reveals itself in supernatural knowledge rather than in supernatural power. In other words, its usual manifestations are divination and prophecy rather than miracles. On the other hand, when the incarnation is not merely temporary, when the divine spirit has permanently taken up its abode in a human body, the god-man is usually expected to vindicate his character by working miracles. Only we have to remember that by men at this stage of thought miracles are not considered as breaches of natural law. Not conceiving the existence of natural law, primitive man cannot conceive a breach of it. A miracle is to him merely an unusually striking manifestation of a common power.

The belief in temporary incarnation or inspiration is world-wide. Certain persons are supposed to be possessed from time to time by a spirit or deity; while the possession lasts, their own personality lies in abeyance, the presence of the spirit is revealed by convulsive shiverings and shakings of the man's whole body, by wild gestures and excited looks, all of

which are referred, not to the man himself, but to the spirit which has entered into him; and in this abnormal state all his utterances are accepted as the voice of the god or spirit dwelling in him and speaking through him. Thus, for example, in the Sandwich Islands, the king personating the god, uttered the responses of the oracle from his concealment in a frame of wicker-work. But in the southern islands of the Pacific the god “frequently entered the priest, who, inflated as it were with the divinity, ceased to act or speak as a voluntary agent, but moved and spoke as entirely under supernatural influence. In this respect there was a striking resemblance between the rude oracles of the Polynesians, and those of the celebrated nations of ancient Greece. As soon as the god was supposed to have entered the priest, the latter became violently agitated, and worked himself up to the highest pitch of apparent frenzy, the muscles of the limbs seemed convulsed, the body swelled, the countenance became terrific, the features distorted, and the eyes wild and strained. In this state he often rolled on the earth, foaming at the mouth, as if labouring under the influence of the divinity by whom he was possessed, and, in shrill cries, and violent and often indistinct sounds, revealed the will of the god. The priests, who were attending, and versed in the mysteries, received, and reported to the people, the declarations which had been thus received. When the priest had uttered the response of the oracle, the violent paroxysm gradually subsided, and comparative composure ensued. The god did not, however, always leave him as soon as the communication had been made. Sometimes the same *taura*, or priest, continued for two or three days possessed by the spirit or deity; a piece of a native cloth, of a peculiar kind, worn round one arm, was an indication of inspiration, or of the indwelling of the god with the individual who wore it. The acts of the man during this period were considered as those of the god, and hence the greatest attention was paid to his expressions, and the whole of his deportment. . . . When *uruhia*, (under the inspiration of the spirit,) the priest was always considered as sacred as the god, and was called, during this period, *atua*, god, though at other times only denominated *taura* or priest.”

In Mangaia, an island of the South Pacific, the priests in whom the gods took up their abode from time to time were called “god-boxes” or, for shortness, “gods.” Before giving oracles as gods, they drank an intoxicating liquor, and in the frenzy thus produced their wild whirling words were received as the voice of the deity. In Fiji there is in every tribe a certain family who alone are liable to be thus temporarily inspired or possessed by a divine spirit. “Their qualification is hereditary, and any one of the ancestral gods may choose his vehicle from among them. I have seen this possession, and a horrible sight it is. In one case, after the fit was over, for some time the man’s muscles and nerves twitched and quivered in an extraordinary way. He was naked except for his breech-clout, and on his naked breast little snakes seemed to be wriggling for a moment or two beneath his skin, disappearing and then suddenly reappearing in another part of his chest. When the *mbete* (which we may translate ‘priest’ for want of a better word) is seized by the possession, the god within him calls out his own name in a stridulous tone, ‘It is I! Katouivere!’ or some other name. At the next possession some other ancestor may declare himself.” In Bali there are certain persons called *pěrmās*, who are predestined or fitted by nature to become the temporary abode of the invisible deities. When a god is to be consulted, the villagers go and compel some of these mediums to lend their services. Sometimes the medium leaves his consciousness at home, and is then conducted with marks of honour to the temple, ready to receive the godhead into his person. Generally, however, some time passes before he can be brought into the requisite frame of body and mind; but the desired result may be hastened by making him inhale the smoke of incense or surrounding him with a band of singing men or women. The soul of the medium quits for a time his body, which is thus placed at the disposal of the deity, and up to the moment when his consciousness returns all his words and acts are regarded as proceeding not from himself but from the god. So long as the possession lasts he is a *dewa kapiragan*,

that is, a god who has become man, and in that character he answers the questions put to him. During this time his body is believed to be immaterial and hence invulnerable. A dance with swords and pikes follows the consultation of the oracle; but these weapons could make no impression on the ethereal body of the inspired medium. In Poso, a district of Central Celebes, sickness is often supposed to be caused by an alien substance, such as a piece of tobacco, a stick, or even a chopping-knife, which has been introduced unseen into the body of the sufferer by the magic art of an insidious foe. To discover and eject this foreign matter is a task for a god, who for this purpose enters into the body of a priestess, speaks through her mouth, and performs the necessary surgical operation with her hands. An eye-witness of the ceremony has told how, when the priestess sat beside the sick man, with her head covered by a cloth, she began to quiver and shake and to sing in a strident tone, at which some one observed to the writer, "Now her own spirit is leaving her body and a god is taking its place." On removing the cloth from her head she was no longer a woman but a heavenly spirit, and gazed about her with an astonished air as if to ask how she came from her own celestial region to this humble abode. Yet the divine spirit condescended to chew betel and to drink palm-wine like any poor mortal of earthly mould. After she had pretended to extract the cause of the disease by laying the cloth from her head on the patient's stomach and pinching it, she veiled her face once more, sobbed, quivered, and shook violently, at which the people said, "The human spirit is returning into her."

A Brahman householder who performs the regular half-monthly sacrifices is supposed thereby to become himself a deity for a time. In the words of the *Satapatha-Brâhmana*, "He who is consecrated draws nigh to the gods and becomes one of the deities." "All formulas of the consecration are *audgrabhana* (elevatory), since he who is consecrated elevates himself (*ud-grabh*) from this world to the world of the gods. He elevates himself by means of these same formulas." "He who is consecrated indeed becomes both Vishnu and a sacrificer; for when he is consecrated, he is Vishnu, and when he sacrifices, he is the sacrificer." After he has completed the sacrifice he becomes man again, divesting himself of his sacred character with the words, "Now I am he who I really am," which are thus explained in the *Satapatha-Brâhmana*: "In entering upon the vow, he becomes, as it were, non-human; and as it would not be becoming for him to say, 'I enter from truth into untruth'; and as, in fact, he now again becomes man, let him therefore divest himself (of the vow) with the text: 'Now I am he who I really am.'" The means by which the sacrificer passed from untruth to truth, from the human to the divine, was a simulation of a new birth. He was sprinkled with water as a symbol of seed. He feigned to be an embryo, and shut himself up in a special hut, which represented the womb. Under his robe he wore a belt, and over it the skin of a black antelope; the belt stood for the navel-string, and the robe and the black antelope skin represented the inner and outer membranes (the amnion and the chorion) in which an embryo is wrapt. He might not scratch himself with his nails or a stick because he was an embryo, and were an embryo scratched with nails or a stick it would die. If he moved about in the hut, it was because the child moves about in the womb. If he kept his fists doubled up, it was because an unborn babe does the same. If in bathing he put off the black antelope skin but retained his robe, it was because the child is born with the amnion but not with the chorion. By these practices he acquired, in addition to his old natural and mortal body, a new body that was sacramental and immortal, invested with superhuman powers, encircled with an aureole of fire. Thus, by a new birth, a regeneration of his carnal nature, the man became a god. At his natural birth, the Brahmans said, man is born but in part; it is by sacrifice that he is truly born into the world. The funeral rites, which ensured the final passage from earth to heaven, might be considered as a phase of the new birth. "In truth," they said, "man is born thrice. At first he is born of his father and mother; then when he sacrifices he is born again; and lastly, when he dies and is laid on the

fire, he is born again from it, and that is his third birth. That is why they say that man is born thrice.”

But examples of such temporary inspiration are so common in every part of the world and are now so familiar through books on ethnology that it is needless to multiply illustrations of the general principle. It may be well, however, to refer to two particular modes of producing temporary inspiration, because they are perhaps less known than some others, and because we shall have occasion to refer to them later on. One of these modes of producing inspiration is by sucking the fresh blood of a sacrificed victim. In the temple of Apollo Diradiotes at Argos, a lamb was sacrificed by night once a month; a woman, who had to observe a rule of chastity, tasted the blood of the lamb, and thus being inspired by the god she prophesied or divined. At Aegira in Achaia the priestess of Earth drank the fresh blood of a bull before she descended into the cave to prophesy. In southern India a devil-dancer “cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells, and to dance with a quick but wild unsteady step. Suddenly the afflatus descends. There is no mistaking that glare, or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him; and, though he retains the power of utterance and of motion, both are under the demon’s control, and his separate consciousness is in abeyance. The bystanders signalize the event by raising a long shout, attended with a peculiar vibratory noise, which is caused by the motion of the hand and tongue, or of the tongue alone. The devil-dancer is now worshipped as a present deity, and every bystander consults him respecting his disease, his wants, the welfare of his absent relatives, the offerings to be made for the accomplishment of his wishes, and, in short, respecting everything for which superhuman knowledge is supposed to be available.”

Similarly among the Kuruvikkarans, a class of bird-catchers and beggars in Southern India, the goddess Kali is believed to descend upon the priest, and he gives oracular replies after sucking the blood which streams from the cut throat of a goat. At a festival of the Alfoors of Minahassa, in northern Celebes, after a pig has been killed, the priest rushes furiously at it, thrusts his head into the carcase, and drinks of the blood. Then he is dragged away from it by force and set on a chair, whereupon he begins to prophesy how the rice-crop will turn out that year. A second time he runs at the carcase and drinks of the blood; a second time he is forced into the chair and continues his predictions. It is thought that there is a spirit in him which possesses the power of prophecy. At Rhetra, a great religious capital of the Western Slavs, the priest tasted the blood of the sacrificed oxen and sheep in order the better to prophesy.

The true test of a Dainyal or diviner among some of the Hindoo Koosh tribes is to suck the blood from the neck of a decapitated goat. The Takhas on the border of Cashmeer have prophets who act as inspired mediums between the deity and his worshippers. At the sacrifices the prophet inhales the smoke of the sacred cedar in order to keep off evil spirits, and sometimes he drinks the warm blood as it spouts from the neck of the decapitated victim before he utters his oracle. The heathen of Harran regarded blood as unclean, but nevertheless drank it because they believed it to be the food of demons, and thought that by imbibing it they entered into communion with the demons, who would thus visit them and lift the veil that hides the future from mortal vision.

The other mode of producing temporary inspiration, to which I shall here refer, consists in the use of a sacred tree or plant. Thus in the Hindoo Koosh a fire is kindled with twigs of the sacred cedar; and the Dainyal or sibyl, with a cloth over her head, inhales the thick pungent smoke till she is seized with convulsions and falls senseless to the ground. Soon she rises and raises a shrill chant, which is caught up and loudly repeated by her audience. So Apollo’s

prophetess ate the sacred laurel and was fumigated with it before she prophesied. The Bacchanals ate ivy, and their inspired fury was by some believed to be due to the exciting and intoxicating properties of the plant. In Uganda the priest, in order to be inspired by his god, smokes a pipe of tobacco fiercely till he works himself into a frenzy; the loud excited tones in which he then talks are recognised as the voice of the god speaking through him. In Madura, an island off the north coast of Java, each spirit has its regular medium, who is oftener a woman than a man. To prepare herself for the reception of the spirit she inhales the fumes of incense, sitting with her head over a smoking censer. Gradually she falls into a sort of trance accompanied by shrieks, grimaces, and violent spasms. The spirit is now supposed to have entered into her, and when she grows calmer her words are regarded as oracular, being the utterances of the indwelling spirit, while her own soul is temporarily absent.

It is worth observing that many peoples expect the victim as well as the priest or prophet to give signs of inspiration by convulsive movements of the body; and if the animal remains obstinately steady, they esteem it unfit for sacrifice. Thus when the Yakuts sacrifice to an evil spirit, the beast must bellow and roll about, which is considered a token that the evil spirit has entered into it. Apollo's prophetess could give no oracles unless the sacrificial victim trembled in every limb when the wine was poured on its head. But for ordinary Greek sacrifices it was enough that the victim should shake its head; to make it do so, water was poured on it. Many other peoples (Tonquinese, Hindoos, Chuwash, and so forth) have adopted the same test of a suitable victim; they pour water or wine on its head; if the animal shakes its head it is accepted for sacrifice; if it does not, it is rejected. Among the Kafirs of the Hindoo Koosh the priest or his substitute pours water into the ear and all down the spine of the intended victim, whether it be a sheep or a goat. It is not enough that the animal should merely shake its head to get the water out of its ear; it must shake its whole body as a wet dog shakes himself. When it does so, a kissing sound is made by all present, and the victim is forthwith slaughtered.

The person temporarily inspired is believed to acquire, not merely divine knowledge, but also, at least occasionally, divine power. In Cambodia, when an epidemic breaks out, the inhabitants of several villages unite and go with a band of music at their head to look for the man whom the local god is supposed to have chosen for his temporary incarnation. When found, the man is conducted to the altar of the god where the mystery of incarnation takes place. Then the man becomes an object of veneration to his fellows, who implore him to protect the village against the plague. A certain image of Apollo, which stood in a sacred cave at Hylae near Magnesia, was thought to impart superhuman strength. Sacred men, inspired by it, leaped down precipices, tore up huge trees by the roots, and carried them on their backs along the narrowest defiles. The feats performed by inspired dervishes belong to the same class.

Thus far we have seen that the savage, failing to discern the limits of his ability to control nature, ascribes to himself and to all men certain powers which we should now call supernatural. Further, we have seen that, over and above this general supernaturalism, some persons are supposed to be inspired for short periods by a divine spirit, and thus temporarily to enjoy the knowledge and power of the indwelling deity. From beliefs like these it is an easy step to the conviction that certain men are permanently possessed by a deity, or in some other undefined way are endued with so high a degree of supernatural power as to be ranked as gods and to receive the homage of prayer and sacrifice. Sometimes these human gods are restricted to purely supernatural or spiritual functions. Sometimes they exercise supreme political power in addition. In the latter case they are kings as well as gods, and the government is a theocracy. Thus in the Marquesas or Washington Islands there was a class of men who were deified in their lifetime. They were supposed to wield a supernatural power

over the elements; they could give abundant harvests or smite the ground with barrenness; and they could inflict disease or death. Human sacrifices were offered to them to avert their wrath. There were not many of them, at the most one or two in each island. They lived in mystic seclusion. Their powers were sometimes, but not always, hereditary. A missionary has described one of these human gods from personal observation. The god was a very old man who lived in a large house within an enclosure. In the house was a kind of altar, and on the beams of the house and on the trees round it were hung human skeletons, head down. No one entered the enclosure except the persons dedicated to the service of the god; only on days when human victims were sacrificed might ordinary people penetrate into the precinct. This human god received more sacrifices than all the other gods; often he would sit on a sort of scaffold in front of his house and call for two or three human victims at a time. They were always brought, for the terror he inspired was extreme. He was invoked all over the island, and offerings were sent to him from every side. Again, of the South Sea Islands in general we are told that each island had a man who represented or personified the divinity. Such men were called gods, and their substance was confounded with that of the deity. The man-god was sometimes the king himself; oftener he was a priest or subordinate chief. Tanatoa, king of Raiatea, was deified by a certain ceremony performed at the chief temple. "As one of the divinities of his subjects, therefore, the king was worshipped, consulted as an oracle and had sacrifices and prayers offered to him." This was not an exceptional case. The kings of the island regularly enjoyed divine honours, being deified at the time of their accession. At his inauguration the king of Tahiti received a sacred girdle of red and yellow feathers, "which not only raised him to the highest earthly station, but identified him with their gods." A new piece, about eighteen inches long, was added to the belt at the inauguration of every king, and three human victims were sacrificed in the process. The king's houses were called the clouds of heaven; the rainbow was the name of the canoe in which he voyaged; his voice was spoken of as thunder, and the glare of the torches in his dwelling as lightning; and when the people saw them in the evening, as they passed near his house, instead of saying the torches were burning in the palace, they would remark that the lightning was flashing in the clouds of heaven. When he moved from one district to another on the shoulders of his bearers, he was said to be flying. The natives of Futuna, an island in the South Pacific, "are not content with deifying the evils that afflict them; they place gods everywhere, and even go so far as to suppose that the greatest of all the spirits resides in the person of their prince as in a living sanctuary. From this belief springs a strange mode of regarding their king, and of behaving under his authority. In their eyes the sovereign is not responsible for his acts; they deem him inspired by the divine spirit whose tabernacle he is; hence his will is sacred; even his whims and rages are revered; and if it pleases him to play the tyrant, his subjects submit from conscientious motives to the vexations he inflicts on them." The gods of Samoa generally appeared in animal form, but sometimes they were permanently incarnate in men, who gave oracles, received offerings (occasionally of human flesh), healed the sick, answered prayers, and so on. In regard to the old religion of the Fijians, and especially of the inhabitants of Somosomo, it is said that "there appears to be no certain line of demarcation between departed spirits and gods, nor between gods and living men, for many of the priests and old chiefs are considered as sacred persons, and not a few of them will also claim to themselves the right of divinity. 'I am a god,' Tuikilakila would say; and he believed it too." In the Pelew Islands it is thought that every god can take possession of a man and speak through him. The possession may be either temporary or permanent; in the latter case the chosen person is called a *korong*. The god is free in his choice, so the position of *korong* is not hereditary. After the death of a *korong* the god is for some time unrepresented, until he suddenly makes his appearance in a new Avatar. The person thus chosen gives signs of the divine presence by behaving in a strange way; he gapes, runs about, and performs a number of senseless acts. At

first people laugh at him, but his sacred mission is in time recognised, and he is invited to assume his proper position in the state. Generally this position is a distinguished one and confers on him a powerful influence over the whole community. In some of the islands the god is political sovereign of the land; and hence his new incarnation, however humble his origin, is raised to the same high rank, and rules, as god and king, over all the other chiefs.

The ancient Egyptians, far from restricting their adoration to cats and dogs and such small deer, very liberally extended it to men. One of these human deities resided at the village of Anabis, and burnt sacrifices were offered to him on the altars; after which, says Porphyry, he would eat his dinner just as if he were an ordinary mortal. In classical antiquity the Sicilian philosopher Empedocles gave himself out to be not merely a wizard but a god. Addressing his fellow-citizens in verse he said:—

*“O friends, in this great city that climbs the yellow slope
Of Agrigentum’s citadel, who make good works your scope,
Who offer to the stranger a haven quiet and fair,
All hail! Among you honoured I walk with lofty air.
With garlands, blooming garlands you crown my noble brow,
A mortal man no longer, a deathless godhead now.
Where e’er I go, the people crowd round and worship pay,
And thousands follow seeking to learn the better way.
Some crave prophetic visions, some smit with anguish sore
Would fain hear words of comfort and suffer pain no more.”*

He asserted that he could teach his disciples how to make the wind to blow or be still, the rain to fall and the sun to shine, how to banish sickness and old age and to raise the dead. When Demetrius Poliorcetes restored the Athenian democracy in 307 B.C., the Athenians decreed divine honours to him and his father Antigonus, both of them being then alive, under the title of the Saviour Gods. Altars were set up to the Saviours, and a priest appointed to attend to their worship. The people went forth to meet their deliverer with hymns and dances, with garlands and incense and libations; they lined the streets and sang that he was the only true god, for the other gods slept, or dwelt far away, or were not. In the words of a contemporary poet, which were chanted in public and sung in private:—

*“Of all the gods the greatest and the dearest
To the city are come.
For Demeter and Demetrius
Together time has brought.
She comes to hold the Maiden’s awful rites,
And he joyous and fair and laughing,
As befits a god.
A glorious sight, with all his friends about him,
He in their midst,
They like to stars, and he the sun.
Son of Poseidon the mighty, Aphrodite’s son,
All hail!
The other gods dwell far away,
Or have no ears,
Or are not, or pay us no heed.
But thee we present see,
No god of wood or stone, but godhead true.
Therefore to thee we pray.”*

The ancient Germans believed that there was something holy in women, and accordingly consulted them as oracles. Their sacred women, we are told, looked on the eddying rivers and listened to the murmur or the roar of the water, and from the sight and sound foretold what would come to pass. But often the veneration of the men went further, and they worshipped women as true and living goddesses. For example, in the reign of Vespasian a certain Veleda, of the tribe of the Bructeri, was commonly held to be a deity, and in that character reigned over her people, her sway being acknowledged far and wide. She lived in a tower on the river Lippe, a tributary of the Rhine. When the people of Cologne sent to make a treaty with her, the ambassadors were not admitted to her presence; the negotiations were conducted through a minister, who acted as the mouthpiece of her divinity and reported her oracular utterances.

The example shews how easily among our rude forefathers the ideas of divinity and royalty coalesced. It is said that among the Getae down to the beginning of our era there was always a man who personified a god and was called God by the people. He dwelt on a sacred mountain and acted as adviser to the king.

An early Portuguese historian informs us that the Quiteve or king of Sofala, in south-eastern Africa, “is a woolly-haired Kaffir, a heathen who adores nothing whatever, and has no knowledge of God; on the contrary he esteems himself the god of all his lands, and is so looked upon and revered by his subjects.” “When they suffer necessity or scarcity they have recourse to the king, firmly believing that he can give them all that they desire or have need of, and can obtain anything from his dead predecessors, with whom they believe that he holds converse. For this reason they ask the king to give them rain when it is required, and other favourable weather for their harvest, and in coming to ask for any of these things they bring him valuable presents, which the king accepts, bidding them return to their homes and he will be careful to grant their petitions. They are such barbarians that though they see how often the king does not give them what they ask for, they are not undeceived, but make him still greater offerings, and many days are spent in these comings and goings, until the weather turns to rain, and the Kaffirs are satisfied, believing that the king did not grant their request until he had been well bribed and importuned, as he himself affirms, in order to maintain them in their error.” The Zimbabwes, or Muzimbabwes, another people of south-eastern Africa, “do not adore idols or recognise any god, but instead they venerate and honour their king, whom they regard as a divinity, and they say he is the greatest and best in the world. And the said king says of himself that he alone is god of the earth, for which reason if it rains when he does not wish it to do so, or is too hot, he shoots arrows at the sky for not obeying him.”

Amongst the Barotse, a tribe on the upper Zambesi, “there is an old but waning belief that a chief is a demigod, and in heavy thunderstorms the Barotse flock to the chief’s yard for protection from the lightning. I have been greatly distressed at seeing them fall on their knees before the chief, entreating him to open the water-pots of heaven and send rain upon their gardens.” “The king’s servants declare themselves to be invincible, because they are the servants of God (meaning *the king*).”

The Maraves of South Africa “have a spiritual head to whom they ascribe supernatural powers, revering him as a prophet and designating him by the name of Chissumpe. Besides a considerable territory, which he owns and rules, he receives tribute from all, even from the king (*unde*). They believe that this being is invisible and immortal, and they consult him as an oracle, in which case he makes himself heard. He is personified by a *Fumo-a-Chissumpe*, that is, by an intimate of the Chissumpe, whose dignity is hereditary and who is revered exactly like the supposed Chissumpe, with whom he is naturally identical. As he names his own successor, disputes as to the succession do not arise. His oracles are as unintelligible and ambiguous as can well be imagined. He derives great profit from impostors of both sexes, who purchase the gift of soothsaying from him. In the settlement (*Muzinda*) of the Chissumpe

there are women whom the people regard as his wives, but who, according to the universal belief, cannot bear children. If these women are convicted of an offence with a man, they are burnt along with the partner of their guilt." The Mashona of southern Africa informed their bishop that they had once had a god, but that the Matabeles had driven him away. "This last was in reference to a curious custom in some villages of keeping a man they called their god. He seemed to be consulted by the people and had presents given to him. There was one at a village belonging to a chief Magondi, in the old days. We were asked not to fire off any guns near the village, or we should frighten him away." This Mashona god was formerly bound to render an annual tribute to the king of the Matabeles in the shape of four black oxen and one dance. A missionary has seen and described the deity discharging the latter part of his duty in front of the royal hut. For three mortal hours, without a break, to the banging of a tambourine, the click of castanettes, and the drone of a monotonous song, the swarthy god engaged in a frenzied dance, crouching on his hams like a tailor, sweating like a pig, and bounding about with an agility which testified to the strength and elasticity of his divine legs.

"In the Makalaka hills, to the west of Matabeleland, the natives all acknowledge there dwells a god whom they name Ngwali, much worshipped by the bushmen and Makalakas, and feared even by the Matabele: even Lo Bengula paid tribute and sent presents to him often. This individual has only been seen by a few of those who live close by, and who doubtless profit by the numberless offerings made to this strange being; but the god never dies; and the position is supposed to be hereditary in the one family who are the intermediaries for and connexion between Ngwali and the outer world." This Makalaka god "resides in the depth of a cave, in the midst of a labyrinth. Nobody has ever seen him, but he has sons and daughters, who are priests and priestesses and dwell in the neighbourhood of the grotto. It is rather odd that not long ago three sons of this god were put to death like common mortals for having stolen wheat from the king. Lo Bengula probably thought that they should practise justice even more strictly than other folk. . . . In the middle of the cavern, they say, there is a shaft, very deep and very black. From this gulf there issue from time to time terrible noises like the crash of thunder. On the edge of the abyss the worshippers tremblingly lay flesh and wheat, fowls, cakes, and other presents to appease the hunger of the dreadful god and secure his favour. After making this offering the poor suppliants declare aloud their wishes and the object of their application. They ask to know hidden things, future events, the names of those who have cast a spell on them, the issue of such and such an enterprise. After some moments of profound silence there are heard, amid the crash of subterranean thunder, inarticulate sounds, strange broken words, of which it is hard to make out the sense, and which the medicine-men (*amazizis*), who are hand in glove with the makers of thunder, explain to these credulous devotees."

The Baganda of Central Africa believed in a god of Lake Nyanza, who sometimes took up his abode in a man or woman. The incarnate god was much feared by all the people, including the king and the chiefs. When the mystery of incarnation had taken place, the man, or rather the god, removed about a mile and a half from the margin of the lake, and there awaited the appearance of the new moon before he engaged in his sacred duties. From the moment that the crescent moon appeared faintly in the sky, the king and all his subjects were at the command of the divine man, or *Lubare* (god), as he was called, who reigned supreme not only in matters of faith and ritual, but also in questions of war and state policy. He was consulted as an oracle; by his word he could inflict or heal sickness, withhold rain, and cause famine. Large presents were made him when his advice was sought. The chief of Urua, a large region to the west of Lake Tanganyika, "arrogates to himself divine honours and power and pretends to abstain from food for days without feeling its necessity; and, indeed, declares that as a god he is altogether above requiring food and only eats, drinks, and smokes for the

pleasure it affords him.” Among the Gallas, when a woman grows tired of the cares of housekeeping, she begins to talk incoherently and to demean herself extravagantly. This is a sign of the descent of the holy spirit Callo upon her. Immediately her husband prostrates himself and adores her; she ceases to bear the humble title of wife and is called “Lord”; domestic duties have no further claim on her, and her will is a divine law.

The king of Loango is honoured by his people “as though he were a god; and he is called Sambee and Pango, which mean god. They believe that he can let them have rain when he likes; and once a year, in December, which is the time they want rain, the people come to beg of him to grant it to them.” On this occasion the king, standing on his throne, shoots an arrow into the air, which is supposed to bring on rain. Much the same is said of the king of Mombasa. Down to a few years ago, when his spiritual reign on earth was brought to an abrupt end by the carnal weapons of English marines and bluejackets, the king of Benin was the chief object of worship in his dominions. “He occupies a higher post here than the Pope does in Catholic Europe; for he is not only God’s vicegerent upon earth, but a god himself, whose subjects both obey and adore him as such, although I believe their adoration to arise rather from fear than love.” The king of Iddah told the English officers of the Niger Expedition, “God made me after his own image; I am all the same as God; and he appointed me a king.” In the language of the Hos, a Ewe tribe of Togoland, the word for god is *Mawu* and the Great God is *Mawu gã*. They personify the blessing of god and say that the Great God dwells with a rich man. “From the personification of the divine blessing to the deification of the man himself the step is not a long one, and as a matter of fact it is taken. The Hos know men in whose life are to be seen so many resemblances to the Great God that they call them simply *Mawu*. In the neighbourhood of Ho there lived a good many years ago a man who enjoyed an extraordinary reputation in the whole of the neighbourhood, and who accordingly named himself *Wuwo*, that is, ‘more than the others.’ The people actually paid him divine honours, not indeed in the sense that they sacrificed to him, but in the sense that they followed his words absolutely. They worked on his fields and brought him rich presents. On the coast there lived a respected old chief, who called himself *Mawu*. He was richer than all the other chiefs, and the inhabitants of twenty-seven towns rendered him unconditional obedience. In the circumstance that he was richer and more honoured than all the other chiefs he saw his resemblance to the deity.”

Among the Hovas and other tribes of Madagascar there is said to be a deep sense of the divinity of kings; and down to the acceptance of Christianity by the late queen, the Hova sovereigns were regularly termed “the visible God” (*Andriamánitra híta mào*) and other terms of similar import were also applied to them. The chiefs of the Betsileo in Madagascar “are considered as far above the common people and are looked upon almost as if they were gods.” “For the chiefs are supposed to have power as regards the words they utter, not, however, merely the power which a king possesses, but power like that of God; a power which works of itself on account of its inherent virtue, and not power exerted through soldiers and strong servants.” “The *Ampandzaka-mandzaka* or sovereign whom the Sakkalava of the north often call also *Zanahari antani*, God on earth, is surrounded by them with a veneration which resembles idolatry, and the vulgar are simple enough to attribute the creation of the world to his ancestors. The different parts of his body and his least actions are described by nouns and verbs which are foreign to the ordinary language, forming a separate vocabulary called *Voûla fâli*, sacred words, or *Voûla n’ ampandzâka*, princely words. The person and the goods of the *Ampandzaka-mandzaka* are *fali*, sacred.”

The theory of the real divinity of a king is said to be held strongly in the Malay region. Not only is the king’s person considered sacred, but the sanctity of his body is supposed to communicate itself to his regalia and to slay those who break the royal taboos. Thus it is

firmly believed that any one who seriously offends the royal person, who imitates or touches even for a moment the chief objects of the regalia, or who wrongfully makes use of the insignia or privileges of royalty, will be *kěna daulat*, that is, struck dead by a sort of electric discharge of that divine power which the Malays suppose to reside in the king's person and to which they give the name of *daulat* or sanctity. The regalia of every petty Malay state are believed to be endowed with supernatural powers; and we are told that "the extraordinary strength of the Malay belief in the supernatural powers of the regalia of their sovereigns can only be thoroughly realised after a study of their romances, in which their kings are credited with all the attributes of inferior gods, whose birth, as indeed every subsequent act of their after-life, is attended by the most amazing prodigies."

Among the Battas of Central Sumatra there is a prince who bears the hereditary title of Singa Mangaradja and is worshipped as a deity. He reigns over Bakara, a village on the south-western shore of Lake Toba; but his worship is diffused among the tribes both near and far. All sorts of strange stories are told of him. It is said that he was seven years in his mother's womb, and thus came into the world a seven-year-old child; that he has a black hairy tongue, the sight of which is fatal, so that in speaking he keeps his mouth as nearly shut as possible and gives all his orders in writing. Sometimes he remains seven months without eating, or sleeps for three months together. He can make the sun to shine or the rain to fall at his pleasure; hence the people pray to him for a good harvest, and worshippers hasten to Bakara from all sides with offerings in the hope of thereby securing his miraculous aid. Wherever he goes, the gongs are solemnly beaten and the public peace may not be broken. He is said to eat neither pork nor dog's flesh. The Battas used to cherish a superstitious veneration for the Sultan of Minangkabau, and shewed a blind submission to his relations and emissaries, real or pretended, when these persons appeared among them for the purpose of levying contributions. Even when insulted and put in fear of their lives they made no attempt at resistance; for they believed that their affairs would never prosper, that their rice would be blighted and their buffaloes die, and that they would remain under a sort of spell if they offended these sacred messengers. In the kingdom of Loowoo the great majority of the people have never seen the king, and they believe that were they to see him their belly would swell up and they would die on the spot. The farther you go from the capital, the more firmly rooted is this belief. In time of public calamity, as during war or pestilence, some of the Molucca Islanders used to celebrate a festival of heaven. If no good result followed, they bought a slave, took him at the next festival to the place of sacrifice, and set him on a raised place under a certain bamboo-tree. This tree represented heaven, and had been honoured as its image at former festivals. The portion of the sacrifice which had previously been offered to heaven was now given to the slave, who ate and drank it in the name and stead of heaven. Henceforth he was well treated, kept for the festivals of heaven, and employed to represent heaven and receive the offerings in its name. Every Alfoor village of northern Ceram has usually six priests, of whom the most intelligent discharges the duties of high priest. This man is the most powerful person in the village; all the inhabitants, even the regent, are subject to him and must do his bidding. The common herd regard him as a higher being, a sort of demi-god. He aims at surrounding himself with an atmosphere of mystery, and for this purpose lives in great seclusion, generally in the council-house of the village, where he conceals himself from vulgar eyes behind a screen or partition. However, in this case the god seems to be in process of incubation rather than full-fledged.

A peculiarly bloodthirsty monarch of Burma, by name Badonsachen, whose very countenance reflected the inbred ferocity of his nature, and under whose reign more victims perished by the executioner than by the common enemy, conceived the notion that he was something more than mortal, and that this high distinction had been granted him as a reward

for his numerous good works. Accordingly he laid aside the title of king and aimed at making himself a god. With this view, and in imitation of Buddha, who, before being advanced to the rank of a divinity, had quitted his royal palace and seraglio and retired from the world, Badonsachen withdrew from his palace to an immense pagoda, the largest in the empire, which he had been engaged in constructing for many years. Here he held conferences with the most learned monks, in which he sought to persuade them that the five thousand years assigned for the observance of the law of Buddha were now elapsed, and that he himself was the god who was destined to appear after that period, and to abolish the old law by substituting his own. But to his great mortification many of the monks undertook to demonstrate the contrary; and this disappointment, combined with his love of power and his impatience under the restraints of an ascetic life, quickly disabused him of his imaginary godhead, and drove him back to his palace and his harem. The king of Siam "is venerated equally with a divinity. His subjects ought not to look him in the face; they prostrate themselves before him when he passes, and appear before him on their knees, their elbows resting on the ground." There is a special language devoted to his sacred person and attributes, and it must be used by all who speak to or of him. Even the natives have difficulty in mastering this peculiar vocabulary. The hairs of the monarch's head, the soles of his feet, the breath of his body, indeed every single detail of his person, both outward and inward, have particular names. When he eats or drinks, sleeps or walks, a special word indicates that these acts are being performed by the sovereign, and such words cannot possibly be applied to the acts of any other person whatever. There is no word in the Siamese language by which any creature of higher rank or greater dignity than a monarch can be described; and the missionaries, when they speak of God, are forced to use the native word for king. In Tonquin every village chooses its guardian spirit, often in the form of an animal, as a dog, tiger, cat, or serpent. Sometimes a living person is selected as patron-divinity. Thus a beggar persuaded the people of a village that he was their guardian spirit; so they loaded him with honours and entertained him with their best. At the present day the head of the great Persian sect of the Babites, Abbas Effendi by name, resides at Acre in Syria, and is held by Frenchmen, Russians, and Americans, especially by rich American ladies, to be an incarnation of God himself. The late Professor S. I. Curtiss of Chicago had the honour of dining with "the master," as he is invariably called by his followers, when the incarnation expressed a kindly hope that he might have the pleasure of drinking tea with the professor in the kingdom of heaven.

But perhaps no country in the world has been so prolific of human gods as India; nowhere has the divine grace been poured out in a more liberal measure on all classes of society from kings down to milkmen. Thus amongst the Todas, a pastoral people of the Neilgherry Hills of southern India, the dairy is a sanctuary, and the milkman who attends to it has been described as a god. On being asked whether the Todas salute the sun, one of these divine milkmen replied, "Those poor fellows do so, but I," tapping his chest, "I, a god! why should I salute the sun?" Every one, even his own father, prostrates himself before the milkman, and no one would dare to refuse him anything. No human being, except another milkman, may touch him; and he gives oracles to all who consult him, speaking with the voice of a god.

Further, in India "every king is regarded as little short of a present god." The Hindoo law-book of Manu goes farther and says that "even an infant king must not be despised from an idea that he is a mere mortal; for he is a great deity in human form." As to the Brahmans it is laid down in the same treatise that a Brahman, "be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity." Further, it is said that though Brahmans "employ themselves in all sorts of mean occupations, they must be honoured in every way; for each of them is a very

great deity.” In another ancient Hindoo book we read that “verily, there are two kinds of gods; for, indeed, the gods are the gods; and the Brahmans who have studied and teach sacred lore are the human gods. The sacrifice of these is divided into two kinds: oblations constitute the sacrifice to the gods; and gifts to the priests that to the human gods, the Brahmans who have studied and teach sacred lore.” The spiritual power of a Brahman priest is described as unbounded. “His anger is as terrible as that of the gods. His blessing makes rich, his curse withers. Nay, more, he is himself actually worshipped as a god. No marvel, no prodigy in nature is believed to be beyond the limits of his power to accomplish. If the priest were to threaten to bring down the sun from the sky or arrest it in its daily course in the heavens, no villager would for a moment doubt his ability to do so.” As to the *mantras*, or sacred texts by means of which the Brahmans exercise their miraculous powers, there is a saying everywhere current in India: “The whole universe is subject to the gods; the gods are subject to the Mantras; the Mantras to the Brahmans; therefore the Brahmans are our gods.” There is said to have been a sect in Orissa some years ago who worshipped the late Queen Victoria in her lifetime as their chief divinity. And to this day in India all living persons remarkable for great strength or valour or for supposed miraculous powers run the risk of being worshipped as gods. Thus, a sect in the Punjab worshipped a deity whom they called Nikkal Sen. This Nikkal Sen was no other than the redoubted General Nicholson, and nothing that the general could do or say damped the ardour of his adorers. The more he punished them, the greater grew the religious awe with which they worshipped him. At Benares a few years ago a celebrated deity was incarnate in the person of a Hindoo gentleman who rejoiced in the euphonious name of Swami Bhaskaranandaji Saraswati, and looked uncommonly like the late Cardinal Manning, only more ingenuous. His eyes beamed with kindly human interest, and he took what is described as an innocent pleasure in the divine honours paid him by his confiding worshippers.

The Lingayats are the Unitarians of Hindooism, for they believe in only one god, Siva, rejecting the other two persons of the Hindoo Trinity. Yet “they esteem the *Jangam* or priest as superior even to the deity. They pay homage to the *Jangam* first and to Siva afterwards. The *Jangam* is regarded as an incarnation of the deity. . . . In practice the *Jangam* is placed first and, as stated above, is worshipped as god upon earth.” In 1900 a hill-man in Vizagapatam gave out that he was an incarnate god, and his claims to divinity were accepted by a following of five thousand people, who, when a sceptical government sent an armed force to suppress the movement, which threatened political trouble, testified to the faith that was in them by resisting even to the shedding of their blood. Two policemen who refused to bow the knee to the new god were knocked on the head. However, in the scuffle the deity himself was arrested and laid by the heels in gaol, where he died just like a common mortal.

At Chinchvad, a small town about ten miles from Poona in western India, there lives a family of whom one in each generation is believed by a large proportion of the Mahrattas to be an incarnation of the elephant-headed god Gunputty. That celebrated deity was first made flesh about the year 1640 in the person of a Brahman of Poona, by name Mooraba Gosseyn, who sought to work out his salvation by abstinence, mortification, and prayer. His piety had its reward. The god himself appeared to him in a vision of the night and promised that a portion of his, that is, of Gunputty’s holy spirit should abide with him and with his seed after him even to the seventh generation. The divine promise was fulfilled. Seven successive incarnations, transmitted from father to son, manifested the light of Gunputty to a dark world. The last of the direct line, a heavy-looking god with very weak eyes, died in the year 1810. But the cause of truth was too sacred, and the value of the church property too considerable, to allow the Brahmans to contemplate with equanimity the unspeakable loss that would be sustained by a world which knew not Gunputty. Accordingly they sought and found a holy vessel in whom the divine spirit of the master had revealed itself anew, and the revelation has

been happily continued in an unbroken succession of vessels from that time to this. But a mysterious law of spiritual economy, whose operation in the history of religion we may deplore though we cannot alter, has decreed that the miracles wrought by the god-man in these degenerate days cannot compare with those which were wrought by his predecessors in days gone by; and it is even reported that the only sign vouchsafed by him to the present generation of vipers is the miracle of feeding the multitude whom he annually entertains to dinner at Chinchvad.

A Hindoo sect, which has many representatives in Bombay and Central India, holds that its spiritual chiefs or Maharajas, as they are called, are representatives or even actual incarnations on earth of the god Krishna. Hence in the temples where the Maharajas do homage to the idols, men and women do homage to the Maharajas, prostrating themselves at their feet, offering them incense, fruits, and flowers, and waving lights before them, as the Maharajas themselves do before the images of the gods. One mode of worshipping Krishna is by swinging his images in swings. Hence, in every district presided over by a Maharaja, the women are wont to worship not Krishna but the Maharaja by swinging him in pendulous seats. The leavings of his food, the dust on which he treads, the water in which his dirty linen is washed, are all eagerly swallowed by his devotees, who worship his wooden shoes, and prostrate themselves before his seat and his painted portraits. And as Krishna looks down from heaven with most favour on such as minister to the wants of his successors and vicars on earth, a peculiar rite called Self-devotion has been instituted, whereby his faithful worshippers make over their bodies, their souls, and, what is perhaps still more important, their worldly substance to his adorable incarnations; and women are taught to believe that the highest bliss for themselves and their families is to be attained by yielding themselves to the embraces of those beings in whom the divine nature mysteriously coexists with the form and even the appetites of true humanity.

Christianity itself has not uniformly escaped the taint of these unhappy delusions; indeed it has often been sullied by the extravagances of vain pretenders to a divinity equal to or even surpassing that of its great Founder. In the second century Montanus the Phrygian claimed to be the incarnate Trinity, uniting in his single person God the Father, God the Son, and God the Holy Ghost. Nor is this an isolated case, the exorbitant pretension of a single ill-balanced mind. From the earliest times down to the present day many sects have believed that Christ, nay God himself, is incarnate in every fully initiated Christian, and they have carried this belief to its logical conclusion by adoring each other. Tertullian records that this was done by his fellow-Christians at Carthage in the second century; the disciples of St. Columba worshipped him as an embodiment of Christ; and in the eighth century Elipandus of Toledo spoke of Christ as “a god among gods,” meaning that all believers were gods just as truly as Jesus himself. The adoration of each other was customary among the Albigenses, and is noticed hundreds of times in the records of the Inquisition at Toulouse in the early part of the fourteenth century. It is still practised by the Paulicians of Armenia and the Bogomiles about Moscow. The Paulicians, indeed, presume to justify their faith, if not their practice, by the authority of St. Paul, who said, “It is not I that speak, but Christ that dwelleth in me.” Hence the members of this Russian sect are known as the Christs. “Among them men and women alike take upon themselves the calling of teachers and prophets, and in this character they lead a strict, ascetic life, refrain from the most ordinary and innocent pleasures, exhaust themselves by long fasting and wild ecstatic religious exercises, and abhor marriage. Under the excitement caused by their supposed holiness and inspiration, they call themselves not only teachers and prophets, but also ‘Saviours,’ ‘Redeemers,’ ‘Christs,’ ‘Mothers of God.’ Generally speaking, they call themselves simply Gods, and pray to each other as to real gods and living Christs or Madonnas.”

In the thirteenth century there arose a sect called the Brethren and Sisters of the Free Spirit, who held that by long and assiduous contemplation any man might be united to the deity in an ineffable manner and become one with the source and parent of all things, and that he who had thus ascended to God and been absorbed in his beatific essence, actually formed part of the Godhead, was the Son of God in the same sense and manner with Christ himself, and enjoyed thereby a glorious immunity from the trammels of all laws human and divine. Inwardly transported by this blissful persuasion, though outwardly presenting in their aspect and manners a shocking air of lunacy and distraction, the sectaries roamed from place to place, attired in the most fantastic apparel and begging their bread with wild shouts and clamour, spurning indignantly every kind of honest labour and industry as an obstacle to divine contemplation and to the ascent of the soul towards the Father of spirits. In all their excursions they were followed by women with whom they lived on terms of the closest familiarity. Those of them who conceived they had made the greatest proficiency in the higher spiritual life dispensed with the use of clothes altogether in their assemblies, looking upon decency and modesty as marks of inward corruption, characteristics of a soul that still grovelled under the dominion of the flesh and had not yet been elevated into communion with the divine spirit, its centre and source. Sometimes their progress towards this mystic communion was accelerated by the Inquisition, and they expired in the flames, not merely with unclouded serenity, but with the most triumphant feelings of cheerfulness and joy. In the same century a Bohemian woman named Wilhelmina, whose head had been turned by brooding over some crazy predictions about a coming age of the Holy Ghost, persuaded herself and many people besides that the Holy Ghost had actually become incarnate in her person for the salvation of a great part of mankind. She died at Milan in the year 1281 in the most fragrant odour of sanctity, and her memory was held in the highest veneration by a numerous following, and even honoured with religious worship both public and private.

About the year 1830 there appeared, in one of the states of the American Union bordering on Kentucky, an impostor who declared that he was the Son of God, the Saviour of mankind, and that he had reappeared on earth to recall the impious, the unbelieving, and sinners to their duty. He protested that if they did not mend their ways within a certain time, he would give the signal, and in a moment the world would crumble to ruins. These extravagant pretensions were received with favour even by persons of wealth and position in society. At last a German humbly besought the new Messiah to announce the dreadful catastrophe to his fellow-countrymen in the German language, as they did not understand English, and it seemed a pity that they should be damned merely on that account. The would-be Saviour in reply confessed with great candour that he did not know German. "What!" retorted the German, "you the Son of God, and don't speak all languages, and don't even know German? Come, come, you are a knave, a hypocrite, and a madman. Bedlam is the place for you." The spectators laughed, and went away ashamed of their credulity. About thirty years ago a new sect was founded at Patiala in the Punjaub by a wretched creature named Hakim Singh, who lived in extreme poverty and filth, gave himself out to be a reincarnation of Jesus Christ, and offered to baptize the missionaries who attempted to argue with him. He proposed shortly to destroy the British Government, and to convert and conquer the world. His gospel was accepted by four thousand believers in his immediate neighbourhood. Cases like these verge on, if they do not cross, the wavering and uncertain line which divides the raptures of religion from insanity.

Sometimes, at the death of the human incarnation, the divine spirit transmigrates into another man. In the kingdom of Kaffa, in eastern Africa, the heathen part of the people worship a spirit called *Deòce*, to whom they offer prayer and sacrifice, and whom they invoke on all important occasions. This spirit is incarnate in the grand magician or pope, a person of great

wealth and influence, ranking almost with the king, and wielding the spiritual, as the king wields the temporal power. It happened that, shortly before the arrival of a Christian missionary in the kingdom, this African pope died, and the priests, fearing lest the missionary might assume the position vacated by the deceased prelate, declared that the *Deòce* had passed into the king, who henceforth, uniting the spiritual with the temporal power, reigned as god and king. Before beginning to work at the salt-pans in a Laosian village, the workmen offer sacrifice to the divinity of the salt-pans. This divinity is incarnate in a woman and transmigrates at her death into another woman. In Bhotan the spiritual head of the government is a dignitary called the Dhurma Rajah, who is supposed to be a perpetual incarnation of the deity. At his death the new incarnate god shews himself in an infant by the refusal of his mother's milk and a preference for that of a cow.

The Buddhist Tartars believe in a great number of living Buddhas, who officiate as Grand Lamas at the head of the most important monasteries. When one of these Grand Lamas dies his disciples do not sorrow, for they know that he will soon reappear, being born in the form of an infant. Their only anxiety is to discover the place of his birth. If at this time they see a rainbow they take it as a sign sent them by the departed Lama to guide them to his cradle. Sometimes the divine infant himself reveals his identity. "I am the Grand Lama," he says, "the living Buddha of such and such a temple. Take me to my old monastery. I am its immortal head." In whatever way the birthplace of the Buddha is revealed, whether by the Buddha's own avowal or by the sign in the sky, tents are struck, and the joyful pilgrims, often headed by the king or one of the most illustrious of the royal family, set forth to find and bring home the infant god. Generally he is born in Tibet, the holy land, and to reach him the caravan has often to traverse the most frightful deserts. When at last they find the child they fall down and worship him. Before, however, he is acknowledged as the Grand Lama whom they seek he must satisfy them of his identity. He is asked the name of the monastery of which he claims to be the head, how far off it is, and how many monks live in it; he must also describe the habits of the deceased Grand Lama and the manner of his death. Then various articles, as prayer-books, tea-pots, and cups, are placed before him, and he has to point out those used by himself in his previous life. If he does so without a mistake his claims are admitted, and he is conducted in triumph to the monastery. At the head of all the Lamas is the Dalai Lama of Lhasa, the Rome of Tibet. He is regarded as a living god, and at death his divine and immortal spirit is born again in a child. According to some accounts the mode of discovering the Dalai Lama is similar to the method, already described, of discovering an ordinary Grand Lama. Other accounts speak of an election by drawing lots from a golden jar. Wherever he is born, the trees and plants put forth green leaves; at his bidding flowers bloom and springs of water rise; and his presence diffuses heavenly blessings. His palace stands on a commanding height; its gilded cupolas are seen sparkling in the sunlight for miles. In 1661 or 1662 Fathers Grueber and d'Orville, on their return from Peking to Europe, spent two months at Lhasa waiting for a caravan, and they report that the Grand Lama was worshipped as a true and living god, that he received the title of the Eternal and Heavenly Father, and that he was believed to have risen from the dead no less than seven times. He lived withdrawn from the business of this passing world in the recesses of his palace, where, seated aloft on a cushion and precious carpets, he received the homage of his adorers in a chamber screened from the garish eye of day, but glittering with gold and silver, and lit up by the blaze of a multitude of torches. His worshippers, with heads bowed to the earth, attested their veneration by kissing his feet, and even bribed the attendant Lamas with great sums to give them a little of the natural secretions of his divine person, which they either swallowed with their food or wore about their necks as an amulet that fortified them against the assaults of every ailment.

But he is by no means the only man who poses as a god in these regions. A register of all the incarnate gods in the Chinese empire is kept in the *Li fan yüan* or Colonial Office at Peking. The number of gods who have thus taken out a license is one hundred and sixty. Tibet is blessed with thirty of them, northern Mongolia rejoices in nineteen, and southern Mongolia basks in the sunshine of no less than fifty-seven. The Chinese government, with a paternal solicitude for the welfare of its subjects, forbids the gods on the register to be reborn anywhere but in Tibet. They fear lest the birth of a god in Mongolia should have serious political consequences by stirring the dormant patriotism and warlike spirit of the Mongols, who might rally round an ambitious native deity of royal lineage and seek to win for him, at the point of the sword, a temporal as well as a spiritual kingdom. But besides these public or licensed gods there are a great many little private gods, or unlicensed practitioners of divinity, who work miracles and bless their people in holes and corners; and of late years the Chinese government has winked at the rebirth of these pettifogging deities outside of Tibet. However, once they are born, the government keeps its eye on them as well as on the regular practitioners, and if any of them misbehaves he is promptly degraded, banished to a distant monastery, and strictly forbidden ever to be born again in the flesh.

At the head of Taoism, the most numerous religious sect of China, is a pope who goes by the name of the Heavenly Master and is believed to be an incarnation and representative on earth of the god of heaven. His official title is *Chên-yen*, or "the True Man." When one of these pontiffs or incarnate deities departs this life, his soul passes into a male member of his family, the ancient house of Chang. In order to determine the chosen vessel, all the male members of the clan assemble at the palace, their names are engraved on tablets of lead, the tablets are thrown into a vase full of water, and the one which bears the name of the new incarnation floats on the surface. The reputation and power of the pope are very great. He lives in princely style at his palace on the Dragon and Tiger mountains in the province of Kiang-si, about twenty-five miles to the south-west of Kuei-Ki. The road, which is kept in good repair, partly flagged, and provided at regular intervals with stone halls for the repose of weary pilgrims, leads gradually upward through a bleak and barren district, treeless and thinly peopled, to the summit of a pass, from which a beautiful prospect suddenly opens up of a wide and fertile valley watered by a little stream. The scene charms the traveller all the more by contrast with the desert country which he has just traversed. This is the beginning of the pope's patrimony, which he holds from the emperor free of taxes. The palace stands in the middle of a little town. It is new and of no special interest, having been rebuilt after the Taiping rebellion. For in their march northward the rebels devastated the papal domains with great fury. About a mile to the east of the palace lie the ruins of stately temples, which also perished in the great rising and have only in part been rebuilt. However, the principal temple is well preserved. It is dedicated to the god of heaven and contains a colossal image of that deity. The papal residence naturally swarms with monks and priests of all ranks. But the courts and gardens of the monasteries, littered with heaps of broken bricks and stones and mouldering wood, present a melancholy spectacle of decay. And the ruinous state of the religious capital reflects the decline of the papacy. The number of pilgrims has fallen off and with them the revenues of the holy see. Of old the pope ranked with viceroys and the highest dignitaries of the empire; now he is reduced to the level of a mandarin of the third class, and wears a blue button instead of a red. Formerly he repaired every year to the imperial court at Peking or elsewhere in order to procure peace and prosperity for the whole kingdom by means of his ceremonies; and on his journey the gods and spirits were bound to come from every quarter to pay him homage, unless he considerately hung out on his palanquin a board with the notice, "You need not trouble to salute." The people, too, gathered up the dust or mud from under his feet to preserve it as a priceless talisman. Nowadays, if he goes to court at all, it seems to be not oftener than once in three years; and his services are seldom wanted

except to ban the demons of plague. But he still exercises the right of elevating deceased mandarins to the rank of local deities, and as he receives a fee for every deification, the ranks of the celestial hierarchy naturally receive many recruits. He also draws a considerable revenue from the manufacture and sale of red and green papers inscribed with cabalistic characters, which are infallible safeguards against demons, disease, and calamities of every sort.

From our survey of the religious position occupied by the king in rude societies we may infer that the claim to divine and supernatural powers put forward by the monarchs of great historical empires like those of Egypt, China, Mexico, and Peru, was not the simple outcome of inflated vanity or the empty expression of a grovelling adulation; it was merely a survival and extension of the old savage apotheosis of living kings. Thus, for example, as children of the Sun the Incas of Peru were revered like gods; they could do no wrong, and no one dreamed of offending against the person, honour, or property of the monarch or of any of the royal race. Hence, too, the Incas did not, like most people, look on sickness as an evil. They considered it a messenger sent from their father the Sun to call them to come and rest with him in heaven. Therefore the usual words in which an Inca announced his approaching end were these: "My father calls me to come and rest with him." They would not oppose their father's will by offering sacrifice for recovery, but openly declared that he had called them to his rest. Issuing from the sultry valleys upon the lofty table-land of the Colombian Andes, the Spanish conquerors were astonished to find, in contrast to the savage hordes they had left in the sweltering jungles below, a people enjoying a fair degree of civilisation, practising agriculture, and living under a government which Humboldt has compared to the theocracies of Tibet and Japan. These were the Chibchas, Muyscas, or Mozcas, divided into two kingdoms, with capitals at Bogota and Tunja, but united apparently in spiritual allegiance to the high pontiff of Sogamozo or Iraca. By a long and ascetic novitiate, this ghostly ruler was reputed to have acquired such sanctity that the waters and the rain obeyed him, and the weather depended on his will. The Mexican kings at their accession, as we have seen, took an oath that they would make the sun to shine, the clouds to give rain, the rivers to flow, and the earth to bring forth fruits in abundance. We are told that Montezuma, the last king of Mexico, was worshipped by his people as a god.

In China, if the emperor is not himself worshipped as a deity, he is supposed by his subjects to be the lord and master of all the gods. On this subject a leading authority on Chinese religion observes: "To no son of China would it ever occur to question the supreme authority wielded by the emperor and his proxies, the mandarins, not only over mankind, but also over the gods. For the gods or *shen* are souls of intrinsically the same nature as those existing in human beings; why then, simply because they have no human bodies, should they be placed above the emperor, who is no less than a son of Heaven, that is to say, a magnitude second to none but Heaven or the Power above whom there is none—who governs the universe and all that moves and exists therein? Such absurdity could not possibly be entertained by Chinese reason. So it is a first article of China's political creed that the emperor, as well as Heaven, is lord and master of all the gods, and delegates this dignity to his mandarins, each in his jurisdiction. With them then rests the decision which of the gods are entitled to receive the people's worship, and which are not. It is the imperial government which deifies disembodied souls of men, and also divests them of their divine rank. Their worship, if established against its will or without its consent, can be exterminated at its pleasure, without revenge having to be feared from the side of the god for any such radical measure; for the power of even the mightiest and strongest god is as naught compared with that of the august Celestial Being with whose will and under whose protection the Son reigns supreme over everything existing below the empyrean, unless he forfeits this omnipotent support through neglect of his

imperial duties.” As the emperor of China is believed to be a Son of Heaven, so the Emperor of Japan, the Mikado, is supposed to be an incarnation of the sun goddess, the deity who rules the universe, gods and men included. Once a year all the gods wait upon him, and spend a month at his court. During that month, the name of which means “without gods,” no one frequents the temples, for they are believed to be deserted.

The early Babylonian kings, from the time of Sargon I. till the fourth dynasty of Ur or later, claimed to be gods in their lifetime. The monarchs of the fourth dynasty of Ur in particular had temples built in their honour; they set up their statues in various sanctuaries and commanded the people to sacrifice to them; the eighth month was especially dedicated to the kings, and sacrifices were offered to them at the new moon and on the fifteenth of each month. Again, the Parthian monarchs of the Arsacid house styled themselves brothers of the sun and moon and were worshipped as deities. It was esteemed sacrilege to strike even a private member of the Arsacid family in a brawl.

The kings of Egypt were deified in their lifetime, sacrifices were offered to them, and their worship was celebrated in special temples and by special priests. Indeed the worship of the kings sometimes cast that of the gods into the shade. Thus in the reign of Merenra a high official declared that he had built many holy places in order that the spirits of the king, the ever-living Merenra, might be invoked “more than all the gods.” “It has never been doubted that the king claimed actual divinity; he was the ‘great god,’ the ‘golden Horus,’ and son of Ra. He claimed authority not only over Egypt, but over ‘all lands and nations,’ ‘the whole world in its length and its breadth, the east and the west,’ ‘the entire compass of the great circuit of the sun,’ ‘the sky and what is in it, the earth and all that is upon it,’ ‘every creature that walks upon two or upon four legs, all that fly or flutter, the whole world offers her productions to him.’ Whatever in fact might be asserted of the Sun-god, was dogmatically predicable of the king of Egypt. His titles were directly derived from those of the sun-god.” “In the course of his existence,” we are told, “the king of Egypt exhausted all the possible conceptions of divinity which the Egyptians had framed for themselves. A superhuman god by his birth and by his royal office, he became the deified man after his death. Thus all that was known of the divine was summed up in him.” “The divinity of the king was recognised in all the circumstances of the public life of the sovereign. It was not enough to worship Pharaoh in the temple; beyond the limits of the sanctuary he remained the ‘good god’ to whom all men owed a perpetual adoration. The very name of the sovereign was sacred like his person; people swore by his name as by that of the gods, and he who took the oath in vain was punished.” In particular the king of Egypt was identified with the great sun-god Ra. “Son of the sun, decked with the solar crowns, armed with the solar weapons, gods and men adored him as Ra, defended him as Ra from the attacks which menaced in him the divine being who, in his human existence, knew the glory and the dangers of being ‘an incarnate sun’ and ‘the living image on earth of his father Tum of Heliopolis.’” Even the life of the gods depended on the divine life of the king. Gods and men, it is said, “live by the words of his mouth.” “O gods,” said the king before celebrating divine worship, “you are safe, if I am safe. Your doubles are safe if my double is safe at the head of all living doubles. All live, if I live.” The king was addressed as “Lord of heaven, lord of earth, sun, life of the whole world, lord of time, measurer of the sun’s course, Tum for men, lord of well-being, creator of the harvest, maker and fashioner of mortals, bestower of breath upon all men, giver of life to all the host of gods, pillar of heaven, threshold of the earth, weigher of the equipoise of both worlds, lord of rich gifts, increaser of the corn,” and so forth. Yet, as we should expect, the exalted powers thus ascribed to the king differ in degree rather than in kind from those which every Egyptian claimed for himself. Professor Tiele observes that “as every good man at his death became Osiris, as every one in danger or need could by the use of magic sentences assume the form

of a deity, it is quite comprehensible how the king, not only after death, but already during his life, was placed on a level with the deity.”

We have now completed our sketch, for it is no more than a sketch, of the evolution of that sacred kingship which attained its highest form, its most absolute expression, in the monarchies of Peru and Egypt, of China and Japan. Historically, the institution appears to have originated in the order of public magicians or medicine-men; logically it rests on a mistaken deduction from the association of ideas. Men mistook the order of their ideas for the order of nature, and hence imagined that the control which they have, or seem to have, over their thoughts, permitted them to exercise a corresponding control over things. The men who for one reason or another, because of the strength or the weakness of their natural parts, were supposed to possess these magical powers in the highest degree, were gradually marked off from their fellows and became a separate class, who were destined to exercise a most far-reaching influence on the political, religious, and intellectual evolution of mankind. Social progress, as we know, consists mainly in a successive differentiation of functions, or, in simpler language, a division of labour. The work which in primitive society is done by all alike and by all equally ill, or nearly so, is gradually distributed among different classes of workers and executed more and more perfectly; and so far as the products, material or immaterial, of this specialised labour are shared by all, the whole community benefits by the increasing specialisation. Now magicians or medicine-men appear to constitute the oldest artificial or professional class in the evolution of society. For sorcerers are found in every savage tribe known to us; and among the lowest savages, such as the Australian aborigines, they are the only professional class that exists. As time goes on, and the process of differentiation continues, the order of medicine-men is itself subdivided into such classes as the healers of disease, the makers of rain, and so forth; while the most powerful member of the order wins for himself a position as chief and gradually develops into a sacred king, his old magical functions falling more and more into the background and being exchanged for priestly or even divine duties, in proportion as magic is slowly ousted by religion. Still later, a partition is effected between the civil and the religious aspect of the kingship, the temporal power being committed to one man and the spiritual to another. Meanwhile the magicians, who may be repressed but cannot be extirpated by the predominance of religion, still addict themselves to their old occult arts in preference to the newer ritual of sacrifice and prayer; and in time the more sagacious of their number perceive the fallacy of magic and hit upon a more effectual mode of manipulating the forces of nature for the good of man; in short, they abandon sorcery for science. I am far from affirming that the course of development has everywhere rigidly followed these lines: it has doubtless varied greatly in different societies. I merely mean to indicate in the broadest outline what I conceive to have been its general trend. Regarded from the industrial point of view the evolution has been from uniformity to diversity of function: regarded from the political point of view, it has been from democracy to despotism. With the later history of monarchy, especially with the decay of despotism and its displacement by forms of government better adapted to the higher needs of humanity, we are not concerned in this enquiry: our theme is the growth, not the decay, of a great and, in its time, beneficent institution.

Appendix. Hegel On Magic And Religion

My friend Professor James Ward has pointed out to me that the view which I have taken of the nature and historical relations of magic and religion was anticipated by Hegel in his *Lectures on the Philosophy of Religion*. So far as I understand the philosopher's exposition, the agreement between us amounts to this: we both hold that in the mental evolution of humanity an age of magic preceded an age of religion, and that the characteristic difference between magic and religion is that, whereas magic aims at controlling nature directly, religion aims at controlling it indirectly through the mediation of a powerful supernatural being or beings to whom man appeals for help and protection. That I take to be the substance of Hegel's meaning in the following passages which I extract from his lectures on the philosophy of religion.

Speaking of what he calls the religion of nature he observes: "Fear of the powers of nature, of the sun, of thunder-storms, etc., is here not as yet fear which might be called religious fear, for this has its seat in freedom. The fear of God is a different fear from the fear of natural forces. It is said that 'fear is the beginning of wisdom'; this fear cannot present itself in immediate religion. It first appears in man when he knows himself to be powerless in his particularity, when his particularity trembles within him. . . . It is not, however, fear in this higher sense only that is not present here, but even the fear of the powers of nature, so far as it enters at all at this first stage of the religion of nature, changes round into its opposite, and becomes magic.

"The absolutely primary form of religion, to which we give the name of magic, consists in this, that the Spiritual is the ruling power over nature. This spiritual element does not yet exist, however, as Spirit; it is not yet found in its universality, but is merely the particular, contingent, empirical self-consciousness of man, which, although it is only mere passion, knows itself to be higher in its self-consciousness than nature—knows that it is a power ruling over nature. . . . This power is a direct power over nature in general, and is not to be likened to the indirect power, which we exercise by means of implements over natural objects in their separate forms. . . . Here the power over nature acts in a direct way. It thus is magic or sorcery.

"As regards the external mode in which this idea actually appears, it is found in a form which implies that this magic is what is highest in the self-consciousness of those peoples. But in a subordinate way magic steals up to higher standpoints too, and insinuates itself into higher religions, and thus into the popular conception of witches, although in that form it is recognised as something which is partly impotent, and partly improper and godless.

"There has been an inclination on the part of some (as, for example, in the Kantian philosophy) to consider prayer too as magic, because man seeks to make it effectual, not through mediation, but by starting direct from Spirit. The distinction here, however, is that man appeals to an absolute will, for which even the individual or unit is an object of care, and which can either grant the prayer or not, and which in so acting is determined by general purposes of good. Magic, however, in the general sense, simply amounts to this,—that man has the mastery as he is in his natural state, as possessed of passions and desires.

"Such is the general character of this primal and wholly immediate standpoint, namely, that the human consciousness, any definite human being, is recognised as the ruling power over nature in virtue of his own will. The natural has, however, by no means that wide range which it has in our idea of it. For here the greater part of nature still remains indifferent to

man, or is just as he is accustomed to see it. Everything is stable. Earthquakes, thunderstorms, floods, animals, which threaten him with death, enemies, and the like, are another matter. To defend himself against these recourse is had to magic. Such is the oldest mode of religion, the wildest, most barbarous form. . . .

“By recent travellers, such as Captain Parry, and before him Captain Ross, this religion has been found among the Esquimaux, wholly without the element of mediation and as the crudest consciousness. Among other peoples a mediation is already present.

“Captain Parry says of them: ‘. . . They have not the slightest idea of Spirit, of a higher existence, of an essential substance as contrasted with their empirical mode of existence. . . . On the other hand, they have amongst them individuals whom they call *Angekoks*, magicians, conjurers. Those assert that they have it in their power to raise a storm, to create a calm, to bring whales near, etc., and say that they learnt these arts from old *Angekoks*. The people regard them with fear; in every family, however, there is at least one. A young *Angekok* wished to make the wind rise, and he proceeded to do it by dint of phrases and gestures. These phrases had no meaning and were directed toward no Supreme Being as a medium, but were addressed in an immediate way to the natural object over which the *Angekok* wished to exercise power; he required no aid from any one whatever.’ . . .

“This religion of magic is very prevalent in Africa, as well as among the Mongols and Chinese; here, however, it is no longer found in the absolute crudeness of its first form, but mediations already come in, which owe their origin to the fact that the Spiritual has begun to assume an objective form for self-consciousness.

“In its first form this religion is more magic than religion; it is in Africa among the negroes that it prevails most extensively. . . . In this sphere of magic the main principle is the direct domination of nature by means of the will, of self-consciousness—in other words that Spirit is something of a higher kind than nature. However bad this magic may look regarded in one aspect, still in another it is higher than a condition of dependence upon nature and fear of it. . . .

“Such, then, is the very first form of religion, which cannot indeed as yet be properly called religion. To religion essentially pertains the moment of objectivity, and this means that spiritual power shows itself as a mode of the Universal relatively to self-consciousness, for the individual, for the particular empirical consciousness. This objectivity is an essential characteristic, on which all depends. Not until it is present does religion begin, does a God exist, and even in the lowest condition there is at least a beginning of it. The mountain, the river, is not in its character as this particular mass of earth, as this particular water, the Divine, but as a mode of the existence of the Divine, of an essential, universal Being. But we do not yet find this in magic as such. It is the individual consciousness as this particular consciousness, and consequently the very negation of the Universal, which is what has the power here; not a god in the magician, but the magician himself is the conjurer and conqueror of nature. . . . Out of magic the religion of magic is developed.”

VIII. Departmental Kings Of Nature

The preceding investigation has proved that the same union of sacred functions with a royal title which meets us in the King of the Wood at Nemi, the Sacrificial King at Rome, and the magistrate called the King at Athens, occurs frequently outside the limits of classical antiquity and is a common feature of societies at all stages from barbarism to civilisation. Further, it appears that the royal priest is often a king, not only in name but in fact, swaying the sceptre as well as the crosier. All this confirms the traditional view of the origin of the titular and priestly kings in the republics of ancient Greece and Italy. At least by shewing that the combination of spiritual and temporal power, of which Graeco-Italian tradition preserved the memory, has actually existed in many places, we have obviated any suspicion of improbability that might have attached to the tradition. Therefore we may now fairly ask, May not the King of the Wood have had an origin like that which a probable tradition assigns to the Sacrificial King of Rome and the titular King of Athens? In other words, may not his predecessors in office have been a line of kings whom a republican revolution stripped of their political power, leaving them only their religious functions and the shadow of a crown? There are at least two reasons for answering this question in the negative. One reason is drawn from the abode of the priest of Nemi; the other from his title, the King of the Wood. If his predecessors had been kings in the ordinary sense, he would surely have been found residing, like the fallen kings of Rome and Athens, in the city of which the sceptre had passed from him. This city must have been Aricia, for there was none nearer. But Aricia was three miles off from his forest sanctuary by the lake shore. If he reigned, it was not in the city, but in the greenwood. Again his title, King of the Wood, hardly allows us to suppose that he had ever been a king in the common sense of the word. More likely he was a king of nature, and of a special side of nature, namely, the woods from which he took his title. If we could find instances of what we may call departmental kings of nature, that is of persons supposed to rule over particular elements or aspects of nature, they would probably present a closer analogy to the King of the Wood than the divine kings we have been hitherto considering, whose control of nature is general rather than special. Instances of such departmental kings are not wanting.

On a hill at Bomma near the mouth of the Congo dwells Namvulu Vumu, King of the Rain and Storm. Of some of the tribes on the Upper Nile we are told that they have no kings in the common sense; the only persons whom they acknowledge as such are the Kings of the Rain, *Mata Kodou*, who are credited with the power of giving rain at the proper time, that is in the rainy season. Before the rains begin to fall at the end of March the country is a parched and arid desert; and the cattle, which form the people's chief wealth, perish for lack of grass. So, when the end of March draws on, each householder betakes himself to the King of the Rain and offers him a cow that he may make the blessed waters of heaven to drip on the brown and withered pastures. If no shower falls, the people assemble and demand that the king shall give them rain; and if the sky still continues cloudless, they rip up his belly, in which he is believed to keep the storms. Amongst the Bari tribe one of these Rain Kings made rain by sprinkling water on the ground out of a handbell.

Among tribes on the outskirts of Abyssinia a similar office exists and has been thus described by an observer. "The priesthood of the Alfai, as he is called by the Barea and Kunama, is a remarkable one; he is believed to be able to make rain. This office formerly existed among the Algeds and appears to be still common to the Nuba negroes. The Alfai of the Barea, who is also consulted by the northern Kunama, lives near Tembadere on a mountain alone with his

family. The people bring him tribute in the form of clothes and fruits, and cultivate for him a large field of his own. He is a kind of king, and his office passes by inheritance to his brother or sister's son. He is supposed to conjure down rain and to drive away the locusts. But if he disappoints the people's expectation and a great drought arises in the land, the Alfai is stoned to death, and his nearest relations are obliged to cast the first stone at him. When we passed through the country, the office of Alfai was still held by an old man; but I heard that rain-making had proved too dangerous for him and that he had renounced his office."

In the backwoods of Cambodia live two mysterious sovereigns known as the King of the Fire and the King of the Water. Their fame is spread all over the south of the great Indo-Chinese peninsula; but only a faint echo of it has reached the West. Down to a few years ago no European, so far as is known, had ever seen either of them; and their very existence might have passed for a fable, were it not that till lately communications were regularly maintained between them and the King of Cambodia, who year by year exchanged presents with them. The Cambodian gifts were passed from tribe to tribe till they reached their destination; for no Cambodian would essay the long and perilous journey. The tribe amongst whom the Kings of Fire and Water reside is the Chréais or Jaray, a race with European features but a sallow complexion, inhabiting the forest-clad mountains and high tablelands which separate Cambodia from Annam. Their royal functions are of a purely mystic or spiritual order; they have no political authority; they are simple peasants, living by the sweat of their brow and the offerings of the faithful. According to one account they live in absolute solitude, never meeting each other and never seeing a human face. They inhabit successively seven towers perched upon seven mountains, and every year they pass from one tower to another. People come furtively and cast within their reach what is needful for their subsistence. The kingship lasts seven years, the time necessary to inhabit all the towers successively; but many die before their time is out. The offices are hereditary in one or (according to others) two royal families, who enjoy high consideration, have revenues assigned to them, and are exempt from the necessity of tilling the ground. But naturally the dignity is not coveted, and when a vacancy occurs, all eligible men (they must be strong and have children) flee and hide themselves. Another account, admitting the reluctance of the hereditary candidates to accept the crown, does not countenance the report of their hermit-like seclusion in the seven towers. For it represents the people as prostrating themselves before the mystic kings whenever they appear in public, it being thought that a terrible hurricane would burst over the country if this mark of homage were omitted. Probably, however, these are mere fables such as commonly shed a glamour of romance over the distant and unknown. A French officer, who had an interview with the redoubtable Fire King in February 1891, found him stretched on a bamboo couch, diligently smoking a long copper pipe, and surrounded by people who paid him no great deference. In spite of his mystic vocation the sorcerer had no charm or talisman about him, and was in no way distinguishable from his fellows except by his tall stature. Another writer reports that the two kings are much feared, because they are supposed to possess the evil eye; hence every one avoids them, and the potentates considerably cough to announce their approach and to allow people to get out of their way. They enjoy extraordinary privileges and immunities, but their authority does not extend beyond the few villages of their neighbourhood. Like many other sacred kings, of whom we shall read in the sequel, the Kings of Fire and Water are not allowed to die a natural death, for that would lower their reputation. Accordingly when one of them is seriously ill, the elders hold a consultation and if they think he cannot recover they stab him to death. His body is burned and the ashes are piously collected and publicly honoured for five years. Part of them is given to the widow, and she keeps them in an urn, which she must carry on her back when she goes to weep on her husband's grave.

We are told that the Fire King, the more important of the two, whose supernatural powers have never been questioned, officiates at marriages, festivals, and sacrifices in honour of the *Yan* or spirit. On these occasions a special place is set apart for him; and the path by which he approaches is spread with white cotton cloths. A reason for confining the royal dignity to the same family is that this family is in possession of certain famous talismans which would lose their virtue or disappear if they passed out of the family. These talismans are three: the fruit of a creeper called *Cui*, gathered ages ago at the time of the last deluge, but still fresh and green; a rattan, also very old but bearing flowers that never fade; and lastly, a sword containing a *Yan* or spirit, who guards it constantly and works miracles with it. The spirit is said to be that of a slave, whose blood chanced to fall upon the blade while it was being forged, and who died a voluntary death to expiate his involuntary offence. By means of the two former talismans the Water King can raise a flood that would drown the whole earth. If the Fire King draws the magic sword a few inches from its sheath, the sun is hidden and men and beasts fall into a profound sleep; were he to draw it quite out of the scabbard, the world would come to an end. To this wondrous brand sacrifices of buffaloes, pigs, fowls, and ducks are offered for rain. It is kept swathed in cotton and silk; and amongst the annual presents sent by the King of Cambodia were rich stuffs to wrap the sacred sword.

In return the Kings of Fire and Water sent him a huge wax candle and two calabashes, one full of rice and the other of sesame. The candle bore the impress of the Fire King's middle finger, and was probably thought to contain the seed of fire, which the Cambodian monarch thus received once a year fresh from the Fire King himself. This holy candle was kept for sacred uses. On reaching the capital of Cambodia it was entrusted to the Brahmans, who laid it up beside the regalia, and with the wax made tapers which were burned on the altars on solemn days. As the candle was the special gift of the Fire King, we may conjecture that the rice and sesame were the special gift of the Water King. The latter was doubtless king of rain as well as of water, and the fruits of the earth were boons conferred by him on men. In times of calamity, as during plague, floods, and war, a little of this sacred rice and sesame was scattered on the ground "to appease the wrath of the maleficent spirits." Contrary to the common usage of the country, which is to bury the dead, the bodies of both these mystic monarchs are burnt, but their nails and some of their teeth and bones are religiously preserved as amulets. It is while the corpse is being consumed on the pyre that the kinsmen of the deceased magician flee to the forest and hide themselves for fear of being elevated to the invidious dignity which he has just vacated. The people go and search for them, and the first whose lurking place they discover is made King of Fire or Water.

These, then, are examples of what I have called departmental kings of nature. But it is a far cry to Italy from the forests of Cambodia and the sources of the Nile. And though Kings of Rain, Water, and Fire have been found, we have still to discover a King of the Wood to match the African priest who bore that title. Perhaps we shall find him nearer home.

IX. The Worship Of Trees

§ 1. Tree-spirits

In the religious history of the Aryan race in Europe the worship of trees has played an important part. Nothing could be more natural. For at the dawn of history Europe was covered with immense primæval forests, in which the scattered clearings must have appeared like islets in an ocean of green. Down to the first century before our era the Hercynian forest stretched eastward from the Rhine for a distance at once vast and unknown; Germans whom Caesar questioned had travelled for two months through it without reaching the end. Four centuries later it was visited by the Emperor Julian, and the solitude, the gloom, the silence of the forest appear to have made a deep impression on his sensitive nature. He declared that he knew nothing like it in the Roman empire. In our own country the wealds of Kent, Surrey, and Sussex are remnants of the great forest of Anderida, which once clothed the whole of the south-eastern portion of the island. Westward it seems to have stretched till it joined another forest that extended from Hampshire to Devon. In the reign of Henry II. the citizens of London still hunted the wild bull and the boar in the woods of Hampstead. Even under the later Plantagenets the royal forests were sixty-eight in number. In the forest of Arden it was said that down to modern times a squirrel might leap from tree to tree for nearly the whole length of Warwickshire. The excavation of ancient pile-villages in the valley of the Po has shewn that long before the rise and probably the foundation of Rome the north of Italy was covered with dense woods of elms, chestnuts, and especially of oaks. Archaeology is here confirmed by history; for classical writers contain many references to Italian forests which have now disappeared. As late as the fourth century before our era Rome was divided from central Etruria by the dreaded Ciminian forest, which Livy compares to the woods of Germany. No merchant, if we may trust the Roman historian, had ever penetrated its pathless solitudes: and it was deemed a most daring feat when a Roman general, after sending two scouts to explore its intricacies, led his army into the forest and, making his way to a ridge of the wooded mountains, looked down on the rich Etrurian fields spread out below. In Greece beautiful woods of pine, oak, and other trees still linger on the slopes of the high Arcadian mountains, still adorn with their verdure the deep gorge through which the Ladon hurries to join the sacred Alpheus; and were still, down to a few years ago, mirrored in the dark blue waters of the lonely lake of Pheneus; but they are mere fragments of the forests which clothed great tracts in antiquity, and which at a more remote epoch may have spanned the Greek peninsula from sea to sea.

From an examination of the Teutonic words for "temple" Grimm has made it probable that amongst the Germans the oldest sanctuaries were natural woods. However this may be, tree-worship is well attested for all the great European families of the Aryan stock. Amongst the Celts the oak-worship of the Druids is familiar to every one, and their old word for a sanctuary seems to be identical in origin and meaning with the Latin *némus*, a grove or woodland glade, which still survives in the name of Nemi. Sacred groves were common among the ancient Germans, and tree-worship is hardly extinct amongst their descendants at the present day. How serious that worship was in former times may be gathered from the ferocious penalty appointed by the old German laws for such as dared to peel the bark of a standing tree. The culprit's navel was to be cut out and nailed to the part of the tree which he had peeled, and he was to be driven round and round the tree till all his guts were wound about its trunk. The intention of the punishment clearly was to replace the dead bark by a living substitute taken from the culprit; it was a life for a life, the life of a man for the life of a

tree. At Upsala, the old religious capital of Sweden, there was a sacred grove in which every tree was regarded as divine. The heathen Slavs worshipped trees and groves. The Lithuanians were not converted to Christianity till towards the close of the fourteenth century, and amongst them at the date of their conversion the worship of trees was prominent. Some of them revered remarkable oaks and other great shady trees, from which they received oracular responses. Some maintained holy groves about their villages or houses, where even to break a twig would have been a sin. They thought that he who cut a bough in such a grove either died suddenly or was crippled in one of his limbs. Proofs of the prevalence of tree-worship in ancient Greece and Italy are abundant. In the sanctuary of Aesculapius at Cos, for example, it was forbidden to cut down the cypress-trees under a penalty of a thousand drachms. But nowhere, perhaps, in the ancient world was this antique form of religion better preserved than in the heart of the great metropolis itself. In the Forum, the busy centre of Roman life, the sacred fig-tree of Romulus was worshipped down to the days of the empire, and the withering of its trunk was enough to spread consternation through the city. Again, on the slope of the Palatine Hill grew a cornel-tree which was esteemed one of the most sacred objects in Rome. Whenever the tree appeared to a passer-by to be drooping, he set up a hue and cry which was echoed by the people in the street, and soon a crowd might be seen running helter-skelter from all sides with buckets of water, as if (says Plutarch) they were hastening to put out a fire.

Among the tribes of the Finnish-Ugrian stock in Europe the heathen worship was performed for the most part in sacred groves, which were always enclosed with a fence. Such a grove often consisted merely of a glade or clearing with a few trees dotted about, upon which in former times the skins of the sacrificial victims were hung. The central point of the grove, at least among the tribes of the Volga, was the sacred tree, beside which everything else sank into insignificance. Before it the worshippers assembled and the priest offered his prayers, at its roots the victim was sacrificed, and its boughs sometimes served as a pulpit. No wood might be hewn and no branch broken in the grove, and women were generally forbidden to enter it. The Ostyaks and Woguls, two peoples of the Finnish-Ugrian stock in Siberia, had also sacred groves in which nothing might be touched, and where the skins of the sacrificed animals were suspended; but these groves were not enclosed with fences. Near Kuopio, in Finland, there was a famous grove of ancient moss-grown firs, where the people offered sacrifices and practised superstitious customs down to about 1650, when a sturdy veteran of the Thirty Years' War dared to cut it down at the bidding of the pastor. Sacred groves now hardly exist in Finland, but sacred trees to which offerings are brought are still not very uncommon. On some firs the skulls of bears are nailed, apparently that the hunter may have good luck in the chase. The Ostyaks are said never to have passed a sacred tree without shooting an arrow at it as a mark of respect. In many places they hung furs and skins on the holy trees in the forest; but having observed that these furs were often appropriated and carried off by unscrupulous travellers, they adopted the practice of hewing the trunks into great blocks, which they decked with their offerings and preserved in safe places. The custom marks a transition from the worship of trees to the worship of idols carved out of the sacred wood. Within their sacred groves no grass or wood might be cut, no game hunted, no fish caught, not even a draught of water drunk. When they passed them in their canoes, they were careful not to touch the land with the oar, and if the journey through the hallowed ground was long, they laid in a store of water before entering on it, for they would rather suffer extreme thirst than slake it by drinking of the sacred stream. The Ostyaks also regarded as holy any tree on which an eagle had built its nest for several years, and they spared the bird as well as the tree. No greater injury could be done them than to shoot such an eagle or destroy its nest.

But it is necessary to examine in some detail the notions on which the worship of trees and plants is based. To the savage the world in general is animate, and trees and plants are no exception to the rule. He thinks that they have souls like his own, and he treats them accordingly. "They say," writes the ancient vegetarian Porphyry, "that primitive men led an unhappy life, for their superstition did not stop at animals but extended even to plants. For why should the slaughter of an ox or a sheep be a greater wrong than the felling of a fir or an oak, seeing that a soul is implanted in these trees also?" Similarly, the Hidatsa Indians of North America believe that every natural object has its spirit, or to speak more properly, its shade. To these shades some consideration or respect is due, but not equally to all. For example, the shade of the cottonwood, the greatest tree in the valley of the Upper Missouri, is supposed to possess an intelligence which, if properly approached, may help the Indians in certain undertakings; but the shades of shrubs and grasses are of little account. When the Missouri, swollen by a freshet in spring, carries away part of its banks and sweeps some tall tree into its current, it is said that the spirit of the tree cries while the roots still cling to the land and until the trunk falls with a splash into the stream. Formerly the Indians considered it wrong to fell one of these giants, and when large logs were needed they made use only of trees which had fallen of themselves. Till lately some of the more credulous old men declared that many of the misfortunes of their people were caused by this modern disregard for the rights of the living cottonwood. The Iroquois believed that each species of tree, shrub, plant, and herb had its own spirit, and to these spirits it was their custom to return thanks. The Wanika of Eastern Africa fancy that every tree, and especially every coco-nut tree, has its spirit; "the destruction of a cocoa-nut tree is regarded as equivalent to matricide, because that tree gives them life and nourishment, as a mother does her child." In the Yasawu islands of Fiji a man will never eat a coco-nut without first asking its leave—"May I eat you, my chief?" Among the Thompson Indians of British Columbia young people addressed the following prayer to the sunflower root before they ate the first roots of the season: "I inform thee that I intend to eat thee. Mayest thou always help me to ascend, so that I may always be able to reach the tops of mountains, and may I never be clumsy! I ask this from thee, Sunflower-Root. Thou art the greatest of all in mystery." To omit this prayer would have made the eater of the root lazy, and caused him to sleep long in the morning. We are not told, but may conjecture, that these Indians ascribed to the sunflower the sun's power of climbing above the mountain-tops and of rising betimes in the morning; hence whoever ate of the plant, with all the due formalities, would naturally acquire the same useful properties. It is not so easy to say why women had to observe continence in cooking and digging the root, and why, when they were cooking it, no man might come near the oven. The Dyaks ascribe souls to trees, and do not dare to cut down an old tree. In some places, when an old tree has been blown down, they set it up, smear it with blood, and deck it with flags "to appease the soul of the tree." Siamese monks, believing that there are souls everywhere, and that to destroy anything whatever is forcibly to dispossess a soul, will not break a branch of a tree, "as they will not break the arm of an innocent person." These monks, of course, are Buddhists. But Buddhist animism is not a philosophical theory. It is simply a common savage dogma incorporated in the system of an historical religion. To suppose with Benfey and others that the theories of animism and transmigration current among rude peoples of Asia are derived from Buddhism, is to reverse the facts. Buddhism in this respect borrowed from savagery, not savagery from Buddhism. According to Chinese belief, the spirits of plants are never shaped like plants but have commonly the form either of human beings or of animals, for example bulls and serpents. Occasionally at the felling of a tree the tree-spirit has been seen to rush out in the shape of a blue bull. In China "to this day the belief in tree-spirits dangerous to man is obviously strong. In southern Fuhkien it deters people from felling any large trees or chopping off heavy branches, for fear the indwelling spirit may become irritated and visit the

aggressor or his neighbours with disease and calamity. Especially respected are the green banyan or *ch'ing*, the biggest trees to be found in that part of China. In Amoy some people even show a strong aversion from planting trees, the planters, as soon as the stems have become as thick as their necks, being sure to be throttled by the indwelling spirits. No explanation of this curious superstition was ever given us. It may account to some extent for the almost total neglect of forestry in that part of China, so that hardly any except spontaneous trees grow there.”

Sometimes it is only particular sorts of trees that are supposed to be tenanted by spirits. At Grbalj in Dalmatia it is said that among great beeches, oaks, and other trees there are some that are endowed with shades or souls, and whoever fells one of them must die on the spot, or at least live an invalid for the rest of his days. If a woodman fears that a tree which he has felled is one of this sort, he must cut off the head of a live hen on the stump of the tree with the very same axe with which he cut down the tree. This will protect him from all harm, even if the tree be one of the animated kind. The silk-cotton trees, which rear their enormous trunks to a stupendous height, far out-topping all the other trees of the forest, are regarded with reverence throughout West Africa, from the Senegal to the Niger, and are believed to be the abode of a god or spirit. Among the Ewe-speaking peoples of the Slave Coast the indwelling god of this giant of the forest goes by the name of Huntin. Trees in which he specially dwells—for it is not every silk-cotton tree that he thus honours—are surrounded by a girdle of palm-leaves; and sacrifices of fowls, and occasionally of human beings, are fastened to the trunk or laid against the foot of the tree. A tree distinguished by a girdle of palm-leaves may not be cut down or injured in any way; and even silk-cotton trees which are not supposed to be animated by Huntin may not be felled unless the woodman first offers a sacrifice of fowls and palm-oil to purge himself of the proposed sacrilege. To omit the sacrifice is an offence which may be punished with death. Everywhere in Egypt on the borders of the cultivated land, and even at some distance from the valley of the Nile, you meet with fine sycamores standing solitary and thriving as by a miracle in the sandy soil; their living green contrasts strongly with the tawny hue of the surrounding landscape, and their thick impenetrable foliage bids defiance even in summer to the noonday sun. The secret of their verdure is that their roots strike down into rills of water that trickle by unseen sluices from the great river. Of old the Egyptians of every rank esteemed these trees divine, and paid them regular homage. They gave them figs, raisins, cucumbers, vegetables, and water in earthenware pitchers, which charitable folk filled afresh every day. Passers-by slaked their thirst at these pitchers in the sultry hours, and paid for the welcome draught by a short prayer. The spirit that animated these beautiful trees generally lurked unseen, but sometimes he would shew his head or even his whole body outside the trunk, but only to retire into it again. People in Congo set calabashes of palm-wine at the foot of certain trees for the trees to drink when they are thirsty. The Wanika of Eastern Africa pay special honour to the spirits of coco-nut palms in return for the many benefits conferred on them by the trees. To cut down a coco-nut palm is an inexpiable offence, equivalent to matricide. They sacrifice to the tree on many occasions. When a man in gathering the coco-nuts has fallen from the palm, they attribute it to the wrath of the tree-spirit, and resort to the oddest means of appeasing him. The Masai particularly reverence the *subugo* tree, the bark of which has medical properties, and a species of parasitic fig which they call *retete*. The green figs are eaten by boys and girls, and older people propitiate the tree by pouring the blood of a goat at the foot of the trunk and strewing grass on the branches. The natives of the Bissagos Islands, off the west coast of Africa, sacrifice dogs, cocks, and oxen to their sacred trees, but they eat the flesh of the victims and leave only the horns, fastened to the trees, for the spirits. In a Turkish village of Northern Syria there is a very old oak-tree which the people worship, burning incense to it and bringing offerings as they would to a shrine. In Patagonia, between the Rio

Negro and the Rio Colorado, there stands solitary an ancient acacia-tree with a gnarled and hollow trunk. The Indians revere it as the abode of a spirit, and hang offerings of blankets, ponchos, ribbons, and coloured threads on it, so that the tree presents the aspect of an old clothes' shop, the tattered, weather-worn garments drooping sadly from the boughs. No Indian passes it without leaving something, if it be only a little horse-hair which he ties to a branch. The hollow trunk contains offerings of tobacco, beads, and sometimes coins. But the best evidence of the sanctity of the tree are the bleached skeletons of many horses which have been killed in honour of the spirit; for the horse is the most precious sacrifice that these Indians can offer. They slaughter the animal also to propitiate the spirits of the deep and rapid rivers which they have often to ford or swim. The Kayans of Central Borneo ascribe souls to the trees which yield the poison they use to envenom their arrows. They think that the spirit of the *tasem* tree (*Antiaris toxicaria*) is particularly hard to please; but if the wood has a strong and agreeable scent, they know that the man who felled the tree must have contrived by his offerings to mollify the peevish spirit. In some of the Louisiade Islands there are certain large trees under which the natives hold their feasts. These trees seem to be regarded as endowed with souls; for a portion of the feast is set aside for them, and the bones of pigs and of human beings are everywhere deeply imbedded in their branches. Among the Kangra mountains of the Punjab a girl used to be annually sacrificed to an old cedar-tree, the families of the village taking it in turn to supply the victim. The tree was cut down not very many years ago. On Christmas Eve it is still customary in some parts of Germany to gird fruit-trees with ropes of straw on which the sausages prepared for the festival have lain. This is supposed to make the trees bear fruit. In the Mark of Brandenburg the person who ties the straw round the trees says, "Little tree, I make you a present, and you will make me one." The people say that if the trees receive gifts, they will bestow gifts in return. The custom, which is clearly a relic of tree-worship, is often observed on New Year's night or at any time between Christmas and Twelfth Night.

If trees are animate, they are necessarily sensitive and the cutting of them down becomes a delicate surgical operation, which must be performed with as tender a regard as possible for the feelings of the sufferers, who otherwise may turn and rend the careless or bungling operator. When an oak is being felled "it gives a kind of shriekes or groanes, that may be heard a mile off, as if it were the genius of the oake lamenting. E. Wyld, Esq., hath heard it severall times." The Ojebways "very seldom cut down green or living trees, from the idea that it puts them to pain, and some of their medicine-men profess to have heard the wailing of the trees under the axe." Trees that bleed and utter cries of pain or indignation when they are hacked or burned occur very often in Chinese books, even in Standard Histories. Old peasants in some parts of Austria still believe that forest-trees are animate, and will not allow an incision to be made in the bark without special cause; they have heard from their fathers that the tree feels the cut not less than a wounded man his hurt. In felling a tree they beg its pardon. It is said that in the Upper Palatinate also old woodmen still secretly ask a fine, sound tree to forgive them before they cut it down. So in Jarkino the woodman craves pardon of the tree he fells. Before the Ilocanes of Luzon cut down trees in the virgin forest or on the mountains, they recite some verses to the following effect: "Be not uneasy, my friend, though we fell what we have been ordered to fell." This they do in order not to draw down on themselves the hatred of the spirits who live in the trees, and who are apt to avenge themselves by visiting with grievous sickness such as injure them wantonly. When the Tagalogs of the Philippines wish to pluck a flower, they ask leave of the genius (*nono*) of the flower to do so; when they are obliged to cut down a tree they beg pardon of the genius of the tree and excuse themselves by saying that it was the priest who bade them fell it. Among the Tigre-speaking tribes in the north of Abyssinia people are afraid to fell a green and fruit-bearing tree lest they incur the curse of God, which is heard in the groaning of the tree as it

sinks to the ground. But if a man is bold enough to cut down such a tree, he will say to it, "Thy curse abide in thee," or he will allege that it was not he but an elephant or a rhinoceros that knocked it down. Amongst the Hos of Togoland, in West Africa, when a man wishes to make palm-wine he hires woodmen to fell the trees. They go into the palm-wood, set some meal on the ground and say to the wood, "That is your food. The old man at home sent us to cut you down. We are still children who know nothing at all. The old man at home has sent us." They say this because they think that the wood is a spirit and that it is angry with them. Before a Karo Batak cuts down a tree, he will offer it betel and apologies; and if in passing the place afterwards he should see the tree weeping or, as we should say, exuding sap, he hastens to console it by sprinkling the blood of a fowl on the stump. The Basoga of Central Africa think that when a tree is cut down the angry spirit which inhabits it may cause the death of the chief and his family. To prevent this disaster they consult a medicine-man before they fell a tree. If the man of skill gives leave to proceed, the woodman first offers a fowl and a goat to the tree; then as soon as he has given the first blow with the axe, he applies his mouth to the cut and sucks some of the sap. In this way he forms a brotherhood with the tree, just as two men become blood-brothers by sucking each other's blood. After that he can cut down his tree-brother with impunity. An ancient Indian ritual directs that in preparing to fell a tree the woodman should lay a stalk of grass on the spot where the blow is to fall, with the words, "O plant, shield it!" and that he should say to the axe, "O axe, hurt it not!" When the tree had fallen, he poured melted butter on the stump, saying, "Grow thou out of this, O lord of the forest, grow with a hundred shoots! May we grow with a thousand shoots!" Then he anointed the severed stem and wound a rope of grass round it.

Again, when a tree or plant is cut it is sometimes thought to bleed. Some Indians dare not cut a certain plant, because there comes out a red juice which they take for the blood of the plant. In Samoa there was a grove of trees which no one dared hew down. Once some strangers tried to do so, but blood flowed from the tree, and the sacrilegious strangers fell ill and died. Down to 1859 there stood a sacred larch-tree at Nauders in the Tyrol which was thought to bleed whenever it was cut; moreover people fancied that the steel pierced the woodman's body to the same depth that it pierced the tree, and that the wound on his body would not heal until the bark closed over the scar on the trunk. So sacred was the tree that no one would gather fuel or cut timber near it; and to curse, scold, or quarrel in its neighbourhood was regarded as a crying sin which would be supernaturally punished on the spot. Angry disputants were often hushed with the warning whisper, "Don't, the sacred tree is here."

But the spirits of vegetation are not always treated with deference and respect. If fair words and kind treatment do not move them, stronger measures are sometimes resorted to. The durian-tree of the East Indies, whose smooth stem often shoots up to a height of eighty or ninety feet without sending out a branch, bears a fruit of the most delicious flavour and the most disgusting stench. The Malays cultivate the tree for the sake of its fruit, and have been known to resort to a peculiar ceremony for the purpose of stimulating its fertility. Near Jugra in Selangor there is a small grove of durian-trees, and on a specially chosen day the villagers used to assemble in it. Thereupon one of the local sorcerers would take a hatchet and deliver several shrewd blows on the trunk of the most barren of the trees, saying, "Will you now bear fruit or not? If you do not, I shall fell you." To this the tree replied through the mouth of another man who had climbed a mangostin-tree hard by (the durian-tree being unclimbable), "Yes, I will now bear fruit; I beg you not to fell me." So in Japan to make trees bear fruit two men go into an orchard. One of them climbs up a tree and the other stands at the foot with an axe. The man with the axe asks the tree whether it will yield a good crop next year and threatens to cut it down if it does not. To this the man among the branches replies on behalf

of the tree that it will bear abundantly. Odd as this mode of horticulture may seem to us, it has its exact parallels in Europe. On Christmas Eve many a South Slavonian and Bulgarian peasant swings an axe threateningly against a barren fruit-tree, while another man standing by intercedes for the menaced tree, saying, "Do not cut it down; it will soon bear fruit." Thrice the axe is swung, and thrice the impending blow is arrested at the entreaty of the intercessor. After that the frightened tree will certainly bear fruit next year. So at the village of Ucria in Sicily, if a tree obstinately refuses to bear fruit, the owner pretends to hew it down. Just as the axe is about to fall, a friend intercedes for the tree, begging him to have patience for one year more, and promising not to interfere again if the culprit has not mended his ways by then. The owner grants his request, and the Sicilians say that a tree seldom remains deaf to such a menace. The ceremony is performed on Easter Saturday. In Armenia the same pantomime is sometimes performed by two men for the same purpose on Good Friday. In the Abruzzi the ceremony takes place before sunrise on the morning of St. John's Day (Midsummer Day). The owner threatens the trees which are slow to bear fruit. Thrice he walks round each sluggard repeating his threat and striking the trunk with the head of an axe. In Lesbos, when an orange-tree or a lemon-tree does not bear fruit, the owner will sometimes set a looking-glass before the tree; then standing with an axe in his hand over against the tree and gazing at its reflection in the glass he will feign to fall into a passion and will say aloud, "Bear fruit, or I'll cut you down." When cabbages merely curl their leaves instead of forming heads as they ought to do, an Esthonian peasant will go out into the garden before sunrise, clad only in his shirt, and armed with a scythe, which he sweeps over the refractory vegetables as if he meant to cut them down. This intimidates the cabbages and brings them to a sense of their duty.

If European peasants thus know how to work on the fears of cabbages and fruit-trees, the subtle Malay has learned how to overreach the simple souls of the plants and trees that grow in his native land. Thus, when a bunch of fruit hangs from an *aren* palm-tree, and in reaching after it you tread on some of the fallen fruit, the Galelareese say that you ought to grunt like a wild boar in order that your feet may not itch. The chain of reasoning seems weak to a European mind, but the natives find no flaw in it. They have observed that wild boars are fond of the fruit, and run freely about among it as it lies on the ground. From this they infer that the animal's feet are proof against the itch which men suffer through treading on the fruit; and hence they conclude that if, by grunting in a natural and life-like manner, you can impress the fruit with the belief that you are a pig, it will treat your feet as tenderly as the feet of his friends the real pigs. Again, pregnant women in Java sometimes take a fancy to eat the wild species of a particular plant (*Colocasia antiquorum*), which, on account of its exceedingly pungent taste, is not commonly used as food by human beings, though it is relished by pigs. In such a case it becomes the husband's duty to go and look for the plant, but before he gathers it he takes care to grunt loudly, in order that the plant may take him for a pig, and so mitigate the pungency of its flavour. Again, in the Madiun district of Java there grows a plant of which the fruit is believed to be injurious for men, but not for apes. The urchins who herd buffaloes, and to whom nothing edible comes amiss, eat this fruit also; but before plucking it they take the precaution of mimicking the voices of apes, in order to persuade the plant that its fruit is destined for the maw of these creatures. Once more, the Javanese scrape the rind of a certain plant (*Sarcolobus narcoticus*) into a powder, with which they poison such dangerous beasts as tigers and wild boars. But the rind is believed not to be a poison for men. Hence the person who gathers the plant has to observe certain precautions in order that its baneful quality may not be lost in passing through his hands. He approaches it naked and creeping on all fours to make the plant think that he is a ravenous beast and not a man, and to strengthen the illusion he bites the stalk. After that the deadly property of the rind is assured. But even when the plant has been gathered and the powder made from it in strict accordance with certain superstitious rules, care is still needed in handling the powder, which

is regarded as alive and intelligent. It may not be brought near a corpse, nor may a corpse be carried past the house in which the powder is kept. For if either of these things were to happen, the powder, seeing the corpse, would hastily conclude that it had already done its work, and so all its noxious quality would be gone. The Indians of the Upper Orinoco extract a favourite beverage from certain palm-trees which grow in their forests. In order to make the trees bear abundance of fruit the medicine-men blow sacred trumpets under them; but how this is supposed to produce the desired effect does not appear. The trumpets (*botutos*) are objects of religious veneration; no woman may look on them under pain of death. Candidates for initiation into the mystery of the trumpets must be men of good character and celibate. The initiated members scourge each other, fast, and practise other austerities.

The conception of trees and plants as animated beings naturally results in treating them as male and female, who can be married to each other in a real, and not merely a figurative or poetical sense of the word. The notion is not purely fanciful, for plants like animals have their sexes and reproduce their kind by the union of the male and female elements. But whereas in all the higher animals the organs of the two sexes are regularly separated between different individuals, in most plants they exist together in every individual of the species. This rule, however, is by no means universal, and in many species the male plant is distinct from the female. The distinction appears to have been observed by some savages, for we are told that the Maoris "are acquainted with the sex of trees, etc., and have distinct names for the male and female of some trees." The ancients knew the difference between the male and the female date-palm, and fertilised them artificially by shaking the pollen of the male tree over the flowers of the female. The fertilisation took place in spring. Among the heathen of Harran the month during which the palms were fertilised bore the name of the Date Month, and at this time they celebrated the marriage festival of all the gods and goddesses. Different from this true and fruitful marriage of the palm are the false and barren marriages of plants which play a part in Hindoo superstition. For example, if a Hindoo has planted a grove of mangos, neither he nor his wife may taste of the fruit until he has formally married one of the trees, as a bridegroom, to a tree of a different sort, commonly a tamarind-tree, which grows near it in the grove. If there is no tamarind to act as bride, a jasmine will serve the turn. The expenses of such a marriage are often considerable, for the more Brahmans are feasted at it, the greater the glory of the owner of the grove. A family has been known to sell its golden and silver trinkets, and to borrow all the money they could in order to marry a mango-tree to a jasmine with due pomp and ceremony. According to another account of the ceremony, a branch of a *bar* tree is brought and fixed near one of the mango trees in the grove to represent the *bar* or bridegroom, and both are wrapt round with the same piece of cloth by the owner of the grove and his wife. To complete the ceremony a bamboo basket containing the bride's belongings and dowry on a miniature scale is provided; and after the Brahman priest has done his part, vermilion, the emblem of a completed marriage, is applied to the mango as to a bride. Another plant which figures as a bride in Hindoo rites is the *tulasi* or Holy Basil (*Ocimum sanctum*). It is a small shrub, not too big to be grown in a large flower-pot, and is often placed in rooms; indeed there is hardly a respectable Hindoo family that does not possess one. In spite of its humble appearance, the shrub is pervaded by the essence of Vishnu and his wife Lakshmi, and is itself worshipped daily as a deity. The following prayer is often addressed to it: "I adore that *tulasi* in whose roots are all the sacred places of pilgrimage, in whose centre are all the deities, and in whose upper branches are all the Vedas." The plant is especially a woman's divinity, being regarded as an embodiment of Vishnu's wife Lakshmi, or of Rama's wife Sita, or of Krishna's wife Rukmini. Women worship it by walking round it and praying or offering flowers and rice to it. Now this sacred plant, as the embodiment of a goddess, is annually married to the god Krishna in every Hindoo family. The ceremony takes place in the month *Karttika* or November. In Western

India they often bring an idol of the youthful Krishna in a gorgeous palanquin, followed by a long train of attendants, to the house of a rich man to be wedded to the basil; and the festivities are celebrated with great pomp. Again, as the wife of Vishnu, the holy basil is married to the *Salagrama*, a black fossil ammonite which is regarded as an embodiment of Vishnu. In North-Western India this marriage of the plant to the fossil has to be performed before it is lawful to taste of the fruit of a new orchard. A man holding the fossil personates the bridegroom, and another holding the basil represents the bride. After burning a sacrificial fire, the officiating Brahman puts the usual questions to the couple about to be united. Bride and bridegroom walk six times round a small spot marked out in the centre of the orchard. Further, no well is considered lucky until the *Salagrama* has been solemnly wedded to the holy basil, which stands for the garden that the well is intended to water. The relations assemble; the owner of the garden represents the bridegroom, while a kinsman of his wife personates the bride. Gifts are given to the Brahmans, a feast is held in the garden, and after that both garden and well may be used without danger. The same marriage of the sacred fossil to the sacred plant is celebrated annually by the Rajah of Orchha at Ludhaura. A former Rajah used to spend a sum equal to about thirty thousand pounds, being one-fourth of his revenue, upon the ceremony. On one occasion over a hundred thousand people are said to have been present at the rite, and to have been feasted at the expense of the Rajah. The procession consisted of eight elephants, twelve hundred camels, and four thousand horses, all mounted and elegantly caparisoned. The most sumptuously decorated of the elephants carried the fossil god to pay his bridal visit to the little shrub goddess. On such an occasion all the rites of a regular marriage are performed, and afterwards the newly-wedded couple are left to repose together in the temple till the next year. On Christmas Eve German peasants used to tie fruit-trees together with straw ropes to make them bear fruit, saying that the trees were thus married.

In the Moluccas, when the clove-trees are in blossom, they are treated like pregnant women. No noise may be made near them; no light or fire may be carried past them at night; no one may approach them with his hat on, all must uncover in their presence. These precautions are observed lest the tree should be alarmed and bear no fruit, or should drop its fruit too soon, like the untimely delivery of a woman who has been frightened in her pregnancy. So in the East the growing rice-crop is often treated with the same considerate regard as a breeding woman. Thus in Amboyna, when the rice is in bloom, the people say that it is pregnant and fire no guns and make no other noises near the field, for fear lest, if the rice were thus disturbed, it would miscarry, and the crop would be all straw and no grain. The Javanese also regard the bloom on the rice as a sign that the plant is pregnant; and they treat it accordingly, by mingling in the water that irrigates the fields a certain astringent food prepared from sour fruit, which is believed to be wholesome for women with child. In some districts of Western Borneo there must be no talk of corpses or demons in the fields, else the spirit of the growing rice would be frightened and flee away to Java. The Toboongkoos of Central Celebes will not fire a gun in a ricefield, lest the rice should be frightened away. The Chams of Binh-Thuan, in Cochin-China, do not dare to touch the rice in the granary at mid-day, because the rice is then asleep, and it would be both rude and dangerous to disturb its noonday slumber. In Orissa growing rice is "considered as a pregnant woman, and the same ceremonies are observed with regard to it as in the case of human females." In Poso, a district of Central Celebes, when the rice-ears are beginning to form, women go through the field feeding the young ears with soft-boiled rice to make them grow fast. They carry the food in calabashes, and grasping the ears in their hands bend them over into the vessels that they may partake of the strengthening pap. The reason for boiling the rice soft is that the ears are regarded as young children who could not digest rice cooked in the usual way. The Tomori of Central Celebes feed the ripening rice by touching it with the contents of a broken egg. When the grain begins

to form, the people of Gayo, a district of northern Sumatra, regard the rice as pregnant and feed it with a pap composed of rice-meal, coco-nut, and treacle, which they deposit on leaves in the middle and at the corners of the field. And when the crop is plentiful and the rice has been threshed, they give it water to drink in a pitcher, which they bury to the neck in the heap of grain.

Sometimes it is the souls of the dead which are believed to animate trees. The Dieri tribe of South Australia regard as very sacred certain trees which are supposed to be their fathers transformed; hence they speak with reverence of these trees, and are careful that they shall not be cut down or burned. If the settlers require them to hew down the trees, they earnestly protest against it, asserting that were they to do so they would have no luck, and might be punished for not protecting their ancestors. Some of the Philippine Islanders believe that the souls of their ancestors are in certain trees, which they therefore spare. If they are obliged to fell one of these trees, they excuse themselves to it by saying that it was the priest who made them do it. The spirits take up their abode, by preference, in tall and stately trees with great spreading branches. When the wind rustles the leaves, the natives fancy it is the voice of the spirit; and they never pass near one of these trees without bowing respectfully, and asking pardon of the spirit for disturbing his repose. Among the Ignorrotos, in the district of Lepanto, every village has its sacred tree, in which the souls of the dead forefathers of the hamlet reside. Offerings are made to the tree, and any injury done to it is believed to entail some misfortune on the village. Were the tree cut down, the village and all its inhabitants would inevitably perish. The natives of Bontoc, a province in the north of Luzon, cut down the woods near their villages, but leave a few fine trees standing as the abode of the spirits of their ancestors (*anitos*); and they honour the spirits by depositing food under the trees. The Dyaks believe that when a man dies by accident, as by drowning, it is a sign that the gods mean to exclude him from the realms of bliss. Accordingly his body is not buried, but carried into the forest and there laid down. The souls of such unfortunates pass into trees or animals or fish, and are much dreaded by the Dyaks, who abstain from using certain kinds of wood, or eating certain sorts of fish, because they are supposed to contain the souls of the dead. Once, while walking with a Dyak through the jungle, Sir Hugh Low observed that his companion, after raising his sword to strike a great snake, suddenly arrested his arm and suffered the reptile to escape. On asking the reason, he was told by the Dyak that the bush in front of which they were standing had been a man, a kinsman of his own, who, dying some ten years before, had appeared in a dream to his widow and told her that he had become that particular bamboo-tree. Hence the ground and everything on it was sacred, and the serpent might not be interfered with. The Dyak further related that in spite of the warning given to the woman in the vision, a man had been hardy enough to cut a branch of the tree, but that the fool had paid for his temerity with his life, for he died soon afterwards. A little bamboo altar stood in front of the bush, on which the remnants of offerings presented to the spirit of the tree were still visible when Sir Hugh Low passed that way.

In Corea the souls of people who die of the plague or by the roadside, and of women who expire in childbed, invariably take up their abode in trees. To such spirits offerings of cake, wine, and pork are made on heaps of stones piled under the trees. In China it has been customary from time immemorial to plant trees on graves in order thereby to strengthen the soul of the deceased and thus to save his body from corruption; and as the evergreen cypress and pine are deemed to be fuller of vitality than other trees, they have been chosen by preference for this purpose. Hence the trees that grow on graves are sometimes identified with the souls of the departed. Among the Miao-Kia, an aboriginal race of Southern and Western China, a sacred tree stands at the entrance of every village, and the inhabitants believe that it is tenanted by the soul of their first ancestor and that it rules their destiny.

Sometimes there is a sacred grove near a village, where the trees are suffered to rot and die on the spot. Their fallen branches cumber the ground, and no one may remove them unless he has first asked leave of the spirit of the tree and offered him a sacrifice. Among the Maraves of Southern Africa the burial-ground is always regarded as a holy place where neither a tree may be felled nor a beast killed, because everything there is supposed to be tenanted by the souls of the dead. Trees supposed to be inhabited by spirits of the dead are reported to be common in Southern Nigeria. Thus in the Indem tribe on the Cross River every village has a big tree into which the souls of the villagers are believed to pass at death. Hence they will not allow these trees to be cut, and they sacrifice to them when people are ill. Other natives of the Cross River say that the big tree of the village is "their Life," and that anybody who breaks a bough of it will fall sick or die unless he pays a fine to the chief. Some of the mountaineers on the north-west coast of New Guinea think that the spirits of their ancestors live on the branches of trees, on which accordingly they hang rags of red or white cotton, always in the number of seven or a multiple of seven; also, they place food on the trees or hang it in baskets from the boughs. Among the Buryats of Siberia the bones of a deceased shaman are deposited in a hole hewn in the trunk of a great fir, which is then carefully closed up. Thenceforth the tree goes by the name of the shaman's fir, and is looked upon as his abode. Whoever cuts down such a tree will perish with all his household. Every tribe has its sacred grove of firs in which the bones of the dead shamans are buried. In treeless regions these firs often form isolated clumps on the hills, and are visible from afar. The Lkungen Indians of British Columbia fancy that trees are transformed men, and that the creaking of the branches in the wind is their voice. In Croatia, they say that witches used to be buried under old trees in the forest, and that their souls passed into the trees and left the villagers in peace. A tree that grows on a grave is regarded by the South Slavonian peasant as a sort of fetish. Whoever breaks a twig from it hurts the soul of the dead, but gains thereby a magic wand, since the soul embodied in the twig will be at his service. This reminds us of the story of Polydorus in Virgil, and of the bleeding pomegranate that grew on the grave of the fratricides Eteocles and Polynices at Thebes. Similar stories are told far away from the classic lands of Italy and Greece. In an Annamite tale an old fisherman makes an incision in the trunk of a tree which has drifted ashore; but blood flows from the cut, and it appears that an empress with her three daughters, who had been cast into the sea, are embodied in the tree. On the Slave Coast of West Africa the negroes tell how from the mouldering bones of a little boy, who had been murdered by his brother in the forest, there sprang up an edible fungus, which spoke and revealed the crime to the child's mother when she attempted to pluck it.

In most, if not all, of these cases the spirit is viewed as incorporate in the tree; it animates the tree and must suffer and die with it. But, according to another and probably later opinion, the tree is not the body, but merely the abode of the tree-spirit, which can quit it and return to it at pleasure. The inhabitants of Siao, an island of the Sangi group in the East Indies, believe in certain sylvan spirits who dwell in forests or in great solitary trees. At full moon the spirit comes forth from his lurking-place and roams about. He has a big head, very long arms and legs, and a ponderous body. In order to propitiate the wood-spirits people bring offerings of food, fowls, goats, and so forth to the places which they are supposed to haunt. The people of Nias think that, when a tree dies, its liberated spirit becomes a demon, which can kill a coconut palm by merely lighting on its branches, and can cause the death of all the children in a house by perching on one of the posts that support it. Further, they are of opinion that certain trees are at all times inhabited by roving demons who, if the trees were damaged, would be set free to go about on errands of mischief. Hence the people respect these trees, and are careful not to cut them down. On the Tanga coast of East Africa mischievous sprites reside in great trees, especially in the fantastically shaped baobabs. Sometimes they appear in the shape of ugly black beings, but as a rule they enter unseen into people's bodies, from

which, after causing much sickness and misery, they have to be cast out by the sorcerer. The Warramunga tribe of Central Australia believe that certain trees are the abode of disembodied human spirits waiting to be born again. No woman will strike one of these trees with an axe, lest the blow might disturb one of the spirits, who might come forth from the tree and enter her body. In the Galla region of East Africa, where the vegetation is magnificent, there are many sacred trees, the haunts of jinn. Most of them belong to the sycamore and maple family, but they do not all exhale an equal odour of sanctity. The *watêsa*, with its edible fruit, is least revered; people climb it to get the fruit, and this disturbs the jinn, who naturally do not care to linger among its boughs. The *gute tubi*, which has no edible fruit, is more sacred. Every Galla tribe has its sacred tree, which is always one individual of a particular species called *lafto*. When a tree has been consecrated by a priest it becomes holy, and no branch of it may be broken. Such trees are loaded with long threads, woollen bands, and bracelets; the blood of animals is poured on their roots and sometimes smeared on their trunks, and pots full of butter, milk, and flesh are placed among the branches or on the ground under them. In many Galla tribes women may not tread on the shadow of sacred trees or even approach the trees.

Not a few ceremonies observed at cutting down haunted trees are based on the belief that the spirits have it in their power to quit the trees at pleasure or in case of need. Thus when the Pelew Islanders are felling a tree, they conjure the spirit of the tree to leave it and settle on another. The wily negro of the Slave Coast, who wishes to fell an *ashorin* tree, but knows that he cannot do it so long as the spirit remains in the tree, places a little palm-oil on the ground as a bait, and then, when the unsuspecting spirit has quitted the tree to partake of this dainty, hastens to cut down its late abode. The Alfoors of Poso, in Central Celebes, believe that great trees are inhabited by demons in human form, and the taller the tree the more powerful the demon. Accordingly they are careful not to fell such trees, and they leave offerings at the foot of them for the spirits. But sometimes, when they are clearing land for cultivation, it becomes necessary to cut down the trees which cumber it. In that case the Alfoor will call to the demon of the tree and beseech him to leave his abode and go elsewhere, and he deposits food under the tree as provision for the spirit on his journey. Then, and not till then, he may fell the tree. Woe to the luckless wight who should turn a tree-spirit out of his house without giving him due notice! When the Toboongkoos of Central Celebes are about to clear a piece of forest in order to plant rice, they build a tiny house and furnish it with tiny clothes and some food and gold. Then they call together all the spirits of the wood, offer them the little house with its contents, and beseech them to quit the spot. After that they may safely cut down the wood without fearing to wound themselves in so doing. Before the Tomori of Central Celebes fell a tall tree they lay a quid of betel at its foot, and invite the spirit who dwells in the tree to change his lodging; moreover, they set a little ladder against the trunk to enable him to descend with safety and comfort. The Sundanese of the Eastern Archipelago drive golden or silver nails into the trunk of a sacred tree for the sake of expelling the tree-spirit before they hew down his abode. They seem to think that, though the nails will hurt him, his vanity will be soothed by the reflection that they are of gold or silver. In Rotti, an island to the south of Timor, when they fell a tree to make a coffin, they sacrifice a dog as compensation to the tree-spirit whose property they are thus making free with. Before the Gayos of Northern Sumatra clear a piece of forest for the purpose of planting tobacco or sugar-cane, they offer a quid of betel to the spirit whom they call the Lord of the Wood, and beg his leave to quarter themselves on his domain. The Mandelings of Sumatra endeavour to lay the blame of all such misdeeds at the door of the Dutch authorities. Thus when a man is cutting a road through a forest and has to fell a tall tree which blocks the way, he will not begin to ply his axe until he has said: "Spirit who lodgest in this tree, take it not ill that I cut down thy dwelling, for it is done at no wish of mine but by order of the Controller." And when he wishes to clear a piece of forest-land for cultivation, it is necessary that he should

come to a satisfactory understanding with the woodland spirits who live there before he lays low their leafy dwellings. For this purpose he goes to the middle of the plot of ground, stoops down, and pretends to pick up a letter. Then unfolding a bit of paper he reads aloud an imaginary letter from the Dutch Government, in which he is strictly enjoined to set about clearing the land without delay. Having done so, he says: "You hear that, spirits. I must begin clearing at once, or I shall be hanged." When the Tagales of the Philippines are about to fell a tree which they believe to be inhabited by a spirit, they excuse themselves to the spirit, saying: "The priest has ordered us to do it; the fault is not ours, nor the will either." There is a certain tree called *rara* which the Dyaks believe to be inhabited by a spirit. Before they cut down one of these trees they strike an axe into the trunk, leave it there, and call upon the spirit either to quit his dwelling or to give them a sign that he does not wish it to be meddled with. Then they go home. Next day they visit the tree, and if they find the axe still sticking in the trunk, they can fell the tree without danger; there is no spirit in it, or he would certainly have ejected the axe from his abode. But if they find the axe lying on the ground, they know that the tree is inhabited and they will not fell it; for it must surely have been the spirit of the tree in person who expelled the intrusive axe. Some sceptical Europeans, however, argue that what casts out the axe is strychnine in the sap rather than the tree-spirit. They say that if the sap is running, the axe must necessarily be forced out by the action of heat and the expansion of the exuding gutta; whereas if the axe remains in the trunk, this only shews that the tree is not vigorous but ready to die.

Before they cut down a great tree, the Indians in the neighbourhood of Santiago Tepehuacan hold a festival in order to appease the tree and so prevent it from hurting anybody in its fall. In the Greek island of Siphnos, if woodmen have to fell a tree which they regard as possessed by a spirit, they are most careful, when it falls, to prostrate themselves humbly and in silence lest the spirit should chastise them as it escapes. Sometimes they put a stone on the stump of the tree to prevent the egress of the spirit. In some parts of Sumatra, so soon as a tree is felled, a young tree is planted on the stump, and some betel and a few small coins are also placed on it. The purpose of the ceremony seems plain. The spirit of the tree is offered a new home in the young tree planted on the stump of the old one, and the offering of betel and money is meant to compensate him for the disturbance he has suffered. Similarly, when the Maghs of Bengal were obliged by Europeans to cut down trees which the natives believed to be tenanted by spirits, one of them was always ready with a green sprig, which he ran and placed in the middle of the stump when the tree fell, "as a propitiation to the spirit which had been displaced so roughly, pleading at the same time the orders of the strangers for the work." In Halmahera, however, the motive for placing a sprig on the stump is said to be to deceive the spirit into thinking that the fallen stem is still growing in its old place. The Gilyaks insert a stick with curled shavings on the stump of the tree which they have felled, believing that in this way they give back to the dispossessed tree-spirit his life and soul. German woodmen make a cross upon the stump while the tree is falling, in the belief that this enables the spirit of the tree to live upon the stump. Before the Katodis fell a forest tree, they choose a tree of the same kind and worship it by presenting a coco-nut, burning incense, applying a red pigment, and begging it to bless the undertaking. The intention, perhaps, is to induce the spirit of the former tree to shift its quarters to the latter. In clearing a wood, a Galelareese must not cut down the last tree till the spirit in it has been induced to go away. When the Dyaks fell the jungle on the hills, they often leave a few trees standing on the hill-tops as a refuge for the dispossessed tree-spirits. Sailing up the Baram river in Sarawak you pass from time to time a clearing in the forest where manioc is cultivated. In the middle of every one of these clearings a solitary tree is always left standing as a home for the ejected spirits of the wood. Its boughs are stripped off, all but the topmost, and just under its leafy crown two cross-pieces are fastened from which rags dangle. Similarly in India, the Gonds

allow a grove of typical trees to remain as a home or reserve for the woodland spirits when they are clearing away a jungle. The Mundaris have sacred groves which were left standing when the land was cleared, lest the sylvan gods, disquieted at the felling of the trees, should abandon the place. The Miris in Assam are unwilling to break up new land for cultivation so long as there is fallow land available; for they fear to offend the spirits of the woods by hewing down trees needlessly. On the other hand, when a child has been lost, the Padams of Assam think that it has been stolen by the spirits of the wood; so they retaliate on the spirits by felling trees till they find the child. The spirits, fearing to be left without a tree in which to lodge, give up the child, and it is found in the fork of a tree.

Even when a tree has been felled, sawn into planks, and used to build a house, it is possible that the woodland spirit may still be lurking in the timber, and accordingly some people seek to propitiate him before or after they occupy the new house. Hence, when a new dwelling is ready the Toradjas of Central Celebes kill a goat, a pig, or a buffalo, and smear all the woodwork with its blood. If the building is a *lobo* or spirit-house, a fowl or a dog is killed on the ridge of the roof, and its blood allowed to flow down on both sides. The ruder Tonapoo in such a case sacrifice a human being on the roof. This sacrifice on the roof of a *lobo* or temple serves the same purpose as the smearing of blood on the woodwork of an ordinary house. The intention is to propitiate the forest-spirits who may still be in the timber; they are thus put in good humour and will do the inmates of the house no harm. For a like reason people in Celebes and the Moluccas are much afraid of planting a post upside down at the building of a house; for the forest-spirit, who might still be in the timber, would very naturally resent the indignity and visit the inmates with sickness. The Bahaus or Kayans of central Borneo are of opinion that tree-spirits stand very stiffly on the point of honour and visit men with their displeasure for any injury done to them. Hence after building a house, whereby they have been forced to illtreat many trees, these people observe a period of penance for a year, during which they must abstain from many things, such as the killing of bears, tiger-cats, and serpents. The period of taboo is brought to an end by a ceremony at which head-hunting, or the pretence of it, plays a part. The Ooloo-Ayar Dyaks on the Mandai river are still more punctilious in their observance of taboos after building a house. The length of the penance depends chiefly on the kind of timber used in the construction of the dwelling. If the timber was the valuable ironwood, the inmates of the house must deny themselves various dainties for three years. But the spirits of humbler trees are less exacting. When the Kayans have felled an ironwood tree in order to cut it up into planks for a roof, they will offer a pig to the spirits of the tree, hoping thus to prevent the spirits from molesting the souls of persons assembled under the roof.

Thus the tree is regarded, sometimes as the body, sometimes as merely the house of the tree-spirit; and when we read of sacred trees which may not be cut down because they are the seat of spirits, it is not always possible to say with certainty in which way the presence of the spirit in the tree is conceived. In the following cases, perhaps, the trees are regarded as the dwelling-place of the spirits rather than as their bodies. The Sea Dyaks point to many a tree as sacred because it is the abode of a spirit or spirits, and to cut one of these down would provoke the spirit's anger, who might avenge himself by visiting the sacrilegious woodman with sickness. The Battas of Sumatra have been known to refuse to cut down certain trees because they were the abode of mighty spirits who would resent the injury. One of the largest and stateliest of the forest trees in Perak is known as *toallong*; it has a very poisonous sap which produces great irritation when it comes into contact with the skin. Many trees of this species have large hollow knobs on their trunks where branches have been broken off. These knobs are looked upon by the Malays as houses of spirits, and they object strongly to cut down trees that are thus disfigured, believing that the man who fells one of them will die

within the year. When clearings are made in the forest these trees are generally left standing to the annoyance and expense of planters. The Siamese fear to cut down any very fine trees lest they should incur the anger of the powerful spirits who inhabit them. The En, a tribe of Upper Burma, worship the spirits of hills and forests, and over great tracts of country they will not lay out fields for fear of offending the spirits. They say that if a tree is felled a man dies. In every Khond village a large grove, generally of *sâl* trees (*Shorea robusta*), is dedicated to the forest god, whose favour is sought by the sacrifice of birds, hogs, and sheep, together with an offering of rice and an addled egg. This sacred grove is religiously preserved. The young trees are occasionally pruned, but not a twig may be cut for use without the formal consent of the village and the ceremonial propitiation of the god. In some parts of Berar the holy groves are so carefully preserved, that during the annual festivals held in them it is customary to gather and burn solemnly all dead and fallen branches and trees. The Larka Kols of India believe that the tops of trees are the abode of spirits who are disturbed by the felling of the trees and will take vengeance. The Parahiya, a Dravidian tribe of Mirzapur, think that evil spirits live in the *sâl*, *pîpal*, and *mahua* trees; they make offerings to such trees and will not climb into their branches. In Travancore demons are supposed to reside in certain large old trees, which it would be sacrilegious and dangerous to hew down. A rough stone is generally placed at the foot of one of these trees as an image or emblem, and turmeric powder is rubbed on it. Some of the Western tribes of British New Guinea dread certain female devils who inhabit large trees and are very dangerous. Trees supposed to be the abode of these demons are treated with much respect and never cut down. Near Old Calabar there is a ravine full of the densest and richest vegetation, whence a stream of limpid water flows purling to the river. The spot was considered by a late king to be hallowed ground, the residence of Anansa, the tutelary god of Old Calabar. The people had strict orders to revere the grove, and no branch of it might be cut. Among the Bambaras of the Upper Niger every village has its sacred tree, generally a tamarind, which is supposed to be the abode of the fetish and is carefully preserved. The fetish is consulted on every important occasion, and sacrifices of sheep, dogs, and fowls, accompanied with offerings of millet and fruits, are made under the sacred tree. In the deserts of Arabia a modern traveller found a great solitary acacia-tree which the Bedouins believed to be possessed by a jinnee. Shreds of cotton and horns of goats hung among the boughs and nails were knocked into the trunk. An Arab strongly dissuaded the traveller from cutting a branch of the tree, assuring him that it was death to do so. The Yourouks, who inhabit the southern coasts of Asia Minor and the heights of Mount Taurus, have sacred trees which they never cut down from fear of driving away the spirits that own them. The old Prussians believed that gods inhabited tall trees, such as oaks, from which they gave audible answers to enquirers; hence these trees were not felled, but worshipped as the homes of divinities. Amongst the trees thus venerated by them was the elder-tree. The Samagitians thought that if any one ventured to injure certain groves, or the birds or beasts in them, the spirits would make his hands or feet crooked. Down to the nineteenth century the Esthonians stood in such awe of many trees, which they considered as the seat of mighty spirits, that they would not even pluck a flower or a berry on the ground where the shadow of the trees fell, much less would they dare to break a branch from the tree itself.

Even where no mention is made of wood-spirits, we may generally assume that when trees or groves are sacred and inviolable, it is because they are believed to be either inhabited or animated by sylvan deities. In Central India the *bar* tree (*Ficus Indica*) and the *pipal* (*Ficus religiosa*) are sacred, and every child learns the saying that "it is better to die a leper than pluck a leaf of a *pipal*, and he who can wound a *bar* will kick his little sister." In Livonia there is a sacred grove in which, if any man fells a tree or breaks a branch, he will die within the year. The Wotyaks have sacred groves. A Russian who ventured to hew a tree in one of them fell sick and died next day. The heathen Cheremiss of South-Eastern Russia have sacred

groves, and woe to him who dares to fell one of the holy trees. If the author of the sacrilege is unknown, they take a cock or a goose, torture it to death and then throw it on the fire, while they pray to the gods to punish the sinner and cause him to perish like the bird. Near a chapel of St. Ninian, in the parish of Belly, there stood more than a century and a half ago a row of trees, "all of equal size, thick planted for about the length of a butt," which were "looked upon by the superstitious papists as sacred trees, from which they reckon it sacrilege to take so much as a branch or any of the fruit." So in the island of Skye some two hundred and fifty years ago there was a holy lake, "surrounded by a fair wood, which none presumes to cut"; and those who ventured to infringe its sanctity by breaking even a twig either sickened on the spot or were visited afterwards by "some signal inconvenience." Sacrifices offered at cutting down trees are doubtless meant to appease the wood-spirits. In Gilgit it is usual to sprinkle goat's blood on a tree of any kind before felling it. The Akikuyu of British East Africa hold the *mugumu* or *mugomo* tree, a species of fig, sacred on account of its size and fine appearance; hence they do not ruthlessly cut it down like all other trees which cumber a patch of ground that is to be cleared for tillage. Groves of this tree are sacred. In them no axe may be laid to any tree, no branch broken, no firewood gathered, no grass burnt; and wild animals which have taken refuge there may not be molested. In these sacred groves sheep and goats are sacrificed and prayers are offered for rain or fine weather or in behalf of sick children. The whole meat of the sacrifices is left in the grove for God (*Ngai*) to eat; the fat is placed in a cleft of the trunk or in the branches as a tit-bit for him. He lives up in the boughs but comes down to partake of the food.

§ 2. Beneficent Powers of Tree-Spirits

When a tree comes to be viewed, no longer as the body of the tree-spirit, but simply as its abode which it can quit at pleasure, an important advance has been made in religious thought. Animism is passing into polytheism. In other words, instead of regarding each tree as a living and conscious being, man now sees in it merely a lifeless, inert mass, tenanted for a longer or shorter time by a supernatural being who, as he can pass freely from tree to tree, thereby enjoys a certain right of possession or lordship over the trees, and, ceasing to be a tree-soul, becomes a forest god. As soon as the tree-spirit is thus in a measure disengaged from each particular tree, he begins to change his shape and assume the body of a man, in virtue of a general tendency of early thought to clothe all abstract spiritual beings in concrete human form. Hence in classical art the sylvan deities are depicted in human shape, their woodland character being denoted by a branch or some equally obvious symbol. But this change of shape does not affect the essential character of the tree-spirit. The powers which he exercised as a tree-soul incorporate in a tree, he still continues to wield as a god of trees. This I shall now attempt to prove in detail. I shall shew, first, that trees considered as animate beings are credited with the power of making the rain to fall, the sun to shine, flocks and herds to multiply, and women to bring forth easily; and, second, that the very same powers are attributed to tree-gods conceived as anthropomorphic beings or as actually incarnate in living men.

First, then, trees or tree-spirits are believed to give rain and sunshine. When the missionary Jerome of Prague was persuading the heathen Lithuanians to fell their sacred groves, a multitude of women besought the Prince of Lithuania to stop him, saying that with the woods he was destroying the house of god from which they had been wont to get rain and sunshine. The Mundaris in Assam think that if a tree in the sacred grove is felled the sylvan gods evince their displeasure by withholding rain. In order to procure rain the inhabitants of Monyo, a village in the Sagaing district of Upper Burma, chose the largest tamarind-tree near the village and named it the haunt of the spirit (*nat*) who controls the rain. Then they offered bread, coco-nuts, plantains, and fowls to the guardian spirit of the village and to the spirit

who gives rain, and they prayed, "O Lord *nat* have pity on us poor mortals, and stay not the rain. Inasmuch as our offering is given ungrudgingly, let the rain fall day and night." Afterwards libations were made in honour of the spirit of the tamarind-tree; and still later three elderly women, dressed in fine clothes and wearing necklaces and earrings, sang the Rain Song. In Cambodia each village or province has its sacred tree, the abode of a spirit. If the rains are late the people sacrifice to the tree. In time of drought the elders of the Wakamba in East Africa assemble and take a calabash of cider and a goat to a baobab-tree, where they kill the goat but do not eat it. When Ovambo women go out to sow corn they take with them in the basket of seed two green branches of a particular kind of tree (*Peltophorum africanum Sond.*), one of which they plant in the field along with the first seed sown. The branch is believed to have the power of attracting rain; hence in one of the native dialects the tree goes by the name of the "rain-bush." To extort rain from the tree-spirit a branch is sometimes dipped in water, as we have seen above. In such cases the spirit is doubtless supposed to be immanent in the branch, and the water thus applied to the spirit produces rain by a sort of sympathetic magic, exactly as we saw that in New Caledonia the rain-makers pour water on a skeleton, believing that the soul of the deceased will convert the water into rain. There is hardly room to doubt that Mannhardt is right in explaining as a rain-charm the European custom of drenching with water the trees which are cut at certain popular festivals, as midsummer, Whitsuntide, and harvest.

Again, tree-spirits make the crops to grow. Amongst the Mundaris every village has its sacred grove, and "the grove deities are held responsible for the crops, and are especially honoured at all the great agricultural festivals." The negroes of the Gold Coast are in the habit of sacrificing at the foot of certain tall trees, and they think that if one of these were felled all the fruits of the earth would perish. Before harvest the Wabondëi of East Africa sacrifice a goat to the spirit that lives in baobab-trees; the blood is poured into a hole at the foot of one of the trees. If the sacrifice were omitted the spirit would send disease and death among the people. The Gallas dance in couples round sacred trees, praying for a good harvest. Every couple consists of a man and woman, who are linked together by a stick, of which each holds one end. Under their arms they carry green corn or grass. Swedish peasants stick a leafy branch in each furrow of their corn-fields, believing that this will ensure an abundant crop. The same idea comes out in the German and French custom of the Harvest-May. This is a large branch or a whole tree, which is decked with ears of corn, brought home on the last waggon from the harvest-field, and fastened on the roof of the farmhouse or of the barn, where it remains for a year. Mannhardt has proved that this branch or tree embodies the tree-spirit conceived as the spirit of vegetation in general, whose vivifying and fructifying influence is thus brought to bear upon the corn in particular. Hence in Swabia the Harvest-May is fastened amongst the last stalks of corn left standing on the field; in other places it is planted on the corn-field and the last sheaf cut is attached to its trunk. The Harvest-May of Germany has its counterpart in the *eiresione* of ancient Greece. The *eiresione* was a branch of olive or laurel, bound about with ribbons and hung with a variety of fruits. This branch was carried in procession at a harvest festival and was fastened over the door of the house, where it remained for a year. The object of preserving the Harvest-May or the *eiresione* for a year is that the life-giving virtue of the bough may foster the growth of the crops throughout the year. By the end of the year the virtue of the bough is supposed to be exhausted and it is replaced by a new one. Following a similar train of thought some of the Dyaks of Sarawak are careful at the rice harvest to take up the roots of a certain bulbous plant, which bears a beautiful crown of white and fragrant flowers. These roots are preserved with the rice in the granary and are planted again with the seed-rice in the following season; for the Dyaks say that the rice will not grow unless a plant of this sort be in the field.

Customs like that of the Harvest-May appear to exist in India and Africa. At a harvest festival of the Lhoosai of South-Eastern India the chief goes with his people into the forest and fells a large tree, which is then carried into the village and set up in the midst. Sacrifice is offered, and spirits and rice are poured over the tree. The ceremony closes with a feast and a dance, at which the unmarried men and girls are the only performers. Among the Bechuanas the hack-thorn is very sacred, and it would be a serious offence to cut a bough from it and carry it into the village during the rainy season. But when the corn is ripe in the ear the people go with axes, and each man brings home a branch of the sacred hack-thorn, with which they repair the village cattle-yard. According to another authority, it is a rule with the Bechuanas that "neither the hook-thorn nor the milk-tree must be cut down while the corn is on the ground, for this, they think, would prevent rain. When I was at Lattakoo, though Mr. Hamilton stood in much need of some milk-tree timber, he durst not supply himself till all the corn was gathered in." Many tribes of South-Eastern Africa will not cut down timber while the corn is green, fearing that if they did so, the crops would be destroyed by blight, hail, or early frost. The heathen Cheremiss, in the Russian Government of Kasan, will not fell trees, mow grass, or dig the ground while the corn is in bloom. Again, the fructifying power of the tree is put forth at seed-time as well as at harvest. Among the Aryan tribes of Gilgit, on the north-western frontier of India, the sacred tree is the *Chili*, a species of cedar (*Juniperus excelsa*). At the beginning of wheat-sowing the people receive from the rajah's granary a quantity of wheat, which is placed in a skin mixed with sprigs of the sacred cedar. A large bonfire of the cedar wood is lighted, and the wheat which is to be sown is held over the smoke. The rest is ground and made into a large cake, which is baked on the same fire and given to the ploughman. Here the intention of fertilising the seed by means of the sacred cedar is unmistakable.

In all these cases the power of fostering the growth of crops, and, in general, of cultivated plants, is ascribed to trees. The ascription is not unnatural. For the tree is the largest and most powerful member of the vegetable kingdom, and man is familiar with it before he takes to cultivating corn. Hence he naturally places the feebler and, to him, newer plant under the dominion of the older and more powerful.

Again, the tree-spirit makes the herds to multiply and blesses women with offspring. The sacred *Chili* or cedar of Gilgit was supposed to possess this virtue in addition to that of fertilising the corn. At the commencement of wheat-sowing three chosen unmarried youths, after undergoing daily washing and purification for three days, used to start for the mountain where the cedars grew, taking with them wine, oil, bread, and fruit of every kind. Having found a suitable tree they sprinkled the wine and oil on it, while they ate the bread and fruit as a sacrificial feast. Then they cut off the branch and brought it to the village, where, amid general rejoicing, it was placed on a large stone beside running water. "A goat was then sacrificed, its blood poured over the cedar branch, and a wild dance took place, in which weapons were brandished about, and the head of the slaughtered goat was borne aloft, after which it was set up as a mark for arrows and bullet-practice. Every good shot was rewarded with a gourd full of wine and some of the flesh of the goat. When the flesh was finished the bones were thrown into the stream and a general ablution took place, after which every man went to his house taking with him a spray of the cedar. On arrival at his house he found the door shut in his face, and on his knocking for admission, his wife asked, 'What have you brought?' To which he answered, 'If you want children, I have brought them to you; if you want food, I have brought it; if you want cattle, I have brought them; whatever you want, I have it.' The door was then opened and he entered with his cedar spray. The wife then took some of the leaves, and pouring wine and water on them placed them on the fire, and the rest were sprinkled with flour and suspended from the ceiling. She then sprinkled flour on her

husband's head and shoulders, and addressed him thus, 'Ai Shiri Bagerthum, son of the fairies, you have come from far!' *Shiri Bagerthum*, 'the dreadful king,' being the form of address to the cedar when praying for wants to be fulfilled. The next day the wife baked a number of cakes, and taking them with her, drove the family goats to the Chili stone. When they were collected round the stone, she began to pelt them with pebbles, invoking the Chili at the same time. According to the direction in which the goats ran off, omens were drawn as to the number and sex of the kids expected during the ensuing year. Walnuts and pomegranates were then placed on the Chili stone, the cakes were distributed and eaten, and the goats followed to pasture in whatever direction they showed a disposition to go. For five days afterwards this song was sung in all the houses:—

*'Dread Fairy King, I sacrifice before you,
How nobly do you stand! you have filled up my house,
You have brought me a wife when I had not one,
Instead of daughters you have given me sons.
You have shown me the ways of right,
You have given me many children.'*

Here the driving of the goats to the stone on which the cedar had been placed is clearly meant to impart to them the fertilising influence of the cedar. In Northern India the *Emblica officinalis* is a sacred tree. On the eleventh of the month Phalgun (February) libations are poured at the foot of the tree, a red or yellow string is bound about the trunk, and prayers are offered to it for the fruitfulness of women, animals, and crops. Again, in Northern India the coco-nut is esteemed one of the most sacred fruits, and is called Sripkala, or the fruit of Sri, the goddess of prosperity. It is the symbol of fertility, and all through Upper India is kept in shrines and presented by the priests to women who desire to become mothers. In the town of Qua, near Old Calabar, there used to grow a palm-tree which ensured conception to any barren woman who ate a nut from its branches. In Europe the May-tree or May-pole is apparently supposed to possess similar powers over both women and cattle. Thus in some parts of Germany on the first of May the peasants set up May-trees or May-bushes at the doors of stables and byres, one for each horse and cow; this is thought to make the cows yield much milk. Of the Irish we are told that "they fancy a green bough of a tree, fastened on May-day against the house, will produce plenty of milk that summer." In Suffolk there was an old custom, observed in most farm-houses, that any servant who could bring in a branch of hawthorn in blossom on the first of May was entitled to a dish of cream for breakfast. Similarly, "in parts of Cornwall, till certainly ten years ago, any child who brought to a dairy on May morning a piece of hawthorn in bloom, or a piece of fresh bracken, long enough to surround the earthenware bowl in which cream is kept, was given a bowl of cream." On May Day English milkmaids used to dance with garlands on their pails. One May morning long ago Pepys on his way to Westminster saw many of them dancing thus to the music of a fiddle while pretty Nel Gwynne, in her smock sleeves and bodice, watched them from the door of her lodgings in Drury-lane.

However in these and similar European customs it seems that the influence of the tree, bush, or bough is really protective rather than generative; it does not so much fill the udders of the cows as prevent them from being drained dry by witches, who ride on broomsticks or pitchforks through the air on the Eve of May Day (the famous Walpurgis Night) and make great efforts to steal the milk from the cattle. Hence the many precautions which the prudent herdsman must take to guard his beasts at this season from the raids of these baleful creatures. For example, on May morning the Irish scatter primroses on the threshold, keep a piece of red-hot iron on the hearth, or twine branches of whitethorn and mountain-ash or rowan about the door. To save the milk they cut and peel boughs of mountain-ash (rowan),

and bind the twigs round the milk-pails and the churn. According to a writer of the sixteenth century, whose description is quoted by Camden, the Irish “account every woman who fetches fire on May-day a witch, nor will they give it to any but sick persons, and that with an imprecation, believing she will steal all the butter the next summer. On May day they kill all the hares they find among their cattle, supposing them the old women who have designs on the butter. They imagine the butter so stolen may be recovered if they take some of the thatch hanging over the door and burn it.” In the north-east of Scotland pieces of rowan-tree and woodbine, or of rowan alone, used to be placed over the doors of the cow-houses on May Day to keep the witches from the kine; and a still better way of attaining the same object was to tie a cross of rowan-tree wood with a scarlet thread to each animal’s tail. The Highlanders of Scotland believe that on Beltane eve, that is the night before May Day, the witches go about in the shape of hares and suck the milk from the cows. To guard against their depredations tar was put behind the ears of the cattle and at the root of the tail, and the house was hung with rowan-tree. For the same reason the Highlanders say that the peg of the cow-shackle and the handle and cross of the churn-staff should always be made of rowan, because that is the most potent charm against witchcraft. In the Isle of Man on May Day, old style, people carried crosses of rowan in their hats and fastened May-flowers over their doors as a protection against elves and witches, and for the same purpose they tied crosses of rowan to the tails of the cattle. Also women washed their faces in the dew early on May morning in order to secure good luck, a fine complexion, and immunity from witches. Further, the break of day on that morning was the signal for setting the ling or gorse on fire, which was done for the sake of burning out the witches, who are wont to take the shape of hares. In some places, indeed, as in the Lezayre parish, the practice was to burn gorse in the hedge of every field to drive away the witches, who are still feared in the Isle of Man. In Norway and Denmark branches of rowan are similarly used to protect houses and cattle-stalls against witches on Walpurgis Night, and there, too, it is thought that the churn-staff should be made of rowan. In Germany a common way of keeping witches from the cattle on Walpurgis Night is to chalk up three crosses on the door of the cowhouse. Branches of buckthorn stuck in the muck-heaps on the eve of May Day answer the same purpose. In Silesia the precautions taken at this season against witches are many and various; for example, pieces of buckthorn are nailed crosswise over the door of the cowhouse; pitchforks and harrows, turned upside down, with the prongs pointing outwards, are placed at the doors; and a sod of fresh turf from a meadow is laid before the threshold and strewed with marsh-marigolds. Before the witches can pass the threshold, they must count every blade of grass in the turf and every petal of the marigolds; and while they are still counting the day breaks and their power is gone. For the same reason little birch-trees are set up at the house-door, because the witches cannot enter the house till they have counted all the leaves; and before they have done the sum it is broad daylight, and they must flee away with the shadows. On Walpurgis Night the Germans of Moravia put knives under the threshold of the cowhouse and twigs of birch at the door and in the muck-heap to keep the witches from the cows. For the same purpose the Bohemians at this season lay branches of gooseberry bushes, hawthorn, and wild rose-trees on the thresholds of the cowhouses, because the witches are caught by the thorns and can get no farther. We now see why thorny trees and bushes, whether hawthorn, buckthorn, or what not, afford protection against witchcraft: they serve as prickly hedges through which the witches cannot force their way. But this explanation clearly does not apply to the mountain-ash and the birch.

On the second of July some of the Wends used to set up an oak-tree in the middle of the village with an iron cock fastened to its top; then they danced round it, and drove the cattle round it to make them thrive. Some of the Esthonians believe in a mischievous spirit called Metsik, who lives in the forest and has the weal of the cattle in his hands. Every year a new

image of him is prepared. On an appointed day all the villagers assemble and make a straw man, dress him in clothes, and take him to the common pasture-land of the village. Here the figure is fastened to a high tree, round which the people dance noisily. On almost every day of the year prayer and sacrifice are offered to him that he may protect the cattle. Sometimes the image of Metsik is made of a corn-sheaf and fastened to a tall tree in the wood. The people perform strange antics before it to induce Metsik to guard the corn and the cattle. The Circassians regard the pear-tree as the protector of cattle. So they cut down a young pear-tree in the forest, branch it, and carry it home, where it is adored as a divinity. Almost every house has one such pear-tree. In autumn, on the day of the festival, the tree is carried into the house with great ceremony to the sound of music and amid the joyous cries of all the inmates, who compliment it on its fortunate arrival. It is covered with candles, and a cheese is fastened to its top. Round about it they eat, drink, and sing. Then they bid the tree good-bye and take it back to the courtyard, where it remains for the rest of the year, set up against the wall, without receiving any mark of respect.

In the Tuhoe tribe of Maoris "the power of making women fruitful is ascribed to trees. These trees are associated with the navel-strings of definite mythical ancestors, as indeed the navel-strings of all children used to be hung upon them down to quite recent times. A barren woman had to embrace such a tree with her arms, and she received a male or a female child according as she embraced the east or the west side." The common European custom of placing a green bush on May Day before or on the house of a beloved maiden probably originated in the belief of the fertilising power of the tree-spirit. In some parts of Bavaria such bushes are set up also at the houses of newly-married pairs, and the practice is only omitted if the wife is near her confinement; for in that case they say that the husband has "set up a May-bush for himself." Among the South Slavonians a barren woman, who desires to have a child, places a new chemise upon a fruitful tree on the eve of St. George's Day. Next morning before sunrise she examines the garment, and if she finds that some living creature has crept on it, she hopes that her wish will be fulfilled within the year. Then she puts on the chemise, confident that she will be as fruitful as the tree on which the garment has passed the night. Among the Kara-Kirghiz barren women roll themselves on the ground under a solitary apple-tree, in order to obtain offspring. Some of the hill-tribes of India have a custom of marrying the bride and bridegroom to two trees before they are married to each other. For example, among the Mundas the bride touches with red lead a *mahwá*-tree, clasps it in her arms, and is tied to it; and the bridegroom goes through a like ceremony with a mango-tree. The intention of the custom may perhaps be to communicate to the newly-wedded pair the vigorous reproductive power of the trees. Lastly, the power of granting to women an easy delivery at child-birth is ascribed to trees both in Sweden and Africa. In some districts of Sweden there was formerly a *bårdträd* or guardian-tree (lime, ash, or elm) in the neighbourhood of every farm. No one would pluck a single leaf of the sacred tree, any injury to which was punished by ill-luck or sickness. Pregnant women used to clasp the tree in their arms in order to ensure an easy delivery. In some negro tribes of the Congo region pregnant women make themselves garments out of the bark of a certain sacred tree, because they believe that this tree delivers them from the dangers that attend child-bearing. The story that Leto clasped a palm-tree and an olive-tree or two laurel-trees, when she was about to give birth to the divine twins Apollo and Artemis, perhaps points to a similar Greek belief in the efficacy of certain trees to facilitate delivery.

X. Relics Of Tree-Worship In Modern Europe

From the foregoing review of the beneficent qualities commonly ascribed to tree-spirits, it is easy to understand why customs like the May-tree or May-pole have prevailed so widely and figured so prominently in the popular festivals of European peasants. In spring or early summer or even on Midsummer Day, it was and still is in many parts of Europe the custom to go out to the woods, cut down a tree and bring it into the village, where it is set up amid general rejoicings; or the people cut branches in the woods, and fasten them on every house. The intention of these customs is to bring home to the village, and to each house, the blessings which the tree-spirit has in its power to bestow. Hence the custom in some places of planting a May-tree before every house, or of carrying the village May-tree from door to door, that every household may receive its share of the blessing. Out of the mass of evidence on this subject a few examples may be selected.

Sir Henry Piers, in his *Description of Westmeath*, writing in 1682 says: "On May-eve, every family sets up before their door a green bush, strewed over with yellow flowers, which the meadows yield plentifully. In countries where timber is plentiful, they erect tall slender trees, which stand high, and they continue almost the whole year; so as a stranger would go nigh to imagine that they were all signs of ale-sellers, and that all houses were ale-houses." In Northamptonshire a young tree ten or twelve feet high used to be planted before each house on May Day so as to appear growing; flowers were thrown over it and strewn about the door. "Among ancient customs still retained by the Cornish, may be reckoned that of decking their doors and porches on the first of May with green boughs of sycamore and hawthorn, and of planting trees, or rather stumps of trees, before their houses." In the north of England it was formerly the custom for young people to rise a little after midnight on the morning of the first of May, and go out with music and the blowing of horns into the woods, where they broke branches and adorned them with nosegays and crowns of flowers. This done, they returned about sunrise and fastened the flower-decked branches over the doors and windows of their houses. At Abingdon in Berkshire young people formerly went about in groups on May morning, singing a carol of which the following are two of the verses:—

*"We've been rambling all the night,
And sometime of this day;
And now returning back again,
We bring a garland gay.*

*A garland gay we bring you here;
And at your door we stand;
It is a sprout well budded out,
The work of our Lord's hand."*

At the towns of Saffron Walden and Debden in Essex on the first of May little girls go about in parties from door to door singing a song almost identical with the above and carrying garlands; a doll dressed in white is usually placed in the middle of each garland. Similar customs have been and indeed are still observed in various parts of England. The garlands are generally in the form of hoops intersecting each other at right angles. Thus on May morning the girls of the neighbouring villages used to flock into Northampton bringing their garlands, which they exhibited from house to house. The skeleton of the garland was formed of two hoops of osier or hazel crossing each other at right angles, and so twined with flowers and ribbons that no part of them could be seen. In the centre of the garlands were placed gaily

dressed dolls, one, two, or three in number according to the size of the garland. The whole was fixed to a staff about five feet long, by which it was carried. In shewing their garlands the children chanted some simple ditties and received in return pennies, which furnished forth a feast on their return to their homes. A merry dance round the garland concluded the festivity. At Uttoxeter groups of children carry garlands of flowers about the town on May Day. "The garlands consist of two hoops, one passing through the other, which give the appearance of four half-circles, and they are decorated with flowers and evergreens, and surmounted with a bunch of flowers as a sort of crown, and in the centre of the hoops is a pendant orange and flowers." One or more of the children carry a little pole or stick upright with a bunch of flowers fastened to the top. They are themselves decorated with flowers and ribbons, and receive pence from the houses which they visit. At Watford in Hertfordshire, groups of children, almost entirely girls, go about the streets from door to door on May Day singing some verses, of which two agree almost verbally with those which, as we have seen, are sung at Abingdon in Berkshire. They are dressed in white, and adorned with gay ribbons and sashes of many hues. "Two of the girls carry between them on a stick what they call 'the garland,' which in its simplest form, is made of two circular hoops, intersecting each other at right angles; a more elaborate form has, in addition, smaller semicircles inserted in the four angles formed by the meeting of the hoops at the top of 'the garland.' These hoops are covered with any wild-flowers in season, and are further ornamented with ribbons. The 'garland' in shape reminds me of the 'Christmas' which used to form the centre of the Christmas decorations in Yorkshire some few years ago, except that the latter had a bunch of mistletoe inside the hoops." A similar custom was observed at Bampton-in-the-Bush in Oxfordshire down to about the middle of the nineteenth century. The garland consisted of two crossed hoops covered with moss, flowers, and ribbons. Two girls, known as the Lady and her Maid, bore the garland between them on a stick; and a boy called the Lord, who carried a stick dressed with ribbons and flowers, collected contributions from the spectators. From time to time the Lady sang a few lines and was then kissed by the Lord. At Sevenoaks in Kent the children carry boughs and garlands from door to door on May Day. The boughs consist of sticks carried upright with bunches of leaves and wild-flowers fastened to the top. The garlands are formed of two hoops interlaced cross-wise and covered with blue and yellow flowers from the woods and hedges. Sometimes the garlands are fastened to the end of a stick carried perpendicularly, sometimes they hang from the middle of a stick borne horizontally by two children. In the streets of Cambridge little girls regularly make their appearance every May Day with female dolls enclosed in hoops, which are covered with ribbons and flowers. These they shew to passers-by, inviting them to remember the May Lady by paying a small sum to her bearers. At Salisbury girls go through the streets on May Day in pairs, carrying between them on a stick a circular garland or hoop adorned with flowers and bows; they visit the shops asking for money. A similar custom is observed at Wilton a few miles from Salisbury. At Cawthorne in Yorkshire "on the first of May the school-children came with hoops to beg for artificial flowers; these my mother's maid used to sew on to the hoops, which with ribbons and other decorations, were used in decking out a tall May-pole planted in the village." It appears that a hoop wreathed with rowan and marsh marigold, and bearing suspended within it two balls, is still carried on May Day by villagers in some parts of Ireland. The balls, which are sometimes covered with gold and silver paper, are said to have originally represented the sun and moon.

In some villages of the Vosges Mountains on the first Sunday of May young girls go in bands from house to house, singing a song in praise of May, in which mention is made of the "bread and meal that come in May." If money is given them, they fasten a green bough to the door; if it is refused, they wish the family many children and no bread to feed them. In the French department of Mayenne, boys who bore the name of *Maillotins* used to go about from farm to

farm on the first of May singing carols, for which they received money or a drink; they planted a small tree or a branch of a tree. Among the Germans of Moravia on the third Sunday before Easter, which goes by the name of *Laetare* Sunday, it is customary in some places for young girls to carry a small fir-tree about from door to door, while they sing songs, for which they receive presents. The tree is tricked out with many-coloured ribbons, and sometimes with flowers and dyed egg-shells, and its branches are twined together so as to form what is called a crown. In Corfu the children go about singing May songs on the first of May. The boys carry small cypresses adorned with ribbons, flowers, and the fruits of the season. They receive a glass of wine at each house. The girls carry nosegays. One of them is dressed up like an angel, with gilt wings, and scatters flowers.

On the Thursday before Whitsunday the Russian villagers “go out into the woods, sing songs, weave garlands, and cut down a young birch-tree, which they dress up in woman’s clothes, or adorn with many-coloured shreds and ribbons. After that comes a feast, at the end of which they take the dressed-up birch-tree, carry it home to their village with joyful dance and song, and set it up in one of the houses, where it remains as an honoured guest till Whitsunday. On the two intervening days they pay visits to the house where their ‘guest’ is; but on the third day, Whitsunday, they take her to a stream and fling her into its waters,” throwing their garlands after her. “All over Russia every village and every town is turned, a little before Whitsunday, into a sort of garden. Everywhere along the streets the young birch-trees stand in rows, every house and every room is adorned with boughs, even the engines upon the railway are for the time decked with green leaves.” In this Russian custom the dressing of the birch in woman’s clothes shews how clearly the tree is personified; and the throwing it into a stream is most probably a rain-charm. In some villages of Altmark it was formerly the custom for serving-men, grooms, and cowherds to go from farm to farm at Whitsuntide distributing crowns made of birch branches and flowers to the farmers; these crowns were hung up in the houses and left till the following year.

In the neighbourhood of Zabern in Alsace bands of people go about carrying May-trees. Amongst them is a man dressed in a white shirt, with his face blackened; in front of him is carried a large May-tree, but each member of the band also carries a smaller one. One of the company bears a huge basket in which he collects eggs, bacon, and so forth. In some parts of Sweden on the eve of May Day lads go about carrying each a bunch of fresh-gathered birch twigs, wholly or partially in leaf. With the village fiddler at their head, they make the round of the houses singing May songs; the burden of their songs is a prayer for fine weather, a plentiful harvest, and worldly and spiritual blessings. One of them carries a basket in which he collects gifts of eggs and the like. If they are well received they stick a leafy twig in the roof over the cottage door.

But in Sweden midsummer is the season when these ceremonies are chiefly observed. On the Eve of St. John (the twenty-third of June) the houses are thoroughly cleansed and garnished with green boughs and flowers. Young fir-trees are raised at the doorway and elsewhere about the homestead; and very often small umbrageous arbours are constructed in the garden. In Stockholm on this day a leaf-market is held at which thousands of May-poles (*Maj Stänger*), from six inches to twelve feet high, decorated with leaves, flowers, slips of coloured paper, gilt egg-shells strung on reeds, and so on, are exposed for sale. Bonfires are lit on the hills, and the people dance round them and jump over them. But the chief event of the day is setting up the May-pole. This consists of a straight and tall spruce-pine tree, stripped of its branches. “At times hoops and at others pieces of wood, placed cross-wise, are attached to it at intervals; whilst at others it is provided with bows, representing, so to say, a man with his arms akimbo. From top to bottom not only the ‘Maj Stäng’ (May-pole) itself, but the hoops, bows, etc., are ornamented with leaves, flowers, slips of various cloth, gilt egg-

shells, etc.; and on the top of it is a large vane, or it may be a flag.” The raising of the May-pole, the decoration of which is done by the village maidens, is an affair of much ceremony; the people flock to it from all quarters, and dance round it in a great ring. Midsummer customs of the same sort used to be observed in some parts of Germany. Thus in the towns of the Upper Harz Mountains tall fir-trees, with the bark peeled off their lower trunks, were set up in open places and decked with flowers and eggs, which were painted yellow and red. Round these trees the young folk danced by day and the old folk in the evening. Many people disguised themselves, and dramatic representations were given, amongst others mock executions, at which the sufferer’s hat was knocked off instead of his head. At the village of Lerbach in these fir-clad mountains children would gather together on Midsummer Day, each with a tiny fir-tree, which they made to revolve from left to right in the direction of the sun, while they sang “The maiden turned herself about,” or “Oh, thou dear Summertime! Oh, thou dear Summertime!” In some parts of Bohemia also a May-pole or midsummer-tree is erected on St. John’s Eve. The lads fetch a tall fir or pine from the wood and set it up on a height, where the girls deck it with nosegays, garlands, and red ribbons. It is afterwards burned.

It would be needless to illustrate at length the custom, which has prevailed in various parts of Europe, such as England, France, and Germany, of setting up a village May-tree or May-pole on May Day. A few examples will suffice. The puritanical writer Phillip Stubbes in his *Anatomie of Abuses*, first published at London in 1583, has described with manifest disgust how they used to bring in the May-pole in the days of good Queen Bess. His description affords us a vivid glimpse of merry England in the olden time. “Against May, Whitsonday, or other time, all the yung men and maides, olde men and wives, run gadding over night to the woods, groves, hils, and mountains, where they spend all the night in pleasant pastimes; and in the morning they return, bringing with them birch and branches of trees, to deck their assemblies withall. And no mervaile, for there is a great Lord present amongst them, as superintendent and Lord over their pastimes and sportes, namely, Sathan, prince of hel. But the chiefest jewel they bring from thence is their May-pole, which they bring home with great veneration, as thus. They have twentie or fortie yoke of oxen, every oxe having a sweet nose-gay of flouers placed on the tip of his hornes, and these oxen drawe home this May-pole (this stinkyng ydol, rather), which is covered all over with floures and hearbs, bound round about with strings, from the top to the bottome, and sometime painted with variable colours, with two or three hundred men, women and children following it with great devotion. And thus beeing reared up, with handkercheefs and flags hovering on the top, they straw the ground rounde about, binde green boughes about it, set up sommer haules, bowers, and arbors hard by it. And then fall they to daunce about it, like as the heathen people did at the dedication of the Idols, whereof this is a perfect pattern, or rather the thing itself. I have heard it credibly reported (and that *viva voce*) by men of great gravitie and reputation, that of fortie, threescore, or a hundred maides going to the wood over night, there have scaresly the third part of them returned home againe undefiled.” Of the Cornish people their historian Borlase says: “From towns they make excursions, on May eve, into the country, cut down a tall elm, bring it into town with rejoicings, and having fitted a straight taper pole to the end of it, and painted it, erect it in the most publick part, and upon holidays and festivals dress it with garlands of flowers, or ensignes and streamers.” In Northumberland, down apparently to near the end of the eighteenth century, young people of both sexes used to go out early on May morning to gather the flowering thorn and the dew off the grass, which they brought home with music and acclamations; then, having dressed a pole on the green with garlands, they danced about it. The dew was considered as a great cosmetic, and preserved the face from wrinkles, blotches, and the traces of old age. A syllabub made of warm milk from the cow, sweet cakes, and wine was prepared for the feast; and a kind of divination, to discover who should be wedded first, was practised by dropping a marriage-

ring into the syllabub and fishing for it with a ladle. At Padstow in Cornwall, when shipbuilding was a thriving industry of the port, the shipwrights used to erect a tall May-pole at the top of Cross Street in the middle of a cross inlaid with stone. The pole was gaily decorated with spring flowers and so forth. But the custom has long been abandoned. A great feature of the celebration of May Day at Padstow used to be the Hobby Horse, that is, a man wearing a ferocious mask, who went dancing and singing before the chief houses, accompanied by a great flower-bedecked crowd of men and women, while the men fired pistols loaded with powder in all directions.

In Swabia on the first of May a tall fir-tree used to be fetched into the village, where it was decked with ribbons and set up; then the people danced round it merrily to music. The tree stood on the village green the whole year through, until a fresh tree was brought in next May Day. In Saxony "people were not content with bringing the summer symbolically (as king or queen) into the village; they brought the fresh green itself from the woods even into the houses: that is the May or Whitsuntide trees, which are mentioned in documents from the thirteenth century onwards. The fetching in of the May-tree was also a festival. The people went out into the woods to seek the May (*majum quaerere*), brought young trees, especially firs and birches, to the village and set them up before the doors of the houses or of the cattle-stalls or in the rooms. Young fellows erected such May-trees, as we have already said, before the chambers of their sweethearts. Besides these household Mays, a great May-tree or May-pole, which had also been brought in solemn procession to the village, was set up in the middle of the village or in the market-place of the town. It had been chosen by the whole community, who watched over it most carefully. Generally the tree was stripped of its branches and leaves, nothing but the crown being left, on which were displayed, in addition to many-coloured ribbons and cloths, a variety of victuals such as sausages, cakes, and eggs. The young folk exerted themselves to obtain these prizes. In the greasy poles which are still to be seen at our fairs we have a relic of these old May-poles. Not uncommonly there was a race on foot or on horseback to the May-tree—a Whitsuntide pastime which in course of time has been divested of its goal and survives as a popular custom to this day in many parts of Germany. In the great towns of our land the custom has developed into sport, for our spring races are in their origin nothing but the old German horse-races, in which the victor received a prize (generally a red cloth) from the hand of a maiden, while the last rider was greeted with jeers and gibes by the assembled community." The custom of the May-tree is observed by the Wends of Saxony, as well as by the Germans. The young men of the village choose the slimmest and tallest tree in the wood, peel it and set it up on the village green. Its leafy top is decked with cloths and ribbons presented by the girls. Here it stands, towering high above the roofs, till Ascension Day, or in many places till Whitsuntide. When it is being taken down, the young folk dance round it, and the youth who catches and breaks off the leafy crown of the falling tree is the hero of the day. Holding the green boughs aloft he is carried shoulder-high, with music and joyous shouts, to the ale-house, where the dance is resumed. At Bordeaux on the first of May the boys of each street used to erect in it a May-pole, which they adorned with garlands and a great crown; and every evening during the whole of the month the young people of both sexes danced singing about the pole. Down to the present day May-trees decked with flowers and ribbons are set up on May Day in every village and hamlet of gay Provence. Under them the young folk make merry and the old folk rest. The Red Karens of Upper Burma hold a festival in April, at which the chief ceremony is the erection of a post on ground set apart for the purpose in or near each village. A new post is set up every year; the old ones are left standing, but are not renewed if they fall or decay. Omens are first drawn from chicken bones as to which tree will be the best to fell for the post, which day will be the luckiest, and so on. A pole some twenty or thirty feet long is then hewn from the tree and ornamented with a rudely carved capital. On the lucky day all the villagers

assemble and drag the pole to the chosen spot. When it has been set up, the people dance “a rude sort of May-pole dance” to the music of drums and gongs. Much pork is eaten and much liquor drunk on this festive occasion.

In all these cases, apparently, the custom is or was to bring in a new May-tree each year. However, in England the village May-pole seems as a rule, at least in later times, to have been permanent, not renewed annually. Villages of Upper Bavaria renew their May-pole once every three, four, or five years. It is a fir-tree fetched from the forest, and amid all the wreaths, flags, and inscriptions with which it is bedecked, an essential part is the bunch of dark green foliage left at the top “as a memento that in it we have to do, not with a dead pole, but with a living tree from the greenwood.” We can hardly doubt that originally the practice everywhere was to set up a new May-tree every year. As the object of the custom was to bring in the fructifying spirit of vegetation, newly awakened in spring, the end would have been defeated if, instead of a living tree, green and sappy, an old withered one had been erected year after year or allowed to stand permanently. When, however, the meaning of the custom had been forgotten, and the May-tree was regarded simply as a centre for holiday merry-making, people saw no reason for felling a fresh tree every year, and preferred to let the same tree stand permanently, only decking it with fresh flowers on May Day. But even when the May-pole had thus become a fixture, the need of giving it the appearance of being a green tree, not a dead pole, was sometimes felt. Thus at Weverham in Cheshire “are two May-poles, which are decorated on this day (May Day) with all due attention to the ancient solemnity; the sides are hung with garlands, and the top terminated by a birch or other tall slender tree with its leaves on; the bark being peeled, and the stem spliced to the pole, so as to give the appearance of one tree from the summit.” Thus the renewal of the May-tree is like the renewal of the Harvest-May; each is intended to secure a fresh portion of the fertilising spirit of vegetation, and to preserve it throughout the year. But whereas the efficacy of the Harvest-May is restricted to promoting the growth of the crops, that of the May-tree or May-branch extends also, as we have seen, to women and cattle. Lastly, it is worth noting that the old May-tree is sometimes burned at the end of the year. Thus in the district of Prague young people break pieces of the public May-tree and place them behind the holy pictures in their rooms, where they remain till next May Day, and are then burned on the hearth. In Würtemberg the bushes which are set up on the houses on Palm Sunday are sometimes left there for a year and then burnt. The *eiresione* (the Harvest-May of Greece) was perhaps burnt at the end of the year.

So much for the tree-spirit conceived as incorporate or immanent in the tree. We have now to shew that the tree-spirit is often conceived and represented as detached from the tree and clothed in human form, and even as embodied in living men or women. The evidence for this anthropomorphic representation of the tree-spirit is largely to be found in the popular customs of European peasantry. These will be described presently, but before examining them we may notice an Esthonian folk-tale which illustrates the same train of thought very clearly. Once upon a time, so runs the tale, a young peasant was busy raking the hay in a meadow, when on the rim of the horizon a heavy thunder-cloud loomed black and angry, warning him to make haste with his work before the storm should break. He finished in time, and was wending his way homeward, when under a tree he espied a stranger fast asleep. “He will be drenched to the skin,” thought the good-natured young fellow to himself, “if I allow him to sleep on.” So he stepped up to the sleeper and shaking him forcibly roused him from his slumber. The stranger started up, and at sight of the thunder-cloud, which now darkened the sky, he blanched, fumbled in his pockets, and finding nothing in them wherewith to reward the friendly swain, he said, “This time I am your debtor. But the time will come when I shall be able to repay your kindness. Remember what I tell you. You will enlist. You will be parted

from your friends for years, and one day a feeling of homesickness will come over you in a foreign land. Then look up, and you will see a crooked birch-tree a few steps from you. Go to it, knock thrice on the trunk, and ask, 'Is the Crooked One at home?' The rest will follow." With these words the stranger hastened away and was out of sight in a moment. The peasant also went his way, and soon forgot all about the matter. Well, time went by and part of the stranger's prophecy came true. For the peasant turned soldier and served in a cavalry regiment for years. One day, when he was quartered with his regiment in the north of Finland, it fell to his turn to tend the horses while his comrades were roistering in the tavern. Suddenly a great yearning for home, such as he had never known before, came over the lonely trooper; tears started to his eyes, and dear visions of his native land crowded on his soul. Then he bethought him of the sleeping stranger in the wood, and the whole scene came back to him as fresh as if it had happened yesterday. He looked up, and there, strange to tell, he was aware of a crooked birch-tree right in front of him. More in jest than in earnest he went up to it and did as the stranger had bidden him. Hardly had the words, "Is the Crooked One at home?" passed his lips when the stranger himself stood before him and said, "I am glad you have come. I feared you had forgotten me. You wish to be at home, do you not?" The trooper said yes, he did. Then the Crooked One cried into the tree, "Young folks, which of you is the fleetest?" A voice from the birch replied, "Father, I can run as fast as a moorhen flies." "Well, I need a fleeter messenger to-day." A second voice answered, "I can run like the wind." "I need a swifter envoy," said the father. Then a third voice cried, "I can run like the thought of man." "You are after my own heart. Fill a bag full of gold and take it with my friend and benefactor to his home." Then he caught the soldier by the hat, crying, "The hat to the man, and the man to the house!" The same moment the soldier felt his hat fly from his head. When he looked about for it, lo! he was at home in the old familiar parlour wearing his old peasant clothes, and the great sack of money stood beside him. Yet on parade and at the roll-call he was never missed. When the man who told this story was asked, "Who could the stranger be?" he answered, "Who but a tree-elf?"

There is an instructive class of cases in which the tree-spirit is represented simultaneously in vegetable form and in human form, which are set side by side as if for the express purpose of explaining each other. In these cases the human representative of the tree-spirit is sometimes a doll or puppet, sometimes a living person; but whether a puppet or a person, it is placed beside a tree or bough; so that together the person or puppet, and the tree or bough, form a sort of bilingual inscription, the one being, so to speak, a translation of the other. Here, therefore, there is no room left for doubt that the spirit of the tree is actually represented in human form. Thus in Bohemia, on the fourth Sunday in Lent, young people throw a puppet called Death into the water; then the girls go into the wood, cut down a young tree, and fasten to it a puppet dressed in white clothes to look like a woman; with this tree and puppet they go from house to house collecting gratuities and singing songs with the refrain:—

*"We carry Death out of the village,
We bring Summer into the village."*

Here, as we shall see later on, the "Summer" is the spirit of vegetation returning or reviving in spring. In some parts of our own country children go about asking for pence with some small imitations of May-poles, and with a finely-dressed doll which they call the Lady of the May. In these cases the tree and the puppet are obviously regarded as equivalent.

At Thann, in Alsace, a girl called the Little May Rose, dressed in white, carries a small May-tree, which is gay with garlands and ribbons. Her companions collect gifts from door to door, singing a song:—

*“Little May Rose turn round three times,
Let us look at you round and round!
Rose of the May, come to the greenwood away,
We will be merry all.
So we go from the May to the roses.”*

In the course of the song a wish is expressed that those who give nothing may lose their fowls by the marten, that their vine may bear no clusters, their tree no nuts, their field no corn; the produce of the year is supposed to depend on the gifts offered to these May singers. Here and in the cases mentioned above, where children go about with green boughs or garlands on May Day singing and collecting money, the meaning is that with the spirit of vegetation they bring plenty and good luck to the house, and they expect to be paid for the service. In Russian Lithuania, on the first of May, they used to set up a green tree before the village. Then the rustic swains chose the prettiest girl, crowned her, swathed her in birch branches and set her beside the May-tree, where they danced, sang, and shouted “O May! O May!” In Brie (Isle de France) a May-tree is set up in the midst of the village; its top is crowned with flowers; lower down it is twined with leaves and twigs, still lower with huge green branches. The girls dance round it, and at the same time a lad wrapt in leaves and called Father May is led about. In the small towns of the Franken Wald mountains in Northern Bavaria, on the second of May, a *Walber* tree is erected before a tavern, and a man dances round it, enveloped in straw from head to foot in such a way that the ears of corn unite above his head to form a crown. He is called the *Walber*, and used to be led in procession through the streets, which were adorned with sprigs of birch.

Amongst the Slavs of Carinthia, on St. George’s Day (the twenty-third of April), the young people deck with flowers and garlands a tree which has been felled on the eve of the festival. The tree is then carried in procession, accompanied with music and joyful acclamations, the chief figure in the procession being the Green George, a young fellow clad from head to foot in green birch branches. At the close of the ceremonies the Green George, that is an effigy of him, is thrown into the water. It is the aim of the lad who acts Green George to step out of his leafy envelope and substitute the effigy so adroitly that no one shall perceive the change. In many places, however, the lad himself who plays the part of Green George is ducked in a river or pond, with the express intention of thus ensuring rain to make the fields and meadows green in summer. In some places the cattle are crowned and driven from their stalls to the accompaniment of a song:—

*“Green George we bring,
Green George we accompany,
May he feed our herds well.
If not, to the water with him.”*

Here we see that the same powers of making rain and fostering the cattle, which are ascribed to the tree-spirit regarded as incorporate in the tree, are also attributed to the tree-spirit represented by a living man.

Among the gypsies of Transylvania and Roumania the festival of Green George is the chief celebration of spring. Some of them keep it on Easter Monday, others on St. George’s Day (the twenty-third of April). On the eve of the festival a young willow tree is cut down, adorned with garlands and leaves, and set up in the ground. Women with child place one of their garments under the tree, and leave it there over night; if next morning they find a leaf of the tree lying on the garment, they know that their delivery will be easy. Sick and old people go to the tree in the evening, spit on it thrice, and say, “You will soon die, but let us live.” Next morning the gypsies gather about the willow. The chief figure of the festival is Green

George, a lad who is concealed from top to toe in green leaves and blossoms. He throws a few handfuls of grass to the beasts of the tribe, in order that they may have no lack of fodder throughout the year. Then he takes three iron nails, which have lain for three days and nights in water, and knocks them into the willow; after which he pulls them out and flings them into a running stream to propitiate the water-spirits. Finally, a pretence is made of throwing Green George into the water, but in fact it is only a puppet made of branches and leaves which is ducked in the stream. In this version of the custom the powers of granting an easy delivery to women and of communicating vital energy to the sick and old are clearly ascribed to the willow; while Green George, the human double of the tree, bestows food on the cattle, and further ensures the favour of the water-spirits by putting them in indirect communication with the tree.

An example of the double representation of the spirit of vegetation by a tree and a living man is reported from Bengal. The Oraons have a festival in spring while the *sál*-trees are in blossom, because they think that at this time the marriage of earth is celebrated and the *sál* flowers are necessary for the ceremony. On an appointed day the villagers go with their priest to the Sarna, the sacred grove, a remnant of the old *sál* forest in which a goddess Sarna Burhi, or woman of the grove, is supposed to dwell. She is thought to have great influence on the rain; and the priest arriving with his party at the grove sacrifices to her five fowls, of which a morsel is given to each person present. Then they gather the *sál* flowers and return laden with them to the village. Next day the priest visits every house, carrying the flowers in a wide open basket. The women of each house bring out water to wash his feet as he approaches, and kneeling make him an obeisance. Then he dances with them and places some of the *sál* flowers over the door of the house and in the women's hair. No sooner is this done than the women empty their water-jugs over him, drenching him to the skin. A feast follows, and the young people, with *sál* flowers in their hair, dance all night on the village green. Here, the equivalence of the flower-bearing priest to the goddess of the flowering tree comes out plainly. For she is supposed to influence the rain, and the drenching of the priest with water is, doubtless, like the ducking of the Green George in Carinthia and elsewhere, a rain-charm. Thus the priest, as if he were the tree goddess herself, goes from door to door dispensing rain and bestowing fruitfulness on each house, but especially on the women. In some parts of India the harvest-goddess Gauri, the wife of Siva, is represented both by an unmarried girl and by a bundle of the wild flowering balsam plant touch-me-not (*Impatiens sp.*), which is tied up in a mummy-like figure with a woman's mask, dress, and ornaments. Before being removed from the soil to represent the goddess the plants are worshipped. The girl is also worshipped. Then the bundle of plants is carried and the girl who personates the goddess walks through the rooms of the house, while the supposed footprints of Gauri herself are imprinted on the floor with red paste. On entering each room the human representative of Gauri is asked, "Gauri, Gauri, whither have you come and what do you see?" and the girl makes appropriate replies. Then she is given a mouthful of sweets and the mistress of the house says, "Come with golden feet and stay for ever." The plant-formed effigy of Gauri is afterwards worshipped as the goddess herself and receives offerings of rice-cakes and pancakes. On the third day it is thrown into a river or tank; then a handful of pebbles or sand is brought home from the spot and thrown all over the house and the trees to bring good luck to the house and to protect the trees from vermin. A remarkable feature of the ceremonies is that the goddess Gauri is supposed to be secretly followed by her husband Siva, who remains hidden under the fold of her garment and is represented by a *lôtâ*, covered by a coco-nut and filled with rice, which is carefully measured. After the image of Gauri has been thrown into the river or tank, the rice in the *lôtâ* representing Siva is carefully measured again, in order to see whether the quantity has increased or decreased, and according to the result an abundant or a scanty harvest is prognosticated. Hence it appears that the whole ritual aims at ensuring a

plentiful crop of rice. In this case the spirit of vegetation thus represented in duplicate by a living girl and the effigy of a woman is a harvest goddess, not a tree-spirit, but the principle is the same.

Without citing more examples to the same effect, we may sum up the results of the preceding pages in the words of Mannhardt: "The customs quoted suffice to establish with certainty the conclusion that in these spring processions the spirit of vegetation is often represented both by the May-tree and in addition by a man dressed in green leaves or flowers or by a girl similarly adorned. It is the same spirit which animates the tree and is active in the inferior plants and which we have recognised in the May-tree and the Harvest-May. Quite consistently the spirit is also supposed to manifest his presence in the first flower of spring and reveals himself both in a girl representing a May-rose, and also, as giver of harvest, in the person of the *Walber*. The procession with this representative of the divinity was supposed to produce the same beneficial effects on the fowls, the fruit-trees, and the crops as the presence of the deity himself. In other words, the mummer was regarded not as an image but as an actual representative of the spirit of vegetation; hence the wish expressed by the attendants on the May-rose and the May-tree that those who refuse them gifts of eggs, bacon, and so forth, may have no share in the blessings which it is in the power of the itinerant spirit to bestow. We may conclude that these begging processions with May-trees or May-boughs from door to door ('bringing the May or the summer') had everywhere originally a serious and, so to speak, sacramental significance; people really believed that the god of growth was present unseen in the bough; by the procession he was brought to each house to bestow his blessing. The names May, Father May, May Lady, Queen of the May, by which the anthropomorphic spirit of vegetation is often denoted, shew that the idea of the spirit of vegetation is blent with a personification of the season at which his powers are most strikingly manifested."

Thus far we have seen that the tree-spirit or the spirit of vegetation in general is represented either in vegetable form alone, as by a tree, bough, or flower; or in vegetable and human form simultaneously, as by a tree, bough, or flower in combination with a puppet or a living person. It remains to shew that the representation of him by a tree, bough, or flower is sometimes entirely dropped, while the representation of him by a living person remains. In this case the representative character of the person is generally marked by dressing him or her in leaves or flowers; sometimes too it is indicated by the name he or she bears.

Thus in some parts of Russia on St. George's Day (the twenty-third of April) a youth is dressed out, like our Jack-in-the-Green, with leaves and flowers. The Slovenes call him the Green George. Holding a lighted torch in one hand and a pie in the other, he goes out to the corn-fields, followed by girls singing appropriate songs. A circle of brushwood is then lighted, in the middle of which is set the pie. All who take part in the ceremony then sit down around the fire and divide the pie among them. In this custom the Green George dressed in leaves and flowers is plainly identical with the similarly disguised Green George who is associated with a tree in the Carinthian, Transylvanian, and Roumanian customs observed on the same day. Again, we saw that in Russia at Whitsuntide a birch-tree is dressed in woman's clothes and set up in the house. Clearly equivalent to this is the custom observed on Whit-Monday by Russian girls in the district of Pinsk. They choose the prettiest of their number, envelop her in a mass of foliage taken from the birch-trees and maples, and carry her about through the village. In a district of Little Russia they take round a "poplar," represented by a girl wearing bright flowers in her hair. At Whitsuntide in Holland poor women used to go about begging with a little girl called Whitsuntide Flower (*Pinxterbloem*, perhaps a kind of iris); she was decked with flowers and sat in a waggon. In North Brabant she wears the flowers from which she takes her name and a song is sung:—

“*Whitsuntide Flower,
Turn yourself once round.*”

All over Provence on the first of May pretty little girls are dressed in white, decked with crowns and wreaths of roses, and set on seats or platforms strewn with flowers in the streets, while their companions go about begging coppers for the Mayos or Mayes, as they are called, from the passers-by. In some parts of the Ardennes on May Day a small girl, clad in white and wearing a chaplet of flowers on her head, used to go from house to house with her play-mates, collecting contributions and singing that it was May, the month of May, the pretty month of May, that the wheat was tall, the hawthorn in bloom, and the lark carolling in the sky.

In Ruhla (Thüringen) as soon as the trees begin to grow green in spring, the children assemble on a Sunday and go out into the woods, where they choose one of their play-mates to be the Little Leaf Man. They break branches from the trees and twine them about the child till only his shoes peep out from the leafy mantle. Holes are made in it for him to see through, and two of the children lead the Little Leaf Man that he may not stumble or fall. Singing and dancing they take him from house to house, asking for gifts of food such as eggs, cream, sausages, and cakes. Lastly, they sprinkle the Leaf Man with water and feast on the food they have collected. At Röllshausen on the Schwalm, in Hesse, when afternoon service is over on Whitsunday, the schoolboys and schoolgirls go out into the wood and there clothe a boy from head to foot in leaves so that nobody would know him. He is called the Little Whitsuntide Man. A procession is then formed. Two boys lead their leaf-clad playfellow; two others precede him with a basket; and two girls with another basket bring up the rear. Thus they go from house to house singing hymns or popular songs and collecting eggs and cakes in the baskets. When they have feasted on these, they strip their comrade of his verdant envelope on an open place in front of the village. In some parts of Rhenish Bavaria at Whitsuntide a boy or lad is swathed in the yellow blossom of the broom, the dark green twigs of the firs, and other foliage. Thus attired he is known as the Quack and goes from door to door, whirling about in the dance, while an appropriate song is chanted and his companions levy contributions. In the Fricktal, Switzerland, at Whitsuntide boys go out into a wood and swathe one of their number in leafy boughs. He is called the Whitsuntide-lout (*Pfingstlümmele*), and being mounted on horseback with a green branch in his hand he is led back into the village. At the village-well a halt is called and the leaf-clad lout is dismounted and ducked in the trough. Thereby he acquires the right of sprinkling water on everybody, and he exercises the right specially on girls and street urchins. The urchins march before him in bands begging him to give them a Whitsuntide wetting.

In England the best-known example of these leaf-clad mummers is the Jack-in-the-Green, a chimney-sweeper who walks encased in a pyramidal framework of wickerwork, which is covered with holly and ivy, and surmounted by a crown of flowers and ribbons. Thus arrayed he dances on May Day at the head of a troop of chimney-sweeps, who collect pence. The ceremony was witnessed at Cheltenham on the second of May 1892, by Dr. W. H. D. Rouse, who has described in detail the costume of the performers. They were all chimney-sweeps of the town. Jack-in-the-Green or the Bush-carrier was enclosed in a wooden framework on which leaves were fastened so as to make a thick cone about six feet high, topped with a crown, which consisted of two wooden hoops placed crosswise and covered with flowers. The leafy envelope was unbroken except for a single opening through which peered the face of the mummer. From time to time in their progress through the streets the performers halted, and three of them, dressed in red, blue, and yellow respectively, tripped lightly round the leaf-covered man to the inspiring strains of a fiddle and a tin whistle on which two of their comrades with blackened faces discoursed sweet music. The leader of the procession was a

clown fantastically clad in a long white pinafore or blouse with coloured fringes and frills, and wearing on his head a beaver hat of the familiar pattern, the crown of which hung loose and was adorned with ribbons and a bird or a bundle of feathers. Large black rings surrounded his eyes, and a red dab over mouth and chin lent a pleasing variety to his countenance. He contributed to the public hilarity by flapping the yellow fringe of his blouse with quaint gestures and occasionally fanning himself languidly. His efforts were seconded by another performer, who wore a red fool's cap, all stuck with flowers, and a white pinafore enriched with black human figures in front and a black gridiron-like pattern, crossed diagonally by a red bar, at the back. Two boys in white pinafores, with similar figures, or stars, on the breast, and a fish on the back, completed the company. Formerly there used to be a man in woman's clothes, who personated the clown's wife. In some parts also of France a young fellow is encased in a wicker framework covered with leaves and is led about. In Frickthal, in the Swiss canton of Aargau, a similar frame of basketwork is called the Whitsuntide Basket. As soon as the trees begin to bud, a spot is chosen in the wood, and here the village lads make the frame with all secrecy, lest others should forestall them. Leafy branches are twined round two hoops, one of which rests on the shoulders of the wearer, the other encircles his calves; holes are made for his eyes and mouth; and a large nosegay crowns the whole. In this guise he appears suddenly in the village at the hour of vespers, preceded by three boys blowing on horns made of willow bark. The great object of his supporters is to set up the Whitsuntide Basket on the village well, and to keep it and him there, despite the efforts of the lads from neighbouring villages, who seek to carry off the Whitsuntide Basket and set it up on their own well. In the neighbourhood of Ertingen (Württemberg) a masker of the same sort, known as the Lazy Man (*Latzmann*), goes about the village on Midsummer Day; he is hidden under a great pyramidal or conical frame of wickerwork, ten or twelve feet high, which is completely covered with sprigs of fir. He has a bell which he rings as he goes, and he is attended by a suite of persons dressed up in character—a footman, a colonel, a butcher, an angel, the devil, the doctor, and so on. They march in Indian file and halt before every house, where each of them speaks in character, except the Lazy Man, who says nothing. With what they get by begging from door to door they hold a feast.

In the class of cases of which the foregoing are specimens it is obvious that the leaf-clad person who is led about is equivalent to the May-tree, May-bough, or May-doll, which is carried from house to house by children begging. Both are representatives of the beneficent spirit of vegetation, whose visit to the house is recompensed by a present of money or food.

Often the leaf-clad person who represents the spirit of vegetation is known as the king or the queen; thus, for example, he or she is called the May King, Whitsuntide King, Queen of May, and so on. These titles, as Mannhardt observes, imply that the spirit incorporate in vegetation is a ruler, whose creative power extends far and wide.

In a village near Salzwedel a May-tree is set up at Whitsuntide and the boys race to it; he who reaches it first is king; a garland of flowers is put round his neck and in his hand he carries a May-bush, with which, as the procession moves along, he sweeps away the dew. At each house they sing a song, wishing the inmates good luck, referring to the "black cow in the stall milking white milk, black hen on the nest laying white eggs," and begging a gift of eggs, bacon, and so on. At the village of Ellgoth in Silesia a ceremony called the King's Race is observed at Whitsuntide. A pole with a cloth tied to it is set up in a meadow, and the young men ride past it on horseback, each trying to snatch away the cloth as he gallops by. The one who succeeds in carrying it off and dipping it in the neighbouring Oder is proclaimed King. Here the pole is clearly a substitute for a May-tree. In some villages of Brunswick at Whitsuntide a May King is completely enveloped in a May-bush. In some parts of Thüringen also they have a May King at Whitsuntide, but he is dressed up rather differently. A frame of

wood is made in which a man can stand; it is completely covered with birch boughs and is surmounted by a crown of birch and flowers, in which a bell is fastened. This frame is placed in the wood and the May King gets into it. The rest go out and look for him, and when they have found him they lead him back into the village to the magistrate, the clergyman, and others, who have to guess who is in the verdurous frame. If they guess wrong, the May King rings his bell by shaking his head, and a forfeit of beer or the like must be paid by the unsuccessful guesser. At Wahrstedt in Brunswick the boys at Whitsuntide choose by lot a king and a high-steward (*füstje-meier*). The latter is completely concealed in a May-bush, wears a wooden crown wreathed with flowers, and carries a wooden sword. The king, on the other hand, is only distinguished by a nosegay in his cap, and a reed, with a red ribbon tied to it, in his hand. They beg for eggs from house to house, threatening that, where none are given, none will be laid by the hens throughout the year. In this custom the high-steward appears, for some reason, to have usurped the insignia of the king. At Hildesheim, in Hanover, five or six young fellows go about on the afternoon of Whit-Monday cracking long whips in measured time and collecting eggs from the houses. The chief person of the band is the Leaf King, a lad swathed so completely in birchen twigs that nothing of him can be seen but his feet. A huge head-dress of birchen twigs adds to his apparent stature. In his hand he carries a long crook, with which he tries to catch stray dogs and children. In some parts of Bohemia on Whit-Monday the young fellows disguise themselves in tall caps of birch bark adorned with flowers. One of them is dressed as a king and dragged on a sledge to the village green, and if on the way they pass a pool the sledge is always overturned into it. Arrived at the green they gather round the king; the crier jumps on a stone or climbs up a tree and recites lampoons about each house and its inmates. Afterwards the disguises of bark are stripped off and they go about the village in holiday attire, carrying a May-tree and begging. Cakes, eggs, and corn are sometimes given them. At Grossvargula, near Langensalza, in the eighteenth century a Grass King used to be led about in procession at Whitsuntide. He was encased in a pyramid of poplar branches, the top of which was adorned with a royal crown of branches and flowers. He rode on horseback with the leafy pyramid over him, so that its lower end touched the ground, and an opening was left in it only for his face. Surrounded by a cavalcade of young fellows, he rode in procession to the town hall, the parsonage, and so on, where they all got a drink of beer. Then under the seven lindens of the neighbouring Sommerberg, the Grass King was stripped of his green casing; the crown was handed to the Mayor, and the branches were stuck in the flax fields in order to make the flax grow tall. In this last trait the fertilising influence ascribed to the representative of the tree-spirit comes out clearly. In the neighbourhood of Pilsen (Bohemia) a conical hut of green branches, without any door, is erected at Whitsuntide in the midst of the village. To this hut rides a troop of village lads with a king at their head. He wears a sword at his side and a sugar-loaf hat of rushes on his head. In his train are a judge, a crier, and a personage called the Frog-flayer or Hangman. This last is a sort of ragged merryandrew, wearing a rusty old sword and bestriding a sorry hack. On reaching the hut the crier dismounts and goes round it looking for a door. Finding none, he says, "Ah, this is perhaps an enchanted castle; the witches creep through the leaves and need no door." At last he draws his sword and hews his way into the hut, where there is a chair, on which he seats himself and proceeds to criticise in rhyme the girls, farmers, and farm-servants of the neighbourhood. When this is over, the Frog-flayer steps forward and, after exhibiting a cage with frogs in it, sets up a gallows on which he hangs the frogs in a row. In the neighbourhood of Plas the ceremony differs in some points. The king and his soldiers are completely clad in bark, adorned with flowers and ribbons; they all carry swords and ride horses, which are gay with green branches and flowers. While the village dames and girls are being criticised at the arbour, a frog is secretly pinched and poked by the crier till it quacks. Sentence of death is passed on the frog by the king; the hangman

beheads it and flings the bleeding body among the spectators. Lastly, the king is driven from the hut and pursued by the soldiers. The pinching and beheading of the frog are doubtless, as Mannhardt observes, a rain-charm. We have seen that some Indians of the Orinoco beat frogs for the express purpose of producing rain, and that killing a frog is a European rain-charm.

Often the spirit of vegetation in spring is represented by a queen instead of a king. In the neighbourhood of Libchovic (Bohemia), on the fourth Sunday in Lent, girls dressed in white and wearing the first spring flowers, as violets and daisies, in their hair, lead about the village a girl who is called the Queen and is crowned with flowers. During the procession, which is conducted with great solemnity, none of the girls may stand still, but must keep whirling round continually and singing. In every house the Queen announces the arrival of spring and wishes the inmates good luck and blessings, for which she receives presents. In German Hungary the girls choose the prettiest girl to be their Whitsuntide Queen, fasten a towering wreath on her brow, and carry her singing through the streets. At every house they stop, sing old ballads, and receive presents. In the south-east of Ireland on May Day the prettiest girl used to be chosen Queen of the district for twelve months. She was crowned with wild flowers; feasting, dancing, and rustic sports followed, and were closed by a grand procession in the evening. During her year of office she presided over rural gatherings of young people at dances and merry-makings. If she married before next May Day, her authority was at an end, but her successor was not elected till that day came round. The May Queen is common in France and familiar in England. Thus at the adjoining villages of Cherrington and Stourton in south Warwickshire, the Queen of May is still represented on May Day by a small girl dressed in white and wearing a wreath of flowers on her head. An older girl wheels the Queen in what is called a mail-cart, that is, a child's perambulator on two wheels. Another girl carries a money-box. Four boys bear the May-pole, a conical framework formed of a high tripod with a central shaft. The whole structure is encased in a series of five hoops, which rise one above the other, diminishing in size from bottom to top with the tapering of the cone. The hoops, as well as the tripod and the central shaft, are all covered with whatever flowers happen to be in bloom, such as marsh-marigolds, primroses, or blue-bells. To the top of the central shaft is fastened a bunch of the flower called crown-imperial, if it is in season. The lowest hoop is crossed by two bars at right angles to each other, and the projecting ends of the bars serve as handles, by which the four boys carry the May-pole. Each of the bearers has a garland of flowers slung over his shoulder. Thus the children go from house to house, singing their songs and receiving money, which goes to provide a treat for them in the afternoon.

Again the spirit of vegetation is sometimes represented by a king and queen, a lord and lady, or a bridegroom and bride. Here again the parallelism holds between the anthropomorphic and the vegetable representation of the tree-spirit, for we have seen above that trees are sometimes married to each other. At Halford in south Warwickshire the children go from house to house on May Day, walking two and two in procession and headed by a King and Queen. Two boys carry a May-pole some six or seven feet high, which is covered with flowers and greenery. Fastened to it near the top are two cross-bars at right angles to each other. These are also decked with flowers, and from the ends of the bars hang hoops similarly adorned. At the houses the children sing May songs and receive money, which is used to provide tea for them at the school-house in the afternoon. In a Bohemian village near Königgrätz on Whit-Monday the children play the king's game, at which a king and queen march about under a canopy, the queen wearing a garland, and the youngest girl carrying two wreaths on a plate behind them. They are attended by boys and girls called groomsmen and bridesmaids, and they go from house to house collecting gifts. A regular feature in the popular celebration of Whitsuntide in Silesia used to be, and to some extent still is, the

contest for the kingship. This contest took various forms, but the mark or goal was generally the May-tree or May-pole. Sometimes the youth who succeeded in climbing the smooth pole and bringing down the prize was proclaimed the Whitsuntide King and his sweetheart the Whitsuntide Bride. Afterwards the king, carrying the May-bush, repaired with the rest of the company to the ale-house, where a dance and a feast ended the merry-making. Often the young farmers and labourers raced on horseback to the May-pole, which was adorned with flowers, ribbons, and a crown. He who first reached the pole was the Whitsuntide King, and the rest had to obey his orders for that day. The worst rider became the clown. At the May-tree all dismounted and hoisted the king on their shoulders. He nimbly swarmed up the pole and brought down the May-bush and the crown, which had been fastened to the top. Meantime the clown hurried to the ale-house and proceeded to bolt thirty rolls of bread and to swig four quart bottles of brandy with the utmost possible despatch. He was followed by the king, who bore the May-bush and crown at the head of the company. If on their arrival the clown had already disposed of the rolls and the brandy, and greeted the king with a speech and a glass of beer, his score was paid by the king; otherwise he had to settle it himself. After church time the stately procession wound through the village. At the head of it rode the king, decked with flowers and carrying the May-bush. Next came the clown with his clothes turned inside out, a great flaxen beard on his chin, and the Whitsuntide crown on his head. Two riders disguised as guards followed. The procession drew up before every farmyard; the two guards dismounted, shut the clown into the house, and claimed a contribution from the housewife to buy soap with which to wash the clown's beard. Custom allowed them to carry off any victuals which were not under lock and key. Last of all they came to the house in which the king's sweetheart lived. She was greeted as Whitsuntide Queen and received suitable presents—to wit, a many-coloured sash, a cloth, and an apron. The king got as a prize, a vest, a neckcloth, and so forth, and had the right of setting up the May-bush or Whitsuntide-tree before his master's yard, where it remained as an honourable token till the same day next year. Finally the procession took its way to the tavern, where the king and queen opened the dance. Sometimes the Whitsuntide King and Queen succeeded to office in a different way. A man of straw, as large as life and crowned with a red cap, was conveyed in a cart, between two men armed and disguised as guards, to a place where a mock court was waiting to try him. A great crowd followed the cart. After a formal trial the straw man was condemned to death and fastened to a stake on the execution ground. The young men with bandaged eyes tried to stab him with a spear. He who succeeded became king and his sweetheart queen. The straw man was known as the Goliath. Near Grenoble, in France, a king and queen are chosen on the first of May and are set on a throne for all to see. At Headington, near Oxford, children used to carry garlands from door to door on May Day. Each garland was borne by two girls, and they were followed by a lord and lady—a boy and girl linked together by a white handkerchief, of which each held an end, and dressed with ribbons, sashes, and flowers. At each door they sang a verse:—

*“Gentlemen and ladies,
We wish you happy May;
We come to shew you a garland,
Because it is May-day.”*

On receiving money the lord put his arm about his lady's waist and kissed her. At Fleuriers in Switzerland on the seventh of May 1843 a May-bridegroom (*Époux de Mai*) and his bride were escorted in a procession of over two hundred children, some of whom carried green branches of beech. A number of May Fools were entrusted with the delicate duty of going round with the hat. The proceeds of their tact and industry furnished a banquet in the evening, and the day ended with a children's ball. In some Saxon villages at Whitsuntide a lad and a

lass used to disguise themselves and hide in the bushes or high grass outside the village. Then the whole village went out with music “to seek the bridal pair.” When they found the couple they all gathered round them, the music struck up, and the bridal pair was led merrily to the village. In the evening they danced. In some places the bridal pair was called the prince and the princess.

In a parish of Denmark it used to be the custom at Whitsuntide to dress up a little girl as the Whitsun-bride (*pinse-bruden*) and a little boy as her groom. She was decked in all the finery of a grown-up bride, and wore a crown of the freshest flowers of spring on her head. Her groom was as gay as flowers, ribbons, and knots could make him. The other children adorned themselves as best they could with the yellow flowers of the trollius and caltha. Then they went in great state from farmhouse to farmhouse, two little girls walking at the head of the procession as bridesmaids, and six or eight outriders galloping ahead on hobby-horses to announce their coming. Contributions of eggs, butter, loaves, cream, coffee, sugar, and tallow-candles were received and conveyed away in baskets. When they had made the round of the farms, some of the farmers’ wives helped to arrange the wedding feast, and the children danced merrily in clogs on the stamped clay floor till the sun rose and the birds began to sing. All this is now a thing of the past. Only the old folks still remember the little Whitsun-bride and her mimic pomp.

We have seen that in Sweden the ceremonies associated elsewhere with May Day or Whitsuntide commonly take place at Midsummer. Accordingly we find that in some parts of the Swedish province of Blekinge they still choose a Midsummer’s Bride, to whom the “church coronet” is occasionally lent. The girl selects for herself a Bridegroom, and a collection is made for the pair, who for the time being are looked on as man and wife. The other youths also choose each his bride. A similar ceremony seems to be still kept up in Norway, for a correspondent writes to me as follows in reference to the Danish custom of the Whitsun-bride: “It may interest you to know that on June 23, 1893, I witnessed at Ullensvang, Hardanger, Norway, a ceremony almost exactly the same as that described in your book. Wild flowers are scarce there, and the bride wore the usual metal crown, the attendants for the most part wearing the pretty Hardanger costume. The dancing took place in an unlighted barn, as the farmer was afraid of fire. There were plenty of boys at the dance, but so far as I can remember, none in the procession. The custom is clearly dying out, and the somewhat reluctant bridegroom was the subject of a good deal of chaff from his fellows.” In Sardinia the Midsummer couples are known as the Sweethearts of St. John, and their association with the growth of plants is clearly brought out by the pots of sprouting grain which form a principal part of the ceremony.

In the neighbourhood of Briançon (Dauphiné) on May Day the lads wrap up in green leaves a young fellow whose sweetheart has deserted him or married another. He lies down on the ground and feigns to be asleep. Then a girl who likes him, and would marry him, comes and wakes him, and raising him up offers him her arm and a flag. So they go to the alehouse, where the pair lead off the dancing. But they must marry within the year, or they are treated as old bachelor and old maid, and are debarred the company of the young folk. The lad is called the bridegroom of the month of May (*le fiancé du mois de May*). In the alehouse he puts off his garment of leaves, out of which, mixed with flowers, his partner in the dance makes a nosegay, and wears it at her breast next day, when he leads her again to the alehouse. Like this is a Russian custom observed in the district of Nerechta on the Thursday before Whitsunday. The girls go out into a birch-wood, wind a girdle or band round a stately birch, twist its lower branches into a wreath, and kiss each other in pairs through the wreath. The girls who kiss through the wreath call each other gossips. Then one of the girls steps forward, and mimicking a drunken man, flings herself on the ground, rolls on the grass, and

feigns to fall fast asleep. Another girl wakens the pretended sleeper and kisses him; then the whole bevy trips singing through the wood to twine garlands, which they throw into the water. In the fate of the garlands floating on the stream they read their own. Here the part of the sleeper was probably at one time played by a lad. In these French and Russian customs we have a forsaken bridegroom, in the following a forsaken bride. On Shrove Tuesday the Slovenes of Oberkrain drag a straw puppet with joyous cries up and down the village; then they throw it into the water or burn it, and from the height of the flames they judge of the abundance of the next harvest. The noisy crew is followed by a female masker, who drags a great board by a string and gives out that she is a forsaken bride.

Viewed in the light of what has gone before, the awakening of the forsaken sleeper in these ceremonies probably represents the revival of vegetation in spring. But it is not easy to assign their respective parts to the forsaken bridegroom and to the girl who wakes him from his slumber. Is the sleeper the leafless forest or the bare earth of winter? Is the girl who wakens him the fresh verdure or the genial sunshine of spring? It is hardly possible, on the evidence before us, to answer these questions. The Oraons of Bengal, it may be remembered, celebrate the marriage of earth in the springtime, when the *sál*-tree is in blossom. But from this we can hardly argue that in the European ceremonies the sleeping bridegroom is “the dreaming earth” and the girl the spring blossoms.

In the Highlands of Scotland the revival of vegetation in spring used to be graphically represented on St. Bride’s Day, the first of February. Thus in the Hebrides “the mistress and servants of each family take a sheaf of oats, and dress it up in women’s apparel, put it in a large basket, and lay a wooden club by it, and this they call Briid’s bed; and then the mistress and servants cry three times, ‘Briid is come, Briid is welcome.’ This they do just before going to bed, and when they rise in the morning they look among the ashes, expecting to see the impression of Briid’s club there; which if they do, they reckon it a true presage of a good crop and prosperous year, and the contrary they take as an ill omen.” The same custom is described by another witness thus: “Upon the night before Candlemas it is usual to make a bed with corn and hay, over which some blankets are laid, in a part of the house, near the door. When it is ready, a person goes out and repeats three times, ... ‘Bridget, Bridget, come in; thy bed is ready.’ One or more candles are left burning near it all night.” Similarly in the Isle of Man “on the eve of the first of February, a festival was formerly kept, called, in the Manks language, *Laa’l Breeshey*, in honour of the Irish lady who went over to the Isle of Man to receive the veil from St. Maughold. The custom was to gather a bundle of green rushes, and standing with them in the hand on the threshold of the door, to invite the holy Saint Bridget to come and lodge with them that night. In the Manks language, the invitation ran thus:—‘*Brede, Brede, tar gys my thie tar dyn thie aymys noght. Foshil jee yn dorrys da Brede, as lhig da Brede e heet staigh.*’ In English: ‘Bridget, Bridget, come to my house, come to my house to-night. Open the door for Bridget, and let Bridget come in.’ After these words were repeated, the rushes were strewn on the floor by way of a carpet or bed for St. Bridget. A custom very similar to this was also observed in some of the Out-Isles of the ancient kingdom of Man.” In these Manx and Highland ceremonies it is obvious that St. Bride, or St. Bridget, is an old heathen goddess of fertility, disguised in a threadbare Christian cloak. Probably she is no other than the Celtic goddess Brigit, who will meet us again later on.

Often the marriage of the spirit of vegetation in spring, though not directly represented, is implied by naming the human representative of the spirit, “the Bride,” and dressing her in wedding attire. Thus in some villages of Altmark at Whitsuntide, while the boys go about carrying a May-tree or leading a boy enveloped in leaves and flowers, the girls lead about the May Bride, a girl dressed as a bride with a great nosegay in her hair. They go from house to house, the May Bride singing a song in which she asks for a present, and tells the inmates of

each house that if they give her something they will themselves have something the whole year through; but if they give her nothing they will themselves have nothing. In some parts of Westphalia two girls lead a flower-crowned girl called the Whitsuntide Bride from door to door, singing a song in which they ask for eggs. At Waggum in Brunswick, when service is over on Whitsunday, the village girls assemble, dressed in white or bright colours, decked with flowers, and wearing chaplets of spring flowers in their hair. One of them represents the May Bride, and carries a crown of flowers on a staff as a sign of her dignity. As usual the children go about from cottage to cottage singing and begging for eggs, sausages, cakes, or money. In other parts of Brunswick it is a boy clothed all in birch leaves who personates the May Bride. In Bresse in the month of May a girl called *la Mariée* is tricked out with ribbons and nosegays and is led about by a gallant. She is preceded by a lad carrying a green May-tree, and appropriate verses are sung.

XI. The Influence Of The Sexes On Vegetation

From the preceding examination of the spring and summer festivals of Europe we may infer that our rude forefathers personified the powers of vegetation as male and female, and attempted, on the principle of homoeopathic or imitative magic, to quicken the growth of trees and plants by representing the marriage of the sylvan deities in the persons of a King and Queen of May, a Whitsun Bridegroom and Bride, and so forth. Such representations were accordingly no mere symbolic or allegorical dramas, pastoral plays designed to amuse or instruct a rustic audience. They were charms intended to make the woods to grow green, the fresh grass to sprout, the corn to shoot, and the flowers to blow. And it was natural to suppose that the more closely the mock marriage of the leaf-clad or flower-decked mummers aped the real marriage of the woodland sprites, the more effective would be the charm. Accordingly we may assume with a high degree of probability that the profligacy which notoriously attended these ceremonies was at one time not an accidental excess but an essential part of the rites, and that in the opinion of those who performed them the marriage of trees and plants could not be fertile without the real union of the human sexes. At the present day it might perhaps be vain to look in civilised Europe for customs of this sort observed for the explicit purpose of promoting the growth of vegetation. But ruder races in other parts of the world have consciously employed the intercourse of the sexes as a means to ensure the fruitfulness of the earth; and some rites which are still, or were till lately, kept up in Europe can be reasonably explained only as stunted relics of a similar practice. The following facts will make this plain.

For four days before they committed the seed to the earth the Pipiles of Central America kept apart from their wives "in order that on the night before planting they might indulge their passions to the fullest extent; certain persons are even said to have been appointed to perform the sexual act at the very moment when the first seeds were deposited in the ground." The use of their wives at that time was indeed enjoined upon the people by the priests as a religious duty, in default of which it was not lawful to sow the seed. The only possible explanation of this custom seems to be that the Indians confused the process by which human beings reproduce their kind with the process by which plants discharge the same function, and fancied that by resorting to the former they were simultaneously forwarding the latter. In the month of December, when the alligator pears begin to ripen, the Indians of Peru used to hold a festival called *Acatay mita* in order to make the fruit grow mellow. The festival lasted five days and nights, and was preceded by a fast of five days during which they ate neither salt nor pepper and refrained from their wives. At the festival men and boys assembled stark naked in an open space among the orchards, and ran from there to a distant hill. Any woman whom they overtook on the way they violated. In some parts of Java, at the season when the bloom will soon be on the rice, the husbandman and his wife visit their fields by night and there engage in sexual intercourse for the purpose of promoting the growth of the crop. In the Leti, Sarmata, and some other groups of islands which lie between the western end of New Guinea and the northern part of Australia, the heathen population regard the sun as the male principle by whom the earth or female principle is fertilised. They call him Upu-lera or Mr. Sun, and represent him under the form of a lamp made of coco-nut leaves, which may be seen hanging everywhere in their houses and in the sacred fig-tree. Under the tree lies a large flat stone, which serves as a sacrificial table. On it the heads of slain foes were and are still placed in some of the islands. Once a year, at the beginning of the rainy season, Mr. Sun comes down into the holy fig-tree to fertilise the earth, and to facilitate his descent a ladder with seven rungs is considerably placed at his disposal. It is set up under the tree and is adorned

with carved figures of the birds whose shrill clarion heralds the approach of the sun in the East. On this occasion pigs and dogs are sacrificed in profusion; men and women alike indulge in a saturnalia; and the mystic union of the sun and the earth is dramatically represented in public, amid song and dance, by the real union of the sexes under the tree. The object of the festival, we are told, is to procure rain, plenty of food and drink, abundance of cattle and children and riches from Grandfather Sun. They pray that he may make every she-goat to cast two or three young, the people to multiply, the dead pigs to be replaced by living pigs, the empty rice-baskets to be filled, and so on. And to induce him to grant their requests they offer him pork and rice and liquor, and invite him to fall to. In the Babar Islands a special flag is hoisted at this festival as a symbol of the creative energy of the sun; it is of white cotton, about nine feet high, and consists of the figure of a man in an appropriate attitude. Among the Tangkhuls of Manipur, before the rice is sown and when it is reaped, the boys and girls have a tug-of-war with a tough rope of twisted creeper. Great jars of beer are set ready, and the strictness of their ordinary morality is broken by a night of unbridled licence. It would be unjust to treat these orgies as a mere outburst of unbridled passion; no doubt they are deliberately and solemnly organised as essential to the fertility of the earth and the welfare of man.

The same means which are thus adopted to stimulate the growth of the crops are naturally employed to ensure the fruitfulness of trees. The work known as *The Agriculture of the Nabataeans* contained apparently a direction that the grafting of a tree upon another tree of a different sort should be done by a damsel, who at the very moment of inserting the graft in the bough should herself be subjected to treatment which can only be regarded as a direct copy of the operation she was performing on the tree. In some parts of Amboyna, when the state of the clove plantation indicates that the crop is likely to be scanty, the men go naked to the plantations by night, and there seek to fertilise the trees precisely as they would impregnate women, while at the same time they call out for "More cloves!" This is supposed to make the trees bear fruit more abundantly. In Java when a palm tree is to be tapped for wine, the man who proposes to relieve the tree of its superfluous juices deems it necessary to approach the palm in the character of a lover and a husband, as well as of a son. When he comes upon a palm which he thinks suitable, he will not begin cutting at the trunk until he has intimated as delicately as he can the reasons which lead him to perform that surgical operation, and the ardent affection which he cherishes for the tree. For this purpose he holds a dialogue with the palm, in which he naturally speaks in the character of the tree as well as in his own. "O mother *endang-reni!*" he begins, "for the sake of you I have let myself be drenched by the rain and scorched by the sun; long have I sought you! Now at last have I found you. How ardently have I longed for you! Often before have you given me the breast. Yet I still thirst. Therefore now I ask for four potfuls more." "Well, fair youth," replies the tree, "I have always been here. What is the reason that you have sought me?" "The reason I have sought you is that I have heard you suffer from *incontinentia urinae.*" "So I do," says the tree. "Will you marry me?" says the man. "That I will," says the tree, "but first you must plight your troth and recite the usual confession of faith." On that the man takes a rattan leaf and wraps it round the palm as a pledge of betrothal, after which he says the creed: "There is no God but Allah, and Mohammed is his prophet." The maidenly and orthodox scruples of the tree having thus been satisfied, he embraces it as his bride. At first he attaches only a small dish to the trunk to receive the juices which exude from the cut in the bark; a large dish might frighten the tree. In fastening the dish to the palm he says, "*Bok-endang-reni!* your child is languishing away for thirst. He asks you for a drink." The tree replies, "Let him slake his thirst! Mother's breasts are full to overflowing." We have already seen that in some parts of Northern India a mock marriage between two actors is performed in honour of a newly-planted orchard, no doubt for the purpose of making it bear fruit. In the Nicobar Islands a

pregnant woman is taken into the gardens in order to impart the blessing of fertility to the plants.

The Baganda of Central Africa believe so strongly in the intimate relation between the intercourse of the sexes and the fertility of the ground that among them a barren wife is generally sent away because she is supposed to prevent her husband's garden from bearing fruit. On the contrary, a couple who have given proof of extraordinary fertility by becoming the parents of twins are believed by the Baganda to be endowed with a corresponding power of increasing the fruitfulness of the plantain-trees, which furnish them with their staple food. Some little time after the birth of the twins a ceremony is performed, the object of which clearly is to transmit the reproductive virtue of the parents to the plantains. The mother lies down on her back in the thick grass near the house and places a flower of the plantain between her legs; then her husband comes and knocks the flower away with his genital member. Further, the parents go through the country, performing dances in the gardens of favoured friends, apparently for the purpose of causing the plantain-trees to bear fruit more abundantly. The same belief in the fertilising power of such parents probably explains why in Uganda the father of twins is inviolable and may go into anybody's garden and take the produce at will. To distinguish him from the common herd his hair is cut in a special way, and he wears little bells at his ankles which tinkle as he walks. His sacred character is further manifested by a rule which he must observe after the round of visits has been paid, and the dances in the gardens are over. He has to remain at home until the next time that the army goes forth to battle, and in the interval he may neither dress his hair nor cut his finger-nails. When war has been proclaimed, his whole body is shaved and his nails cut. The clipped hair and nails he ties up in a ball, which he takes with him to the war, along with the bark cloth which he wore at the dances. When he has killed a foe, he crams the ball into the dead man's mouth, ties the bark-cloth round his neck, and leaves them there on the battlefield. Apparently the ceremony is intended to rid him of the peculiar sanctity or state of taboo which he contracted by the birth of twins, and to facilitate his return to ordinary life. For, to the mind of the savage, as we shall see later on, sanctity has its dangers and inconveniences, and the sacred man may often be glad to divest himself of it by stripping himself of those separable parts of his person—the hair and nails—to which the holy contagion is apt to cling.

In various parts of Europe customs have prevailed both at spring and harvest which are clearly based on the same crude notion that the relation of the human sexes to each other can be so used as to quicken the growth of plants. For example, in the Ukraine on St. George's Day (the twenty-third of April) the priest in his robes, attended by his acolytes, goes out to the fields of the village, where the crops are beginning to shew green above the ground, and blesses them. After that the young married people lie down in couples on the sown fields and roll several times over on them, in the belief that this will promote the growth of the crops. In some parts of Russia the priest himself is rolled by women over the sprouting crop, and that without regard to the mud and holes which he may encounter in his beneficent progress. If the shepherd resists or remonstrates, his flock murmurs, "Little Father, you do not really wish us well, you do not wish us to have corn, although you do wish to live on our corn." In England it seems to have been customary for young couples to roll down a slope together on May Day; on Greenwich-hill the custom was practised at Easter and Whitsuntide, as it was till lately practised near Dublin on Whitmonday. When we consider how closely these seasons, especially May Day and Whitsuntide, are associated with ceremonies for the revival of plant life in spring, we shall scarcely doubt that the custom of rolling in couples at such times had originally the same significance which it still has in Russia; and when further we compare this particular custom with the practice of representing the vernal powers of

vegetation by a bridal pair, and remember the traditions which even in our own country attach to May Day, we shall probably do no injustice to our forefathers if we conclude that they once celebrated the return of spring with grosser rites, of which the customs I have referred to are only a stunted survival. Indeed, these rites in their grossest form are said to be still observed in various parts of Holland at Whitsuntide. In some parts of Germany at harvest the men and women, who have reaped the corn, roll together on the field. This again is probably a mitigation of an older and ruder custom designed to impart fertility to the fields by methods like those resorted to by the Pipiles of Central America long ago and by the cultivators of rice in Java at the present time. In Poso, when the rice-crop is not thriving, the farmer's wife sets bowls of rice and betel in various parts of the field; then she lies down, draws her petticoat over her head, and pretends to fall asleep. But one of her children thereupon mimics the crowing of a cock, and at the sound she gets up, "because a new day has dawned." The intention of this ceremony, which the natives could not or would not explain to the Dutch missionary who reports it, may be to place the woman at the disposal of the god of the field. We are expressly told that there is a special god of the rice-fields named Puwe-wai, and that the ceremony in question is performed in his honour.

To the student who cares to track the devious course of the human mind in its gropings after truth, it is of some interest to observe that the same theoretical belief in the sympathetic influence of the sexes on vegetation, which has led some peoples to indulge their passions as a means of fertilising the earth, has led others to seek the same end by directly opposite means. From the moment that they sowed the maize till the time that they reaped it, the Indians of Nicaragua lived chastely, keeping apart from their wives and sleeping in a separate place. They ate no salt, and drank neither cocoa nor *chicha*, the fermented liquor made from maize; in short the season was for them, as the Spanish historians observe, a time of abstinence. To this day some of the Indian tribes of Central America practise continence for the purpose of thereby promoting the growth of the crops. Thus we are told that before sowing the maize the Kekchi Indians sleep apart from their wives, and eat no flesh for five days, while among the Lanquineros and Cajaboneros the period of abstinence from these carnal pleasures extends to thirteen days. So amongst some of the Germans of Transylvania it is a rule that no man may sleep with his wife during the whole of the time that he is engaged in sowing his fields. The same rule is observed at Kalotaszeg in Hungary; the people think that if the custom were not observed the corn would be mildewed. Similarly a Central Australian headman of the Kaitish tribe strictly abstains from marital relations with his wife all the time that he is performing magical ceremonies to make the grass grow; for he believes that a breach of this rule would prevent the grass seed from sprouting properly. In some of the Melanesian islands, when the yam vines are being trained, the men sleep near the gardens and never approach their wives; should they enter the garden after breaking this rule of continence the fruits of the garden would be spoilt. In the Motu tribe of New Guinea, when rain has fallen plentifully and there is promise of a good crop of bananas, one of the chief men becomes holy or taboo, and must live apart from his wife and eat only certain kinds of food. He bids the young men beat the drum and dance, "in order that by so doing there may be a large harvest. If the dancing is not given, there will be an end to the good growth; but if it is continued, all will go well. People come in from other villages to assist, and will dance all night." In the Mekeo district of British New Guinea, when a taboo has been put on the coco-nuts and areca-nuts to promote their growth, some fourteen or fifteen men act as watchmen to enforce the taboo. Every evening they go round the village armed with clubs and wearing masks or so covered with leaves that nobody would know them. All the time they are in office they may not chew betel nor drink coco-nut water, lest the areca-nuts (which are eaten with betel) and the coco-nuts should fail. Moreover, they may not live with their wives; indeed, they may not even look at a woman, and if they pass one they must keep

their eyes on the ground. Among the Kabuis of Manipur, before the rice is sown and when it is reaped, the strictest chastity has to be observed, especially by the religious head of the village, who, besides always taking the omens on behalf of the villagers, is the first to sow and the first to reap. Some of the tribes of Assam believe that so long as the crops remain ungarnered, the slightest incontinence might ruin all. In the incense-growing region of Arabia in antiquity there were three families charged with the special care of the incense-trees. They were called sacred, and at the time when they cut the trees or gathered the incense they were forbidden to pollute themselves with women or with the contact of the dead; the observance of these rules of ceremonial purity was believed to increase the supply of incense. Apparently the incense itself was deemed holy, for on being gathered it was deposited in the sanctuary of the Sun, where the merchants inspected and purchased it. With ancient Greek husbandmen it was a maxim that olives should always be planted and gathered by pure boys and virgins; the uncommon fruitfulness of the olive-trees at Anazarbus in Cilicia was attributed to their being tended by young and innocent children. In default of such workers, the olive-gatherer had to swear that he had been faithful to his own wife; for his fidelity was believed to ensure an abundant crop of fruit the following year.

Again, the sympathetic relation supposed to exist between the commerce of the sexes and the fertility of the earth manifests itself in the belief that illicit love tends, directly or indirectly, to mar that fertility and to blight the crops. Such a belief prevails, for example, among the Karens of Burma. They imagine that adultery or fornication has a powerful influence to injure the harvest. Hence if the crops have been bad for a year or two, and no rain falls, the villagers set down the dearth to secret sins of this kind, and say that the God of heaven and earth is angry with them on that account; and they all unite in making an offering to appease him. Further, whenever adultery or fornication is detected, the elders decide that the sinners must buy a hog and kill it. Then the woman takes one foot of the hog, and the man takes another, and they scrape out furrows in the ground with each foot, and fill the furrows with the blood of the hog. Next they scratch the ground with their hands and pray: "God of heaven and earth, God of the mountains and hills, I have destroyed the productiveness of the country. Do not be angry with me, do not hate me; but have mercy on me, and compassionate me. Now I repair the mountains, now I heal the hills, and the streams and the lands. May there be no failure of crops, may there be no unsuccessful labours, or unfortunate efforts in my country. Let them be dissipated to the foot of the horizon. Make thy paddy fruitful, thy rice abundant. Make the vegetables to flourish. If we cultivate but little, still grant that we may obtain a little." After each has prayed thus, they return to the house and say they have repaired the earth. The Battas of Sumatra think that if an unmarried woman is big with child, it is necessary to give her in marriage at once, even to a man of lower rank; for otherwise the people will be infested by tigers, and the crops in the field will not yield an abundant return. The crime of incest, in their opinion, would blast the whole harvest if the wrong were not speedily repaired. Epidemics and other calamities that affect the whole people are almost always traced by them to incest, by which is to be understood any marriage that conflicts with their customs.

Similar views are held by various tribes of Borneo. Thus when the rain pours down steadily day after day and week after week, and the crops are rotting in the fields, the Dyaks of Borneo come to the conclusion that some one has been indulging in fleshly lusts; so the elders lay their heads together and adjudicate on all cases of incest and bigamy, and purify the earth with the blood of pigs, which appears to possess in a high degree the valuable property of atoning for moral guilt. For three days the villages are tabooed and all labour discontinued; the inhabitants remain at home, and no strangers are admitted. Not long ago the offenders, whose lewdness had thus brought the whole country into danger, would have been

punished with death or at least slavery. A Dyak may not marry his first cousin unless he first performs a special ceremony called *bergaput* to avert evil consequences from the land. The couple repair to the water-side, fill a small pitcher with their personal ornaments, and sink it in the river; or instead of a jar they fling a chopper and a plate into the water. A pig is then sacrificed on the bank, and its carcass, drained of blood, is thrown in after the jar. Next the pair are pushed into the water by their friends and ordered to bathe together. Lastly, a joint of bamboo is filled with pig's blood, and the couple perambulate the country and the villages round about, sprinkling the blood on the ground. After that they are free to marry. This is done, we are told, for the sake of the whole country, in order that the rice may not be blasted. The Bahaus or Kayans, a tribe in the interior of Borneo, believe that adultery is punished by the spirits, who visit the whole tribe with failure of the crops and other misfortunes. Hence in order to avert these calamities from the innocent members of the tribe, the two culprits, with all their possessions, are put in quarantine on a gravel bank in the middle of the river; then in order thoroughly to disinfect them, pigs and fowls are killed, and with the blood priestesses smear the property of the guilty pair. Finally the two are set on a raft, with sixteen eggs, and allowed to drift down the stream. They may save themselves by swimming ashore, but this is perhaps a mitigation of an older sentence of death by drowning. Young people shower long grass-stalks, which stand for spears, at the shamefaced and dripping couple. The Blu-u Kayans of the same region similarly imagine that an intrigue between an unmarried pair is punished by the spirits with failure of the harvest, of the fishing, and of the hunt. Hence the delinquents have to appease the wrath of the spirits by sacrificing a pig and some rice.

Among the Macassars and Bugineese of Southern Celebes incest is a capital crime. "In the Bugineese language this misdeed is called *sâpa-tâna*, which, literally translated, signifies that the *ground* (*tâna*) which has been polluted with the blood of such a person must above all be *shunned* (*sâpa*). When we remember how afraid of evil spirits a native is in passing even a spot that has been stained with innocent blood, we can easily conceive what passes in his mind at the thought of the blood of one who has been guilty of such a crime. When the rivers dry up and the supply of fish runs short, when the harvest and the produce of the gardens miscarry, when edible fruits fail, and especially when sickness is rife among the cattle and horses, as well as when civil strife breaks out and the country suffers from any other widespread calamity, the native generally thinks that earth and air have been sullied with the blood of persons who have committed incest. The blood of such people should naturally not be shed. Hence the punishment usually inflicted on them is that of drowning. They are tied up in a sack and thrown into the sea. Yet they get with them on their journey to eternity the necessary provisions, consisting of a bag of rice, salt, dried fish, coco-nuts and so on, not forgetting three quids of betel." Among the Tomori of Central Celebes a person guilty of incest is throttled; no drop of his blood may fall on the ground, for if it did, the rice would never grow again. The union of uncle and niece is regarded by these people as incest, but it can be expiated by an offering. A garment of the man and one of the woman are laid on a copper vessel; the blood of a sacrificed animal, either a goat or a fowl, is allowed to drip on the garments, and then the vessel with its contents is suffered to float down the river. Among the Tolalaki, another tribe of Central Celebes, persons who have defiled themselves with incest are shut up in a basket and drowned. No drop of their blood may be spilt on the ground, for that would hinder the earth from ever bearing fruit again. When it rains in torrents, the Galelareese of Halmahera say that brother and sister, or father and daughter, or in short some near relations are having illicit relations with each other, and that every human being must be informed of it, for then only will the rain cease to descend. The superstition has repeatedly caused blood relations to be accused, rightfully or wrongfully, of incest. The people also regard other alarming natural phenomena, for instance a violent earthquake or the

eruption of a volcano, as consequences of crimes of the same sort. Persons charged with such offences are brought to Ternate; it is said that formerly they were often drowned on the way or, on being haled thither, were condemned to be thrown into the volcano.

In some parts of Africa, also, it is believed that breaches of sexual morality disturb the course of nature, particularly by blighting the fruits of the earth. Thus the negroes of Loango suppose that the intercourse of a man with an immature girl is punished by God with drought and consequent famine, until the culprits atone for their sin by dancing naked before the king and an assembly of the people, who throw hot gravel and bits of glass at the pair. For example, in the year 1898, it was discovered that a long drought was caused by the misconduct of three girls, who were with child before they had passed through what is called the paint-house, that is, before they had been painted red and secluded for a time in token that they had attained to the age of puberty. The people were very angry and tried to punish or even kill the girls. Amongst the Bavili of Loango, it is believed that if a man breaks the marriage law by marrying a woman of his mother's clan, God will in like manner punish the crime by withholding the rains in their due season. Similar notions of the blighting influence of sexual crime appear to be entertained by the Nandi of British East Africa, for amongst them a girl who has been gotten with child by a warrior, may never look inside of a granary for fear of spoiling the corn. Among the Basutos likewise "while the corn is exposed to view, all defiled persons are carefully kept from it. If the aid of a man in this state is necessary for carrying home the harvest, he remains at some distance while the sacks are filled, and only approaches to place them upon the draught oxen. He withdraws as soon as the load is deposited at the dwelling, and under no pretext can he assist in pouring the corn into the baskets in which it is preserved." The nature of the defilement which thus disqualifies a man for handling the corn is not mentioned, but probably it would include unchastity. We may conjecture that it was for a similar reason that the Basoga of Central Africa used to punish severely the seduction of a virgin. "If a man was convicted of such a crime, and the woman's guilt was discovered, he and she were sent at night time to Kaluba's village, where they were tied to a tree. This tall spreading incense-tree was thought to be under the protection of a spirit called *Kakua Kambuzi*. Next morning the erring couple were discovered by people in the surrounding plantations, who released them. They were then allowed to settle near the tree of the protecting spirit." This practice of tying the culprits to a sacred tree may have been thought to atone for their crime and so to ensure the fertility of the earth which they had imperilled. The notion perhaps was to deliver the criminals into the power of the offended tree-spirit; if they were found alive in the morning, it was a sign that he had pardoned them. "Curiously enough, the Basoga also held in great abhorrence anything like incest amongst domestic animals—that is to say, they greatly disapproved of intercourse between a bull calf and its mother-cow, or between a bull and a cow that were known to be brother and sister. If this occurred, the bull and cow were sent by night to a fetish tree and tied there. The next morning the chief of the district appropriated the animals and turned them to his own use." Following out the same train of thought, the Toradjas of Central Celebes ingeniously employ the incest of animals as a rain-charm. For they believe that the anger of the gods at incest or bestiality manifests itself in the form of violent storms, heavy rain, or long drought. Accordingly they think that it is always in their power to enrage the gods by committing incest and so to procure rain when it is needed. However, they abstain from perpetrating the crime among themselves, first, because it would be necessary to put the culprits to death, and second, because the storms thus raised would be so furious that they would do more harm than good. But they fancy that the incest, real or simulated, of animals is a lighter offence, which by discomposing, without exasperating, the higher powers will disturb the balance of nature just enough to improve the weather. A ceremony of this sort was witnessed by a missionary. Rain was wanted, and the headman of the village had to see that it fell. He took

his measures accordingly. Attended by a crowd he carried a cock and a little sow to the river. Here the animals were killed, laid side by side in an intimate embrace, and wrapped tightly up in a piece of cotton. Then the headman engaged in prayer. "O gods above and gods below," said he, "if you have pity on us, and will that we eat food this year, give rain. If you will not give rain, well we have here buried a cock and a sow in an intimate embrace." By which he meant to say, "Be angry at this abomination which we have committed, and manifest your anger in storms."

These examples suffice to prove that among many savage races breaches of the marriage laws are thought to blast the fruits of the earth through excessive rain or excessive drought. Similar notions of the disastrous effects of sexual crimes may be detected among some of the civilised races of antiquity, who seem not to have limited the supposed sterilising influence of such offences to the fruits of the earth, but to have extended it also to women and cattle. Thus among the Hebrews we read how Job, passionately protesting his innocence before God, declares that he is no adulterer; "For that," says he, "were an heinous crime; yea, it were an iniquity to be punished by the judges: for it is a fire that consumeth unto Destruction, and would root out all mine increase." In this passage the Hebrew word translated "increase" commonly means "the produce of the earth;" and if we give the word its usual sense here, then Job affirms adultery to be destructive of the fruits of the ground, which is just what many savages still believe. This interpretation of his words is strongly confirmed by two narratives in Genesis, where we read how Sarah, Abraham's wife, was taken into his harem by a king who did not know her to be the wife of the patriarch, and how thereafter God visited the king and his household with great plagues, especially by closing up the wombs of the king's wives and his maid-servants, so that they bore no children. It was not till the king had discovered and confessed his sin, and Abraham had prayed God to forgive him, that the king's women again became fruitful. These narratives seem to imply that adultery, even when it is committed in ignorance, is a cause of plague and especially of sterility among women. Again, in Leviticus, after a long list of sexual crimes, we read: "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants." This passage appears to imply that the land itself was somehow physically tainted by sexual transgressions so that it could no longer support the inhabitants.

It would seem that the ancient Greeks and Romans entertained similar notions as to the wasting effect of incest. According to Sophocles the land of Thebes suffered from blight, from pestilence, and from the sterility both of women and of cattle under the reign of Oedipus, who had unwittingly slain his father and wedded his mother, and the Delphic oracle declared that the only way to restore the prosperity of the country was to banish the sinner from it, as if his mere presence withered plants, animals, and women. No doubt the poet and his hearers set down these public calamities in great part to the guilt of parricide, which rested on Oedipus; but they can hardly have failed to lay much also of the evil at the door of his incest with his mother. Again, in ancient Italy, under the Emperor Claudius, a Roman noble was accused of incest with his sister. He committed suicide, his sister was banished, and the emperor ordered that certain ancient ceremonies traditionally derived from the laws of King Servius Tullius should be performed, and that expiation should be made by the pontiffs at the sacred grove of Diana, probably the famous Arician grove, which has furnished the starting-point of our enquiry. As Diana appears to have been a goddess of fertility in general and of the fruitfulness of women in particular, the atonement made at her sanctuary for incest may perhaps be accepted as evidence that the Romans, like other peoples, attributed to sexual immorality a tendency to blast the fruits both of the earth and of the womb. This inference is strengthened by a precept laid down by grave Roman writers that

bakers, cooks, and butlers ought to be strictly chaste and continent, because it was most important that food and cups should be handled either by persons under the age of puberty, or at all events by persons who indulged very sparingly in sexual intercourse; for which reason if a baker, a cook, or a butler broke this rule of continence it was his bounden duty to wash in a river or other running water before he applied himself again to his professional duties. But for all such duties the services of a boy or of a virgin were preferred. The Celts of ancient Ireland similarly believed that incest blighted the fruits of the earth. According to legend Munster was afflicted in the third century of our era with a failure of the crops and other misfortunes. When the nobles enquired into the matter, they were told that these calamities were the result of an incest which the king had committed with his sister. In order to put an end to the evil they demanded of the king his two sons, the fruit of his unholy union, that they might consume them with fire and cast their ashes into the running stream. However, one of the sons, Corc by name, is said to have been purged of his inherited taint by being sent out of Ireland to an island, where a Druid purified him every morning, by putting him on the back of a white cow with red ears, and pouring water over him, till one day the cow jumped into the sea and became a rock, no doubt taking the sin of Corc's father away with her. After that the boy was brought back to Erin.

Thus the belief that incest or sexual crime in general has power to blast the fruits of the earth is widespread and probably goes back to a very remote antiquity; it may long have preceded the rise of agriculture. We may conjecture that in its origin the belief was magical rather than religious; in other words, that the blight was at first supposed to be a direct consequence of the act itself rather than a punishment inflicted on the criminal by gods or spirits. Conceived as an unnatural union of the sexes, incest might be thought to subvert the regular processes of reproduction, and so to prevent the earth from yielding its fruits and to hinder animals and men from propagating their kinds. At a later time the anger of spiritual beings would naturally be invoked in order to give a religious sanction to the old taboo. If this was so, it is possible that something of the horror which incest has excited among most, though by no means all, races of men, sprang from this ancient superstition and has been transmitted as an instinct in many nations long after the imaginary ground of it had been forgotten. Certainly a course of conduct which was supposed to endanger or destroy the general supply of food and therefore to strike a blow at the very life of the whole people, could not but present itself to the savage imagination as a crime of the blackest dye, fraught with the most fatal consequences to the public weal. How far such a superstition may in the beginning have operated to prevent the union of near kin, in other words, to institute the system of prohibited degrees which still prevails among the great majority of mankind, both savage and civilised, is a question which deserves to be considered by the historians of marriage.

If we ask why it is that similar beliefs should logically lead, among different peoples, to such opposite modes of conduct as strict chastity and more or less open debauchery, the reason, as it presents itself to the primitive mind, is perhaps not very far to seek. If rude man identifies himself, in a manner, with nature; if he fails to distinguish the impulses and processes in himself from the methods which nature adopts to ensure the reproduction of plants and animals, he may leap to one of two conclusions. Either he may infer that by yielding to his appetites he will thereby assist in the multiplication of plants and animals; or he may imagine that the vigour which he refuses to expend in reproducing his own kind, will form as it were a store of energy whereby other creatures, whether vegetable or animal, will somehow benefit in propagating their species. Thus from the same crude philosophy, the same primitive notions of nature and life, the savage may derive by different channels a rule either of profligacy or of asceticism.

To readers bred in a religion which is saturated with the ascetic idealism of the East, the explanation which I have given of the rule of continence observed under certain circumstances by rude or savage peoples may seem far-fetched and improbable. They may think that moral purity, which is so intimately associated in their minds with the observance of such a rule, furnishes a sufficient explanation of it; they may hold with Milton that chastity in itself is a noble virtue, and that the restraint which it imposes on one of the strongest impulses of our animal nature marks out those who can submit to it as men raised above the common herd, and therefore worthy to receive the seal of the divine approbation. However natural this mode of thought may seem to us, it is utterly foreign and indeed incomprehensible to the savage. If he resists on occasion the sexual instinct, it is from no high idealism, no ethereal aspiration after moral purity, but for the sake of some ulterior yet perfectly definite and concrete object, to gain which he is prepared to sacrifice the immediate gratification of his senses. That this is or may be so, the examples I have cited are amply sufficient to prove. They shew that where the instinct of self-preservation, which manifests itself chiefly in the search for food, conflicts or appears to conflict with the instinct which conduces to the propagation of the species, the former instinct, as the primary and more fundamental, is capable of over-mastering the latter. In short, the savage is willing to restrain his sexual propensity for the sake of food. Another object for the sake of which he consents to exercise the same self-restraint is victory in war. Not only the warrior in the field but his friends at home will often bridle their sensual appetites from a belief that by so doing they will the more easily overcome their enemies. The fallacy of such a belief, like the belief that the chastity of the sower conduces to the growth of the seed, is plain enough to us; yet perhaps the self-restraint which these and the like beliefs, vain and false as they are, have imposed on mankind, has not been without its utility in bracing and strengthening the breed. For strength of character in the race as in the individual consists mainly in the power of sacrificing the present to the future, of disregarding the immediate temptations of ephemeral pleasure for more distant and lasting sources of satisfaction. The more the power is exercised the higher and stronger becomes the character; till the height of heroism is reached in men who renounce the pleasures of life and even life itself for the sake of keeping or winning for others, perhaps in distant ages, the blessings of freedom and truth.

XII. The Sacred Marriage

§ 1. Diana as a Goddess of Fertility

In the last chapter we saw that according to a widespread belief, which is not without a foundation in fact, plants reproduce their kinds through the sexual union of male and female elements, and that on the principle of homoeopathic or imitative magic this reproduction can be stimulated by the real or mock marriage of men and women, who masquerade for the time being as spirits of vegetation. Such magical dramas have played a great part in the popular festivals of Europe, and based as they are on a very crude conception of natural law, it is clear that they must have been handed down from a remote antiquity. We shall hardly, therefore, err in assuming that they date from a time when the forefathers of the civilised nations of Europe were still barbarians, herding their cattle and cultivating patches of corn in the clearings of the vast forests, which then covered the greater part of the continent, from the Mediterranean to the Arctic Ocean. But if these old spells and enchantments for the growth of leaves and blossoms, of grass and flowers and fruit, have lingered down to our own time in the shape of pastoral plays and popular merry-makings, is it not reasonable to suppose that they survived in less attenuated forms some two thousand years ago among the civilised peoples of antiquity? Or, to put it otherwise, is it not likely that in certain festivals of the ancients we may be able to detect the equivalents of our May Day, Whitsuntide, and Midsummer celebrations, with this difference, that in those days the ceremonies had not yet dwindled into mere shows and pageants, but were still religious or magical rites, in which the actors consciously supported the high parts of gods and goddesses? Now in the first chapter of this book we found reason to believe that the priest who bore the title of King of the Wood at Nemi had for his mate the goddess of the grove, Diana herself. May not he and she, as King and Queen of the Wood, have been serious counterparts of the merry mummers who play the King and Queen of May, the Whitsuntide Bridegroom and Bride in modern Europe? and may not their union have been yearly celebrated in a *theogamy* or divine marriage? Such dramatic weddings of gods and goddesses, as we shall see presently, were carried out as solemn religious rites in many parts of the ancient world; hence there is no intrinsic improbability in the supposition that the sacred grove at Nemi may have been the scene of an annual ceremony of this sort. Direct evidence that it was so there is none, but analogy pleads in favour of the view, as I shall now endeavour to shew.

Diana was essentially a goddess of the woodlands, as Ceres was a goddess of the corn and Bacchus a god of the vine. Her sanctuaries were commonly in groves, indeed every grove was sacred to her, and she is often associated with the forest god Silvanus in dedications. We must not forget that to the ancients the sanctity of a holy grove was very real and might not be violated with impunity. For example, in Attica there was a sanctuary of Erithasean Apollo, and it was enacted by law that any person caught in the act of cutting trees in it, or carrying away timber, firewood, or fallen leaves, should be punished with fifty stripes, if he was a slave, or with a fine of fifty drachms, if he was a freeman. The culprit was denounced by the priest to the king, that is, to the sacred official or minister of state who bore the royal title. Similarly it was the duty of the sacred men at Andania, in Messenia, to scourge slaves and fine freemen who cut wood in the grove of the Great Goddesses. In Crete it was forbidden, under pain of curses and fines, to fell timber, sow corn, and herd or fold flocks within the precinct of Dictæan Zeus. In Italy like customs prevailed. Near Spoletium there was a sacred grove from which nothing might be taken, and in which no wood might be cut except just so much as was needed for the annual sacrifice. Any person who knowingly

violated the sanctity of the grove had to expiate his offence by sacrificing an ox to Jupiter, and to pay besides a fine of three hundred pence. In his treatise on farming Cato directs that before thinning a grove the Roman husbandman should offer a pig as an expiatory sacrifice to the god or goddess of the place, and should entreat his or her favour for himself, his children, and his household. The *Fratres Arvales* or Brethren of the Tilled Fields were a Roman college of twelve priests, who performed public religious rites for the purpose of making the crops to grow, and they wore wreaths of ears of corn as a badge of their office. Their sacrifices were offered in the grove of the goddess Dia, situated five miles down the Tiber from Rome. So hallowed was this grove, which is known to have included laurels and holly-oaks, that expiatory sacrifices of sows and lambs had to be offered when a rotten bough fell to the ground, or when an old tree was laid low by a storm or dragged down by a load of snow on its branches. And still more elaborate expiation had to be made with the slaughter of sows, sheep, and bulls when any of the sacred trees were struck by lightning and it was necessary to dig them up by the roots, split them, burn them, and plant others in their room. At the annual festival of the Parilia, which was intended to ensure the welfare of the flocks and herds, Roman shepherds prayed to be forgiven if they had entered a hallowed grove, or sat down under a sacred tree, or lopped a holy bough in order to feed a sick sheep on the leaves.

Nor was this sense of the indwelling divinity of the woods confined to the simple rustics who, tending their flocks in the chequered shade, felt the presence of spirits in the solemn stillness of the forest, heard their voices in the sough of the wind among the branches, and saw their handiwork in the fresh green of spring and the fading gold of autumn. The feeling was shared by the most cultivated minds in the greatest age of Roman civilisation. Pliny says that “the woods were formerly the temples of the deities, and even now simple country folk dedicate a tall tree to a god with the ritual of the olden time; and we adore sacred groves and the very silence that reigns in them not less devoutly than images that gleam with gold and ivory.” Similarly Seneca writes: “If you come upon a grove of old trees that have shot up above the common height and shut out the sight of the sky by the gloom of their matted boughs, you feel there is a spirit in the place, so lofty is the wood, so lone the spot, so wondrous the thick unbroken shade.”

Thus the ancients, like many other people in various parts of the world, were deeply impressed with the sanctity of holy groves, and regarded even the cutting of a bough in them as a sacrilege which called for expiation. If therefore a candidate for the priesthood of Diana at Nemi had to break a branch of a certain tree in the sacred grove before he could fight the King of the Wood, we may be sure that the act was a rite of solemn significance, and that to treat it as a mere piece of bravado, a challenge to the priest to come on and defend his domain, would be to commit the commonest of all errors in dealing with the past, that, namely, of interpreting the customs of other races and other generations by reference to modern European standards. In order to understand an alien religion the first essential is to divest ourselves, as well as we can, of our own familiar prepossessions, and to place ourselves at the point of view of those whose faith and practice we are studying. To do this at all is difficult; to do it completely is perhaps impossible; yet the attempt must be made if the enquiry is to progress instead of returning on itself in a vicious circle.

But whatever her origin may have been, Diana was not always a mere goddess of trees. Like her Greek sister Artemis, she appears to have developed into a personification of the teeming life of nature, both animal and vegetable. As mistress of the greenwood she would naturally be thought to own the beasts, whether wild or tame, that ranged through it, lurking for their prey in its gloomy depths, munching the fresh leaves and shoots among the boughs, or cropping the herbage in the open glades and dells. Thus she might come to be the patron

goddess both of hunters and herdsmen, just as Silvanus was the god not only of woods, but of cattle. Similarly in Finland the wild beasts of the forest were regarded as the herds of the woodland God Tapio and of his stately and beautiful wife. No man might slay one of these animals without the gracious permission of their divine owners. Hence the hunter prayed to the sylvan deities, and vowed rich offerings to them if they would drive the game across his path. And cattle also seem to have enjoyed the protection of those spirits of the woods, both when they were in their stalls and while they strayed in the forest. So in the belief of Russian peasants the spirit Leschiy rules both the wood and all the creatures in it. The bear is to him what the dog is to man; and the migrations of the squirrels, the field-mice, and other denizens of the woods are carried out in obedience to his behests. Success in the chase depends on his favour, and to assure himself of the spirit's help the huntsman lays an offering, generally of bread and salt, on the trunk of a tree in the forest. In White Russia every herdsman must present a cow to Leschiy in summer, and in the Government of Archangel some herdsmen have won his favour so far that he even feeds and tends their herds for them. Similarly the forest-god of the Lapps ruled over all the beasts of the forest; they were viewed as his herds, and good or bad luck in hunting depended on his will. So, too, the Samagitians deemed the birds and beasts of the woods sacred, doubtless because they were under the protection of the sylvan god. Before the Gayos of Sumatra hunt deer, wild goats, or wild pigs with hounds in the woods, they deem it necessary to obtain the leave of the unseen Lord of the forest. This is done according to a prescribed form by a man who has special skill in woodcraft. He lays down a quid of betel before a stake which is cut in a particular way to represent the Lord of the Wood, and having done so he prays to the spirit to signify his consent or refusal.

We have seen that at Diana's festival it was customary to crown hunting dogs, to leave wild beasts in peace, and to perform a purificatory ceremony for the benefit of young people. Some light is thrown on the meaning of these customs by a passage in Arrian's treatise on hunting. He tells us that a good hound is a boon conferred by one of the gods upon the huntsman, who ought to testify his gratitude by sacrificing to the Huntress Artemis. Further, Arrian goes on to say: "It is right that after a successful chase a man should sacrifice and dedicate the first-fruits of his bag to the goddess, in order to purify both the hounds and the hunters, in accordance with old custom and usage." He tells us that the Celts were wont to form a treasury for the goddess Artemis, into which they paid a fine of two obols for every hare they killed, a drachm for every fox, and four drachms for every roe. Once a year, on the birthday of Artemis, they opened the treasury, and with the accumulated fines purchased a sacrificial victim, it might be a sheep, a goat, or a calf. Having slain the animal and offered her share to the Huntress Artemis, they feasted, both men and dogs; and they crowned the dogs on that day "in order to signify," says Arrian, "that the festival was for their benefit." The Celts to whom Arrian, a native of Bithynia, here refers were probably the Galatians of Asia Minor; but doubtless the custom he describes was imported by these barbarians, along with their native tongue and the worship of the oak, from their old home in Central or Northern Europe. The Celtic divinity whom Arrian identifies with Artemis may well have been really akin both to her and to the Italian Diana. We know from other sources that the Celts revered a woodland goddess of this type; thus Arduinna, goddess of the forest of the Ardennes, was represented, like Artemis and Diana, with a bow and quiver. In any case the custom described by Arrian is good evidence of a belief that the wild beasts belong to the goddess of the wilds, who must be compensated for their destruction; and, taken with what he says of the need of purifying the hounds after a successful chase, the Celtic practice of crowning them at the annual festival of Artemis may have been meant to purge them of the stain they had contracted by killing the creatures of the goddess. The same explanation would naturally apply to the same custom observed by the Italians at the festival of Diana.

But why, it may be asked, should crowns or garlands cleanse dogs from the taint of bloodshed? An answer to this question is indicated by the reason which the South Slavonian peasant assigns for crowning the horns of his cows with wreaths of flowers on St. George's Day, the twenty-third of April. He does it in order to guard the cattle against witchcraft; cows that have no crowns are regarded as given over to the witches. In the evening the chaplets are fastened to the door of the cattle-stall, and remain there throughout the year. A herdsman who fails to crown his beasts is scolded and sometimes beaten by his master. The German and French custom of crowning cattle on Midsummer Day probably springs from the same motive. For on Midsummer Eve, just as on Walpurgis Night, witches are very busy holding their nocturnal assemblies and trying to steal the milk and butter from the cows. To guard against them some people at this season lay besoms crosswise before the doors of the stalls. Others make fast the doors and stop up the chinks, lest the witches should creep through them on their return from the revels. In Swabia all the church bells used to be kept ringing from nine at night till break of day on Midsummer morning to drive away the infernal rout from honest folk's houses. South Slavonian peasants are up betimes that morning, gather the dew from the grass, and wash the cows with it; that saves their milk from the hellish charms of the witches.

Now when we observe that garlands of flowers, like hawthorn and other green boughs, avail to ward off the unseen powers of mischief, we may conjecture that the practice of crowning dogs at the festival of a huntress goddess was intended to preserve the hounds from the angry and dangerous spirits of the wild beasts which they had killed in the course of the year. Fantastical as this explanation may sound to us, it is perfectly in accordance with the ideas of the savage, who, as we shall see later on, resorts to a multitude of curious expedients for disarming the wrath of the animals whose life he has been obliged to take. Thus conceived, the custom in question might still be termed a purification; but its original purpose, like that of many other purificatory rites, would be not so much to cleanse moral guilt, as to raise a physical barrier against the assaults of malignant and mischievous spirits.

But Diana was not merely a patroness of wild beasts, a mistress of woods and hills, of lonely glades and sounding rivers; conceived as the moon, and especially, it would seem, as the yellow harvest moon, she filled the farmer's grange with goodly fruits, and heard the prayers of women in travail. In her sacred grove at Nemi, as we have seen, she was especially worshipped as a goddess of childbirth, who bestowed offspring on men and women. Thus Diana, like the Greek Artemis, with whom she was constantly identified, may be described as a goddess of nature in general and of fertility in particular. We need not wonder, therefore, that in her sanctuary on the Aventine she was represented by an image copied from the many-breasted idol of the Ephesian Artemis, with all its crowded emblems of exuberant fecundity. Hence too we can understand why an ancient Roman law, attributed to King Tullius Hostilius, prescribed that, when incest had been committed, an expiatory sacrifice should be offered by the pontiffs in the grove of Diana. For we know that the crime of incest is commonly supposed to cause a dearth; hence it would be meet that atonement for the offence should be made to the goddess of fertility.

Now on the principle that the goddess of fertility must herself be fertile, it behoved Diana to have a male partner. Her mate, if the testimony of Servius may be trusted, was that Virbius who had his representative, or perhaps rather his embodiment, in the King of the Wood at Nemi. The aim of their union would be to promote the fruitfulness of the earth, of animals, and of mankind; and it might naturally be thought that this object would be more surely attained if the sacred nuptials were celebrated every year, the parts of the divine bride and bridegroom being played either by their images or by living persons. No ancient writer mentions that this was done in the grove at Nemi; but our knowledge of the Arician ritual is

so scanty that the want of information on this head can hardly count as a fatal objection to the theory. That theory, in the absence of direct evidence, must necessarily be based on the analogy of similar customs practised elsewhere. Some modern examples of such customs, more or less degenerate, were described in the last chapter. Here we shall consider their ancient counterparts.

§ 2. The Marriage of the Gods

At Babylon the imposing sanctuary of Bel rose like a pyramid above the city in a series of eight towers or stories, planted one on the top of the other. On the highest tower, reached by an ascent which wound about all the rest, there stood a spacious temple, and in the temple a great bed, magnificently draped and cushioned, with a golden table beside it. In the temple no image was to be seen, and no human being passed the night there, save a single woman, whom, according to the Chaldean priests, the god chose from among all the women of Babylon. They said that the deity himself came into the temple at night and slept in the great bed; and the woman, as a consort of the god, might have no intercourse with mortal man. As Bel at Babylon was identified with Marduk, the chief god of the city, the woman who thus shared his bed was doubtless one of the "wives of Marduk" mentioned in the code of Hammurabi. At Calah, which was for some time the capital of Assyria before it was displaced by Nineveh, the marriage of the god Nabu appears to have been annually celebrated on the third of the month Iyyar or Airu, which corresponded to May. For on that day his bed was consecrated in the city, and the god entered his bedchamber, to return to his place on the following day. The ceremonies attending the consecration of the couch are minutely described in a liturgical text. After the appropriate offerings had been presented, the officiating priestess purified the feet of the divine image with a sprig of reed and a vessel of oil, approached the bed thrice, kissed the feet of the image, then retired and sat down. After that she burned cedar wood dipped in wine, set before the image the heart of a sheep wrapped in a cloth, and offered libations. Aromatic woods were consecrated and burnt, more libations and offerings were made, tables were spread for various divinities, and the ceremony ended with a prayer for the King. The god also went in procession to a grove, riding in a chariot beside his charioteer.

At Thebes in Egypt a woman slept in the temple of Ammon as the consort of the god, and, like the human wife of Bel at Babylon, she was said to have no commerce with a man. In Egyptian texts she is often mentioned as "the divine consort," and usually she was no less a personage than the Queen of Egypt herself. For, according to the Egyptians, their monarchs were actually begotten by the god Ammon, who assumed for the time being the form of the reigning king, and in that disguise had intercourse with the queen. The divine procreation is carved and painted in great detail on the walls of two of the oldest temples in Egypt, those of Deir el Bahari and Luxor; and the inscriptions attached to the paintings leave no doubt as to the meaning of the scenes. The pictures at Deir el Bahari, which represent the begetting and birth of Queen Hatshopsitou, are the more ancient, and have been reproduced with but little change at Luxor, where they represent the begetting and birth of King Amenophis III. The nativity is depicted in about fifteen scenes, which may be grouped in three acts: first, the carnal union of the god with the queen; second, the birth; and third, the recognition of the infant by the gods. The marriage of Ammon with the queen is announced by a prologue in heaven; Ammon summons his assessors, the gods of Heliopolis, reveals to them the future birth of a new Pharaoh, a royal princess, and requests them to make ready the fluid of life and of strength, of which they are masters. Then the god is seen approaching the queen's bedchamber; in front of him marches Thoth, with a roll of papyrus in his hand, who, to prevent mistakes, recites the official names of the queen, the spouse of the reigning king (Thothmes I. at Deir el Bahari, Thothmes IV. at Luxor), the fairest of women. Then Thoth

withdraws behind Ammon, lifting his arm behind the god in order to renew his vital fluid at this critical moment. Next, according to the inscription, the mystery of incarnation takes place. Ammon lays aside his godhead and becomes flesh in the likeness of the king, the human spouse of the queen. The consummation of the divine union follows immediately. On a bed of state the god and the queen appear seated opposite each other, with their legs crossed. The queen receives from her husband the symbols of life and strength, while two goddesses, Neit and Selkit, the patronesses of matrimony, support the feet of the couple and guard them from harm. The text which encloses the scene sets forth clearly the reality of this mystic union of the human with the divine. “Thus saith Ammon-Ra, king of the gods, lord of Karnak, he who rules over Thebes, when he took the form of this male, the King of Upper and Nether Egypt, Thothmes I. (or Thothmes IV.), giver of life. He found the queen then when she lay in the glory of her palace. She awoke at the fragrance of the god, and marvelled at it. Straightway his Majesty went towards her, took possession of her, placed his heart in her, and shewed himself to her in his divine form. And upon his coming she was uplifted at the sight of his beauty, the love of the god ran through all her limbs, and the smell of the god and his breath were full of the perfumes of Pounit. And thus saith the royal spouse, the royal mother Ahmasi (or Moutemouaa), in presence of the majesty of this glorious god, Ammon, lord of Karnak, lord of Thebes, ‘Twice great are thy souls! It is noble to behold thy countenance when thou joinest thyself to my majesty in all grace! Thy dew impregnates all my limbs.’ Then, when the majesty of the god had accomplished all his desire with her, Ammon, the lord of the two lands, said to her: ‘*She who is joined to Ammon, the first of the nobles*, verily, such shall be the name of the daughter who shall open thy womb, since such is the course of the words that came forth from thy mouth. She shall reign in righteousness in all the earth, for my soul is hers, my heart is hers, my will is hers, my crown is hers, truly, that she may rule over the two lands, that she may guide the souls of all living.’”

After the begetting of the divine child—for we must remember that the kings and queens of Egypt were regarded as divinities in their lifetime—another series of scenes represents the fashioning of its body and its birth. The god Khnoumou, who in the beginning of time moulded gods and men on his potter’s wheel, is seen seated at his wheel modelling the future king or queen and their doubles—those spiritual duplicates or external souls which were believed to hover invisible about both men and gods all through life. In front of Khnoumou kneels Hiqit, the frog-headed goddess, “the great magician”; she is holding out to the newly-created figures the symbol of life, the *crux ansata* ♀, in order that they may breathe and live. Another scene represents the birth. At Deir el Bahari the queen has already been delivered, and is presenting her daughter to several goddesses, who have acted the part of midwives. At Luxor the double of the royal infant is born first; the goddesses who serve as nurses have him in their arms, and the midwives are preparing to receive the real child. Behind the queen are the goddesses who watch over childbirth, led by Isis and Nephthys; and all around the spirits of the East, the West, the North, and the South are presenting the symbol of life or uttering acclamations. In a corner the grotesque god Bes and the female hippopotamus Api keep off all evil influence and every malignant spirit.

We shall probably not err in assuming, with some eminent authorities, that the ceremonies of the nativity of the Pharaohs, thus emblazoned on the walls of Egyptian temples, were copied from the life; in other words, that the carved and painted scenes represent a real drama, which was acted by masked men and women whenever a queen of Egypt was brought to bed. “Here, as everywhere else in Egypt,” says Professor Maspero, “sculptor and painter did nothing but faithfully imitate reality. Theory required that the assimilation of the kings to the gods should be complete, so that every act of the royal life was, as it were, a tracing of the corresponding act of the divine life. From the moment that the king was Ammon, he wore the costume and

badges of Ammon—the tall hat with the long plumes, the cross of life, the greyhound-headed sceptre—and thus arrayed he presented himself in the queen’s bedchamber to consummate the marriage. The assistants also assumed the costume and appearance of the divinities whom they incarnated; the men put on masks of jackals, hawks, and crocodiles, while the women donned masks of cows or frogs, according as they played the parts of Anubis, Khnoumou, Sovkou, Hathor, or Hiqit; and I am disposed to believe that the doubles of the new-born child were represented by as many puppets as were required by the ceremonies. Some of the rites were complicated, and must have tired excessively the mother and child who underwent them; but they are nothing to those that have been observed in similar circumstances in other lands. In general, we are bound to hold that all the pictures traced on the walls of the temples, in which the person of the king is concerned, correspond to a real action in which disguised personages played the part of gods.”

In the decline of Egypt from the eleventh century onward, the wives of Ammon at Thebes were called on to play a conspicuous part in the government of the country. The strong grip of the Pharaohs was relaxed and under their feeble successors the empire crumbled away into a number of petty independent states. In this dissolution of the central authority the crafty high priests of Ammon at Thebes contrived to usurp regal powers and to reign far and wide in the name of the deity, veiling their rescripts under the guise of oracles of the god, who, with the help of a little jugglery, complacently signified his assent to their wishes by nodding his head or even by speech. But curiously enough under this pretended theocracy the nominal ruler was not the priest himself, but his wife, the earthly consort of Ammon. Thus Thebes became for a time a ghostly principality governed ostensibly by a dynasty of female popes. Their office was hereditary, passing by rights from mother to daughter. But probably the entail was often broken by the policy or ambition of the men who stood behind the scenes and worked the religious puppet-show by hidden wires to the awe and astonishment of the gaping vulgar. Certainly we know that on one occasion King Psammetichus First foisted his own daughter into the Holy See by dedicating her to Ammon under a hypocritical profession of gratitude for favours bestowed on him by the deity. And the female pope had to submit to the dictation with the best grace she could assume, protesting her affection for the adopted daughter who had ousted her own daughter from the throne.

At a later period, when Egypt lay under the heel of Rome, the character of “the divine consort” of Ammon at Thebes had greatly changed. For at the beginning of our era the custom was to appoint a young and beautiful girl, the scion of one of the noblest houses, to serve Ammon as his concubine. The Greeks called these maidens Pallades, apparently after their own virgin goddess Pallas; but the conduct of the girls was by no means maidenly, for they led the loosest of lives till puberty. Then they were mourned over and given in marriage. Their graves were shown near Thebes. The reason why their services ended at puberty may have been that as concubines of the god they might not bear children to mortal fathers; hence it was deemed prudent to terminate their relations with the divinity before they were of an age to become mothers. It was an Egyptian doctrine that a mortal woman could conceive by a god, but that a goddess could not conceive by a mortal man. The certainty of maternity and the uncertainty of paternity suggest an obvious and probably sufficient ground for this theological distinction.

Apollo was said to spend the winter months at Patara in Lycia and the summer months in the island of Delos, and accordingly he gave oracles for one half of the year in the one place, and for the other half in the other. So long as he tarried at Patara, his prophetess was shut up with him in the temple every night. At Ephesus there was a college of sacred men called Essenes or King Bees who held office for a year, during which they had to observe strict chastity and other rules of ceremonial purity. How many of them there were at a time we do not know, but

there must have been several, for in Ephesian inscriptions they are regularly referred to in the plural. They cannot have been bound to lifelong celibacy, for in one of the inscriptions an Essen mentions his wife. Possibly they were deemed the annual husbands of Artemis, the great many-breasted goddess of fertility at Ephesus, whose association with the bee is vouched for by the figures of bees which appear commonly both on her statues and on the coins of Ephesus. If this conjecture is right, the King Bees and their bee-goddess Artemis at Ephesus would be closely parallel to the King of the Wood and his woodland-goddess Diana at Nemi, as these latter are interpreted by me. The rule of chastity imposed on the King Bees during their year of office would be easily explicable on this hypothesis. As the temporary husbands of the goddess they would be expected for the time being to have no intercourse with mortal women, just as the human wives of Bel and Ammon were supposed to have no commerce with mortal men.

At Athens the god of the vine, Dionysus, was annually married to the Queen, and it appears that the consummation of the divine union, as well as the espousals, was enacted at the ceremony; but whether the part of the god was played by a man or an image we do not know. Attic law required that the Queen should be a burgess and should never have known any man but her husband. She had to offer certain secret sacrifices on behalf of the state, and was permitted to see what no foreign woman might ever behold, and to enter where no other Athenian might set foot. She was assisted in the discharge of her solemn functions by fourteen sacred women, one for each of the altars of Dionysus. The old Dionysiac festival was held on the twelfth day of the month Anthesterion, corresponding roughly to our February, at the ancient sanctuary of Dionysus in the Marshes, which was never opened throughout the year save on that one day. At this festival the Queen exacted an oath of purity and chastity from the fourteen sacred women at the altar. Possibly her marriage was celebrated on the same day, though of that we have no positive evidence, and we learn from Aristotle that the ceremony took place, not at the sanctuary in the marshes, but in the old official residence of the King, known as the Cattle-stall, which stood near the Prytaneum or Town-hall on the north-eastern slope of the Acropolis. But whatever the date of the wedding, its object can hardly have been any other than that of ensuring the fertility of the vines and other fruit-trees, of which Dionysus was the god. Thus both in form and in meaning the ceremony would answer to the nuptials of the King and Queen of May. Again, the story, dear to poets and artists, of the forsaken and sleeping Ariadne, waked and wedded by Dionysus, resembles so closely the little drama acted by French peasants of the Alps on May Day, that, considering the character of Dionysus as a god of vegetation, we can hardly help regarding it as the reflection of a spring ceremony like the French one. In point of fact the marriage of Dionysus and Ariadne was believed by Preller to have been acted every spring in Crete. His evidence, indeed, is inconclusive, but the view itself is probable. If I am right in comparing the two, the chief difference between the French and the Greek ceremonies appears to have been that in the former the sleeper was a forsaken bridegroom, in the latter a forsaken bride; and the group of stars in the sky, in which fancy saw Ariadne's wedding crown, may have been only a translation to heaven of the garland worn by the Greek girl who played the Queen of May.

If at Athens, and probably elsewhere, the vine-god was married to a queen in order that the vines might be loaded with clusters of grapes, there is reason to think that a marriage of a different kind, intended to make the fields wave with yellow corn, was annually celebrated not many miles off, beyond the low hills that bound the plain of Athens on the west. In the great mysteries solemnised at Eleusis in the month of September the union of the sky-god Zeus with the corn-goddess Demeter appears to have been represented by the union of the hierophant with the priestess of Demeter, who acted the parts of god and goddess. But their

intercourse was only dramatic or symbolical, for the hierophant had temporarily deprived himself of his virility by an application of hemlock. The torches having been extinguished, the pair descended into a murky place, while the throng of worshippers awaited in anxious suspense the result of the mystic congress, on which they believed their own salvation to depend. After a time the hierophant reappeared, and in a blaze of light silently exhibited to the assembly a reaped ear of corn, the fruit of the divine marriage. Then in a loud voice he proclaimed, "Queen Brimo has brought forth a sacred boy Brimos," by which he meant, "The Mighty One has brought forth the Mighty." The corn-mother in fact had given birth to her child, the corn, and her travail-pangs were enacted in the sacred drama. This revelation of the reaped corn appears to have been the crowning act of the mysteries. Thus through the glamour shed round these rites by the poetry and philosophy of later ages there still looms, like a distant landscape through a sunlit haze, a simple rustic festival designed to cover the wide Eleusinian plain with a plenteous harvest by wedding the goddess of the corn to the sky-god, who fertilised the bare earth with genial showers.

But Zeus was not always the sky-god, nor did he always marry the corn-goddess. If in antiquity a traveller, quitting Eleusis and passing through miles of olive-groves and corn-fields, had climbed the pine-clad mountains of Cithaeron and descended through the forest on their northern slope to Plataea, he might have chanced to find the people of that little Boeotian town celebrating a different marriage of the great god to a different goddess. The ceremony is described by a Greek antiquary whose note-book has fortunately preserved for us not a few rural customs of ancient Greece, of which the knowledge would otherwise have perished.

Every few years the people of Plataea held a festival which they called the Little Daedala. On the day of the festival they went out into an ancient oak forest, the trees of which were of gigantic girth. There they set some boiled meat on the ground, and watched the birds that gathered round it. When a raven was observed to carry off a piece of the meat and perch on an oak, the people followed it and cut down the tree. With the wood of the tree they made an image, dressed it as a bride, and placed it on a bullock-cart with a bridesmaid beside it. It seems then to have been drawn to the banks of the river Asopus and back to the town, attended by a piping and dancing crowd. After the festival the image was put away and kept till the celebration of the Great Daedala, which fell only once in sixty years, and was held by all the people of Boeotia. On this occasion all the images, fourteen in number, that had accumulated from the celebrations of the Little Daedala were dragged on wains in procession to the river Asopus, and then to the top of Mount Cithaeron. There an altar had been constructed of square blocks of wood fitted together, with brushwood heaped over it. Animals were sacrificed by being burned on the altar, and the altar itself, together with the images, was consumed by the flames. The blaze, we are told, rose to a prodigious height and was seen for many miles. To explain the origin of the festival a story ran that once upon a time Hera had quarrelled with Zeus and left him in high dudgeon. To lure her back Zeus gave out that he was about to marry the nymph Plataea, daughter of the river Asopus. He had a fine oak cut down, shaped and dressed as a bride, and conveyed on a bullock-cart. Transported with rage and jealousy, Hera flew to the cart, and tearing off the veil of the pretended bride, discovered the deceit that had been practised on her. Her rage now turned to laughter, and she became reconciled to her husband Zeus.

The resemblance of this festival to some of the European spring and midsummer festivals is tolerably close. We have seen that in Russia at Whitsuntide the villagers go out into the wood, fell a birch-tree, dress it in woman's clothes, and bring it back to the village with dance and song. On the third day it is thrown into the water. Again, we have seen that in Bohemia on Midsummer Eve the village lads fell a tall fir or pine-tree in the wood and set it up on a

height, where it is adorned with garlands, nosegays, and ribbons, and afterwards burnt. The reason for burning the tree will appear afterwards; the custom itself is not uncommon in modern Europe. In some parts of the Pyrenees a tall and slender tree is cut down on May Day and kept till Midsummer Eve. It is then rolled to the top of a hill, set up, and burned. In Angoulême on St. Peter's Day, the twenty-ninth of June, a tall leafy poplar is set up in the market-place and burned. Near Launceston in Cornwall there is a large tumulus known as Whiteborough, with a fosse round it. On this tumulus "there was formerly a great bonfire on Midsummer Eve; a large summer pole was fixed in the centre, round which the fuel was heaped up. It had a large bush on the top of it. Round this were parties of wrestlers contending for small prizes." The rustics believed that giants were buried in such mounds, and nothing would tempt them to disturb their bones. In Dublin on May-morning boys used to go out and cut a May-bush, bring it back to town, and then burn it.

Probably the Boeotian festival belonged to the same class of rites. It represented the marriage of the powers of vegetation—the union of the oak-god with the oak-goddess—in spring or midsummer, just as the same event is represented in modern Europe by a King and Queen or a Lord and Lady of the May. In the Boeotian, as in the Russian, ceremony the tree dressed as a woman stands for the English May-pole and May-queen in one. All such ceremonies, it must be remembered, are not, or at least were not originally, mere spectacular or dramatic exhibitions. They are magical rites designed to produce the effect which they dramatically set forth. If the revival of vegetation in spring is mimicked by the awakening of a sleeper, the mimicry is intended actually to quicken the growth of leaves and blossoms; if the marriage of the powers of vegetation is simulated by a King and Queen of May, the idea is that the powers thus personated will really be rendered more productive by the ceremony. In short, all these spring and midsummer festivals fall under the head of homoeopathic or imitative magic. The thing which people wish to bring about they represent dramatically, and the very representation is believed to effect, or at least to contribute to, the production of the desired result. In the case of the Daedala the story of Hera's quarrel with Zeus and her sullen retirement may perhaps without straining be interpreted as a mythical expression for a bad season and the failure of the crops. The same disastrous effects were attributed to the anger and seclusion of Demeter after the loss of her daughter Proserpine. Now the institution of a festival is often explained by a mythical story, which relates how upon a particular occasion those very calamities occurred which it is the real object of the festival to avert; so that if we know the myth told to account for the historical origin of the festival, we can often infer from it the real intention with which the festival was celebrated. If, therefore, the origin of the Daedala was explained by a story of a failure of crops and consequent famine, we may infer that the real object of the festival was to prevent the occurrence of such disasters; and, if I am right in my interpretation of the festival, the object was supposed to be effected by dramatically representing the marriage of the divinities most concerned with the production of trees and plants. The marriage of Zeus and Hera was acted at annual festivals in various parts of Greece, and it is at least a fair conjecture that the nature and intention of these ceremonies were such as I have assigned to the Plataean festival of the Daedala; in other words, that Zeus and Hera at these festivals were the Greek equivalents of the Lord and Lady of the May. Homer's glowing picture of Zeus and Hera couched on fresh hyacinths and crocuses, like Milton's description of the dalliance of Zephyr with Aurora, "as he met her once a-Maying," was perhaps painted from the life.

The sacred marriage of Zeus and Hera had, as was natural, its counterpart among the northern kinsfolk of the Greeks. In Sweden every year a life-size image of Frey, the god of fertility, both animal and vegetable, was drawn about the country in a waggon attended by a beautiful girl who was called the god's wife. She acted also as his priestess in his great temple at

Upsala. Wherever the waggon came with the image of the god and his blooming young bride, the people crowded to meet them and offered sacrifices for a fruitful year. Once on a time a Norwegian exile named Gunnar Helming gave himself out to be Frey in person, and rode about on the sacred waggon dressed up in the god's clothes. Everywhere the simple folk welcomed him as the deity, and observed with wonder and delight that a god walked about among men and ate and drank just like other people. And when the months went by, and the god's fair young wife was seen to be with child, their joy waxed greatly, for they thought, "Surely this is an omen of a fruitful season." It happened that the weather was then so mild, and the promise of a plenteous harvest so fair, that no man ever remembered such a year before. But one night the god departed in haste, with his wife and all the gold and silver and fine raiment which he had got together; and though the Swedes made after him, they could not catch him. He was over the hills and far away in Norway. Similar ceremonies appear to have been observed by the peasantry of Gaul in antiquity; for Gregory of Tours, writing in the sixth century of our era, says that at Autun the people used to carry about an image of a goddess in a waggon drawn by oxen. The intention of the ceremony was to ensure the safety of the crops and vines, and the rustics danced and sang in front of the image. The old historian identifies the goddess with Cybele, the Great Mother goddess of Phrygia, and the identification would seem to be correct. For we learn from another source that men wrought up to a pitch of frenzy by the shrill music of flutes and the clash of cymbals, sacrificed their virility to the goddess, dashing the severed portions of themselves against her image. Now this religious castration was a marked feature of the Phrygian worship of Cybele, but it is alien to Western modes of thought, although it still finds favour with a section of the barbarous, fanatical, semi-Oriental peasantry of Russia. But whether of native or of Eastern origin the rites of the goddess of Autun closely conformed to those of the great Phrygian goddess and appear to have been, like them, a perverted form of the Sacred Marriage, which was designed to fertilise the earth, and in which eunuchs, strange as it may seem, personated the lovers of the goddess.

Thus the custom of marrying gods either to images or to human beings was widespread among the nations of antiquity. The ideas on which such a custom is based are too crude to allow us to doubt that the civilised Babylonians, Egyptians, and Greeks inherited it from their barbarous or savage forefathers. This presumption is strengthened when we find rites of a similar kind in vogue among the lower races. Thus, for example, we are told that once upon a time the Wotyaks of the Malmyz district in Russia were distressed by a series of bad harvests. They did not know what to do, but at last concluded that their powerful but mischievous god Keremet must be angry at being unmarried. So a deputation of elders visited the Wotyaks of Cura and came to an understanding with them on the subject. Then they returned home, laid in a large stock of brandy, and having made ready a gaily decked waggon and horses, they drove in procession with bells ringing, as they do when they are fetching home a bride, to the sacred grove at Cura. There they ate and drank merrily all night, and next morning they cut a square piece of turf in the grove and took it home with them. After this, though it fared well with the people of Malmyz, it fared ill with the people of Cura; for in Malmyz the bread was good, but in Cura it was bad. Hence the men of Cura who had consented to the marriage were blamed and roughly handled by their indignant fellow-villagers. "What they meant by this marriage ceremony," says the writer who reports it, "it is not easy to imagine. Perhaps, as Bechterew thinks, they meant to marry Keremet to the kindly and fruitful Mukyl'cin, the Earth-wife, in order that she might influence him for good." This carrying of turf, like a bride, in a waggon from a sacred grove resembles the Plataean custom of carting an oak log as a bride from an ancient oak forest; and we have seen ground for thinking that the Plataean ceremony, like its Wotyak counterpart, was intended as a charm to

secure fertility. When wells are dug in Bengal, a wooden image of a god is made and married to the goddess of water.

Often the bride destined for the god is not a log or a clod, but a living woman of flesh and blood. The Indians of a village in Peru have been known to marry a beautiful girl, about fourteen years of age, to a stone shaped like a human being, which they regarded as a god (*huaca*). All the villagers took part in the marriage ceremony, which lasted three days, and was attended with much revelry. The girl thereafter remained a virgin and sacrificed to the idol for the people. They shewed her the utmost reverence and deemed her divine. The Blackfoot Indians of North America used to worship the Sun as their chief god, and they held a festival every year in his honour. Four days before the new moon of August the tribe halted on its march, and all hunting was suspended. Bodies of mounted men were on duty day and night to carry out the orders of the high priest of the Sun. He enjoined the people to fast and to take vapour baths during the four days before the new moon. Moreover, with the help of his council, he chose the Vestal who was to represent the Moon and to be married to the Sun at the festival. She might be either a virgin or a woman who had had but one husband. Any girl or woman found to have discharged the sacred duties without fulfilling the prescribed conditions was put to death. On the third day of preparation, after the last purification had been observed, they built a round temple of the Sun. Posts were driven into the ground in a circle; these were connected with cross-pieces, and the whole was covered with leaves. In the middle stood the sacred pole, supporting the roof. A bundle of many small branches of sacred wood, wrapped in a splendid buffalo robe, crowned the summit of the temple. The entrance was on the east, and within the sanctuary stood an altar on which rested the head of a buffalo. Beside the altar was the place reserved for the Vestal. Here, on a bed prepared for her, she slept "the sleep of war," as it was called. Her other duties consisted in maintaining a sacred fire of fragrant herbs, in presenting a lighted pipe to her husband the Sun, and in telling the high priest the dream she dreamed during "the sleep of war." On learning it the priest had it proclaimed to the whole nation to the beat of drum. Every year about the middle of March, when the season for fishing with the drag-net began, the Algonquins and Hurons married their nets to two young girls, aged six or seven. At the wedding feast the net was placed between the two maidens, and was exhorted to take courage and catch many fish. The reason for choosing the brides so young was to make sure that they were virgins. The origin of the custom is said to have been this. One year, when the fishing season came round, the Algonquins cast their nets as usual, but took nothing. Surprised at their want of success, they did not know what to make of it, till the soul or genius (*oki*) of the net appeared to them in the likeness of a tall well-built man, who said to them in a great passion, "I have lost my wife and I cannot find one who has known no other man but me; that is why you do not succeed, and why you never will succeed till you give me satisfaction on this head." So the Algonquins held a council and resolved to appease the spirit of the net by marrying him to two such very young girls that he could have no ground of complaint on that score for the future. They did so, and the fishing turned out all that could be wished. The thing got wind among their neighbours the Hurons, and they adopted the custom. A share of the catch was always given to the families of the two girls who acted as brides of the net for the year.

The Oraons of Bengal worship the Earth as a goddess, and annually celebrate her marriage with the Sun-god Dharmē at the time when the *sāl* tree is in blossom. The ceremony is as follows. All bathe, then the men repair to the sacred grove (*sarnā*), while the women assemble at the house of the village priest. After sacrificing some fowls to the Sun-god and the demon of the grove, the men eat and drink. "The priest is then carried back to the village on the shoulders of a strong man. Near the village the women meet the men and wash their feet. With beating of drums and singing, dancing, and jumping, all proceed to the priest's

house, which has been decorated with leaves and flowers. Then the usual form of marriage is performed between the priest and his wife, symbolizing the supposed union between Sun and Earth. After the ceremony all eat and drink and make merry; they dance and sing obscene songs, and finally indulge in the vilest orgies. The object is to move the mother earth to become fruitful." Thus the Sacred Marriage of the Sun and Earth, personated by the priest and his wife, is celebrated as a charm to ensure the fertility of the ground; and for the same purpose, on the principle of homoeopathic magic, the people indulge in a licentious orgy. Among the Sulka of New Britain, at the village of Kolvagat, a certain man has charge of two stone figures which are called respectively "Our grandfather" (*ngur es*) and "Our grandmother" (*ngur pei*). They are said to be kept in a house built specially for the purpose. Fruits of the field are offered to them and left beside them to rot. When their guardian puts the two figures with their faces turned towards each other, the plantations are believed to flourish; but when he sets them back to back, there is dearth and the people suffer from eruptions on the skin. This turning of the two images face to face may be regarded as a simple form of Sacred Marriage between the two divine powers represented by them, who are clearly supposed to control the fertility of the plantations.

At the village of Bas Doda, in the Gurgaon district of North-Western India, a fair is held on the twenty-sixth of the month Chait and the two following days. We are told that formerly girls of the Dhinwar class used to be married to the god at these festivals, and that they always died soon afterwards. Of late years the practice is said to have been discontinued. In Behar during the month of Sawan (August) crowds of women, calling themselves Nagin or "wives of the snake," go about for two and a half days begging; during this time they may neither sleep under a roof nor eat salt. Half the proceeds of their begging is given to Brahmans, and the other half spent in salt and sweet-meats, which are eaten by all the villagers. Amongst the Ewe-speaking peoples of the Slave Coast in West Africa human wives of gods are very common. In Dahomey they swarm, and it has even been estimated that every fourth woman is devoted to the service of some deity. The chief business of these female votaries is prostitution. In every town there is at least one seminary where the handsomest girls, between ten and twelve years of age, are trained. They stay for three years, learning the chants and dances peculiar to the worship of the gods, and prostituting themselves to the priests and the inmates of the male seminaries. At the end of their noviciate they become public harlots. But no disgrace attaches to their profession, for it is believed that they are married to the god, and that their excesses are caused and directed by him. Strictly speaking, they should confine their favours to the male worshippers at the temple, but in practice they bestow them indiscriminately. Children born of such unions belong to the deity. As the wives of a god, these sacred women may not marry. But they are not bound to the service of the divinity for life. Some only bear his name and sacrifice to him on their birthdays. Amongst these polygamous West African gods the sacred python seems to be particularly associated with the fertility of the earth; for he is invoked in excessively wet, dry, and barren seasons, and the time of year when young girls are sought out to be his brides is when the millet is beginning to sprout.

It deserves to be remarked that the supernatural being to whom women are married is often a god or spirit of water. Thus Mukasa, the god of the Victoria Nyanza lake, who was propitiated by the Baganda every time they undertook a long voyage, had virgins provided for him to serve as his wives. Like the Vestals they were bound to chastity, but unlike the Vestals they seem to have been often unfaithful. The custom lasted until Mwanga was converted to Christianity. The Akikuyu of British East Africa worship the snake of a certain river, and at intervals of several years they marry the snake-god to women, but especially to young girls. For this purpose huts are built by order of the medicine-men, who there

consummate the sacred marriage with the credulous female devotees. If the girls do not repair to the huts of their own accord in sufficient numbers, they are seized and dragged thither to the embraces of the deity. The offspring of these mystic unions appears to be fathered on God (*Ngai*); certainly there are children among the Akikuyu who pass for children of God. In Kengtung, one of the principal Shan states of Upper Burma, the spirit of the Nawng Tung lake is regarded as very powerful, and is propitiated with offerings in the eighth month (about July) of each year. A remarkable feature of the worship of this spirit consists in the dedication to him of four virgins in marriage. Custom requires that this should be done once in every three years. It was actually done by the late king or chief (Sawbwa) in 1893, but down to 1901 the rite had not been performed by his successor. The following are the chief features of the ceremony. The virgins who are to wed the spirit of the lake must be of pure Hkön race. Orders are sent out for all the Hkön of the valley to attend. From the unmarried women of suitable age, ten are selected. These are as beautiful as may be, and must be without spot or blemish. Four maidens out of the ten are chosen by lot, and carefully dressed in new garments. A festival is held, usually at the house of the Chief Minister, where the girls sit on a raised platform. Four old women, thought to be possessed by spirits, enter and remain as long as the feast lasts. During this time anything they may want, such as food, betel, or cheroots, is handed to them by the four girls. Apparently the old women pass for representatives of the spirit, and hence they are waited on by the maidens destined to be his wives. Dotage, blindness, or any great infirmity of age seems to be accounted possession by a spirit for the purposes of this function. When the feast is over, the maidens are formally presented to the spirit, along with the various sacrifices and offerings. They are next taken to the chief's residence, where strings are tied round their wrists by the ministers and elders to guard them against ill-luck. Usually they sleep a night or two at the palace, after which they may return to their homes. There seems to be no objection to their marrying afterwards. If nothing happens to any of the four, it is believed that the spirit of the lake loves them but little; but if one of them dies soon after the ceremony, it shews that she has been accepted by him. The spirit is propitiated with the sacrifice of pigs, fowls, and sometimes a buffalo.

In this last custom the death of the woman is regarded as a sign that the god has taken her to himself. Sometimes, apparently, it has not been left to the discretion of the divine bridegroom to take or leave his human bride; she was made over to him once for all in death. When the Arabs conquered Egypt they learned that at the annual rise of the Nile the Egyptians were wont to deck a young virgin in gay apparel and throw her into the river as a sacrifice, in order to obtain a plentiful inundation. The Arab general abolished the barbarous custom. It is said that under the Tang dynasty the Chinese used to marry a young girl to the Yellow River once a year by drowning her in the water. For this purpose the witches chose the fairest damsel they could find and themselves superintended the fatal marriage. At last the local mandarin, a man of sense and humanity, forbade the custom. But the witches disregarded his edicts and made their preparations for the usual murder. So when the day was come, the magistrate appeared on the scene with his soldiers and had all the witches bound and thrown into the river to drown, telling them that no doubt the god would be able to choose his bride for himself from among them. The princes of Koepang, a state in the East Indian island of Timor, deemed themselves descended from crocodiles; and on the coronation of a new prince a solemn sacrifice was made to the crocodiles in presence of the people. The offerings consisted of a pig with red bristles and a young girl prettily dressed, perfumed, and decked with flowers. She was taken down to the bank of the river and set on a sacred stone in a cave. Then one of the prince's guards summoned the crocodiles. Soon one of the beasts appeared and dragged the girl down into the water. The people thought that he married her, and that if he did not find her a maid he would bring her back. On festal occasions in the same state a new-born girl was sometimes dedicated to a crocodile, and then, with certain ceremonies of

consecration, brought up to be married to a priest. It is said that once, when the inhabitants of Cayeli in Buru—another East Indian island—were threatened with destruction by a swarm of crocodiles, they ascribed the misfortune to a passion which the prince of the crocodiles had conceived for a certain girl. Accordingly, they compelled the damsel's father to dress her in bridal array and deliver her over to the clutches of her crocodile lover.

A usage of the same sort is reported to have prevailed in the Maldivé Islands before the conversion of the inhabitants to Islam. The famous Arab traveller Ibn Batutah has described the custom and the manner in which it came to an end. He was assured by several trustworthy natives, whose names he gives, that when the people of the islands were idolaters there appeared to them every month an evil spirit among the jinn, who came from across the sea in the likeness of a ship full of burning lamps. The wont of the inhabitants, as soon as they perceived him, was to take a young virgin, and, having adorned her, to lead her to a heathen temple that stood on the shore, with a window looking out to sea. There they left the damsel for the night, and when they came back in the morning they found her a maid no more, and dead. Every month they drew lots, and he upon whom the lot fell gave up his daughter to the jinnee of the sea. In time there came to them a Berber named Abu 'Ibrecat, who knew the Coran by heart. He lodged in the house of an old woman of the isle of Mahal. One day, visiting his hostess, he found that she had gathered her family about her, and that the women were weeping as if there were a funeral. On enquiring into the cause of their distress, he learned that the lot had fallen on the old woman, and that she had an only daughter, who must be slain by the evil jinnee. Abu 'Ibrecat said to the old dame, "I will go this night instead of thy daughter." Now he was quite beardless. So when the night was come they took him, and after he had performed his ablutions, they put him in the temple of idols. He set himself to recite the Coran; then the demon appeared at the window, but the man went on with his recitation. No sooner was the jinnee within hearing of the holy words than he dived into the sea. When morning broke, the old woman and her family and the people of the island came, according to their custom, to carry away the girl and burn her body. They found the stranger repeating the Coran, and took him to their king, whose name was Chenourazah, and made him relate his adventure. The king was astonished at it. The Berber proposed to the king that he should embrace Islam. Chenourazah said to him, "Tarry with us till next month; if thou shalt do what thou hast done, and shalt escape from the evil jinnee, I will be converted." The stranger abode with the idolaters, and God disposed the king's heart to receive the true faith. So before the month was out he became a Mussalman, he and his wives and his children and the people of his court. And when the next month began, the Berber was conducted to the temple of idols; but the demon did not appear, and the Berber set himself to recite the Coran till break of day. Then the Sultan and his subjects broke the idols and demolished the temple. The people of the island embraced Islam and sent messengers to the other isles, and their inhabitants were converted likewise. But by reason of the demon many of the Maldivé Islands were depopulated before their conversion to Islam. When Ibn Batutah himself landed in the country he knew nothing of these things. One night, as he was going about his business, he heard of a sudden people saying in a loud voice, "There is no God but God," and "God is great." He saw children carrying copies of the Coran on their heads, and women beating on basins and vessels of copper. He was astonished at what they did, and he said, "What has happened?" They answered, "Dost thou not behold the sea?" He looked towards the sea, and beheld in the darkness, as it were, a great ship full of burning lamps and cressets. They said to him, "That is the demon. It is his wont to shew himself once a month; but after we have done that which thou hast seen, he returns to his place and does us no manner of harm."

It occurred to me that this myth of the demon lover may have been based on some physical phenomenon, electrical, lunar, or otherwise, which is periodically seen at night in the Maldivé Islands. Accordingly I consulted Professor J. Stanley Gardiner, our foremost authority on the archipelago. His answer, which confirms my conjecture, runs thus: "A peculiar phosphorescence, like the glow of a lamp hidden by a roughened glass shade, is occasionally visible on lagoon shoals in the Maldives. I imagine it to have been due to some single animal with a greater phosphorescence than any at present known to us. A periodical appearance at some phase of the moon due to reproduction is not improbable and has parallels. The myth still exists in the Maldives, but in a rather different form." He adds that "a number of these animals might of course appear on some shoal near Male," the principal island of the group. To the eyes of the ignorant and superstitious such a mysterious glow, suddenly lighting up the sea in the dusk of the evening, might well appear a phantom ship, hung with burning lamps, bearing down on the devoted islands, and in the stillness of night the roar of the surf on the barrier reef might sound in their ears like the voice of the demon calling for his prey.

§ 3. Sacrifices to Water-spirits

Ibn Batutah's narrative of the demon lover and his mortal brides closely resembles a well-known type of folk-tale, of which versions have been found from Japan and Annam in the East to Senegambia, Scandinavia, and Scotland in the West. The story varies in details from people to people, but as commonly told it runs thus. A certain country is infested by a many-headed serpent, dragon, or other monster, which would destroy the whole people if a human victim, generally a virgin, were not delivered up to him periodically. Many victims have perished, and at last it has fallen to the lot of the king's own daughter to be sacrificed. She is exposed to the monster, but the hero of the tale, generally a young man of humble birth, interposes in her behalf, slays the monster, and receives the hand of the princess as his reward. In many of the tales the monster, who is sometimes described as a serpent, inhabits the water of a sea, a lake, or a fountain. In other versions he is a serpent or dragon who takes possession of the springs of water, and only allows the water to flow or the people to make use of it on condition of receiving a human victim.

It would probably be a mistake to dismiss all these tales as pure inventions of the story-teller. Rather we may suppose that they reflect a real custom of sacrificing girls or women to be the wives of water-spirits, who are very often conceived as great serpents or dragons. Elsewhere I have cited many instances of this belief in serpent-shaped spirits of water; here it may be worth while to add a few more. Thus the Warramunga of Central Australia perform elaborate ceremonies to appease or coerce a gigantic, but purely mythical water-snake who is said to have destroyed a number of people. Some of the natives of western Australia fear to approach large pools, supposing them to be inhabited by a great serpent, who would kill them if they dared to drink or draw water there by night. The Indians of New Granada believed that when the mother of all mankind, named Bachue, was grown old, she and her husband plunged into the Lake of Iguague, where they were changed into two enormous serpents, which still live in the lake and sometimes shew themselves. The Oyampi Indians of French Guiana imagine that each waterfall has a guardian in the shape of a monstrous snake, who lies hidden under the eddy of the cascade, but has sometimes been seen to lift up its huge head. To see it is fatal. Canoe and Indians are then dragged down to the bottom, where the monster swallows all the men, and sometimes the canoe also. Hence the Oyampis never name a waterfall till they have passed it, for fear that the snake at the bottom of the water might hear its name and attack the rash intruders. The Huichol Indians of Mexico adore water. Springs are sacred, and the gods in them are mothers or serpents, that rise with the clouds and descend as fructifying rain. The Tarahumares, another Indian tribe of Mexico, think that every river, pool, and spring has its

serpent, who causes the water to come up out of the earth. All these water-serpents are easily offended; hence the Tarahumares place their houses some little way from the water, and will not sleep near it when they are on a journey. Whenever they construct weirs to catch fish, they take care to offer fish to the water-serpent of the river; and when they are away from home and are making pinole, that is, toasted maize-meal, they drop the first of the pinole into the water as an offering to the serpents, who would otherwise try to seize them and chase them back to their own land. In Basutoland the rivers Ketane and Maletsunyane tumble, with a roar of waters and a cloud of iridescent spray, into vast chasms hundreds of feet deep. The Basutos fear to approach the foot of these huge falls, for they think that a spirit in the shape of a gigantic snake haunts the seething cauldron which receives the falling waters.

The perils of the sea, of floods, of rapid rivers, of deep pools and lakes, naturally account for the belief that water-spirits are fickle and dangerous beings, who need to be appeased by sacrifices. Sometimes these sacrifices consist of animals, such as horses and bulls, but often the victims are human beings. Thus at the mouth of the Bonny River there is a dangerous bar on which vessels trading to the river have been lost. This is bad for business, and accordingly the negroes used to sacrifice a young man annually to the spirit of the bar. The handsomest youth was chosen for the purpose, and for many months before the ceremony he lodged with the king. The people regarded him as sacred or ju-ju, and whatever he touched, even when he passed casually through the streets, shared his sanctity and belonged to him. Hence whenever he appeared in public the inhabitants fled before him, lest he should touch their garments or anything they might be carrying. He was kept in ignorance of the fate in store for him, and no one might inform him of it under pain of death. On an appointed day he was taken out to the bar in a canoe and induced to jump into the water. Then the rowers plied their paddles and left him to drown. A similar ceremony used to be performed at the New Calabar River, but the victim was a culprit. He was thrown into the water to be devoured by the sharks, which are there the principal fetish or ju-ju. The chiefs of Duke Town, on the same coast of Guinea, were wont to make an annual offering to the river. A young woman of a light colour, or an albino, was chosen as the victim. On a set day they decked her with finery, took her down to Parrot Island, and with much ceremony plunged her in the stream. The fishermen of Efiat, at the mouth of the river, are said still to observe the rite in order to ensure a good catch of fish. The King of Dahomey used to send from time to time a man, dressed out with the insignia of office, to Whydah to be drowned at the mouth of the river. The intention of the sacrifice was to attract merchant ships. When a fisherman has been carried off by a crocodile, some of the natives on the banks of Lake Tanganyika take this for a sign that the spirit deems himself slighted, since he is obliged to come and find victims for himself instead of having them presented to him. Hence the sorcerers generally decide that a second victim is wanted; so, having chosen one, they bind him hand and foot and fling him into the lake to feed the crocodiles. The crater of the volcano Toluca in Mexico encloses two lakes of clear cold water, surrounded by gloomy forests of pine. Here, in the eighteenth month of the Toltec year, answering to February, children beautifully dressed and decked with flowers and gay feathers used to be drowned as an offering to Tlaloc, the god of the waters, who had a fine temple on the spot. The Chams of Annam have traditions of a time when living men were thrown into the sea every year in order to propitiate the deities who looked after the fishing, and when children of good family were drowned in the water-channels in order that the rice-fields might be duly irrigated.

This last instance brings out a more kindly aspect of the water-spirits. If these beings are dreaded by the fisherman and the mariner who tempt the angry sea, and by the huntsman who has to swim or ford the rushing rivers, they are viewed in a different light by the shepherd and the husbandman in hot and arid lands, where the pasture for the cattle and the produce of

the fields alike depend on the supply of water, and where prolonged drought means starvation and death for man and beast. To men in such circumstances the spirits of the waters are beneficent beings, the dispensers of life and fertility, whether their blessings descend as rain from heaven or well up as springs of bubbling water in the parched desert. In the Semitic East, for example, where the rainfall is precarious or confined to certain seasons, the face of the earth is bare and withered for most of the year, except where it is kept fresh by irrigation or by the percolation of underground water. Here, accordingly, the local gods or Baalim had their seats originally in spots of natural fertility, by fountains and the banks of rivers, in groves and tangled thickets and green glades of mountain hollows and deep watercourses. As lords of the springs and subterranean waters they were supposed to be the sources of all the gifts of the land, the corn, the wine and the oil, the wool and the flax, the vines and the fig-trees.

Where water-spirits are thus conceived as the authors of fertility in general, it is natural that they should be held to extend the sphere of their operations to men and animals; in other words, that the power of bestowing offspring on barren women and cattle should be ascribed to them. This ascription comes out clearly in a custom observed by Syrian women at the present day. Some of the channels of the Orontes are used for irrigation, but at a certain season of the year the streams are turned off and the dry bed of the channels is cleared of mud and any other matter that might clog the flow of the water. The first night that the water is turned on again, it is said to have the power of procreation. Accordingly barren women take their places in the channel, waiting for the embrace of the water-spirit in the rush of the stream. Again, a pool of water in a cave at Junch enjoys the same reputation. The people think a childless couple who bathe in the water will have offspring. In India many wells are supposed to cure sterility, which is universally attributed to the agency of evil spirits. The water of seven wells is collected on the night of the Diwali or feast of lamps, and barren women bathe in it in order to remove their reproach. There is a well in Orissa where the priests throw betel-nuts into the mud. Childless women scramble for the nuts, and she who finds them will be a happy mother before long. For the same reason, after childbirth an Indian mother is taken to worship the village well. She walks round it in the course of the sun and smears the platform with red lead, which may be a substitute for blood. A Khandh priest will take a childless woman to the meeting of two streams, where he makes an offering to the god of births and sprinkles the woman with water in order to rid her of the influence of the spirit who hinders conception. In the Punjaub a barren woman who desires to become a mother will sometimes be let down into a well on a Sunday or Tuesday night during the Diwali festival. After stripping herself of her clothes and bathing in the water, she is drawn up again and performs the *chaukpurna* ceremony with incantations taught by a wizard. When this ceremony has been performed, the well is supposed to run dry; its quickening and fertilising virtue has been abstracted by the woman. The Indian sect of the Vallabhacharyas or Maharajas believe that bathing in a sacred well is a remedy for barrenness in women. In antiquity the waters of Sinuessa in Campania were thought to bless childless wives with offspring. To this day Syrian women resort to hot springs in order to obtain children from the saint or jinnee of the waters. In Scotland the same fertilising virtue used to be, and probably still is, ascribed to certain springs. Wives who wished to become mothers formerly resorted to the well of St. Fillan at Comrie, and to the wells of St. Mary at Whitekirk and in the Isle of May. In the Aran Islands, off the coast of Galway, women desirous of children pray at St. Eany's Well, by the Angels' Walk, and the men pray at the rag well by the church of the Four Comely Ones at Onaght. Child's Well in Oxford was supposed to have the virtue of making barren women to bring forth. Near Bingfield in Northumberland there is a copious sulphur spring known as the Borewell. On the Sunday following the fourth day of July, that is about Midsummer Day, according to the old style, great crowds of people used to assemble at the

well from all the surrounding hamlets and villages. The scene was like a fair, stalls for the sale of refreshments being brought and set up for the occasion. The neighbouring slopes were terraced, and seats formed for the convenience of pilgrims and visitors. Barren women prayed at the well that they might become mothers. If their faith was strong enough, their prayers were heard within the year.

In Greek mythology similar ideas of the procreative power of water meet us in the stories of the loves of rivers for women and in the legends which traced the descent of heroes and heroines from river-gods. In Sophocles's play of *The Trachinian Women* Dejanira tells how she was wooed by the river Achelous, who came to her father and claimed her hand, appearing in the likeness now of a bull, now of a serpent, and now of a being with the body of a man and the front of an ox, while streams of water flowed from his shaggy beard. She relates, too, how glad she was when Hercules presented himself and vanquished the river-god in single combat and took her to wife. The legend perhaps preserves a reminiscence of that custom of providing a water-god with a human wife which has been practised elsewhere. The motive of such a custom may have varied with the particular conception which happened to prevail of the character of the water-god. Where he was supposed to be a cruel and destructive being, who drowned men and laid waste the country, a wife would be offered simply to keep him in good humour, and so prevent him from doing mischief. But where he was viewed as the procreative power on whom the fertility of the earth and the fecundity of men and animals depended, his marriage would be deemed necessary for the purpose of enabling him to discharge his beneficent functions. This belief in the amorous character of rivers comes out plainly in a custom which was observed at Troy down to classical times. Maidens about to marry were wont to bathe in the Scamander, saying as they did so, "Scamander, take my virginity." A similar custom appears to have been observed at the river Maeander, and perhaps in other parts of the Greek world. Occasionally, it would seem, young men took advantage of the practice to ravish the girls, and the offspring of such a union was fathered on the river-god. The bath which a Greek bride and bridegroom regularly took before marriage appears to have been intended to bless their union with offspring through the fertilising influence of the water-nymphs.

Thus it would appear that in many parts of the world a custom has prevailed of sacrificing human beings to water-spirits, and that in not a few cases the ceremony has taken the form of making over a woman to the spirit to be his wife, in order either to pacify his fury or to give play to his generative powers. Where the water-spirit was regarded as female, young men might be presented to her for a similar purpose, and this may be the reason why the victims sacrificed to water-spirits are sometimes males. Among civilised peoples these customs survive for the most part only in popular tales, of which the legend of Perseus and Andromeda, with its mediaeval counterpart of St. George and the Dragon, is the most familiar example. But occasionally they appear to have left traces of themselves in ceremonies and pageants. Thus at Furth in Bavaria a drama called the Slaying of the Dragon used to be acted every year about Midsummer, on the Sunday after Corpus Christi Day. Crowds of spectators flocked from the neighbourhood to witness it. The scene of the performance was the public square. On a platform stood or sat a princess wearing a golden crown on her head, and as many silver ornaments on her body as could be borrowed for the purpose. She was attended by a maid of honour. Opposite her was stationed the dragon, a dreadful monster of painted canvas stretched on a wooden skeleton and moved by two men inside. From time to time the creature would rush with gaping jaws into the dense crowd of spectators, who retreated hastily, tumbling over each other in their anxiety to escape. Then a knight in armour, attended by his men-at-arms, rode forth and asked the princess what she did "on this hard stone," and why she looked so sad. She told him that the dragon was coming to

eat her up. On that the knight bade her be of good cheer, for that with his sword he would rid the country of the monster. With that he charged the dragon, thrusting his spear into its maw and taking care to stab a bladder of bullock's blood which was there concealed. The gush of blood which followed was an indispensable part of the show, and if the knight missed his stroke he was unmercifully jeered and taunted by the crowd. Having despatched the monster with sword and pistol, the knight then hastened to the princess and told her that he had slain the dragon who had so long oppressed the town. In return she tied a wreath round his arm, and announced that her noble father and mother would soon come to give them half the kingdom. The men-at-arms then escorted the knight and the princess to the tavern, there to end the day with dance and revelry. Bohemians and Bavarians came from many miles to witness this play of the Slaying of the Dragon, and when the monster's blood streamed forth they eagerly mopped it up, along with the blood-soaked earth, in white cloths, which they afterwards laid on the flax-fields, in order that the flax might thrive and grow tall. For the "dragon's blood" was thought to be a sure protection against witchcraft. This use of the blood suffices to prove that the Slaying of the Dragon at Furth was not a mere popular spectacle, but a magical rite designed to fertilise the fields. As such it probably descended from a very remote antiquity, and may well have been invested with a character of solemnity, if not of tragedy, long before it degenerated into a farce.

More famous was the dragon from which, according to legend, St. Romain delivered Rouen, and far more impressive was the ceremony with which, down to the French Revolution, the city commemorated its deliverance. The stately and beautiful edifices of the Middle Ages, which still adorn Rouen, formed a fitting background for a pageant which carried the mind back to the days when Henry II. of England and Richard Cœur-de-Lion, Dukes of Normandy, still had their palace in this ancient capital of their ancestral domains. Legend ran that about the year 520 A.D. a forest or marsh near the city was infested by a monstrous beast in the shape of a serpent or dragon, which every day wrought great harm to Rouen and its neighbourhood, devouring man and beast, causing boats and mariners on the river Seine to perish, and inflicting other woes innumerable on the commonwealth. At last the archbishop, St. Romain, resolved to beard the monster in his den. He could get none to accompany him but a prisoner condemned to death for murder. On their approach the dragon made as though he would swallow them up; but the archbishop, relying on the divine help, made the sign of the cross, and at once the monster became so gentle that he suffered the saint to bind him with his stole and the murderer to lead him like a lamb to the slaughter. Thus they went in procession to a public place in Rouen, where the dragon was burnt in the presence of the people and its ashes cast into the river. The murderer was pardoned for his services; and the fame of the deed having gone abroad, St. Romain, or his successor St. Ouen, whose memory is enshrined in a church of dreamlike beauty at Rouen, obtained from King Dagobert in perpetuity a privilege for the archbishop, dean, and canons of the cathedral, to wit, that every year on Ascension Day, the anniversary of the miracle, they should pardon and release from prison a malefactor, whomsoever they chose, and whatever the crime of which he had been guilty. This privilege, unique in France, was claimed by the chapter of the cathedral as early as the beginning of the thirteenth century; for in 1210, the governor of the castle of Rouen having boggled at giving up a prisoner, the chapter appealed to King Philip Augustus, who caused an enquiry to be made into the claim. At this enquiry nine witnesses swore that never in the reigns of Henry II. and Richard Cœur-de-Lion, Dukes of Normandy, had there been any difficulty raised on the point in question. Henceforward the chapter seems to have enjoyed the right without opposition down to 1790, when it exercised its privilege of mercy for the last time. Next year the face of things had changed; there was neither archbishop nor chapter at Rouen. A register of the names of the prisoners who were pardoned, together with an account of their crimes, was kept and still exists. Only a few of the names in the thirteenth

century are known, and there are many gaps in the first half of the fourteenth century; but from that time onward the register is nearly complete. Most of the crimes appear to have been murder or homicide.

The proceedings, on the great day of pardon, varied somewhat in different ages. The following account is based in great part on a description written in the reign of Henry III. and published at Rouen in 1587. Fifteen days before Ascension Day the canons of the cathedral summoned the king's officers to stop all proceedings against criminals detained in prison. Afterwards, on the Monday of Rogations, two canons examined the prisoners and took their confessions, going from prison to prison till Ascension Day. On that day, about seven o'clock in the morning, all the canons assembled in the chapter-house and invoked the grace of the Holy Spirit by the hymn *Veni creator Spiritus*, and other prayers. Also they made oath to reveal none of the depositions of the criminals, but to hold them sacred under the seal of confession. The depositions having been taken and the commissioners heard, the chapter, after due deliberation, named him or her among the prisoners who was to receive the benefit of the privilege. A card bearing the prisoner's name and sealed with the seal of the chapter was then sent to the members of parliament, who were sitting in full assembly, clad in their red robes, in the great hall of the palace to receive the nomination of the prisoner and to give it legal effect. The criminal was then released and pardoned. Immediately the minster bells began to ring, the doors of the cathedral were flung open, the organ pealed, hymns were sung, candles lit, and every solemnity observed in token of joy and gladness. Further, in presence of the conclave all the depositions of the other prisoners were burnt on the altar of the chapter-house. Then the archbishop and the whole of the clergy of the cathedral went in procession to the great square known as the Old Tower near the river, carrying the shrines and reliquaries of the minster, and accompanied by the joyous music of hautboys and clarions. Apparently the Old Tower occupies the site of the ancient castle of the Dukes of Normandy, and the custom of going thither in procession came down from a time when the prisoners were detained in the castle-dungeons. In the square there stood, and still stands, a platform of stone raised high above the ground and approached by flights of steps. Thither they brought the shrine (*fierte*) of St. Romain, and thither too was led the pardoned prisoner. He ascended the platform, and after confessing his sins and receiving absolution he thrice lifted the shrine of St. Romain, while the innumerable multitude assembled in the square cried aloud, each time the shrine was lifted, "*Noel! Noel! Noel!*" which was understood to mean "God be with us!" That done, the procession re-formed and returned to the cathedral. At the head walked a beadle clad in violet, who bore on a pole the wicker effigy of the winged dragon of Notre Dame, holding a large fish in its mouth. The whispers and cries excited by the appearance of the monster were drowned in the loud fanfares of cornets, clarions, and trumpets. Behind the musicians, who wore the liveries of the Master of the Brotherhood of Notre Dame with his arms emblazoned on an ensign of taffeta, came the carved silver-gilt shrine of Notre Dame. After it followed the clergy of the cathedral to the number of two hundred, clad in robes of violet or crimson silk, bearing banners, crosses, and shrines, and chanting the hymn *De resurrectione Domini*. Then came the archbishop, giving his blessing to the great multitude who thronged the streets. The prisoner himself walked behind, bareheaded, crowned with flowers, carrying one end of the litter which supported the shrine of St. Romain; the fetters he had worn hung from the litter; and with him paced, with lighted torches in their hands, the men or women who, for the last seven years, had in like manner received their pardon. Another beadle, in a violet livery, marched behind bearing aloft on a pole the wicker effigy of the dragon (*Gargouille*) destroyed by St. Romain; in its mouth the dragon sometimes held a live animal, such as a young fox, a rabbit, or a sucking pig, and it was attended by the Brotherhood of the Gargouillards. The clergy of the thirty-two parishes of Rouen also took part in the procession, which moved from the Old Tower to the cathedral amid the

acclamations of the crowd, while from every church tower in the city the bells rang out a joyous peal, the great *Georges d'Amboise* thundering above them all. After mass had been performed in the cathedral, the prisoner was taken to the house of the Master of the Brotherhood of St. Romain, where he was magnificently feasted, lodged, and served, however humble his rank. Next morning he again presented himself to the chapter, where, kneeling in the presence of a great assembly, he was severely reprov'd for his sins and admonished to give thanks to God, to St. Romain, and to the canons for the pardon he had received in virtue of the privilege.

What was the origin and meaning of this remarkable privilege of the *Fierte*, as the shrine of St. Romain was called? Its history has been carefully investigated by A. Floquet, Chief Registrar of the Royal Court of Rouen, with the aid of all the documentary evidence, including the archives both at Rouen and Paris. He appears to have shewn conclusively that the association of St. Romain with the custom is comparatively late. We possess a life of the saint in Latin verse, dating from the eighth century, in which the miracles said to have been wrought by him are set forth in a strain of pompous eulogy. Yet neither in it nor in any of the other early lives of St. Romain and St. Ouen, nor in any of the older chronicles and martyrologies, is a single word said about the destruction of the dragon and the deliverance of the prisoner. It is not till 1394 that we meet for the first time with a mention of the miracle. Moreover, the deliverance of the prisoner can hardly have been instituted in honour of St. Romain, else it would have taken place on the twenty-third of October, the day on which the Church of Rouen celebrates the translation of the saint's bones to the cathedral. St. Romain died in 638, and his bones were transferred to the cathedral of Rouen at the end of the eleventh or the beginning of the twelfth century. Further, Floquet has adduced strong grounds for believing that the privilege claimed by the chapter of Rouen of annually pardoning a condemned criminal on Ascension Day was unknown in the early years of the twelfth century, and that it originated in the reign of Henry I. or Stephen, if not in that of Henry II. He supposes the ceremony to have been in its origin a scenic representation of the triumph of Christ over sin and death, the deliverance of the condemned prisoner symbolising the deliverance of man from the yoke of corruption, and bringing home to the people in a visible form the great mystery which the festival of the Ascension was instituted to commemorate. Such dramatic expositions of Christian doctrine, he points out, were common in the Middle Ages.

Plausible as is this solution of the problem, it can scarcely be regarded as satisfactory. Had this been the real origin of the privilege, we should expect to find the Ascension of Christ either plainly enacted, or at least distinctly alluded to in the ceremony; but this, so far as we can learn, was not so. Again, would it not savour of blasphemy to represent the sinless and glorified Redeemer by a ruffian stained with the blackest crimes? Moreover, the part played by the dragon in the legend and in the spectacle seems too important to allow us to explain it away, with Floquet, as a mere symbol of the suppression of paganism by St. Romain. The tale of the conquest of the dragon is older than Christianity, and cannot be explained by it. At Rouen the connexion of St. Romain with the story seems certainly to be late, but that does not prove the story itself to be late also. Judging from the analogy of similar tales elsewhere, we may conjecture that in the Rouen version the criminal represents a victim annually sacrificed to a water-spirit or other fabulous being, while the Christian saint has displaced a pagan hero, who was said to have delivered the victim from death and put an end to the sacrifice by slaying the monster. Thus it seems possible that the custom of annually pardoning a condemned malefactor may have superseded an older practice of treating him as a public scapegoat, who died to save the rest of the people. In the sequel we shall see that such customs have been observed in many lands. It is not incredible that at Rouen a usage of this

sort should have survived in a modified shape from pagan times down to the twelfth century, and that the Church should at last have intervened to save the wretch and turn a relic of heathendom to the glory of God and St. Romain. But this explanation of the famous privilege of the *Fierte* is put forward with a full sense of the difficulties attending it, and with no wish to dogmatise on so obscure a subject.

XIII. The Kings Of Rome And Alba

§ 1. Numa and Egeria

From the foregoing survey of custom and legend we may infer that the sacred marriage of the powers both of vegetation and of water has been celebrated by many peoples for the sake of promoting the fertility of the earth, on which the life of animals and men ultimately depends, and that in such rites the part of the divine bridegroom or bride is often sustained by a man or woman. The evidence may, therefore, lend some countenance to the conjecture that in the sacred grove at Nemi, where the powers of vegetation and of water manifested themselves in the fair forms of shady woods, tumbling cascades, and glassy lake, a marriage like that of our King and Queen of May was annually celebrated between the mortal King of the Wood and the immortal Queen of the Wood, Diana. In this connexion an important figure in the grove was the water-nymph Egeria, who was worshipped by pregnant women because she, like Diana, could grant them an easy delivery. From this it seems fairly safe to conclude that, like many other springs, the water of Egeria was credited with a power of facilitating conception as well as delivery. The votive offerings found on the spot, which clearly refer to the begetting of children, may possibly have been dedicated to Egeria rather than to Diana, or perhaps we should rather say that the water-nymph Egeria is only another form of the great nature-goddess Diana herself, the mistress of sounding rivers as well as of umbrageous woods, who had her home by the lake and her mirror in its calm waters, and whose Greek counterpart Artemis loved to haunt meres and springs. The identification of Egeria with Diana is confirmed by a statement of Plutarch that Egeria was one of the oak-nymphs whom the Romans believed to preside over every green oak-grove; for while Diana was a goddess of the woodlands in general she appears to have been intimately associated with oaks in particular, especially at her sacred grove of Nemi. Perhaps, then, Egeria was the fairy of a spring that flowed from the roots of a sacred oak. Such a spring is said to have gushed from the foot of the great oak at Dodona, and from its murmurous flow the priestess drew oracles. Among the Greeks a draught of water from certain sacred springs or wells was supposed to confer prophetic powers. This would explain the more than mortal wisdom with which, according to tradition, Egeria inspired her royal husband or lover Numa. When we remember how very often in early society the king is held responsible for the fall of rain and the fruitfulness of the earth, it seems hardly rash to conjecture that in the legend of the nuptials of Numa and Egeria we have a reminiscence of a sacred marriage which the old Roman kings regularly contracted with a goddess of vegetation and water for the purpose of enabling him to discharge his divine or magical functions. In such a rite the part of the goddess might be played either by an image or a woman, and if by a woman, probably by the Queen. If there is any truth in this conjecture, we may suppose that the King and Queen of Rome masqueraded as god and goddess at their marriage, exactly as the King and Queen of Egypt appear to have done. The legend of Numa and Egeria points to a sacred grove rather than to a house as the scene of the nuptial union, which, like the marriage of the King and Queen of May, or of the vine-god and the Queen of Athens, may have been annually celebrated as a charm to ensure the fertility not only of the earth but of man and beast. Now, according to some accounts, the scene of the marriage was no other than the sacred grove of Nemi, and on quite independent grounds we have been led to suppose that in that same grove the King of the Wood was wedded to Diana. The convergence of the two distinct lines of enquiry suggests that the legendary union of the Roman king with Egeria may have been a reflection or duplicate of the union of the King of the Wood with Egeria or her double Diana. This does not imply that the Roman kings ever served as Kings of the Wood in the Arician

grove, but only that they may originally have been invested with a sacred character of the same general kind, and may have held office on similar terms. To be more explicit, it is possible that they reigned, not by right of birth, but in virtue of their supposed divinity as representatives or embodiments of a god, and that as such they mated with a goddess, and had to prove their fitness from time to time to discharge their divine functions by engaging in a severe bodily struggle, which may often have proved fatal to them, leaving the crown to their victorious adversary. Our knowledge of the Roman kingship is far too scanty to allow us to affirm any one of these propositions with confidence; but at least there are some scattered hints or indications of a similarity in all these respects between the priests of Nemi and the kings of Rome, or perhaps rather between their remote predecessors in the dark ages which preceded the dawn of legend.

§ 2. The King as Jupiter

In the first place, then, it would seem that the Roman king personated no less a deity than Jupiter himself. For down to imperial times victorious generals celebrating a triumph, and magistrates presiding at the games in the Circus, wore the costume of Jupiter, which was borrowed for the occasion from his great temple on the Capitol; and it has been held with a high degree of probability both by ancients and moderns that in so doing they copied the traditional attire and insignia of the Roman kings. They rode a chariot drawn by four laurel-crowned horses through the city, where every one else went on foot; they wore purple robes embroidered or spangled with gold; in the right hand they bore a branch of laurel and in the left hand an ivory sceptre topped with an eagle; a wreath of laurel crowned their brows; their face was reddened with vermilion; and over their head a slave held a heavy crown of massy gold fashioned in the likeness of oak leaves. In this attire the assimilation of the man to the god comes out above all in the eagle-topped sceptre, the oaken crown, and the reddened face. For the eagle was the bird of Jove, the oak was his sacred tree, and the face of his image standing in his four-horse chariot on the Capitol was in like manner regularly dyed red on festivals; indeed, so important was it deemed to keep the divine features properly rouged that one of the first duties of the censors was to contract for having this done. The Greeks sometimes painted red the face or the whole body of the wine-god Dionysus. These customs may have been a substitute for an older practice of feeding a god by smearing the face, and especially the lips, of his idol with the blood of a sacrificial victim. Many examples of such a practice might be adduced from the religion of barbarous peoples. As the triumphal procession always ended in the temple of Jupiter on the Capitol, it was peculiarly appropriate that the head of the victor should be graced by a crown of oak leaves, for not only was every oak consecrated to Jupiter, but the Capitoline temple of the god was said to have been built by Romulus beside a sacred oak, venerated by shepherds, to which the king attached the spoils won by him from the enemy's general in battle. We are expressly told that the oak crown was sacred to Capitoline Jupiter; a passage of Ovid proves that it was regarded as the god's special emblem. Writing in exile on the shores of the Black Sea, the poet sends the book which he has just composed to Rome to be published there; he personifies the volume and imagines it passing along the Sacred Way and up to the door of the emperor's stately palace on the Palatine hill. Above the portal hung shining arms and a crown of oak leaves. At the sight the poet starts: "Is this, quoth I, the house of Jove? For sure to my prophetic soul the oaken crown was reason good to think it so." The senate had granted Augustus the right to have the wreath of oak always suspended over his door; and elsewhere Ovid counts this among the more than mortal honours bestowed on the emperor. On the Capitol at Circa there stood a silver image of Jupiter wearing a silver crown of oak leaves and acorns. Similarly at Dodona, the most famous sanctuary of the oak in Greece, the image of Zeus appears to have worn a chaplet of oak leaves; for the god is constantly thus portrayed on coins of Epirus. And

just as Roman kings appear to have personated the oak-god Jupiter, so Greek kings appear to have personated the oak-god Zeus. The legendary Salmoneus of Elis is certainly reported to have done so; Periphas, an ancient king of Athens, is said to have been styled Zeus by his people, and to have been changed into an eagle by his jealous name-sake. In Homer kings are often spoken of as nurtured by Zeus and divine. Indeed we are told that in ancient days every Greek king was called Zeus.

Thus we may fairly assume that on certain solemn occasions Roman generals and magistrates personated the supreme god, and that in so doing they revived the practice of the early kings. To us moderns, for whom the breach which divides the human and the divine has deepened into an impassable gulf, such mimicry may appear impious, but it was otherwise with the ancients. To their thinking gods and men were akin, for many families traced their descent from a divinity, and the deification of a man probably seemed as little extraordinary to them as the canonisation of a saint seems to a modern Catholic. The Romans in particular were quite familiar with the spectacle of men masquerading as spirits; for at the funerals of great houses all the illustrious dead of the family were personated by men specially chosen for their resemblance to the departed. These representatives wore masks fashioned and painted in the likeness of the originals: they were dressed in rich robes of office, resplendent with purple and gold, such as the dead nobles had worn in their lifetime: like them, they rode in chariots through the city preceded by the rods and axes, and attended by all the pomp and heraldry of high station; and when at last the funeral procession, after threading its way through the crowded streets, defiled into the Forum, the maskers solemnly took their seats on ivory chairs placed for them on the platform of the Rostra, in the sight of the people, recalling no doubt to the old, by their silent presence, the memories of an illustrious past, and firing the young with the ambition of a glorious future.

According to a tradition which we have no reason to reject, Rome was founded by settlers from Alba Longa, a city situated on the slope of the Alban hills, overlooking the lake and the Campagna. Hence if the Roman kings claimed to be representatives or embodiments of Jupiter, the god of the sky, of the thunder, and of the oak, it is natural to suppose that the kings of Alba, from whom the founder of Rome traced his descent, may have set up the same claim before them. Now the Alban dynasty bore the name of Silvii or Wood, and it can hardly be without significance that in the vision of the historic glories of Rome revealed to Aeneas in the underworld, Virgil, an antiquary as well as a poet, should represent all the line of Silvii as crowned with oak. A chaplet of oak leaves would thus seem to have been part of the insignia of the old kings of Alba Longa as of their successors the kings of Rome; in both cases it marked the monarch as the human representative of the oak-god. With regard to Silvius, the first king of the Alban dynasty, we are told that he got his name because he had been born or brought up in the forest, and that when he came to man's estate he contested the kingdom with his kinsman Julius, whose name, as some of the ancients themselves perceived, means the Little Jupiter. The people decided in favour of Silvius, but his rival Julius was consoled for the loss of the crown by being invested with religious authority and the office of chief pontiff, or perhaps rather of Flamen Dialis, the highest dignity after the kingship. From this Julius or Little Jupiter, the noble house of the Julii, and hence the first emperors of Rome, believed themselves to be sprung. The legend of the dispute between Silvius and Julius may preserve a reminiscence of such a partition of spiritual and temporal powers in Alba Longa as afterwards took place in Rome, when the old regal office was divided between the Consuls and the King of the Sacred Rites. Many more instances of such a schism will meet us later on. That the Julian house worshipped Vejovis, the Little Jupiter, according to the ancient rites of Alba Longa, is proved by the inscription on an altar which they dedicated to him at their ancestral home of Bovillae, a colony of Alba Longa, situated at the foot of the Alban

hills. The Caesars, the most illustrious family of the Julian house, took their name from their long hair (*caesaries*), which was probably in those early days, as it was among the Franks long afterwards, a symbol of royalty.

But in ceding the pontificate to their rivals, it would seem that the reigning dynasty of the Silvii or Woods by no means renounced their own claim to personate the god of the oak and the thunder; for the Roman annals record that one of them, Romulus, Remulus, or Amulius Silvius by name, set up for being a god in his own person, the equal or superior of Jupiter. To support his pretensions and overawe his subjects, he constructed machines whereby he mimicked the clap of thunder and the flash of lightning. Diodorus relates that in the season of fruitage, when thunder is loud and frequent, the king commanded his soldiers to drown the roar of heaven's artillery by clashing their swords against their shields. But he paid the penalty of his impiety, for he perished, he and his house, struck by a thunderbolt in the midst of a dreadful storm. Swollen by the rain, the Alban lake rose in flood and drowned his palace. But still, says an ancient historian, when the water is low and the surface unruffled by a breeze, you may see the ruins of the palace at the bottom of the clear lake. Taken along with the similar story of Salmoneus, king of Elis, this legend points to a real custom observed by the early kings of Greece and Italy, who like their fellows in Africa down to modern times may have been expected to produce rain and thunder for the good of the crops. The priestly king Numa passed for an adept in the art of drawing down lightning from the sky. Mock thunder, we know, has been made by various peoples as a rain-charm in modern times; why should it not have been made by kings in antiquity?

In this connexion it deserves to be noted that, according to the legend, Salmoneus, like his Alban counterpart, was killed by a thunderbolt; and that one of the Roman kings, Tullus Hostilius, is reported to have met with the same end in an attempt to draw down Jupiter in the form of lightning from the sky. Aeneas himself, the legendary ancestor both of the Alban and the Roman kings, vanished from the world in a violent thunderstorm, and was afterwards worshipped as Jupiter Indiges. A mound of earth, encircled with fine trees, on the bank of the little river Numicius was pointed out as his grave. Romulus, too, the first king of Rome, disappeared in like manner. It was the seventh of July, and the king was reviewing his army at the Goat's Marsh, outside the walls of the city. Suddenly the sky lowered and a tempest burst, accompanied by peals of thunder. Soon the storm had swept by, leaving the brightness and serenity of the summer day behind. But Romulus was never seen again. Those who had stood by him said they saw him caught up to heaven in a whirlwind; and not long afterwards a certain Proculus Julius, a patrician of Alban birth and descent, declared on oath that Romulus had appeared to him clad in bright armour, and announced that the Romans were to worship him as a god under the name of Quirinus, and to build him a temple on the spot. The temple was built and the place was henceforth known as the Quirinal hill. In this legend it is significant that the annunciation of the king's divinity should be put in the mouth of a member of the Julian house, a native of Alba; for we have seen reason to believe that at Alba the Julii had competed with the Silvii, from whom Romulus was descended, for the kingship, and with it for the honour of personating Jupiter. If, as seems to be philologically possible, the word Quirinus is derived from the same root as *quercus*, "an oak," the name of the deified Romulus would mean no more than "the oak-god," that is, Jupiter. Thus the tradition would square perfectly with the other indications of custom and legend which have led us to conclude that the kings both of Rome and of Alba claimed to embody in their own persons the god of the sky, of thunder, and of the oak. Certainly the stories which associated the deaths of so many of them with thunderstorms point to a close connexion with the god of thunder and lightning. A king who had been wont to fulminate in his lifetime might naturally be supposed at death to be carried up in a thunderstorm to heaven, there to discharge above

the clouds the same duties which he had performed on earth. Such a tale would be all the more likely to attach itself to the twin Romulus, if the early Romans shared the widespread superstition that twins have power over the weather in general and over rain and wind in particular. That tempests are caused by the spirits of the dead is a belief of the Araucanians of Chili. Not a storm bursts upon the Andes or the ocean which these Indians do not ascribe to a battle between the souls of their fellow-countrymen and the dead Spaniards. In the roaring of the wind they hear the trampling of the ghostly horses, in the peal of the thunder the roll of the drums, and in the flashes of lightning the fire of the artillery.

Thus, if the kings of Alba and Rome imitated Jupiter as god of the oak by wearing a crown of oak leaves, they seem also to have copied him in his character of a weather-god by pretending to make thunder and lightning. And if they did so, it is probable that, like Jupiter in heaven and many kings on earth, they also acted as public rain-makers, wringing showers from the dark sky by their enchantments whenever the parched earth cried out for the refreshing moisture. At Rome the sluices of heaven were opened by means of a sacred stone, and the ceremony appears to have formed part of the ritual of Jupiter Elicius, the god who elicits from the clouds the flashing lightning and the dripping rain. And who so well fitted to perform the ceremony as the king, the living representative of the sky-god?

The conclusion which we have reached as to the kings of Rome and Alba probably holds good of all the kings of ancient Latium: each of them, we may suppose, represented or embodied the local Jupiter. For we can hardly doubt that of old every Latin town or settlement had its own Jupiter, as every town and almost every church in modern Italy has its own Madonna; and like the Baal of the Semites the local Jupiter was commonly worshipped on high places. Wooded heights, round which the rain-clouds gather, were indeed the natural sanctuaries for a god of the sky, the rain, and the oak. At Rome he occupied one summit of the Capitoline hill, while the other summit was assigned to his wife Juno, whose temple, with the long flight of stairs leading up to it, has for ages been appropriately replaced by the church of St. Mary "in the altar of the sky" (*in Araceli*). That both heights were originally wooded seems certain, for down to imperial times the saddle which joins them was known as the place "between the two groves." Virgil tells us that the hilltop where gilded temples glittered in his day had been covered of old by shaggy thickets, the haunt of woodland elves and savage men, "born of the tree-trunks and the heart of oak." These thickets were probably composed of oaks, for the oak crown was sacred to Capitoline Juno as well as to Jupiter; it was to a sacred oak on the Capitol that Romulus fastened the spoils, and there is evidence that in early times oak-woods clothed other of the hills on which Rome was afterwards built. Thus the Caelian hill went originally by the name of the Mountain of the Oak Grove on account of the thickets of oak by which it was overgrown, and Jupiter was here worshipped in his character of the oak-god; one of the old gates of Rome, apparently between the Caelian and the Esquiline hills, was called the Gate of the Oak Grove for a similar reason; and within the walls hard by was a Chapel of the Oak Grove dedicated to the worship of the oak-nymphs. These nymphs appear on coins of the Accoleian family as three women supporting on their shoulders a pole from which rise leafy branches. The Esquiline hill seems also to have derived its name from its oaks. After mentioning the Chapel of the Oak and other hallowed groves which still dotted the hill in his time, the antiquary Varro tells us that their bounds were now much curtailed, adding with a sigh that it was no wonder the sacred old trees should give way to the modern worship of Mammon. Apparently the Roman nobles of those days sold the ancient woods, as their descendants sell their beautiful gardens, for building-land. To this list of oak-clad hills on the left bank of the Tiber must be added the Quirinal, if Quirinus, who had a very ancient shrine on the hill, was the oak-god. Under the Aventine was a grove of evergreen oaks, which appears to have been no other than the grove

of Egeria outside the Porta Capena. The old grove of Vesta, which once skirted the foot of the Palatine hill on the side of the Forum, must surely have been a grove of oaks; for not only does an oak appear growing beside the temple of Vesta on a fine relief preserved in the gallery of the Uffizi at Florence, but charred embers of the sacred Vestal fire have in recent years been discovered at the temple of Vesta in the Forum, and a microscopic analysis of them has proved that they consist of the pith or heart of trunks or great branches of oak (*quercus*). The full significance of this discovery will appear later on. When the plebeians seceded to the Janiculum in the third century before Christ, the dictator Q. Hortensius summoned a meeting of the people and passed a law in an oak grove, which perhaps grew on the hill. In this neighbourhood there was a street called the Street of the Oak Grove; it is mentioned in an inscription found in its original position near the modern Garibaldi bridge. On the Vatican hill there stood an evergreen oak which was believed to be older than Rome; an inscription in Etruscan letters on a bronze tablet proclaimed the sanctity of the tree. Finally, that oak woods existed at or near Rome in the earliest times has lately been demonstrated by the discovery in the Forum itself of a prehistoric cemetery, which contains amongst other sepultures the bones of several young children deposited in rudely hollowed trunks of oak. With all this evidence before us we need not wonder that Virgil should speak of the primitive inhabitants of Rome as “born of the tree-trunks and the heart of oak,” and that the Roman kings should have worn crowns of oak leaves in imitation of the oak-god Jupiter, who dwelt in his sacred grove on the Capitol.

If the kings of Rome aped Capitoline Jove, their predecessors the kings of Alba probably laid themselves out to mimic the great Latian Jupiter, who had his seat above the city on the summit of the Alban Mountain. Latinus, the legendary ancestor of the dynasty, was said to have been changed into Latian Jupiter after vanishing from the world in the mysterious fashion characteristic of the old Latin kings. The sanctuary of the god on the top of the mountain was the religious centre of the Latin League, as Alba was its political capital till Rome wrested the supremacy from its ancient rival. Apparently no temple, in our sense of the word, was ever erected to Jupiter on this his holy mountain; as god of the sky and thunder he appropriately received the homage of his worshippers in the open air. The massive wall, of which some remains still enclose the old garden of the Passionist monastery, seems to have been part of the sacred precinct which Tarquin the Proud, the last king of Rome, marked out for the solemn annual assembly of the Latin League. The god’s oldest sanctuary on this airy mountain-top was a grove; and bearing in mind not merely the special consecration of the oak to Jupiter, but also the traditional oak crown of the Alban kings and the analogy of the Capitoline Jupiter at Rome, we may suppose that the trees in the grove were oaks. We know that in antiquity Mount Algidus, an outlying group of the Alban hills, was covered with dark forests of oak; and among the tribes who belonged to the Latin League in the earliest days, and were entitled to share the flesh of the white bull sacrificed on the Alban Mount, there was one whose members styled themselves the Men of the Oak, doubtless on account of the woods among which they dwelt.

But we should err if we pictured to ourselves the country as covered in historical times with an unbroken forest of oaks. Theophrastus has left us a description of the woods of Latium as they were in the fourth century before Christ. He says: “The land of the Latins is all moist. The plains produce laurels, myrtles, and wonderful beeches; for they fell trees of such a size that a single stem suffices for the keel of a Tyrrhenian ship. Pines and firs grow in the mountains. What they call the land of Circe is a lofty headland thickly wooded with oak, myrtle, and luxuriant laurels. The natives say that Circe dwelt there, and they shew the grave of Elpenor, from which grow myrtles such as wreaths are made of, whereas the other myrtle-trees are tall.” Thus the prospect from the top of the Alban Mount in the early days of Rome

must have been very different in some respects from what it is to-day. The purple Apennines, indeed, in their eternal calm on the one hand, and the shining Mediterranean in its eternal unrest on the other, no doubt looked then much as they look now, whether bathed in sunshine, or chequered by the fleeting shadows of clouds; but instead of the desolate brown expanse of the fever-stricken Campagna, spanned by its long lines of ruined aqueducts, like the broken arches of the bridge in the vision of Mirza, the eye must have ranged over woodlands that stretched away, mile after mile, on all sides, till their varied hues of green or autumnal scarlet and gold melted insensibly into the blue of the distant mountains and sea.

Thus the Alban Mount was to the Latins what Olympus was to the Greeks, the lofty abode of the sky-god, who hurled his thunderbolts from above the clouds. The white steers which were here sacrificed to him in his sacred grove, as in the Capitol at Rome, remind us of the white bulls which the Druids of Gaul sacrificed under the holy oak when they cut the mistletoe; and the parallel would be all the closer if, as we have seen reason to think, the Latins worshipped Jupiter originally in groves of oak. Other resemblances between ancient Gaul and Latium will meet us later on. When we remember that the ancient Italian and Celtic peoples spoke languages which are nearly related to each other, we shall not be surprised at discovering traces of community in their religion, especially in what concerns the worship of the god of the oak and the thunder. For that worship, as we shall see presently, belongs to the oldest stratum of Aryan civilisation in Europe.

But Jupiter did not reign alone on the top of his holy mountain. He had his consort with him, the goddess Juno, who was worshipped here under the same title, Moneta, as on the Capitol at Rome. As the oak crown was sacred to Jupiter and Juno on the Capitol, so we may suppose it was on the Alban Mount, from which the Capitoline worship was derived. Thus the oak-god would have his oak-goddess in the sacred oak grove. So at Dodona the oak-god Zeus was coupled with Dione, whose very name is only a dialectically different form of Juno; and so on the top of Mount Cithaeron he was periodically wedded to an oaken image of Hera. It is probable, though it cannot be positively proved, that the sacred marriage of Jupiter and Juno was annually celebrated by all the peoples of the Latin stock in the month which they named after the goddess, the midsummer month of June. Now on the first of June the Roman pontiffs performed certain rites in the grove of Helernus beside the Tiber, and on the same day, and perhaps in the same place, a nymph of the grove, by name Carna, received offerings of lard and bean-porridge. She was said to be a huntress, chaste and coy, who gave the slip to her lovers in the depths of the wood, but was caught by Janus. Some took her to be Diana herself. If she were indeed a form of that goddess, her union with Janus, that is, Dianus, would be appropriate; and as she had a chapel on the Caelian hill, which was once covered with oak-woods, she may have been, like Egeria, an oak-nymph. Further, Janus, or Dianus, and Diana, as we shall see later on, were originally mere doubles of Jupiter and Juno, with whom they coincide in name and to some extent in function. Hence it appears to be not impossible that the rite celebrated by the pontiffs on the first of June in the sacred grove of Helernus was the marriage of Jupiter and Juno under the forms of Janus and Diana. It would be some confirmation of this view if we could be sure that, as Ovid seems to imply, the Romans were in the habit of placing branches of white thorn or buckthorn in their windows on the first of June to keep out the witches; for in some parts of Europe precisely the same custom is observed, for the same reason, a month earlier, on the marriage day of the King and Queen of May. The Greeks certainly believed that branches of white thorn or buckthorn fastened to a door or outside the house had power to disarm the malignant arts of sorcerers and to exclude spirits. Hence they hung up branches of it before the door when sacrifices were being offered to the dead, lest any of the prowling ghosts should be tempted to revisit their old homes or to invade those of other people. When the atheist Bion lay

adying, he not only caused sacrifices to be offered on his behalf to the gods whose existence he had denied, but got an old hag to mumble incantations over him and to bind magical thongs about his arms, and he had boughs of buckthorn and laurel attached to the lintel to keep out death. However, the evidence as to the rites observed by the Romans on the first of June is too slight and dubious to allow us to press the parallel with May Day.

If at any time of the year the Romans celebrated the sacred marriage of Jupiter and Juno, as the Greeks commonly celebrated the corresponding marriage of Zeus and Hera, we may suppose that under the Republic the ceremony was either performed over images of the divine pair or acted by the Flamen Dialis and his wife the Flaminica. For the Flamen Dialis was the priest of Jove; indeed, ancient and modern writers have regarded him, with much probability, as a living image of Jupiter, a human embodiment of the sky-god. In earlier times the Roman king, as representative of Jupiter, would naturally play the part of the heavenly bridegroom at the sacred marriage, while his queen would figure as the heavenly bride, just as in Egypt the king and queen masqueraded in the character of deities, and as at Athens the queen annually wedded the vine-god Dionysus. That the Roman king and queen should act the parts of Jupiter and Juno would seem all the more natural because these deities themselves bore the title of King and Queen. Even if the office of Flamen Dialis existed under the kings, as it appears to have done, the double representation of Jupiter by the king and the flamen need not have seemed extraordinary to the Romans of the time. The same sort of duplication, as we saw, appears to have taken place at Alba, when the Julii were allowed to represent the supreme god in the character of Little Jupiters, while the royal dynasty of the Silvii continued to wield the divine thunder and lightning. And long ages afterwards, history repeating itself, another member of the Julian house, the first emperor of Rome, was deified in his lifetime under the title of Jupiter, while a flamen was appointed to do for him what the Flamen Dialis did for the heavenly Jove. It is said that Numa, the typical priestly king, at first himself discharged the functions of Flamen Dialis, but afterwards appointed a separate priest of Jupiter with that title, in order that the kings, untrammelled by the burdensome religious observances attached to the priesthood, might be free to lead their armies to battle. The tradition may be substantially correct; for analogy shews that the functions of a priestly king are too harassing and too incongruous to be permanently united in the same hands, and that sooner or later the holder of the office seeks to rid himself of part of his burden by deputing to others, according to his temper and tastes, either his civil or his religious duties. Hence we may take it as probable that the fighting kings of Rome, tired of parading as Jupiter and of observing all the elaborate ritual, all the tedious restrictions which the character of godhead entailed on them, were glad to relegate these pious mummeries to a substitute, in whose hands they left the crosier at home while they went forth to wield the sharp Roman sword abroad. This would explain why the traditions of the later kings, from Tullus Hostilius onwards, exhibit so few traces of sacred or priestly functions adhering to their office. Among the ceremonies which they henceforward performed by deputy may have been the rite of the sacred marriage.

Whether that was so or not, the legend of Numa and Egeria appears to embody a reminiscence of a time when the priestly king himself played the part of the divine bridegroom; and as we have seen reason to suppose that the Roman kings personated the oak-god, while Egeria is expressly said to have been an oak-nymph, the story of their union in the sacred grove raises a presumption that at Rome in the regal period a ceremony was periodically performed exactly analogous to that which was annually celebrated at Athens down to the time of Aristotle. The marriage of the King of Rome to the oak-goddess, like the wedding of the vine-god to the Queen of Athens, must have been intended to quicken the growth of vegetation by homoeopathic magic. Of the two forms of the rite we can hardly

doubt that the Roman was the older, and that long before the northern invaders met with the vine on the shores of the Mediterranean their forefathers had married the tree-god to the tree-goddess in the vast oak forests of Central and Northern Europe. In the England of our day the forests have mostly disappeared, yet still on many a village green and in many a country lane a faded image of the sacred marriage lingers in the rustic pageantry of May Day.

XIV. The King's Fire

Thus far we have dealt mainly with those instances of the Sacred Marriage in which a human being is wedded to the divine powers of vegetation or water. Now we pass to the consideration of a different class of cases, in which the divine bridegroom is the fire and his bride a human virgin. And these cases are particularly important for our present enquiry into the early Latin kingship, since it appears that the old Latin kings were commonly supposed to be the offspring of the fire-god by mortal mothers. The evidence which points to this conclusion is as follows.

First, let us take the legend of the birth of King Servius Tullius. It is said that one day the virgin Ocrisia, a slave-woman of Queen Tanaquil, the wife of King Tarquin the elder, was offering as usual cakes and libations of wine on the royal hearth, when a flame in the shape of the male member shot out from the fire. Taking this for a sign that her handmaiden was to be the mother of a more than mortal son, the wise Queen Tanaquil bade the girl array herself as a bride and lie down beside the hearth. Her orders were obeyed; Ocrisia conceived by the god or spirit of the fire, and in due time brought forth Servius Tullius, who was thus born a slave, being the reputed son of a slave mother and a divine father, the fire-god. His birth from the fire was attested in his childhood by a lambent flame which played about his head as he slept at noon in the king's palace. This story, as others have pointed out before, seems clearly to imply that the mother of Servius was a Vestal Virgin charged with the care and worship of the sacred fire in the king's house. Now, in Promathion's *History of Italy*, cited by Plutarch, a similar tale was told of the birth of Romulus himself. It is said that in the house of the King of Alba a flame like to the male organ of generation hung over the hearth for many days. Learning from an oracle that a virgin should conceive by this phantom and bear a son of great valour and renown, the king bade one of his daughters submit to its embraces, but she disdained to do so, and sent her handmaid instead. Angry at her disobedience, her father ordered both the maidens to be put to death. But Vesta appeared to him in a dream, forbade the execution, and commanded that both the girls should be imprisoned until they had woven a certain web, after which they were to be given in marriage. But the web was never finished, for as fast as they wove it by day, other maidens, in obedience to the king's orders, unwove it at night. Meantime the handmaiden conceived by the flame of fire, and gave birth to Romulus and Remus. In this legend, as in the story of the birth of Servius Tullius, it is plain that the mother of the future King of Rome was both a slave and a priestess of Vesta. Orthodox Roman tradition always admitted that she was a Vestal, but naturally enough represented her as the king's daughter rather than his slave. The god Mars, it was said, got her with child as she drew water in his sacred grove. However, when we compare this legend with the similar story of the birth of Servius, we may suspect that Promathion has preserved, though perhaps in a perverted form, an old feature of the Latin kingship, namely, that one of the king's parents might be, and sometimes was, a slave. Whether that was so or not, such tales at least bear witness to an old belief that the early Roman kings were born of virgins and of the fire. Similarly Caeculus, the founder of Praeneste, passed for a son of Vulcan. It was said that his mother conceived him through a spark, which leapt from the fire and struck her as she sat by the hearth. She exposed the child near a temple of Jupiter, and he was found there beside a fire by some maidens who were going to draw water. In after-life he proved his divine birth by working an appropriate miracle. When an infidel crowd refused to believe that he was the son of a god, he prayed to his father, and immediately the unbelievers were surrounded with a flame of fire. More than this, the whole of the Alban dynasty appear to have traced their descent from a Vestal, for the wife of King Latinus, their legendary ancestor, was named

Amata or Beloved, and this was the regular title bestowed on a Vestal after her election, a title which cannot be fully understood except in the light of the foregoing traditions, which seem to shew that the Vestals were regularly supposed to be beloved by the fire-god. Moreover, fire is said to have played round the head of Amata's daughter Lavinia, just as it played round the head of the fire-born Servius Tullius. As the same prodigy was reported of Julius or Ascanius, the son of Aeneas, we may suspect that a similar legend was told of his miraculous conception at the hearth.

Now we may take it as certain that the Romans and Latins would never have traced the descent of their kings from Vestal Virgins unless they had thought that such a descent, far from being a stain, was, under certain circumstances, highly honourable. What the circumstances were that permitted a Vestal to become a mother, not only with impunity but with honour and glory, appear plainly from the stories of the birth of Caeculus, Romulus, and Servius Tullius. If she might not know a mortal man, she was quite free, and indeed was encouraged, to conceive and bear a son to the fire-god. In fact the legends suggest that the Vestals were regularly regarded as the fire-god's wives. This would explain why they were bound to chastity during their term of service: the bride must be true to her divine bridegroom. And the theory of chastity could be easily reconciled with the practice of maternity by allowing a man to masquerade as the fire-god at a sacred marriage, just as in Egypt the king disguised himself as the god Ammon when he wedded the queen, or as among the Ewe tribes the priest poses as the python-god when he goes in to the human brides of the serpent. Thus the doctrine of the divine birth of kings presents no serious difficulty to people who believe that a god may be made flesh in a man, and that a virgin may conceive and bear him a son. Of course the theory of the divine motherhood of the Vestals applies only to the early regal and therefore prehistoric period. Under the Republic the demand for kings had ceased, and with it, therefore, the supply. Yet a trace of the old view of the Vestals as virgin mothers lingered down to the latest times in the character of Vesta herself, their patroness and type; for Vesta always bore the official title of Mother, never that of Virgin. We may surmise that a similar belief and practice once obtained in Attica. For Erichthonius, king of Athens, is said to have been a son of the fire-god Hephaestus by the virgin goddess Athena: the story told of his miraculous birth from the ground, which had been impregnated by the seed of the fire-god, is clearly a later version devised to save the virginity of his mother. The perpetual lamp of Athena, which burned in the Erechtheum or house of Erechtheus (who was identical with Erichthonius) on the acropolis of Athens, may have answered to the perpetual fire of Vesta at Rome; and it is possible that the maidens called *Arrephoroi* or *Errephoroi*, who dwelt close to the Erechtheum, may at one time have personated Athena and passed, like the Vestals, for wives of the fire-god.

It has, indeed, been held that the Vestals were of old the king's daughters, who were kept at home and forbidden to marry for no other reason than that they might devote themselves to the domestic duties of drawing water, mopping the house, tending the fire, and baking cakes. But this rationalistic theory could hardly explain the superstitious horror which the infidelity of a Vestal always excited in the Roman mind. Customs which begin in reason seldom end in superstition. It is likely, therefore, that the rule of chastity imposed on the Vestals was based from the first on a superstition rather than on a mere consideration of practical convenience. The belief that the Vestals were the spouses of the fire-god would explain the rule. We have seen that the practice of marrying women to gods has been by no means uncommon. If the spirit of the water has his human wife, why not the spirit of the fire? Indeed, primitive man has a special reason for thinking that the fire-god should always be married. What that reason is, I will now try to explain.

But first it is necessary to apprehend clearly that the Vestal fire of republican and imperial Rome was strictly the successor or continuation of the fire which in the regal period had burned on the king's hearth. That it was so appears plainly from the stories of the birth of Romulus and Servius Tullius, which shew that Vesta was believed to be worshipped at the royal fireside by maidens who were either the king's daughters or his slaves. This conclusion is amply confirmed by a study of the temple of Vesta and the adjoining edifices in the Roman Forum. For the so-called temple of the goddess never was, strictly speaking, a temple at all. This fact we have on the authority of Varro himself, the greatest of Roman antiquaries. The little round building in which the sacred fire always burned was merely a copy of the round hut in which the king, like his subjects, had dwelt in days of old. Tradition preserved a memory of the time when its walls were made of wattled osiers and the roof was of thatch; indeed, with that peculiar clinging to the forms of the past which is characteristic of royalty and religion, the inmost shrine continued down even to late times to be fashioned of the same simple materials. The hut of Romulus, or what passed for it, constructed of wood, reeds, and straw, was always preserved and carefully repaired in the original style. It stood on the side of the Palatine hill facing the Circus Maximus. A similar hut, roofed with thatch, was in like manner maintained on the Capitoline hill, and traditionally associated with Romulus. The so-called temple of Vesta in historical times stood not on any of the hills, but in the Forum, at the northern foot of the Palatine. Its situation in the flat ground is quite consistent with the view that the building represents the king's house of early, though not of the very earliest, times; for, according to tradition, it was built by Numa in this position between the Palatine and the Capitol, at the time when he united the two separate towns on these hills and turned the low swampy ground between them into their common place of assembly. Here, too, beside the temple of Vesta, the king built himself a house, which was ever afterwards known as the Regia or palace; formerly he had dwelt on the Quirinal. In after-times this old palace of the kings was perhaps the official residence of their successor, the King of the Sacred Rites. Adjoining it was the house of the Vestals, at first, no doubt, a simple and unpretentious edifice, but afterwards a stately pile gathered round a spacious open court which must have resembled the cloister of a mediaeval monastery. We may assume that the kernel of this group of buildings was the round temple of Vesta, and that the hearth in it, on which burned the sacred fire, was originally the hearth of the king's house. That the so-called temple was built on the model of the round huts of the old Latins is proved by the discoveries made at an ancient necropolis near Albano. The ashes of the dead were here deposited in urns, which are shaped like little round huts with conical roofs, obviously in order that the souls of the dead might live in houses such as they had inhabited during life. The roofs of these miniature dwellings are raised on cross-beams, sometimes with one or more holes to let out the smoke. The door is fastened by a crossbar, which is passed through a ring on the outside and tied to the two side-posts. In some of these hut-urns the side-posts are duplicated, or even triplicated, for the sake of ornament; and it is probable that the ring of columns which encircled the little temple of Vesta in historical times was merely an extension of the door-posts of the prehistoric hut. The necropolis in which these urns were found must be very ancient, since it was buried under the streams of lava vomited by the Alban Mountain in eruption. But the mountain has not been an active volcano within historical times, unless, indeed, the showers of stones and the rain of blood often recorded as ominous prodigies by Roman writers may be explained as jets of pumice and red volcanic dust discharged by one of the craters. The prehistoric burial-ground lately discovered in the Roman Forum has yielded several hut-urns of precisely the same shape as those of the Alban cemetery. Hence we may infer with tolerable certainty that the earliest Latin settlers both on the Alban hills and at Rome dwelt in round huts built of wattle and dab, with peaked roofs of thatch.

If further evidence were needed to convince us that the round temple of Vesta merely reproduced a Roman house of the olden time, it might be supplied by the primitive vessels of coarse earthenware in which the Vestals always presented their offerings, and which, in memory of the artlessness of an earlier age, went by the name of "Numa's crockery." A Greek historian, writing when Rome was at the height of her power and glory under Augustus, praises the Romans for the austere simplicity with which, in an age of vulgar wealth and ostentation, they continued to honour the gods of their fathers. "I have seen," said he, "meals set before the gods on old-fashioned wooden tables, in mats and earthenware dishes, the food consisting of barley loaves and cakes and spelt and firstfruits and such-like things, all plain and inexpensive and free from any touch of vulgarity. And I have seen libations offered, not in vessels of silver and gold, but in little earthen cups and jugs; and I heartily admired a people which thus walked in the ways of their fathers, not deviating from the ancient rites into extravagance and display." Specimens of this antique pottery have come to light of late years at the house of the Vestals, the temple of Vesta, and other religious centres in the Forum; others had been found previously on the Esquiline hill and in the necropolis of Alba Longa. We may conjecture that if the Romans continued to serve the gods their meals in simple earthenware dishes long after they themselves quaffed their wine from goblets of crystal and gold or from murrhine cups with their cloudy iridescent hues of purple and white, they did so, not from any principle of severe good taste, but rather from that superstitious fear of innovation which has embalmed in religious ritual, as in amber, so many curious relics of the past. The old forms and materials of the vessels were consecrated by immemorial usage and might not be changed with impunity. Indeed, in the ritual of the Arval Brothers the holy pots themselves appear to have been an object of worship. Specimens of these pots have been found on the site of the sacred grove where the Brothers performed their quaint service, and they shed an interesting light on the conservatism of the Roman religion. Some of them are moulded in the most primitive fashion by the hand without any mechanical appliance. But most of them belong to a stage of art, later indeed than this rude beginning, yet earlier than the invention of the potter's wheel. In order to give the vessels their proper shape and prevent the sides from collapsing, wooden hoops were inserted in them, and the marks made by these hoops in the soft clay may still be seen on the inside of most of the pots found in the grove. We may suppose that when the potter's wheel came into universal use, the old art of making pottery by the hand was lost; but as religion would have nothing to do with pots made in the new-fangled way, the pious workman had to imitate the ancient ware as well as he could, eking out his imperfect skill with the aid of wooden hoops. Perhaps the *fictores Vestalium* and the *fictores Pontificum*, of whom we read in inscriptions, were those potters who, combining a retrograde art with sound religious principles, provided the Vestals and Pontiffs with the coarse crockery so dear to gods and to antiquaries. If that was so, they may have had in the exercise of their craft to observe some such curious rules as are still observed in similar circumstances by the savage Yuracares, a tribe of Indians living dispersed in the depths of beautiful tropical forests, at the eastern foot of the Bolivian Andes. We are told by an explorer that "the manufacture of pottery is not an everyday affair with this superstitious people, and accordingly they surround it with singular precautions. The women, who alone are entrusted with the duty, go away very solemnly to look for the clay, but they do so only when there is no crop to be gathered. In the fear of thunder they betake themselves to the most sequestered spots of the forest in order not to be seen. There they build a hut. While they are at work they observe certain ceremonies and never open their mouth, speaking to each other by signs, being persuaded that one word spoken would infallibly cause all their pots to break in the firing; and they do not go near their husbands, for if they did, all the sick people would die." Among the Ba-Ronga of South Africa pottery is made by women only, and they prefer to employ a child under puberty to light the fire in which the pots are to be

baked, because the child has pure hands and the pots are therefore less likely to crack in the furnace than if the woman lit the fire herself. If the reader objects that Roman potters cannot have been trammelled by superstitions like those which hamper the savage potters of America and Africa, I would remind him of the rules laid down by grave Roman writers for the moral guidance of cooks, bakers, and butlers. After mentioning a number of these writers by name, Columella informs us that "all of them are of opinion that he who engages in any one of these occupations is bound to be chaste and continent, since everything depends on taking care that neither the dishes nor the food should be handled by any one above the age of puberty, or at least by any one who is not exceedingly abstemious in sexual matters. Therefore a man or woman who is sexually unclean ought to wash in a river or running water before he touches the contents of the storeroom. That is why there should be a boy or a maid to fetch from the storeroom the things that are needed." When Roman cooks, bakers, and butlers were expected to be so strict in the service of their human masters, it might naturally be thought that the potters should be not less so whose business it was to fashion the rude yet precious vessels meet for the worship of the gods.

If the storeroom (*penus*) of a Roman house was deemed so holy that its contents could only be handled by persons ceremonially clean, the reason was that the Penates or gods of the storeroom dwelt in it. The domestic hearth, where the household meals were cooked in the simple days of old, was the natural altar of the Penates; their images, together with those of the Lares, stood by it and shone in the cheerful glow of the fire, when the family gathered round it in the evening. Thus in every house Vesta, the goddess of the hearth, was intimately bound up with the Penates or gods of the storeroom; indeed, she was reckoned one of them. Now the temple of Vesta, being nothing more than a type of the oldest form of Roman house, naturally had, like an ordinary house, its sacred storeroom, and its Penates or gods of the storeroom. Hence if in every common house strict chastity was, theoretically at least, expected of all who entered the storeroom, we can well understand why such an obligation should have been laid on the Vestals, who had in their charge the holiest of all storerooms, the chamber in which were popularly supposed to be preserved the talismans on which the safety of the state depended.

Thus on the whole we may regard it as highly probable that the round temple of Vesta in the Forum, with its sacred storeroom and perpetual fire, was merely a survival, under changed conditions, of the old house of the Roman kings, which again may have been a copy of the still older house of the kings of Alba. Both were modelled on the round huts of wattled osiers in which the early Latins dwelt among the woods and hills of Latium in the days when the Alban Mountain was still an active volcano. Hence it is legitimate to compare the old legends of the royal hearth with the later practice in regard to the hearth of Vesta, and from the comparison to explain, if we can, the meaning both of the legends and of the practice.

XV. The Fire-Drill

In historical times, whenever the Vestal fire at Rome happened to be extinguished, the virgins were beaten by the pontiff; after which it was their custom, apparently with the aid of the pontiff, to rekindle the fire by drilling a hole in a board of lucky wood till a flame was elicited by friction. The new fire thus obtained was carried into the temple of Vesta by one of the virgins in a bronze sieve. As this mode of producing fire is one of the most primitive known to man, and has been commonly employed by many savage tribes down to modern times, we need have no difficulty in believing that its use in the worship of Vesta was a survival from prehistoric ages, and that whenever the fire on the hearth of the Latin kings went out it was regularly relit in the same fashion. In its simplest form the fire-drill, as the apparatus has been appropriately named by Professor E. B. Tylor, consists of two sticks, the one furnished with a point and the other with a hole. The point of the one stick is inserted into the hole of the other, which is laid flat on the ground, while the operator holds the pointed stick upright in position and twirls it rapidly between his hands till the rubbing of the two sticks against each other produces sparks and at last a flame.

Many savages see in this operation a resemblance to the union of the sexes, and have accordingly named the pointed stick the man and the holed stick the woman. Thus we are told that among the Thompson Indians of British Columbia "fire was obtained by means of the fire-drill, which consisted of two dried sticks, each over a foot in length, and rounded off to less than an inch in diameter. One stick was sharpened at one end; while the other was marked with a couple of notches close to each other—one on the side, and the other on top. The sharpened end of the first stick was placed in the top notch of the other stick, and turned rapidly between the straightened palms of both hands. The heat thus produced by the friction of the sticks caused sparks to fall down the side notch upon tinder placed underneath, which, when it commenced to smoke, was taken in the hands, and blown upon until fanned into a flame. The tinder was dry grass, the shredded dry bark of the sagebrush, or cedar-bark. The sharpened stick was called the 'man,' and was made of black-pine root, tops of young yellow pine, heart of yellow-pine cones, service-berry wood, etc. The notched stick was called the 'woman,' and was generally made of poplar-root. However, many kinds of wood were used for this purpose. When hot ashes or a spark fell upon the tinder, they said, 'The woman has given birth.'" The Hopi Indians kindle fire ceremonially by the friction of two sticks, which are regarded respectively as male and female. The female stick has a notch in it and is laid flat on the floor; the point of the male stick is inserted in the notch of the female stick and is made to revolve rapidly by twirling the stick between the hands. Pollen is added as a male symbol, and the spark is caught in a tinder of shredded cedar bark. The Urabunna tribe of Central Australia, who also make fire by means of the fire-drill, call the upright piece "the child-stick," while they give to the horizontal or notched piece the name of "the mother-stick" or "the mother of the fire." So in the Murray Islands, Torres Straits, the upright stick is called the child (*werem*), and the horizontal stick the mother (*apu*). In Mabuiag, Torres Straits, on the other hand, the vertical stick is known as the male organ (*ini*), and the horizontal stick as the hole (*sakai*).

"The ancient Bedouins kindled fire by means of the fire-drill, which was composed of a horizontal stick, the *zenda*, and an upright stick, the *zend*. The science of language furnishes us with many parallels for this mode of regarding the two parts as male and female; the two parts of the lock are distinguished in like manner; the spark is then the child, *tifl*; compare also our German *Schraubenmutter*, *Muttergewinde*. The sticks for making fire by friction are

not taken from the same tree; on the contrary, they choose one as hard and tough as possible, and the other soft, which allows the hard one to fit into it more easily and catches fire the quicker on account of its loose texture. The soft wood was naturally the horizontal stick, the *zenda*, which the Arabs made out of *Calotropis procera* ('*oshar*'), while for the upright stick they used a hard branch of *markh*."

The Ngumbu of South Cameroons, in West Africa, formerly made fire by rubbing two sticks against each other. Of the sticks the one, called the male *nschio*, was put into a hole of the other, which was called the female *nschio*. In East Africa the Masai men make fire by drilling a hole in a flat piece of wood with a hard pointed stick. They say that the hard pointed stick is a man and that the flat piece of wood is his wife. The former is cut from *Ficus sycomorus* and *Ekebergia sp.*, the latter from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*. The women get their fire from the one which has thus been kindled by the men. The Nandi similarly produce fire by rapidly drilling a hard pointed stick into a small hole in a flat piece of soft wood. The hard stick is called the male (*kirkit*) and the piece of soft wood the female (*kôket*). Among the Nandi, as apparently among the Masai, fire-making is an exclusive privilege of the men of the tribe. The Baganda of Central Africa also made fire by means of the fire-drill; they called the upright stick the male, and the horizontal stick the female. Among the Bantu tribes of south-eastern Africa, "when the native Africans use special fire, either in connection with sacrifice or the festival of first-fruits, it is produced by a doctor, and in the following manner:—Two sticks, made of the *Uzwati* tree, and called the 'husband and wife,' are given to him by the chief. These sticks are prepared by the magicians, and are the exclusive property of the chief, the 'wife' being the shorter of the two. The doctor cuts a piece off each stick, and proceeds to kindle fire in the usual manner, by revolving the one rapidly between the palms of his hands, while its end rests in a small hollow dug in the side of the other. After he has obtained fire, he gives it to his attendant, who gets the pots in order, and everything ready for cooking the newly-reaped fruits. The sticks are handed back to the chief by the doctor—no other hand must touch them—and put away till they are required next season. They are regarded as in a measure sacred, and no one, except the chief's personal servant, may go to the side of the hut where they are kept. After being repeatedly used for fire-making, the doctor disposes of what remains, and new ones are made and consecrated by the magician. A special pot is used for the preparation of the feast, and no other than it may be set on a fire produced from the 'husband and wife.' When the feast is over, the fire is carefully extinguished, and the pot placed along with the sticks, where it remains untouched for another year." But even for the purposes of daily life these tribes still kindle fire in this manner, if they happen to be without matches. "A native takes two special sticks, made of a light wood. One of these he points: this is called the male stick. He then makes a conical hole in the centre of the other stick, which is called the female. Placing the female stick on the ground, he holds it firmly by his feet—a native finds no difficulty in this, as he can easily pick things off the ground with his toes if his hands are full. He then places the pointed stick into the conical hole, and slowly twirls the male stick between his hands. He does this while using a good deal of pressure, and the wood becomes powdered, lying round the revolving point in a little heap of dust. When he thinks he has made sufficient of the wood dust, he twirls the stick very fast, and in a moment the powder bursts into flame, which he uses to set fire to some dried grass."

The Damaras or Herero of Damaraland, in south-western Africa, maintain sacred fires in their villages, and their customs and beliefs in this respect present a close resemblance to the Roman worship of Vesta. Fortunately the Herero fire-worship has been described by a number of independent witnesses, and as their accounts agree substantially with each other, we may assume that they are correct. The people are a tall, finely-built race of nomadic

herdsmen belonging to the Bantu stock, who seem to have migrated into their present country from the north and east about a hundred and fifty or two hundred years ago. The desert character of the country and its seclusion from the outer world long combined to preserve the primitive manners of the inhabitants. In their native state the Herero are a purely pastoral people, possessing immense herds of cattle and flocks of sheep and goats, which are the pride and joy of their hearts, almost their idols. They subsist chiefly on the milk of their herds, which they commonly drink sour. Of the flesh they make but little use, for they seldom kill any of their cattle, and never a cow, a calf, or a lamb. Even oxen and weathers are only slaughtered on solemn and festal occasions, such as visits, burials, and the like. Such slaughter is a great event in a village, and young and old flock from far and near to partake of the meat. Their huts are of a round beehive shape, about ten feet in diameter. The framework consists of stout branches, of which the lower ends are rammed into the ground, while the upper ends are bent together and tied with bark. A village is composed of a number of these round huts arranged in a circle about the calves' pen as a centre and surrounded by an artificial hedge of thorn-bushes. At night the cattle are driven in through the hedge and take up their quarters in the open space round the calves' pen.

The hut of the great or principal wife of the chief, built and furnished in a more elaborate style than the rest, regularly stands to the east of the calves' pen, in the direction of sunrise, so that from its position we can always learn approximately the season of the year when the village was founded. The chief or headman of the village has no special hut of his own; he passes the day in the hut of the great wife, and the night commonly in one of the huts of his other wives in the northern semicircle. Between the house of the great wife and the calves' pen, but somewhat nearer to the pen, is a large heap of ashes on which, in good weather, a small, faintly glimmering fire may be seen to burn at any time of the day. The heap of ashes is the sacred hearth (*okuruo*); the fire is the holy fire (*omurangere* or *omurangerero*) of the village. The open space between the sacred hearth and the house of the great wife is known as the holy ground or the holy house (*otyizero*). Betwixt the hearth and the calves' fold stands a great withered branch of the *omumborombonga* (*Combretum primigenum*), the sacred tree of the Herero, from which they believe that both they and their cattle are descended. When a branch of this tree cannot be obtained its place is taken by a bough of the *omwapu* tree (*Grevia spec.*) At night and in rainy weather the fire is transferred to the hut of the great wife, where it is carefully kept alight. According to another account, the fire is regularly preserved in the house, and a brand is only brought out into the open air when the cattle are being milked at morning and evening in order that in presence of the fire the cow may be healthy and give much milk. The custom in this respect perhaps varies in different villages, and may be determined in some measure by the climate. The sacred fire is regarded as the centre of the village; from it at evening the people fetch a light to kindle the fire on their own hearths, for every householder has his own private hearth in front of his hut. At the holy hearth are kept the most sacred possessions of the tribe, to wit, the bundle of sticks which represent their ancestors; here sacrifices are offered and enchantments performed; here the flesh of the victims is cooked; here is the proper place of the chief; here the elders assemble in council, and judgment is given; here strangers are received and ambassadors entertained. At the banquets held on solemn occasions all may partake of the flesh, whether they be friends or foes; the stranger's curse would rest on the churl who should refuse him his just share; and this curse the Herero dreads above everything because he believes its effect to be infallible. So great is the veneration felt by the natives for the sacred hearth, with its hallowed bough, that they dare not approach it without testifying the deepest respect. They take off their sandals, throw themselves on the ground, and pray their great ancestor (*Tate Mukuru*) to be gracious to them. The horns of the oxen slaughtered at festivals lie beside the hearth; the

chief sits on the largest pair when he is engaged in performing his magical rites. Near the fire, too, is a stone on which none but the chief has the right to sit.

The duty of maintaining the sacred fire and preserving it from extinction is entrusted to the eldest unmarried daughter of the chief by his great wife; if he has no daughter, the task devolves on the unmarried girl who is next of kin to him. She bears the title of *ondangere*, derived from the name of the sacred fire (*omurangere*). Besides keeping up the fire she has other priestly functions to discharge. Before the men start on a dangerous expedition, she rubs the holy ashes on their foreheads. When a woman brings her new-born infant to the sacred hearth to receive its name, the maiden priestess or Vestal, as we may call her, sprinkles water on both mother and child. Every morning, when the cattle walk out of the fold, she besprinkles the fattest of them with a brush dipped in water. When an ox dies by accident at the village, she lays a piece of wood on its back, praying at the same time for long life, plenty of cattle, and so forth. Moreover, she ties a double knot in her apron for the dead beast, for a curse would follow if she neglected to do so. Lastly, when the site of the village is changed, the priestess walks at the head of the people and of the herds, carrying a firebrand from the old sacred hearth and taking the utmost care to keep it alight.

The chief or headman of the village is also the priest; he alone may perform religious ceremonies except such as fall within the province of the Vestal priestess, his daughter. In his capacity of priest he keeps the sacred bundle of sticks which represent the ancestors, and at sacrifices he offers meat to them that they may consecrate it. When the old village is abandoned, it is his duty to carry, like Aeneas quitting the ruins of Troy, these rude penates to the new home. However, it is deemed enough if he merely places the holy bundle on his back, and then hands it to a servant, who carries it for him. As a priest he introduces the newborn children to the spirits of the ancestors at the sacred hearth, and gives the infants their names; and as a priest he has a cow to himself, whose milk no one else may drink. This milk is kept in vessels which differ from the ordinary milk vessels, not only in shape and size, but also in being marked with the badge of his paternal clan. When a man goes forth from the village with his family and servants to herd the cattle on a distant pasture, or to found another village, he takes with him a burning brand from the sacred hearth wherewith to kindle the holy fire in his new home. By doing so he acknowledges himself the vassal of the chief from whose hearth he took the fire. In this way a single village may give out swarm after swarm, till it has become the metropolis or capital of a whole group of villages, the inhabitants of which recognise the supremacy of the parent community, and regard themselves as all sitting round its sacred fire. It is thus that a village may grow into a tribe and its headman into a powerful chief, who, by means of marriage alliances and the adhesion of weaker rivals, may extend his sway over alien communities, and so gradually acquire the rank and authority of a king. The political evolution of the Herero has indeed stopped short of this final stage; but among the more advanced branches of the Bantu race, such as the Zulus and the Matabeles, it is possible that the kingship has developed along these lines.

The possession of the sacred fire and of the ancestral sticks, carrying with it both political authority and priestly dignity, descends in the male line, and hence generally passes from father to son. In any case, whether the deceased had a son or not, the double office of chief and priest must always remain in his paternal clan (*oruzo*). If it should happen that the clan becomes extinct by his death, the sacred fire is put out, the hearth destroyed, no brand is taken from it, and the sticks representing the ancestors are laid with the dead man in the grave. But should there be an heir, as usually happens, he takes a fire-brand from the sacred hearth and departs with all the people to seek a new home, abandoning the old village for years. In time, however, they return to the spot, rebuild the huts on the same sites, and inhabit them again. But in the interval none of the kinsmen of the deceased may approach the

deserted village under pain of incurring the wrath of the ghost. When the return at last takes place, and the people have announced their arrival to the dead chief at his grave, which is generally in the cattle-pen, they make a new fire by the friction of the two sacred fire-sticks on the old hearth; for it is not lawful to bring with them a brand from their last settlement.

If the sacred fire should go out through the neglect of the priestess, a sudden shower of rain, or any other accident, the Herero deem it a very evil omen. The whole tribe is immediately summoned and large offerings of cattle are made as an expiation. Then the fire is relit by means of the friction of two sacred fire-sticks, which have been handed down from father to son. Every chief possesses such fire-sticks, and keeps them tied up with the bundle of holy sticks that represent the ancestors. One of the fire-sticks is pointed, the other has a hole in the middle, and sometimes also a notch cut round it. In the notch some fungus or rotten wood is placed as tinder. The holed stick is held fast on the ground by the knees of the operator, who inserts the point of the other stick in the hole and twirls it rapidly between the palms of his hands in the usual way. As soon as a spark is emitted it catches the tinder, which can then easily be blown up into a flame. Thus it is from the tinder, we are told, and not from the sticks, that the flame is elicited. In this fashion, if everything is very dry, as it generally is in Hereroland, the native gets fire in about a minute. The names applied to the two sticks indicate that the pointed stick (*ondume*) is regarded as male and the holed stick (*otyiya*) as female, and that the process of making fire by the friction of the two is compared to the intercourse of the sexes. As to the wood of which the fire-sticks are made accounts differ. According to Dr. H. Schinz the holed or female stick is of a soft wood, the pointed or male stick of a hard wood, generally of the sacred *omumborombonga* tree (*Combretum primigenum*). According to Mr. C. G. Büttner, neither of the sticks need be of a special tree, and any wood that happens to be at hand may be employed for the purpose; only the wood of the thorny acacias, which abound in the country, appears to be unsuitable. Probably the rule mentioned by Dr. Schinz is the original one, and if in some places the wood of the sacred tree has ceased to be used to light the holy fire, the reason may be simply that the tree does not grow there, and that accordingly the people are obliged to use such wood as they can find. We have seen that a branch of the sacred *omumborombonga* tree is regularly planted beside the village hearth, but that in default of it the people have to put up with a bough of another kind of tree, the *omuwapu* (*Grevia spec*). Such substitutions were especially apt to be forced on the Herero in the southern part of the country, where the *omumborombonga* tree is very rare and forests do not exist, the larger trees growing singly or in clumps. In the north, on the other hand, vegetation is much richer, and regular woods are to be found. Here, in particular, the *omumborombonga* tree is one of the ornaments of the landscape. It grows only beside water-courses, and generally stands solitary, surpassing a tall oak in height, and rivalling it in girth; indeed, so thick is the trunk that were it hollowed out a family could lodge in it. Unlike most trees in the country it is thornless. Whole forests of it grow to the eastward of Hereroland, in the direction of Lake Ngami. So close is the grain and so heavy the wood that some of the early explorers gave it the name of the "iron tree." Hence it is well adapted to form the upright stick of the fire-drill, for which a hard wood is required.

The Herero have a tradition that in the beginning they and their cattle and all four-footed beasts came forth from the *omumborombonga* tree in a single day, whereas birds, fish, and creeping things sprang from the rain. However, slightly different versions of the Herero genesis appear to be current. As to the origin of men and cattle from the tree, public opinion is unanimous; but some dissenters hold that sheep and perhaps goats, but certainly sheep, issued from a flat rock in the north of the country. For some time past, unfortunately, the tree has ceased to be prolific; it is of no use waiting beside it in the hope of capturing such oxen and sheep as it might bear. Yet still the Herero testify great respect for the tree which they

regard as their ancestor (*omukuru*). To injure it is deemed a sacrilege which the ancestor will punish sooner or later. In passing it they bow reverently and stick a bunch of green twigs or grass into the trunk or throw it down at the foot. They address the tree, saying, "*U-zero tate mukururume*, Thou art holy, grandfather!" and they even enter into conversation with it, giving the answers themselves in a changed voice. They hardly dare to sit down in its shadow. All this reverence they display for every tree of the species.

On the whole, then, we may infer that so long as the Herero dwelt in a land where their ancestral tree abounded, they made the male fire-stick from its wood; but that as they gradually migrated from a region of tropical rains and luxuriant forests to the arid mountains, open grass lands, and dry torrid climate of their present country, they had in some places to forgo its use and to take another tree in its stead. Similarly the Aryan invaders of Greece and Italy were obliged, under a southern sky, to seek substitutes for the sacred oak of their old northern home; and more and more, as time went on and the deciduous woods retreated up the mountain slopes, they found what they sought in the laurel, the olive, and the vine. Zeus himself had to put up with the white poplar at his great sanctuary of Olympia in the hot lowlands of Elis; and on summer days, when the light leaves of the poplar hardly stirred in the languid air and the buzz of the flies was more than usually exasperating, he perhaps looked wistfully away to the Arcadian mountains, looming blue in the distance through a haze of heat, and sighed for the shadow and the coolness of their oak woods.

Thus it appears that the sanctity ascribed by the Herero to the chief's fire springs from a custom of kindling it with the wood of their ancestral tree; in fact, the cult of the fire resolves itself into a form of ancestor-worship. For the religion of the Herero, like that of all Bantu peoples, is first and foremost a propitiation of the spirits of their forefathers conceived as powerful beings able and willing to harm them. From youth to death the Herero live in constant dread of their ancestors (*ovakuru*, plural of *omukuru*), who, sometimes seen and sometimes unseen, return to earth and play their descendants many a spiteful trick. They glide into the village, steal the milk, drive the cattle from the fold, and waylay women. More than that, they can inflict disease and death, decide the issue of war, and send or withhold rain at pleasure. They are the cause of every vexation and misfortune, and the whole aim of the living is by frequent sacrifices to mollify and appease the dead.

Now the sacred hearth seems to be in a special sense the seat of the worship paid to the ancestral spirits. Here the head of the family sits and communes with his forefather, giving himself the answers he thinks fit. Hither the newborn child is brought with its mother to be introduced to the spirits and to receive its name, and the chief, addressing his ancestors, announces, "To you a child is born in your village; may this village never come to an end!" Hither the bride is conducted at her marriage, and a sheep having been sacrificed, its flesh is placed on the holy bushes at the hearth. Hither the sick are carried to be commended to the care of their ghostly kinsmen, and as the sufferer is borne round and round the fire his friends chant:—

*"See, Father, we have come here,
With this sick man to you,
That he may soon recover."*

But the most tangible link between the worship of the fire and the worship of the dead is furnished by the sacred sticks representing the ancestors, which are kept in a bundle together with the two sticks used for kindling the fire by friction. Each of these rude idols or Lares, as we may call them, "symbolises a definite ancestor of the paternal clan, and, taken together, they may be regarded as the most sacred possession of a family. They stand in the closest relation to the holy hearth, or rather to the priestly dignity, and must therefore always remain

in the same paternal clan.” These sticks “are cut from trees or bushes which are dedicated to the ancestors, and they represent the ancestors at the sacrificial meals, for the cooked flesh of the victims is always set before them first. Many people always keep these sticks, tied up in a bundle with straps and hung with amulets, in the branches of the sacrificial bushes which stand on the sacred hearth (*okuruo*). The sacrificial bush serves to support the severed pieces of the victim, and thus in a measure represents an altar or table of sacrifice.” When after an absence of years the people return to a village where a chief died and was buried, a new fire is kindled by friction on the old hearth, the flesh of the first animal slaughtered here is cooked in a particular vessel, and the chief hands a portion of it to every person present. “An image, consisting of two pieces of wood, supposed to represent the household deity, or rather the deified parent, is then produced, and moistened in the platter of each individual. The chief then takes the image, and, after affixing a piece of meat to the upper end of it, he plants it in the ground, on the identical spot where his parent was accustomed to sacrifice. The first pail of milk produced from the cattle is also taken to the grave; a small quantity is poured on the ground, and a blessing asked on the remainder.” Each clan, the writer adds, has a particular tree or shrub consecrated to it, and of this tree or shrub the two sticks representing the deceased are made.

In these accounts the sacred sticks which stand for the ancestors, and to which the meat of sacrifices is first offered, are distinguished, expressly or implicitly, from the sacred sticks which are used to make the holy fire. Other writers, however, identify the two sets of sticks. Thus we are told that the Herero “make images of their ancestors as follows. They take the two sticks with which they make fire and tie them together with a fresh wisp of corn. Then they worship this object as their ancestor. They may approach it only on their knees. For hours together they sit before it and talk with it. If you ask them where they imagine their ancestors to be, since they cannot surely be these sticks, they answer that they do not know. The sticks are kept in the house of the great wife.” Again, another writer defines the *ondume* or male fire-stick as a “stick representing an *omukuru*, i.e. ancestor, deity, with which and the *otyiza* the holy fire is made.” Again, the Rev. G. Viehe, in describing the ceremonies observed at the return to a deserted village where an ancestor (*omukuru*) is buried, tells us that they bring no fire with them, “but holy fire must now be obtained from the *omukuru*. This is done with the *ondume* and the *otyiza*. The meaning of these two words plainly shows that the first represents the *omukuru*, and the other his wife.” The same excellent authority defines the *ozondume* as “sticks which represent the *ovakuru*, i.e. ancestors, deities”; and *ozondume* is simply the plural of *ondume*, the male fire-stick. Hence it appears highly probable that the sticks representing the ancestors are, in fact, nothing but the male fire-sticks, each of which was cut to make a new fire on the return to the old village after a chief's death. The stick would be an appropriate emblem of the deceased, who had been in his lifetime the owner of the sacred fire, and who now after his death bestowed it on his descendants by means of the friction of his wooden image. And the symbolism will appear all the more natural when we remember that the male fire-stick is generally made from the ancestral tree, that the process of fire-making is regarded by the Herero as the begetting of a child, and that their name for the stick, according to the most probable etymology, signifies “the begetter.” Such sticks would be far too sacred to be thrown away when they had served their immediate purpose of kindling a new fire, and thus in time a whole bundle of them would accumulate, each of them recalling, and in a sense representing, one of the great forefathers of the tribe. When the old sticks had ceased to be used as fire-lighters, and were preserved merely as memorials of the dead, it is not surprising that their original function should be overlooked by some European observers, who have thus been led to distinguish them from the sticks by which the fire is actually produced at the present day. Koryaks of north-eastern Asia, when the sacred fire-boards, roughly carved in

human form, are so full of holes that they can no longer be used for the purpose of kindling fire, they are still kept as holy relics in a shrine near the door of the house; and a stranger who observed the respect with which they are treated, but who did not know their history, might well mistake them for figures of worshipful ancestors and never guess the practical purpose which they once served as fire-lighters. A Koryak family regards its sacred fire-board not only as the deity of the household fire, the guardian of the family hearth, but also as the guardian of the reindeer, and they call it the "master of the herd." It is supposed to protect the reindeer from wolves and from sickness and to prevent the animals from straying away and being lost. When a reindeer is slaughtered, the sacred fire-board is taken out and smeared with the blood. The maritime Koryaks, who do not live by reindeer, regard the sacred fire-board as the master of the underground house and the helper in the hunt of sea-mammals. They call it "father" and feed it from time to time with fat, which they smear on its mouth. Among the neighbouring Chuckchees in the north-eastern extremity of Asia similar ideas and customs obtain in respect of the fire-boards. These are roughly carved in human form and personified, almost deified, as the supernatural guardians of the reindeer. The holes made by drilling in the board are deemed the eyes of the figure and the squeaking noise produced by the friction of the fire-drill in the hole is thought to be its voice. At every sacrifice the mouth of the figure is greased with tallow or with the marrow of bones. When a new fire-board is made, it is consecrated by being smeared with the blood of a slaughtered reindeer, and the owner says, "Enough! Take up your abode here!" Then the other fire-boards are brought to the same place and set side by side on the ground. The owner says, "Ho! these are your companions. See that I always find easily every kind of game!" Next he slaughters another reindeer and says, "Hi! Since you are one of my young men, go and drive the herd hither!" Then after a pause he asks the fire-board, "Have you brought it?" to which in the name of the fire-board he answers, "I have." Thereupon, speaking in his own person, he says, "Then catch some reindeer! It seems that you will keep a good watch over the herd. There, from the actual chief of the fire-boards, you may learn wisdom." These sacred fire-boards are often handed down from generation to generation as family heir-looms. During the calving-season they are taken from their bag and placed behind the frame in the outer tent in order that they may protect the dams.

These Koryak and Chuckchee customs illustrate the evolution of a fire-god into the patron deity of a family and his representation in human form by the board which is used in fire-making. As the fire-board is that part of the kindling apparatus which is commonly regarded as female in contradistinction to the drill, which is regarded as male, we can easily understand why the deity of the fire should sometimes, as at Rome, be conceived as a goddess rather than as a god; whereas if the drill itself were viewed as the essential part of the apparatus we should expect to find a fire-god and not a fire-goddess.

XVI. Father Jove And Mother Vesta

The reader may remember that the preceding account of the fire-customs of the Herero was introduced for the sake of comparison with the Latin worship of Vesta. The points of similarity between the two will now be indicated. In the first place we have seen reason to hold that the ever-burning Vestal fire at Rome was merely a survival of the fire on the king's hearth. So among the Herero the sacred fire of the village is the chief's fire, which is kept burning or smouldering in his house by day and by night. In Rome, as in Hereroland, the extinction of the fire was regarded as an evil omen, which had to be expiated by sacrifices, and new fire was procured in primitive fashion by twirling the point of one stick in the hole of another. The Roman fire was fed with the wood of the sacred oak tree, just as the African fire is kindled with the wood of the sacred *omumborombonga* tree. Beside both were kept the images of the ancestors, the Lares at Rome, the *ozondume* in Hereroland. The king's house which sheltered the fire and the images was originally in Italy what the chief's hut still is in Hereroland, a circular hut of osiers, not as ancient dreamers thought, because the earth is round, nor yet because a circle is the symbol of rest, but simply because it is both easier and cheaper to build a round hut than a square.

Further, in Rome the sacred fire was tended, as it still is in Hereroland, by unmarried women, and as the Herero priestesses are the chiefs daughters, so, we may conjecture, it was with some at least of the Vestals among the ancient Latins. The Roman Vestals appear to have been under the *patria potestas* of the king, and, in republican times, of the Pontifex Maximus, who succeeded to some of the king's functions. But if they were under the *patria potestas* of the king, they must have been either his wives or daughters; as virgins they cannot have been his wives; it remains, therefore, that they were his daughters. Various circumstances confirm this view. Their house at Rome, as we saw, always adjoined the Regia, the old palace of the kings; they were treated with marks of respect usually accorded to royalty; and the most famous of all the Vestals, the mother of Romulus, was said to be a daughter of the King of Alba. The custom of putting an unfaithful Vestal to death by immuring her in a subterranean chamber may have been adopted in order to avoid the necessity of taking the life of a princess by violence; for, as we shall learn later on, there is a very widespread reluctance to spill royal blood.

Amongst the Herero the chief's daughter who tends the holy fire has also to perform certain priestly rites, which have for their object the prosperity and multiplication of the cattle. So, too, it was with the Roman Vestals. On the fifteenth of April every year pregnant cows were sacrificed to the Earth goddess; the unborn calves were torn from their mothers' wombs, the chief Vestal burned them and kept their ashes for use at the shepherds' festival of the Parilia. This sacrifice of pregnant cows was a fertility charm designed, by a curious application of homoeopathic magic, to quicken both the seed in the ground and the wombs of the cows and the ewes. At the Parilia, held on the twenty-first of April, the Vestals mixed the ashes of the unborn calves with the blood of a horse which had been sacrificed in October, and this mixture they distributed to shepherds, who fumigated their flocks with it as a means of ensuring their fecundity and a plentiful supply of milk.

Strange as at first it may seem to find holy virgins assisting in operations intended to promote the fertility of the earth and of cattle, this reproductive function accords perfectly with the view that they were of old the wives of the fire-god and the mothers of kings. On that view, also, we can understand why down to imperial times the Vestals adored the male emblem of generation, and why Vesta herself, the goddess of whom they were the priestesses and

probably the embodiments, was worshipped by the Romans not as a virgin but as a mother. She was sometimes identified with Venus. Like Diana, with whom she was identified at Nemi, she appears to have been a goddess of fecundity, who bestowed offspring both on cattle and on women. That she was supposed to multiply cattle is indicated by the ceremonies which the Vestals performed in April; that she made women to be mothers is hinted at not obscurely by the legends of the birth of the old Latin kings. The ancient Aryan practice of leading a bride thrice round the hearth of her new home may have been intended not merely to introduce her to the ancestral spirits who had their seats there, but also to promote conception, perhaps by allowing one of these very spirits to enter into her and be born again. When the ancient Hindoo bridegroom led his bride round the fire, he addressed the fire-god Agni with the words, "Mayst thou give back, Agni, to the husband the wife together with offspring." When a Slavonian bride enters her husband's house after marriage she is led thrice round the hearth; then she must stir the fire with the poker, saying, "As many sparks spring up, so many cattle, so many male children shall enliven the new home." At Mostar, in Herzegovina, the bride seats herself on a bag of fruit beside the hearth in her new home and pokes the fire thrice. While she does so, they bring her a small boy and set him on her lap. She turns the child thrice round in order that she may give birth to male children. Still more clearly does belief in the impregnation of a woman by fire come out in another South Slavonian custom. When a wife wishes to have a child, she will hold a vessel full of water beside the fire on the hearth, while her husband knocks two burning brands together so that the sparks fly out. When some of them have fallen into the vessel, the woman drinks the water which has thus been fertilised by the fire. The same belief seems still to linger in England; for there is a Lincolnshire saying that if a woman's apron is burned above the knee by a spark or red-hot cinder flying out of a fire, she will become a mother. Thus the superstition which gave rise to the stories of the birth of the old Roman kings holds its ground to this day in Europe, even in our own country. So indestructible are the crude fancies of our savage forefathers. Thus we may safely infer that the old practice of leading a bride formally to or round the hearth was designed to make her fruitful through the generative virtue ascribed to the fire. The custom is not confined to peoples of the Aryan stock, for it is observed also by the Esthonians and the Wotyaks of Russia and, as we have seen, by the Herero of South Africa. It expresses in daily life the same idea which is embodied in the myths of the birth of Servius Tullius and the other Latin kings, whose virgin mothers conceived through contact with a spark or tongue of fire.

Accordingly, where beliefs and customs of this sort have prevailed, it is easy to understand why new-born children should be brought to the hearth, and why their birth should there be solemnly announced to the ancestors. This is done by the Herero, and in like manner on the fifth or seventh day after a birth the ancient Greeks used to run naked round the hearth with the new-born babe in their arms. This Greek ceremony may perhaps be regarded as merely a purification, in other words as a means of keeping at bay the demons who lie in wait for infants. Certainly in other parts of the world a custom has prevailed of passing a newly born child backwards and forwards through the smoke of the fire for the express purpose of warding off evil spirits or other baleful influences. Yet on the analogy of the preceding customs we may conjecture that a practice of solemnly bringing infants to the domestic hearth has also been resorted to as a mode of introducing them to the spirits of their fathers. In Russia the old belief that the souls of the ancestors were somehow in the fire on the hearth has left traces of itself down to the present time. Thus in the Nijegorod Government it is still forbidden to break up the smouldering faggots in a stove, because to do so might cause the ancestors to fall through into hell. And when a Russian family moves from one house to another, the fire is raked out of the old stove into a jar and solemnly conveyed to the new one, where it is received with the words, "Welcome, grandfather, to the new home!"

But why, it may be asked, should a procreative virtue be attributed to the fire, which at first sight appears to be a purely destructive agent? and why in particular should the ancestral spirits be conceived as present in it? Two different reasons perhaps led savage philosophers to these conclusions. In the first place the common mode of making fire by means of the fire-drill has suggested, as we have seen, to many savages the notion that fire is the child of the fire-sticks, in other words that the rubbing of the fire-sticks together is a sexual union which begets offspring in the shape of a flame. This of itself suffices to impress on the mind of a savage the idea that a capacity of reproduction is innate in the fire, and consequently that a woman may conceive by contact with it. Strictly speaking, he ought perhaps to refer this power of reproduction not to the fire but to the fire-sticks; but savage thought is in general too vague to distinguish clearly between cause and effect. If he thinks the matter out, as he may do if he is more than usually reflective, the savage will probably conclude that fire exists unseen in all wood, and is only elicited from it by friction, so that the spark or flame is the child, not so much of the fire-sticks, as of the parent fires in them. But this refinement of thought may well be above the reach even of a savage philosopher. The second reason which seems to have led early man to associate the fire with the souls of his ancestors was a superstitious veneration for the ancestral tree which furnished either the fuel for the sacred fire or the material out of which he carved one or both of the fire-sticks. Among the Herero, as we saw, the male fire-stick commonly is, or used to be, made out of the holy *omumborombonga* tree, from which they believe that they and their cattle sprang in days of old. Hence nothing could be more natural than that they should regard the fire produced by the friction of a piece of the ancestral tree, as akin to themselves, the offspring of the same mighty forefather, to wit, the sacred tree. Similarly, the Vestal fire at Rome was fed with the wood of the oak, the sacred tree of Jupiter, and the first Romans are described as “born of the tree trunks and the heart of oak.” No wonder, then, that the Latin kings, who claimed to represent Jupiter, and in that capacity masqueraded in his costume and made mock thunder, should have prided themselves on being sprung from a fire which was fed with the wood of the god’s holy tree; such an origin was only another form of descent from the oak and from the god of the oak, Jupiter himself.

The theory that impregnation by fire is really impregnation by the wood of the tree with which the fire is kindled, derives some confirmation from a custom which is observed at marriage by some of the Esthonians in the neighbourhood of Oberpahlen. The bride is escorted to a tree, which is thereupon cut down and burned. When the fire blazes up, she is led thrice round it and placed between three armed men, who clash their swords over her head, while the women sing a song. Then some coins are thrown into the fire, and when it has died out they are recovered and knocked into the stump of the tree, which was cut down to serve as fuel. This is clearly a mode of rewarding, first the fire, and next the tree, for some benefit they have conferred on the bride. But in early society husband and wife desire nothing so much as offspring; this therefore may very well be the benefit for which the Esthonian bride repays the tree.

Thus far we have regarded mainly the paternal aspect of the fire, which the Latins mythically embodied in Jupiter, that is literally Father Jove, the god of the oak. The maternal aspect of the fire was for them represented by Mother Vesta, as they called her; and as the Roman king stood for Father Jove, so his wife or daughter—the practice on this point appears to have varied—stood for Mother Vesta. Sometimes, as we have seen, the Vestal virgins, the priestesses or rather incarnations of Vesta, appear to have been the daughters, not the wives, of the king. But, on the other hand, there are grounds for thinking that the wife of King Latinus, the legendary ancestor of the Latins, was traditionally regarded as a Vestal, and the analogy of the Flamen Dialis with his wife the Flaminica, as I shall shew presently, points

also to a married pair of priestly functionaries concerned with the kindling and maintenance of the sacred fire. However that may have been, we may take it as probable that the notion of the fire-mother was intimately associated with, if it did not spring directly from, the female fire-stick of the fire-drill, just as the conception of the fire-father was similarly bound up with the male fire-stick.

Further, it seems that these mythical beings, the fire-father and the fire-mother, were represented in real life by a priest and a priestess, who together made the sacred fire, the priest appropriately twirling the pointed male stick, while the priestess held fast on the ground the holed female stick, ready to blow up into a flame the spark which fell on the tinder. In the composite religion of Rome, formed like the Roman state by the fusion of several tribes, each with its own gods and priests, such pairs of fire-priests may at first have been duplicated. In one or more of the tribes which afterwards made up the Roman commonwealth the function of kindling the holy fire of oak was perhaps assigned to the Flamen Dialis and his wife the Flaminica, the living representatives of Jupiter and Juno; and if, as some scholars think, the name *flamen* comes from *flare*, "to blow up," the derivation would fit well with this theory. But in historical Rome the duty of making the sacred fire lay with the Vestal virgins and the chief pontiff. The mode in which they shared the work between them is not described by ancient writers, but we may suppose that one of the virgins held the board of lucky wood on the ground while the pontiff inserted the point of a peg into the hole of the board and made the peg revolve rapidly between the palms of his hands. When the likeness of this mode of producing fire to the intercourse of the sexes had once struck people, they would deem it unnatural, and even indecent, for a woman to usurp the man's function of twirling the pointed male stick. But the Vestals certainly helped to make fire by friction; it would seem, therefore, that the part they took in the process can only have been the one I have conjecturally assigned to them. At all events, the conjecture is supported by the following analogies.

The Djakuns, a wild tribe of the Malay Peninsula, are in the habit of making fire by friction. A traveller has described the custom as follows: "When a troop was on a journey and intended either to pitch a temporary camp, or to make a longer settlement, the first camp fire was kindled for good luck by an unmarried girl with the help of the fire-drill. Generally this girl was the daughter of the man who served the troop as leader. It was deemed of special importance that on the first night of a settlement the fire of every band should be lit by the unmarried daughter of a leader. But she might only discharge this duty if she had not her monthly sickness on her at the time. This custom is all the more remarkable inasmuch as the Djakuns in their migrations always carried a smouldering rope of bark with them." "When the fire was to be kindled, the girl took the piece of soft wood and held it on the ground, while her father, or any other married man, twirled the vertical borer upon it. She waited for the spark to spring from the wood, and fanned it into a flame either by blowing on it or by waving the piece of wood quickly about in her hand. For this purpose she caught the spark in a bundle of teased bark and exposed it to a draught of air." "Fire so produced was employed to kindle the other fires for that night. They ascribed to it good luck in cooking and a greater power of keeping off tigers and so forth, than if the first fire had been kindled by a spark from the smouldering bark rope." This account suggests a reason why a holy fire should be tended by a number of virgins: one or more of them might at any time be incapacitated by a natural infirmity for the discharge of the sacred duty.

Again, the Slavs of the Balkan Peninsula ascribe a healing or protective power to "living fire," and when an epidemic is raging in a village they will sometimes extinguish all the fires on the hearths and procure a "living fire" by the friction of wood. At the present day this is done by various mechanical devices, but the oldest method, now almost obsolete, is said to be

as follows:—A girl and a boy between the ages of eleven and fourteen, having been chosen to make the fire, are led into a dark room, where they must strip themselves of all their clothes without speaking a word. Then two perfectly dry cylindrical pieces of lime-wood are given them, which they must rub rapidly against each other, turn about, till they take fire. Tinder is then lit at the flame and used for the purpose of healing. This mode of kindling the “living fire” is still practised in the Schar Mountains of Old Servia. The writer who describes it witnessed some years ago the use of the sacred fire at the village of Setonje, at the foot of the Homolye Mountains, in the heart of the great Servian forest. But on that occasion the fire was made in the manner described, not by a boy and girl, but by an old woman and an old man. Every fire in the village had previously been extinguished, and was afterwards relit with the new fire.

Among the Kachins of Burma, when people take solemn possession of a new house, a new fire is made in front of it by a man and woman jointly. A dry piece of bamboo is pegged down on the ground; the two fire-makers sit down facing each other at either end of it, and together rub another piece of bamboo on the horizontal piece, one of them holding the wrists of the other and both pressing down firmly till fire is elicited.

In the first at least of these customs, it is plain, the conception of the fire-sticks as male and female has been logically carried out by requiring the male fire-stick to be worked by a man and the female fire-stick to be held by a woman. But opinions seem to differ on the question whether the fire-makers should be wedded or single. The Djakuns prefer that the man should be married and the woman unmarried; on the other hand, the Slavs of the Schar Mountains clearly think it better that both should be single, since they entrust the duty of making the fire to a boy and girl. In so far as the man’s part in the work is concerned, some of our Scottish Highlanders agree with the Djakuns at the other end of the world; for the natives of Lewis “did also make use of a fire called *Tin-egin*, *i.e.* a forced fire, or fire of necessity, which they used as an antidote against the plague or murrain in cattle; and it was performed thus: all the fires in the parish were extinguished, and then eighty-one married men, being thought the necessary number for effecting this design, took two great planks of wood, and nine of them were employed by turns, who by their repeated efforts rubbed one of the planks against the other until the heat thereof produced fire; and from this forced fire each family is supplied with new fire, which is no sooner kindled than a pot full of water is quickly set on it, and afterwards sprinkled upon the people infected with the plague, or upon the cattle that have the murrain. And this they all say they find successful by experiment: it was practised in the main land, opposite to the south of Skie, within these thirty years.” On the other hand, the Germans of Halberstadt sided with the South Slavs on this point, for they caused the forced fire, or need fire, as it is commonly called, to be made by two chaste boys, who pulled at a rope which ran round a wooden cylinder. The theory and practice of the Basutos in South Africa were similar. After a birth had taken place they used to kindle the fire of the hut afresh, and “for this purpose it was necessary that a young man of chaste habits should rub two pieces of wood quickly one against another, until a flame sprung up, pure as himself. It was firmly believed that a premature death awaited him who should dare to take upon himself this office, after having lost his innocence. As soon, therefore, as a birth was proclaimed in the village, the fathers took their sons to undergo the ordeal. Those who felt themselves guilty confessed their crime, and submitted to be scourged rather than expose themselves to the consequences of a fatal temerity.”

It is not hard to divine why the task of twirling the male fire-stick in the hole of the female fire-stick should by some people be assigned to married men. The analogy of the process to the intercourse of the sexes furnishes an obvious reason. It is less easy to understand why other people should prefer to entrust the duty to unmarried boys. But probably the preference

is based on a belief that chastity leaves the boys with a stock of reproductive energy which they may expend on the operation of fire-making, whereas married men dissipate the same energy in other channels. A somewhat similar train of thought may explain a rule of virginity enjoined on women who assist in the production of fire by holding the female fire-stick on the ground. As a virgin's womb is free to conceive, so, it might be thought, will be the womb of the female fire-stick which she holds; whereas had the female fire-maker been already with child, she could not be reimpregnated, and consequently the female fire-stick could not give birth to a spark. Thus, in the sympathetic connexion between the fire-sticks and the fire-makers we seem to reach the ultimate origin of the order of the Vestal Virgins: they had to be chaste, because otherwise they could not light the fire. Once when the sacred fire had gone out, the Vestal in charge of it was suspected of having brought about the calamity by her unchastity, but she triumphantly repelled the suspicion by eliciting a flame from the cold ashes. Ideas of the same primitive kind still linger among the French peasantry, who think that if a girl can blow up a smouldering candle into a flame she is a virgin, but that if she fails to do so, she is not. In ancient Greece none but persons of pure life were allowed to blow up the holy fire with their mouths; a vile man who had polluted his lips was deemed unworthy to discharge the duty.

The French superstition, which I have just mentioned, may well date from Druidical times, for there are some grounds for thinking that among the old Celts, as among their near kinsmen the Latins, holy fires were tended by virgins. In our own country perpetual fires were maintained in the temple of a goddess whom the Romans identified with Minerva, but whose native Celtic name seems to have been Brigit. Like Minerva, Brigit was a goddess of poetry and wisdom, and she had two sisters also called Brigit, who presided over leechcraft and smithcraft respectively. This appears to be only another way of saying that Brigit was the patroness of bards, physicians, and smiths. Now, at Kildare in Ireland the nuns of St. Brigit tended a perpetual holy fire down to the suppression of the monasteries under Henry VIII.; and we can hardly doubt that in doing so they merely kept up, under a Christian name, an ancient pagan worship of Brigit in her character of a fire-goddess or patroness of smiths. The nuns were nineteen in number. Each of them had the care of the fire for a single night in turn; and on the twentieth evening the last nun, having heaped wood on the fire, used to say, "Brigit, take charge of your own fire; for this night belongs to you." She then went away, and next morning they always found the fire still burning and the usual quantity of fuel consumed. Like the Vestal fire at Rome in the old days, the fire of St. Brigit burned within a circular enclosure made of stakes and brushwood, and no male might set foot inside the fence. The nuns were allowed to fan the fire or blow it up with bellows, but they might not blow on it with their breath. Similarly it is said that the Balkan Slavs will not blow with their mouths on the holy fire of the domestic hearth; a Brahman is forbidden to blow a fire with his mouth; and among the Parsees the priests have to wear a veil over their mouth lest they should defile the sacred fire by their breath. The custom of maintaining a perpetual fire was not peculiar to Kildare, but seems to have been common in Ireland, for the native records shew that such fires were kept up in several monasteries, in each of which a small church or oratory was set apart for the purpose. This was done, for example, at the monasteries of Seirkieran, Kilmainham, and Inishmurray. We may conjecture that these holy fires were merely survivals of the perpetual fires which in pagan times had burned in honour of Brigit. The view that Brigit was a fire-goddess is confirmed by the observation that in the Christian calendar her festival falls the day before Candlemas, and the customs observed at that season by Celtic peasantry seem to prove that she was a goddess of the crops as well as of fire. If that was so, it is another reason for comparing her to Vesta, whose priestesses performed ceremonies to fertilise both the earth and the cattle. Further, there are some grounds for connecting Brigit, like Vesta, with the oak; for at Kildare her Christian namesake, St. Brigit,

otherwise known as St. Bride or St. Bridget, built her church under an oak-tree, which existed till the tenth century, and gave its name to the spot, for Kildare is *Cilldara*, “the church of the oak-tree.” The “church of the oak” may well have displaced a temple or sanctuary of the oak, where in Druidical days the holy fire was fed, like the Vestal fire at Rome, with the wood of the sacred tree.

We may suspect that a conversion of this sort was often effected in Ireland by the early Christian missionaries. The monasteries of Derry and Durrow, founded by St. Columba, were both named after the oak groves amidst which they were built; and at Derry the saint spared the beautiful trees and strictly enjoined his successors to do the same. In his old age, when he lived an exile on the shores of the bleak storm-swept isle of Iona, his heart yearned to the home of his youth among the oak groves of Ireland, and he gave expression to the yearning in passionate verse:—

*“That spot is the dearest on Erin’s ground,
For the treasures that peace and purity lend,
For the hosts of bright angels that circle it round,
Protecting its borders from end to end.*

*“The dearest of any on Erin’s ground,
For its peace and its beauty I gave it my love;
Each leaf of the oaks around Derry is found
To be crowded with angels from heaven above.*

*“My Derry! my Derry! my little oak grove,
My dwelling, my home, and my own little cell,
May God the Eternal in Heaven above
Send death to thy foes, and defend thee well.”*

A feeling of the same sort came over a very different exile in a very different scene, when growing old amid the turmoil, the gaieties, the distractions of Paris, he remembered the German oak woods of his youth.

*“Ich hatte einst ein schönes Vaterland.
Der Eichenbaum
Wuchs dort so hoch, die Veilchen nickten sanft.
Es war ein Traum.”*

Far from the oaks of Erin and the saint’s last home among the stormy Hebrides, a sacred fire has been tended by holy virgins, with statelier rites and in more solemn fanes, under the equinoctial line. The Incas of Peru, who deemed themselves the children of the Sun, procured a new fire from their great father at the solstice in June, our Midsummer Day. They kindled it by holding towards the sun a hollow mirror, which reflected his beams on a tinder of cotton wool. But if the sky happened to be overcast at the time, they made the new fire by rubbing two sticks against each other; and they looked upon it as a bad omen when they were obliged to do this, for they said the Sun must be angry with them, since he refused to kindle the flame with his own hand. The sacred fire, however obtained, was deposited at Cuzco, the capital of Peru, in the temple of the Sun, and also in a great convent of holy virgins, who guarded it carefully throughout the year, and it was an evil augury if they suffered it to go out. These virgins were regarded as the wives of the Sun, and they were bound to perpetual chastity. If any of them proved unfaithful to her husband the Sun, she was buried alive, like a Roman Vestal, and her paramour was strangled. The reason for putting her to death in this manner was probably, as at Rome, a reluctance to shed royal blood; for all these virgins were of the royal family, being daughters of the Incas or of his kinsmen. Besides tending the holy fire,

they had to weave and make all the clothes worn by the Inca and his legitimate wife, to bake the bread that was offered to the Sun at his great festivals, and to brew the wine which the Inca and his family drank on these occasions. All the furniture of the convent, down to the pots, pans, and jars, were of gold and silver, just as in the temple of the Sun, because the virgins were deemed to be his wives. And they had a golden garden, where the very clods were of fine gold; where golden maize reared its stalks, leaves and cobs, all of the precious metal; and where golden shepherds, with slings and crooks of gold, tended golden sheep and lambs. The analogy of these virgin guardians of the sacred flame furnishes an argument in favour of the view set forth in the preceding pages; for if the Peruvian Vestals were the brides of the Sun, may not the Roman Vestals have been the brides of the Fire?

On the summit of the great pyramidal temple at Mexico two fires burned continually on stone hearths in front of two chapels, and dreadful misfortunes were supposed to follow if the fires were allowed to go out. They were kept up by priests and maidens, some of whom had taken a vow of perpetual virginity. But most of these girls seem to have served only for a year or more until their marriage. They offered incense to the idols, wove cloths for the service of the temple, swept the sacred area, and baked the cakes which were presented to the gods but eaten by their priests. They were clad all in white, without any ornament. A broom and a censer were their emblems. Death was the penalty inflicted on the faithless virgin who polluted by her incontinence the temple of the god. In Yucatan there was an order of Vestals instituted by a princess, who acted as lady-superior and was deified after her death under the title of the Virgin of the Fire. The members enrolled themselves voluntarily either for life or for a term of years, after which they might marry. Their duty was to tend the sacred fire, the emblem of the sun. If they broke their vow of chastity or allowed the fire to go out, they were shot to death with arrows.

Amongst the Baganda of Central Africa there used to be an order of Vestal Virgins (*bakaja*) who were attached to the temples of the gods. Their duties were to keep the fire of the god burning all night, to see that there was a good supply of firewood, and to watch that the suppliants did not bring to the deity anything that was tabooed to him. These maidens are also said to have had charge of some of the vessels. All of them were young girls; no man might touch them; and when they reached the age of puberty, the god ordered them to be given in marriage. The place of a girl who thus vacated office had to be supplied by another girl taken from the same clan.

We have seen that some people commit the task of making fire by friction to married men; and following the opinion of other scholars I have conjectured that in some of the Latin tribes the duty of kindling and feeding the sacred fire may have been assigned to the Flamen Dialis, who had always to be married; if his wife died, he vacated his office. The sanctity of his fire is proved by the rule that no brand might be taken from his house except for the purpose of a sacrifice. Further, the importance ascribed to the discharge of his duties is attested by another old rule which forbade him to be absent from his house in Rome for a single night. The prohibition would be intelligible if one of his duties had formerly been to superintend the maintenance of a perpetual fire. However that may have been, the life of the priest was regulated by a whole code of curious restrictions or taboos, which rendered the office so burdensome and vexatious that, in spite of the high honours attached to the post, for a period of more than seventy years together no man was found willing to undertake it. Some of these restrictions will be examined later on. Their similarity to the rules of life still observed in India by the Brahmans who are fire-priests (*Agnihotris*) seems to confirm the view that the Flamen also was originally a fire-priest. The parallel between the two priesthoods would be all the more remarkable if, as some scholars hold, the very names Brahman and Flamen are philologically identical. As to these Brahmanical fire-priests or

Agnihotris we are told that the number of them nowadays is very limited, because the ceremonies involve heavy expenditure, and the rules which regulate them are very elaborate and difficult. The offering of food to the fire at meals is, indeed, one of the five daily duties of every Brahman; but the regular fire-service is the special duty of the Agnihotri. In order that he may be ceremonially pure he is bound by certain obligations not to travel or remain away from home for any long time; to sell nothing which is produced by himself or his family; to pay little attention to worldly affairs; to speak the truth; to bathe and worship the deities in the afternoon as well as in the morning; and to sacrifice to his deceased ancestors on the fifteenth of every month. He is not allowed to take food at night. He may not eat alkaline salt, meat, honey, and inferior grain, such as some varieties of pulse, millet, and the egg plant. He never wears shoes nor sleeps on a bed, but always on the ground. He is expected to keep awake most of the night and to study the Shâstras. He may have no connexion with, nor unholy thoughts regarding, any woman but his wife; and he must abstain from every other act that involves personal impurity. With these rules we may compare some of the obligations laid on the Flamen Dialis. In the old days, as we saw, he was bound never to be absent from his house for a single night. He might not touch or even name raw meat, beans, ivy, and a she-goat; he might not eat leavened bread, nor touch a dead body; and the feet of his bed had always to be smeared with mud. This last rule seems to be a mitigation of an older custom of sleeping on the ground, a custom which is still observed by the fire-priest in India, as it was in antiquity by the priests of Zeus at Dodona. Similarly the priest of the old Prussian god Potrimpo was bound to sleep on the bare earth for three nights before he sacrificed to the deity.

Every Agnihotri has a separate room in his house where the sacred fire is kept burning in a small pit of a cubit square. Should the fire chance to go out, the priest must get fresh fire from another priest or procure it by the friction of fire-sticks (*arani*). These comprise, first, a block of *sami* wood (*Prosopis spicigera*) in which a small hole is made emblematical of the female principle (*sakti yoni*), and, second, an upright shaft which is made to revolve in the hole of the block by means of a rope. The point in the drill where the rope is applied to cause it to revolve is called *deva yoni*. Two priests take part in the operation. Before they begin they sing a hymn in honour of the fire-god Agni. When the fire has been kindled they place it in a copper vessel and sprinkle it with powdered cow-dung. When it is well alight, they cover it with another copper vessel, sprinkle it with drops of water, and sing another hymn in honour of Agni. Finally, the new fire is consigned to the fire-pit. According to another description of the modern Indian fire-drill, the lower block is usually made of the hard wood of the *khadira* or *khair* tree (*Acacia catechu*), and it contains two shallow holes. In one of these holes the revolving drill works and produces sparks by friction; the other hole contains tinder which is ignited by means of the sparks. This latter hole is known as the *yonî*, the female organ of generation. The upper or revolving portion of the drill is called the *pramantha*. It consists of a round shaft of hard wood, with a spike of softer wood inserted in its lower end. One priest causes the shaft to revolve by pulling a cord, while another priest presses the spike down into the hole in the block by leaning hard upon a flat board placed on the top of the shaft. The spike is generally made of the peepul or sacred fig-tree. When it has become charred by friction, it is replaced by another. According to one account, the fire is made in this fashion, not by two priests, but by the Brahman and his wife; she pulls the cord, while he holds the borer in the hole and recites the spells necessary for the production of the fire.

This practice of the modern Agnihotri or fire-priest of India is in general accord with the precepts laid down in the ancient sacred books of his religion. For these direct that the upper or male stick of the fire-drill should be made of the sacred fig-tree (*asvattha*), and the lower or female stick of *sami* wood (*Prosopis spicigera*); and they draw out the analogy between

the process of fire-making and the intercourse of the sexes in minute detail. It deserves to be noted that the male fire-stick was cut by preference from a sacred fig-tree which grew as a parasite on a *sami* or female tree. The reason for this preference is obvious to the primitive mind. A parasite clasping a tree with its tendrils is conceived as a man embracing a woman, hence a pair of fire-sticks made from a pair of trees thus interlaced will naturally possess the power of procreating fire by friction in an unusually high degree. So completely, in the Hindoo mind, does the process of making fire by friction blend with the union of the human sexes that it is actually employed as part of a charm to procure male offspring. Such a confusion of thought helps us to understand the part played by the domestic fire in the ritual of marriage and birth as well as in the legends of the miraculous origin of the Latin kings. In ancient India the male and the female fire-stick were identified with King Pururavas and the nymph Urvasi, whose loves and sorrows formed the theme of a beautiful tale.

Like the ancient Indians, the Greeks seem to have preferred that one of the two fire-sticks should be made from a parasitic or creeping plant. They recommended that the borer of the fire-drill should be made of laurel and the board of ivy or another creeper, apparently a kind of wild vine which grew like ivy upon trees; but in practice both the borer and the board were sometimes made of other woods, among which buckthorn, the evergreen oak, and the lime are particularly mentioned. When we consider the analogy of the Indian preference for a borer made from a parasite, and remember how deeply rooted in the primitive mind is the comparison of the friction of the fire-sticks to the union of the sexes, we shall hardly doubt that the Greeks originally chose the ivy or wild vine for a fire-stick from motives of the sort which led the Hindoos to select the wood of a parasitic fig-tree for the same purpose. But while the Hindoos regarded the parasite as male and the tree to which it clung as female, the Greeks of Theophrastus's time seem to have inverted this conception, since they recommended that the board, which plays the part of the female in the fire-drill, should be made of ivy or another creeper, whereas the borer, which necessarily represents the male, was to be fashioned out of laurel. This would imply that the ivy was a female and the laurel a male. Yet in Greek, on the contrary, the word for ivy is masculine, and the plant was identified mythologically with the male god Dionysus; whereas the word for laurel is feminine and the tree was identified with a nymph. Hence we may conjecture that at first the Greeks, like the Hindoos, regarded the clinging creeper as the male and the tree which it embraced as the female, and that of old, therefore, they made the borer of the fire-drill out of ivy and the board out of laurel. If this was so, the reasons which led them to reverse the usage can only be guessed at. Perhaps practical convenience had a share in bringing about the change. For the laurel is, as the late Professor H. Marshall Ward kindly informed me, a harder wood than the ivy, and to judge by general, though not universal, practice most people find it easier to make fire by the friction of a hard borer on a soft board than by rubbing a hard board with a soft point. This, therefore, would be a reason for making the borer of laurel and the board of ivy. If such a change took place in the history of the Greek fire-drill, it would be an interesting example of superstition modified, if not vanquished, by utility in the struggle for existence.

XVII. The Origin Of Perpetual Fires

Whatever superstitions may have gathered about it in the course of ages, the custom of maintaining a perpetual fire probably sprang from a simple consideration of practical convenience. The primitive mode of making fire by the friction of wood is laborious at all times, and it is especially so in wet weather. Hence the savage finds it convenient to keep a fire constantly burning or smouldering in order to spare himself the troubling of kindling it. This convenience becomes a necessity with people who do not know how to make fire. That there have been such tribes down to our own time is affirmed by witnesses whose evidence we have no reason to doubt. Thus Mr. E. H. Man, who resided eleven years in the Andaman Islands and was intimately acquainted with the natives, tells us that, being ignorant of the art of making fire, they take the utmost pains to prevent its extinction. When they leave a camp intending to return in a few days, they not only take with them one or more smouldering logs, wrapped in leaves if the weather be wet, but they also place a large burning log or faggot of suitable wood in some sheltered spot, where it smoulders for several days and can be easily rekindled when it is needed. While it is the business of the women to gather the wood, the duty of keeping up the fires both at home and in travelling by land or sea is not confined to them, but is undertaken by persons of either sex who have most leisure or are least burdened. The Russian traveller, Baron Miklucho-Maclay, who lived among the natives of the Maclay coast of northern New Guinea at a time when they had hardly come into contact with Europeans, writes: "It is remarkable that here almost all the inhabitants of the coast possess no means whatever of making fire, hence they always and everywhere carry burning or glowing brands about with them. If they go in the morning to the plantation they carry a half-burnt brand from their hearth in order to kindle a fire at the corner of the plantation. If they go on a longer journey into the mountains, they again take fire with them for the purpose of smoking, since their cigars, wrapped in green leaves, continually go out. On sea voyages they usually keep glowing coals in a half-broken pot partly filled with earth. The people who remain behind in the village never forget to keep up the fire." They repeatedly told him that they had often to go to other villages to fetch fire when the fires in all the huts of their own village had chanced to go out. Yet the same traveller tells us that the mountain tribes of this part of New Guinea, such as the Englam-Mana and Tiengum-Mana, know how to make fire by friction. They partially cleave a log of dry wood with a stone axe and then draw a stout cord, formed of a split creeper, rapidly to and fro in the cleft, till sparks fly out and set fire to a tinder of dry coco-nut fibres. It is odd that the people of the coast should not have learned this mode of producing fire from their neighbours in the mountains. The Russian explorer's observations, however, have been confirmed by German writers. One of them, a Mr. Hoffmann, says of these people: "In every house care is taken that fire burns day and night on the hearth. For this purpose they choose a kind of wood which burns slowly, but glimmers for a long time and retains its glow. When a man sets out on a journey or goes to the field he has always a glimmering brand with him. If he wishes to make fire, he waves the smouldering wood to and fro till it bursts into a glow." On frequented paths, crossways, and so forth, you may often see trunks of trees lying which have been felled for the purpose of being ignited and furnishing fire to passers-by. Such trees continue to smoulder for weeks. Similarly the dwarf tribes of Central Africa "do not know how to kindle a fire quickly, and in order to get one readily at any moment they keep the burning trunks of fallen trees in suitable spots, and watch over their preservation like the Vestals of old." It seems to be at least doubtful whether these dwarfs of the vast and gloomy equatorial forests are acquainted with the art of making fire at all. A German traveller observes that the care which they take to preserve fire is

extremely remarkable. "It appears," he says, "that the pygmies, as other travellers have reported, do not know how to kindle fire by rubbing sticks against each other. Like the Wambuba of the forest, in leaving a camp, they take with them a thick glowing brand, and carry it, often for hours, in order to light a fire at their next halting place."

Whether or not tribes ignorant of the means of making fire have survived to modern times, it seems likely that mankind possessed and used fire long before they learned how to kindle it. In the violent thunderstorms which accompany the end of the dry season in Central and Eastern Africa, it is not uncommon for the lightning to strike and ignite a tree, from which the fire soon spreads to the withered herbage, till a great conflagration is started. From a source of this sort a savage tribe may have first obtained fire, and the same thing may have happened independently in many parts of the world. Other people, perhaps, procured fire from volcanoes, the lava of which will, under favourable circumstances, remain hot enough to kindle shavings of wood years after an eruption has taken place. Others again may have lit their first fire at the jets of inflammable gas which spring from the ground in various parts of the world, notably at Baku on the Caspian, where the flames burn day and night, summer and winter, to a height of fifteen or twenty feet. It is harder to conjecture how man first learned the great secret of making fire by friction. The discovery was perhaps made by jungle or forest races, who saw dry bamboos or branches thus ignited by rubbing against each other in a high wind. Fires are sometimes started in this way in the forests of New Zealand. It has also been suggested that savages may have accidentally elicited a flame for the first time in the process of chipping flints over dry moss, or boring holes with hard sticks in soft wood.

But even when the art of fire-making has been acquired, the process itself is so laborious that many savages keep fire always burning rather than be at the trouble of extracting it by friction. This, for example, was true of the roving Australian aborigines before they obtained matches from the whites. On their wanderings they carried about with them pieces of smouldering bark or cones of the *Banksia* tree wherewith to kindle their camp fires. The duty of thus transporting fire from one place to another seems commonly to have fallen to the women. "A stick, a piece of decayed wood, or more often the beautiful seed-stem of the *Banksia*, is lighted at the fire the woman is leaving; and from her bag, which, in damp weather, she would keep filled with dry cones, or from materials collected in the forest, she would easily, during her journey, preserve the fire got at the last encampment." Another writer tells us that the Australian native always had his fire-stick with him, and if his wife let it go out, so much the worse for her. The dark brown velvety-looking core of the *Banksia* is very retentive of fire and burns slowly, so that one of these little fire-sticks would last a considerable time, and a bag of them would suffice for a whole day. The Tasmanians knew how to make fire by twirling the point of a stick in a piece of soft bark; "but as it was difficult at times to obtain fire by this means, especially in wet weather, they generally, in their peregrinations, carried with them a fire-stick lighted at their last encampment." With them, as with the Australians, it was the special task of the women to keep the fire-brand alight and to carry it from place to place. When the natives of Materbert, off New Britain, are on a voyage they carry fire with them. For this purpose they press some of the soft fibrous husk of the ripe coco-nut into a coco-nut shell, and then place a red-hot ember in the middle of it. This will smoulder for three or four days, and from it they obtain a light for their fires wherever they may land. The Polynesians made fire by the friction of wood, rubbing a score in a board with a sharp-pointed stick till the dust so produced kindled into sparks, which were caught in a tinder of dry leaves or grass. While they rubbed, they chanted a prayer or hymn till the fire appeared. But in wet weather the task of fire-making was laborious, so at such times the natives usually carried fire about with them in order to avoid the trouble of kindling it. The Fuegians make fire by striking two lumps of iron pyrites together and letting the sparks fall

on birds' down or on dry moss, which serves as tinder. But rather than be at the pains of doing this they carry fire with them everywhere, both by sea and land, taking great care to prevent its extinction. The Caingua Indians of Paraguay make fire in the usual way by the fire-drill, but to save themselves trouble they keep fire constantly burning in their huts by means of great blocks of wood. The Indians of Guiana also produce fire by twirling the point of one stick in the hole of another, but they seldom need to resort to this laborious process, for they keep fire burning in every house, and on long journeys they usually carry a large piece of smouldering timber in their canoes. Even in walking across the savannah an Indian will sometimes take a fire-brand with him. The Jaggas, a Bantu tribe in the Kilimanjaro district of East Africa, keep up fire day and night in their huts on account of their cattle. If it goes out, the women fetch glowing brands from a neighbour's house; these they carry wrapped up in banana leaves. Thus they convey fire for great distances, sometimes the whole day long. Hence they seldom need to kindle fire, though the men can make it readily by means of the fire-drill. The tribes of British Central Africa also know how to produce fire in this fashion, but they do not often put their knowledge in practice. For there is sure to be a burning brand on one or other of the hearths of the village from which a fire can be lit; and when men go on a journey they take smouldering sticks with them and nurse the glowing wood rather than be at the trouble of making fire by friction. In the huts of the Ibos on the lower Niger burning embers are always kept and never allowed to go out. And this is the regular practice among all the tribes of West Africa who have not yet obtained matches. If the fire in a house should go out, a woman will run to a neighbour's hut and fetch a burning stick from the hearth. Hence in most of their villages fire has probably not needed to be made for years and years. Among domesticated tribes, like the Effiks or Agalwa, when the men are going out to the plantation they will enclose a burning stick in a hollow piece of a certain kind of wood, which has a lining of its pith left in it, and they will carry this "fire-box" with them.

Before the introduction of matches Greek peasants used to convey fire from place to place in a stalk of giant fennel. The stalks of the plant are about five feet long by three inches thick, and are encased in a hard bark. The core of the stalk consists of a white pith which, when it is dry, burns slowly like a wick without injury to the bark. Thus when Prometheus, according to the legend, stole the first fire from heaven and brought it down to earth hidden in a stalk of giant fennel, he carried his fire just as every Greek peasant and mariner did on a journey.

When a tribe ceased to be nomadic and had settled in more or less permanent villages, it would be a convenient custom to keep a fire perpetually burning in every house. Such a custom, as we have seen, has been observed by various peoples, and it appears to have prevailed universally among all branches of the Aryans. Arnobius implies that it was formerly practised by the Romans, though in his own time the usage had fallen into abeyance. But it would be obviously desirable that there should be some one place in the village where every housewife could be sure of obtaining fire without having to kindle it by friction, if her own should chance to go out. The most natural spot to look for it would be the hearth of the head man of the village, who would come in time to be regarded as responsible for its maintenance. This is what seems to have happened not only among the Herero of South Africa and the Latin peoples of Italy, but also among the ancestors of the Greeks; for in ancient Greece the perpetual fire kept up in the Prytaneum, or town-hall, was at first apparently the fire on the king's hearth. From this simple origin may have sprung the custom which in various parts of the world associates the maintenance of a perpetual fire with chiefly or royal dignity. Thus it was a distinguishing mark of the chieftainship of one of the Samoan nobility, that his fire never went out. His attendants had a particular name, from their special business of keeping his fire ablaze all night long while he slept. Among the Gallas the

maintenance of a perpetual fire, even when it serves no practical purpose, is a favourite mode of asserting high rank, and the chiefs often indulge in it. The Chitomé, a grand pontiff in the kingdom of Congo, of whom we shall hear more hereafter, kept up in his hut, day and night, a sacred fire, of which he dispensed brands to such as came to ask for them and could pay for them. He is said to have done a good business in fire, for the infatuated people believed that it preserved them from many accidents. In Uganda a perpetual sacred fire, supposed to have come down to earth with the first man Kintu, is maintained by a chief, who is put to death if he suffers it to be extinguished. From this sacred fire the king's fire (*gombolola*) is lighted and kept constantly burning at the gate of the royal enclosure during the whole of his reign. By day it burns in a small hut, but at night it is brought out and set in a little hole in the ground, where it blazes brightly till daybreak, whatever the weather may be. When the king journeys the fire goes with him, and when he dies it is extinguished. The death of a king is indeed announced to the people by the words, "The fire has gone out." A man who bears a special title is charged with the duty of maintaining the fire, and of looking after all the fuel and torches used in the royal enclosure. When the king dies the guardian of his fire is strangled near the hearth. Similarly in Dageou, a country to the west of Darfur, it is said that a custom prevailed of kindling a fire on the inauguration of a king and keeping it alight till his death. Among the Mucelis of Angola, when the king of Amboin or Sanga dies, all fires in the kingdom are extinguished. Afterwards the new king makes new fire by rubbing two sticks against each other. Such a custom is probably nothing more than an extension of the practice of putting out a chief's own fire at his death. Similarly, when a new Muata Jamwo, a great potentate in the interior of Angola, comes to the throne, one of his first duties is to make a new fire by the friction of wood, for the old fire may not be used. Before the palace gate of the king of Siam there burns, or used to burn, a perpetual fire, which was said to have been lit from heaven with a fiery ball.

Among the Natchez Indians of the lower Mississippi a perpetual fire, supposed to have been brought down from the sun, was maintained in a square temple which stood beside the hut of the supreme chief of the nation. He bore the title of the Great Sun, and believed himself to be a descendant or brother of the luminary his namesake. Every morning when the sun rose he blew three whiffs of his pipe towards it, and raising his hands above his head, and turning from east to west, he marked out the course which the bright orb was to pursue in the sky. The sacred fire in the temple was fed with logs of walnut or oak, and the greatest care was taken to prevent its extinction; for such an event would have been thought to put the whole nation in jeopardy. Eight men were appointed to guard the fire, two of whom were bound to be always on watch; and the Great Sun himself looked to the maintenance of the fire with anxious attention. If any of the guardians of the fire failed to do his duty, the rule was that he should be put to death. When the great chief died his bones were deposited in the temple, along with the bones of many attendants who were strangled in order that their souls might wait upon him in the spirit land. On such an occasion the chief's fire was extinguished, and this was the signal for putting out all the other fires in the country. Every village had also its own temple in which a perpetual fire was maintained under the guardianship of a subordinate chief. These lesser chiefs also bore the title of Suns, but acknowledged the supremacy of the head chief, the Great Sun. All of these Suns were supposed to be descended from a man and woman who had come down from the luminary from which they took their names. There were female Suns as well as male Suns, but they might not marry among themselves; they had always to mate with a woman or a man of lower rank. Their nobility was transmitted in the maternal line; that is, the children of a female Sun, both sons and daughters, were Suns, but the children of a male Sun were not. Hence a chief was never succeeded by his own son, but always by the son either of his sister or of his nearest female relation. The Natchez knew how to produce fire by means of the fire-drill; but if the sacred fire in the temple went out,

they relit it, not by the friction of wood, but by a brand brought from another temple or from a tree which had been ignited by lightning. In these customs of the Natchez we have clearly fire-worship and sun-worship of the same general type which meets us again at a higher state of evolution among the Incas of Peru. Both sets of customs probably sprang originally from the perpetual fire on the chief's domestic hearth.

When a perpetual fire has thus become a symbol of royalty, it is natural that it should be carried before the king or chief on the march. Among the Indians of the Mississippi a lighted torch used to be borne in front of a chief, and no commoner would dare to walk between a chief and his torch-bearer. A sacred fire, supposed to have descended from heaven, was carried in a brazier before the Persian kings, and the custom was adopted as a badge of imperial dignity by later Roman emperors. The practice appears to have been especially observed in time of war. Amongst the Ovambo of South Africa the chief appoints a general to lead the army to battle, and next to the general the greatest officer is he who carries a fire-brand at the head of the warriors. If the fire goes out on the march, it is an evil omen and the army beats a retreat. When the king of Monomotapa, or Benomotapa, was at war, a sacred fire was kept burning perpetually in a hut near his tent. In old days it is said that the king of Mombasa in East Africa could put an army of eighty thousand men in the field. On the march his guards were preceded by men carrying fire. High above the tent of Alexander the Great hung a fiery cresset on a pole, and "the flame of it was seen by night, and the smoke by day." When a Spartan king was about to lead an army abroad he first sacrificed at home to Zeus the Leader. Then a man called the fire-bearer took fire from the altar and marched with it at the head of the troops to the frontier. There the king again sacrificed to Zeus and Athena, and if the omens were favourable, he crossed the border, preceded by the fire from the sacrifices, which thenceforth led the way and might not be quenched. To perform such sacrifices the king always rose very early in the morning, while it was still dark, in order to get the ear of the god before the enemy could forestall him.

A custom of maintaining a fire during a king's reign and extinguishing it at his death, even if it did not originate in a superstition, would naturally lend itself to a superstitious interpretation. The distinction between the sign and the cause of an event is not readily grasped by a dull mind; hence the extinction of the king's fire, from being merely a signal of his death, might come in time to be regarded as a cause of it. In other words, a vital connexion might be supposed to exist between the king and the fire, so that if the fire were put out the king would die. That a sympathetic bond of some sort united the king's life with the fire on his hearth was apparently believed by the ancient Scythians. For their most solemn oath was by the king's hearth, and if any man who had taken this oath forswore himself, they believed that the king would fall ill. The story of Meleager, whose life was said to be bound up with a brand plucked from the fire on the hearth, belongs to the same class of ideas, which will be examined at large in a later part of this work. Wherever a superstition of this sort gathered round the king's hearth, it is obvious that he would be moved to watch over the fire with redoubled vigilance. On a certain day the Vestal Virgins at Rome used to go to the King of the Sacred Rites, the successor of the old Roman kings, and say to him, "Watchest thou, O King? Watch." The ceremony may have been a reminiscence or survival of a time when the king's life as well as the general safety was supposed to hang on the maintenance of the fire, to the guardianship of which he would thus be impelled by the motive of self-preservation as well as of public duty. When natives of the Kei Islands in the East Indies are away on a long voyage, a sacred fire is kept up the whole time of their absence by their friends at home. Three or four young girls are appointed to feed it and watch over it day and night with a jealous care lest it should go out; its extinction would be deemed a most evil omen, for the fire is the symbol of the life of the absent ones. This belief and this practice may help us to

understand the corresponding beliefs and practices concerned with the maintenance of a perpetual fire at Rome.

XVIII. The Succession To The Kingdom In Ancient Latium

Thus it appears that a variety of considerations combined to uphold, if not to originate, the custom of maintaining a perpetual fire. The sanctity of the wood which fed it, the belief in the generative virtue of the process by which it was kindled, the supposed efficacy of fire in repelling the powers of evil, the association of the hearth with the spirits of the dead and with the majesty or even the life of the king all worked together to invest the simple old custom with a halo of mystery and romance. If this was so at Rome we may assume that matters were not very different in the other Latin towns which kept up a Vestal fire. These too had their kings of the Sacred Rites, their flamens, and their pontiffs, as well as their Vestal Virgins. All the great priesthoods of Rome appear, in fact, to have had their doubles in the other ancient cities of Latium; all were probably primitive institutions common to the whole Latin race.

Accordingly, whatever is true or probable of the Roman priesthoods, about which we know most, may reasonably be regarded as true or probable of the corresponding priesthoods elsewhere in Latium, about which for the most part we know nothing more than the names. Now in regard to the Roman king, whose priestly functions were inherited by his successor the king of the Sacred Rites, the foregoing discussion has led us to the following conclusions. He represented and indeed personated Jupiter, the great god of the oak, the sky, and the thunder, and in that character made rain, thunder, and lightning for the good of his subjects, like many more kings of the weather in other parts of the world. Further, he not only mimicked the oak-god by wearing an oak wreath and other insignia of divinity, but he was married to an oak-nymph Egeria, who appears to have been merely a local form of Diana in her character of a goddess of woods, of waters, and of childbirth. Moreover, he was descended from the oak, since he was born of a virgin who conceived by contact with a fire of sacred oak-wood. Hence he had to guard the ancestral fire and keep it constantly burning, inasmuch as on its maintenance depended the continuance of the royal family. Only on certain stated occasions was it lawful and even necessary to extinguish the old fire in order to revive it in a purer and more vigorous form by the friction of the sacred wood. This was done once a year on the first of March, and we may conjecture that it was also done by the new king on his accession to power; for, as we have seen, it has been customary in various places to extinguish the king's fire at his death. Among the ancient Persians the perpetual sacred fire was put out on the death of a king and remained unlit until after his funeral. It is a common practice to extinguish the fire in any house where a death has taken place, apparently from a fear that the ghost may scorch or singe himself at it, like a moth at the flame of a candle; and the custom of putting out the king's fire at his decease may in its origin have been nothing more than this. But when the fire on the king's hearth came to be viewed as bound up in a mysterious fashion with his life, it would naturally be extinguished at his death, not to spare his fluttering ghost the risk and pain of falling into it, but because, as a sort of life-token or external soul, it too must die at his death and be born again from the holy tree. At all events, it seems probable that whenever and from whatever cause it became necessary to rekindle the royal and sacred fire by the friction of wood, the operation was performed jointly by the king and the Vestals, one or more of whom may have been his daughters or the daughters of his predecessor. Regarded as impersonations of Mother Vesta herself, these priestesses would be the chosen vessels, not only to bring to birth the seed of fire in working the fire-drill, but also to receive the seed of the fire-god in their chaste wombs, and so to become the mothers of fire-begotten kings.

All these conclusions, which we have reached mainly by a consideration of the Roman evidence, may with great probability be applied to the other Latin communities. They too probably had of old their divine or priestly kings, who transmitted their religious functions, without their civil powers, to their successors the kings of the Sacred Rites.

But we have still to ask, What was the rule of succession to the kingdom among the old Latin tribes? We possess two lists of Latin kings both professedly complete. One is the list of the kings of Alba, the other is the list of the kings of Rome. If we accept as authentic the list of the Alban kings, we can only conclude that the kingdom was hereditary in the male line, the son regularly succeeding his father on the throne. But this list, if it is not, as Niebuhr held, a late and clumsy fabrication, has somewhat the appearance of an elastic cord which ancient historians stretched in order to link Aeneas to Romulus. Yet it would be rash to set these names wholly aside as a chronological stop-gap deliberately foisted in by later annalists. In early monarchies, before the invention of writing, tradition is remarkably retentive of the names of kings. The Baganda of Central Africa, for example, remember the names of more than thirty of their kings in an unbroken chain of twenty-two generations. Even the occurrence of foreign names among the Alban kings is not of itself sufficient to condemn the list as a forgery; for, as I shall shew presently, this feature is explicable by a rule of descent which appears to have prevailed in many ancient monarchies, including that of Rome. Perhaps the most we can say for the history of the Alban kings is that their names may well be genuine, and that some general features of the monarchy, together with a few events which happened to strike the popular imagination, may have survived in the memory of the people till they found their way into written history. But no dependence can be placed either on the alleged years of their reigns, or on the hereditary principle which is assumed to have connected each king with his predecessor.

When we come to the list of the Roman kings we are on much firmer, though still slippery ground. According to tradition there were in all eight kings of Rome, and with regard to the five last of them, at all events, we can hardly doubt that they actually sat on the throne, and that the traditional history of their reigns is, in its main outlines, correct. Now it is very remarkable that though the first king of Rome, Romulus, is said to have been descended from the royal house of Alba, in which the kingship is represented as hereditary in the male line, not one of the Roman kings was immediately succeeded by his son on the throne. Yet several left sons or grandsons behind them. On the other hand, one of them was descended from a former king through his mother, not through his father, and three of the kings, namely Tadius, the elder Tarquin, and Servius Tullius, were succeeded by their sons-in-law, who were all either foreigners or of foreign descent. This suggests that the right to the kingship was transmitted in the female line, and was actually exercised by foreigners who married the royal princesses. To put it in technical language, the succession to the kingship at Rome and probably in Latium generally would seem to have been determined by certain rules which have moulded early society in many parts of the world, namely exogamy, *beena* marriage, and female kinship or mother-kin. Exogamy is the rule which obliges a man to marry a woman of a different clan from his own; *beena* marriage is the rule that he must leave the home of his birth and live with his wife's people; and female kinship or mother-kin is the system of tracing relationship and transmitting the family name through women instead of through men. If these principles regulated descent of the kingship among the ancient Latins, the state of things in this respect would be somewhat as follows. The political and religious centre of each community would be the perpetual fire on the king's hearth tended by Vestal Virgins of the royal clan. The king would be a man of another clan, perhaps of another town or even of another race, who had married a daughter of his predecessor and received the kingdom with her. The children whom he had by her would inherit their mother's name, not

his; the daughters would remain at home; the sons, when they grew up, would go away into the world, marry, and settle in their wives' country, whether as kings or commoners. Of the daughters who stayed at home, some or all would be dedicated as Vestal Virgins for a longer or shorter time to the service of the fire on the hearth, and one of them would in time become the consort of her father's successor.

This hypothesis has the advantage of explaining in a simple and natural way some obscure features in the traditional history of the Latin kingship. Thus the legends which tell how Latin kings were born of virgin mothers and divine fathers become at least more intelligible. For, stripped of their fabulous element, tales of this sort mean no more than that a woman has been gotten with child by a man unknown; and this uncertainty as to fatherhood is more easily compatible with a system of kinship which ignores paternity than with one which makes it all-important. If at the birth of the Latin kings their fathers were really unknown, the fact points either to a general looseness of life in the royal family or to a special relaxation of moral rules on certain occasions, when men and women reverted for a season to the licence of an earlier age. Such Saturnalias are not uncommon at some stages of social evolution. In our own country traces of them long survived in the practices of May Day and Whitsuntide, if not of Christmas. Children born of the more or less promiscuous intercourse which characterises festivals of this kind would naturally be fathered on the god to whom the particular festival was dedicated.

In this connexion it may not be without significance that a festival of jollity and drunkenness was celebrated by the plebeians and slaves at Rome on Midsummer Day, and that the festival was specially associated with the fire-born King Servius Tullius, being held in honour of Fortuna, the goddess who loved Servius as Egeria loved Numa. The popular merrymakings at this season included foot-races and boat-races; the Tiber was gay with flower-wreathed boats, in which young folk sat quaffing wine. The festival appears to have been a sort of Midsummer Saturnalia answering to the real Saturnalia which fell at Midwinter. In modern Europe, as we shall learn later on, the great Midsummer festival has been above all a festival of lovers and of fire; one of its principal features is the pairing of sweethearts, who leap over the bonfires hand in hand or throw flowers across the flames to each other. And many omens of love and marriage are drawn from the flowers which bloom at this mystic season. It is the time of the roses and of love. Yet the innocence and beauty of such festivals in modern times ought not to blind us to the likelihood that in earlier days they were marked by coarser features, which were probably of the essence of the rites. Indeed, among the rude Esthonian peasantry these features seem to have lingered down to our own generation, if not to the present day. One other feature in the Roman celebration of Midsummer deserves to be specially noticed. The custom of rowing in flower-decked boats on the river on this day proves that it was to some extent a water festival; and, as we shall learn later on, water has always, down to modern times, played a conspicuous part in the rites of Midsummer Day, which explains why the Church, in throwing its cloak over the old heathen festival, chose to dedicate it to St. John the Baptist.

The hypothesis that the Latin kings may have been begotten at an annual festival of love is necessarily a mere conjecture, though the traditional birth of Numa on the festival of the Parilia, when shepherds leaped across the spring bonfires, as lovers leap across the Midsummer fires, may perhaps be thought to lend it a faint colour of probability. But it is quite possible that the uncertainty as to their fathers may not have arisen till long after the death of the kings, when their figures began to melt away into the cloudland of fable, assuming fantastic shapes and gorgeous colouring as they passed from earth to heaven. If they were alien immigrants, strangers and pilgrims in the land they ruled over, it would be natural enough that the people should forget their lineage, and forgetting it should provide

them with another, which made up in lustre what it lacked in truth. The final apotheosis, which represented the kings as not merely sprung from gods but as themselves deities incarnate, would be much facilitated if in their lifetime, as we have seen reason to think, they had actually laid claim to divinity.

If among the Latins the women of royal blood always stayed at home and received as their consorts men of another stock, and often of another country, who reigned as kings in virtue of their marriage with a native princess, we can understand not only why foreigners wore the crown at Rome, but also why foreign names occur in the list of the Alban kings. In a state of society where nobility is reckoned only through women—in other words, where descent through the mother is everything, and descent through the father is nothing—no objection will be felt to uniting girls of the highest rank to men of humble birth, even to aliens or slaves, provided that in themselves the men appear to be suitable mates. What really matters is that the royal stock, on which the prosperity and even the existence of the people is supposed to depend, should be perpetuated in a vigorous and efficient form, and for this purpose it is necessary that the women of the royal family should bear children to men who are physically and mentally fit, according to the standard of early society, to discharge the important duty of procreation. Thus the personal qualities of the kings at this stage of social evolution are deemed of vital importance. If they, like their consorts, are of royal and divine descent, so much the better; but it is not essential that they should be so.

The hypothesis which we have been led to frame of the rule of succession to the Latin kingship will be confirmed by analogy if we can shew that elsewhere, under a system of female kinship, the paternity of the kings is a matter of indifference—nay, that men who are born slaves may, like Servius Tullius, marry royal princesses and be raised to the throne. Now this is true of the Tshi-speaking peoples of the Gold Coast in West Africa. Thus in Ashantee, where the kingdom descends in the female line to the king's brothers and afterwards to the sons of his sister in preference to his own sons, the sisters of the reigning monarch are free to marry or intrigue with whom they please, provided only that their husband or lover be a very strong and handsome man, in order that the kings whom he begets may be men of finer presence than their subjects. It matters not how low may be the rank and position of the king's father. If the king's sisters, however, have no sons, the throne will pass to the king's own son, and failing a son, to the chief vassal or the chief slave. But in the Fantee country the principal slave succeeds to the exclusion of the son. So little regard is paid by these people to the lineage, especially the paternal lineage, of their kings. Yet Ashantee has attained a barbaric civilisation as high perhaps as that of any negro state, and probably not at all inferior to that of the petty Latin kingdoms at the dawn of history.

A trace of a similar state of things appears to survive in Uganda, another great African monarchy. For there the queen dowager and the queen sister are, or were, allowed to have as many husbands as they choose, without going through any marriage ceremony. "Of these two women it is commonly said all Uganda is their husband; they appear to be fond of change, only living with a man for a few days and then inviting some one else to take his place." We are reminded of the legends of the lustful queen Semiramis, and the likeness may be more than superficial. Yet these women are not allowed, under pain of death, to bear children; hence they practise abortion. Both the licence and the prohibition may be explained if we suppose that formerly the kingdom descended, as it still does in Ashantee, first to the king's brothers and next to the sons of his sisters. For in that case the next heirs to the throne would be the sons of the king's mother and of his sisters, and these women might accordingly be allowed, as the king's sisters still are allowed in Ashantee, to mate with any handsome men who took their fancy, in order that their offspring might be of regal part. But when the line of descent was changed from the female to the male line, in other words, when the kings

were succeeded by their sons instead of by their brothers or their sisters' sons, then the king's mother and his sisters would be forbidden to bear children lest the descent of the crown to the king's own children should be endangered by the existence of rivals who, according to the old law of the kingdom, had a better right to the throne. We may surmise that the practice of putting the king's brothers to death at the beginning of his reign, which survived till Uganda passed under English protection, was instituted at the same time as the prohibition of child-bearing laid on the king's mother and sisters. The one custom got rid of existing rivals; the other prevented them from being born. That the kingship in Uganda was formerly transmitted in the female line is strongly indicated by the rule that the kings and the rest of the royal family take their totems from their mothers, whereas all the other people of the country get their totems from their fathers.

In Loango the blood royal is traced in the female line, and here also the princesses are free to choose and divorce their husbands at pleasure, and to cohabit at the same time with other men. These husbands are nearly always plebeians, for princes and princesses, who are very numerous and form a ruling caste in the country, may not marry each other. The lot of a prince consort is not a happy one, for he is rather the slave and prisoner than the mate of his imperious princess. In marrying her he engages never more to look at a woman during the whole time he cohabits with his royal spouse. When he goes out he is preceded by guards who drive away all females from the road where he is to pass. If in spite of these precautions he should by ill-luck cast his eyes on a woman, the princess may have his head chopped off, and commonly exercises, or used to exercise, the right. This sort of libertinism, sustained by power, often carries the princesses to the greatest excesses, and nothing is so much dreaded as their anger. No wonder that commoners in general avoid the honour of a royal alliance. Only poor and embarrassed men seek it as a protection against their creditors and enemies. All the children of such a man by such a wife are princes and princesses, and any one of the princes may in time be chosen king; for in Loango the crown is not hereditary but elective. Thus it would seem that the father of the King of Loango is nearly always a plebeian, and often little better than a slave.

Near the Chambezi river, which falls into Lake Bengweolo in Central Africa, there is a small state governed by a queen who belongs to the reigning family of Ubemba. She bears the title of *Mamfumer* or Mother of Kings. "The privileges attached to this dignity are numerous. The most singular is that the queens may choose for themselves their husband among the common people. The chosen man becomes prince-consort without sharing in the administration of affairs. He is bound to leave everything to follow his royal and often but little accommodating spouse. To shew that in these households the rights are inverted and that a man may be changed into a woman, the queen takes the title of *Monsieur* and her husband that of *Madame*."

At Athens, as at Rome, we find traces of succession to the throne by marriage with a royal princess; for two of the most ancient kings of Athens, namely Cecrops and Amphictyon, are said to have married the daughters of their predecessors. This tradition is confirmed by the evidence, which I shall adduce presently, that at Athens male kinship was preceded by female kinship.

Further, if I am right in supposing that in ancient Latium the royal families kept their daughters at home and sent forth their sons to marry princesses and reign among their wives' people, it will follow that the male descendants would reign in successive generations over different kingdoms. Now this seems to have happened both in ancient Greece and in ancient Sweden; from which we may legitimately infer that it was a custom practised by more than one branch of the Aryan stock in Europe. Take, for instance, the great house of Aeacus, the

grandfather of Achilles and Ajax. Aeacus himself reigned in Aegina, but his descendants, as has been justly observed, “from the beginning went forth to other lands.” His son Telamon migrated to the island of Salamis, married the king’s daughter, and reigned over the country. Telamon’s son Teucer, in his turn, migrated to Cyprus, wedded the king’s daughter, and succeeded his father-in-law on the throne. Again, Peleus, another son of Aeacus, quitted his native land and went away to Phthia in Thessaly, where he received the hand of the king’s daughter, and with her a third of the kingdom. Of Achilles, the son of Peleus, we are told that in his youth he was sent to the court of Lycomedes, King of Scyros, where he got one of the princesses with child. The tradition seems to shew that Achilles followed the custom of his family in seeking his fortune in a foreign land. His son Neoptolemus, after him, went away to Epirus, where he settled and became the ancestor of the kings of the country.

Again, Tydeus was a son of Oeneus, the King of Calydon in Aetolia, but he went to Argos and married the king’s daughter. His son Diomedes migrated to Daunia in Italy, where he helped the king in a war with his enemies, receiving as his reward the king’s daughter in marriage and part of the kingdom. As another example we may take the family of the Pelopidae, whose tragic fortunes the Greek poets never wearied of celebrating. Their ancestor was Tantalus, King of Sipylus in Asia Minor. But his son Pelops passed into Greece, won Hippodamia, the daughter of the King of Pisa, in the famous chariot-race, and succeeded his father-in-law on the throne. His son Atreus did not remain in Pisa, but migrated to Mycenae, of which he became king; and in the next generation Menelaus, son of Atreus, went to Sparta, where he married Helen, the king’s daughter, and himself reigned over the country. Further, it is very notable that, according to the old lyric poets, Agamemnon himself, the elder brother of Menelaus, reigned not at Mycenae but in Lacedaemon, the native land of his wife Clytaemnestra, and that he was buried at Amyclae, the ancient capital of the country.

Various reasons are assigned by ancient Greek writers for these migrations of the princes. A common one is that the king’s son had been banished for murder. This would explain very well why he fled his own land, but it is no reason at all why he should become king of another. We may suspect that such reasons are afterthoughts devised by writers who, accustomed to the rule that a son should succeed to his father’s property and kingdom, were hard put to it to account for so many traditions of kings’ sons who quitted the land of their birth to reign over a foreign kingdom.

In Scandinavian tradition we meet with traces of similar customs. For we read of daughters’ husbands who received a share of the kingdoms of their royal fathers-in-law, even when these fathers-in-law had sons of their own; in particular, during the five generations which preceded Harold the Fair-haired, male members of the Ynglingar family, which is said to have come from Sweden, are reported in the *Heimskringla* or *Sagas of the Norwegian Kings* to have obtained at least six provinces in Norway by marriage with the daughters of the local kings.

Thus it would seem that among some Aryan peoples, at a certain stage of their social evolution, it has been customary to regard women and not men as the channels in which royal blood flows, and to bestow the kingdom in each successive generation on a man of another family, and often of another country, who marries one of the princesses and reigns over his wife’s people. A common type of popular tale, which relates how an adventurer, coming to a strange land, wins the hand of the king’s daughter and with her the half or the whole of the kingdom, may well be a reminiscence of a real custom.

Where usages and ideas of this sort prevail, it is obvious that the kingship is merely an appanage of marriage with a woman of the blood royal. The old Danish historian Saxo Grammaticus puts this view of the kingship very clearly in the mouth of Hermutrude, a

legendary queen of Scotland, and her statement is all the more significant because, as we shall see presently, it reflects the actual practice of the Pictish kings. "Indeed she was a queen," says Hermutrude, "and but that her sex gainsaid it, might be deemed a king; nay (and this is yet truer), whomsoever she thought worthy of her bed was at once a king, and she yielded her kingdom with herself. Thus her sceptre and her hand went together." Wherever a custom of this sort is observed, a man may clearly acquire the kingdom just as well by marrying the widow as the daughter of his predecessor. This is what Aegisthus did at Mycenae, and what Hamlet's uncle Feng and Hamlet's successor Wiglet did in Denmark; all three slew their predecessors, married their widows, and then sat peacefully on the throne. The tame submission of the people to their rule would be intelligible, if they regarded the assassins, in spite of their crime, as the lawful occupants of the throne by reason of their marriage with the widowed queens. Similarly, Gyges murdered Candaules, King of Lydia, married his queen, and reigned over the country. Nor was this the only instance of such a succession in the history of Lydia. The wife of King Cadys conspired against his life with her paramour Spermus, and though her husband recovered from the dose of poison which she administered to him, he died soon afterwards, and the adulterer married his leman and succeeded to the throne. These cases excite a suspicion that in the royal house of Lydia descent was traced in the female line, and the suspicion is strengthened by the legendary character of Omphale, the ancestress of the dynasty. For she is represented as a masculine but dissolute queen of the Semiramis type, who wore male attire and put all her favoured lovers to death, while on the other hand her consort Hercules was her purchased slave, was treated with indignity, and went about dressed as a woman. This plainly implies that the queen was a far more powerful and important personage than the king, as would naturally happen wherever it is the queen who confers royalty on her consort at marriage instead of receiving it from him. The story that she prostituted the daughters of the Lydians to their male slaves is of a piece with the tradition that she herself married her slave Hercules. It may mean little more than that the Lydians were indifferent to paternity, and that the children of freewomen by slaves ranked as free. Such an indifference to fatherhood, coupled with the ancient accounts of the loose morals of the Lydian girls, who were accustomed to earn a dowry by prostitution, is a mark of the system of female kinship. Hence we may conjecture that Herodotus was wrong in saying that from Hercules to Candaules the crown of Lydia had descended for twenty-two generations from father to son. The old mode of transmitting the crown of Lydia through women probably did not end with Candaules. At least we are told that his murderer and successor Gyges, like Hercules, the mythical founder of the dynasty, gave himself and his kingdom into the hands of the woman he loved, and that when she died he collected all the slaves from the country round about and raised in her memory a mound so lofty that it could be seen from every part of the Lydian plain, and for centuries after was known as the Harlot's Tomb.

When Canute the Dane had been acknowledged King of England, he married Emma, the widow of his predecessor Ethelred, whose throne he had overturned and whose children he had driven into exile. The marriage has not unnaturally puzzled the historians, for Emma was much older than her second husband, she was then living in Normandy, and it is very doubtful whether Canute had ever seen her before she became his bride. All, however, becomes plain if, as the cases of Feng and Wiglet seem to shew, it was an old Danish custom that marriage with a king's widow carried the kingdom with it as a matter of right. In that case the young but prudent Canute married the mature widow merely out of policy in order to clinch, according to Danish notions, by a legal measure his claim to that crown which he had already won for himself by the sword. Among the Saxons and their near kinsmen the Varini it appears to have been a regular custom for the new king to marry his stepmother. Thus Hermegisclus, King of the Varini, on his deathbed enjoined his son Radigis to wed his

stepmother in accordance with their ancestral practice, and his injunction was obeyed. Edbald, King of Kent, married his stepmother after the death of his father Ethelbert; and as late as the ninth century Ethelbald, King of the West Saxons, wedded Judith, the widow of his father Ethelwulf. Such marriages are intelligible if we suppose that old Saxon as well as old Danish law gave the kingdom to him who married the late king's widow.

To the view that the right to the Latin kingship was derived from women and not from men, it may be objected that the system of female kinship or mother-kin is unknown among the Aryans, and that even if faint traces of it may be met with elsewhere, the last place in the world where we should look for it would be Rome, the stronghold of the patriarchal family. To meet this objection it is necessary to point to some facts which appear to be undoubted survivals among Aryan peoples of a custom of tracing descent through the mother only.

In Attica tradition ran that of old the women were the common property of the men, who coupled with them like beasts, so that while every one knew his mother, nobody knew who his father was. This system of sexual communism was abolished by Cecrops, the first King of Athens, who introduced individual marriage in its place. Little weight could be attached to this tradition, if it were not supported to a certain extent by the Attic usage which always allowed a man to marry his half-sister by the same father but not his half-sister by the same mother. Such a rule seems clearly to be a relic of a time when kinship was counted only through women. Again, the Epizephyrian Locrians in Italy traced all ancestral distinction in the female, not the male line. Among them the nobles were the members of the hundred houses from whom were chosen by lot the maidens to be sent to Troy. For in order, it is said, to expiate the sacrilege committed by the Locrian Ajax when he violated Cassandra in the sanctuary of Athena at Troy, the cities of Locris used annually to send to the Trojan goddess two maidens, whom the Trojans slew, and, burning their bodies on the wood of certain trees which bore no fruit, threw the ashes into the sea. If the maidens contrived to escape they took refuge in the sanctuary of Athena, which they thenceforth swept and washed, never quitting it except at night, and always going barefoot, shorn, and clad in a single garment. The custom is said to have been observed for a thousand years down to the fourth century before our era. Among the Locrians, as elsewhere, the system of female kinship would seem to have gone hand in hand with dissolute morals; for there is reason to think that of old the Locrians, like the Lydians and Armenians, had been wont to prostitute their daughters before marriage, though in later times the custom fell into abeyance. The Cantabrians of Spain seem also to have had mother-kin; for among them it was the daughters who inherited property and who portioned out their brothers in marriage. Again, the ancient Germans deemed the tie between a man and his sister's children as close as that between a father and his children; indeed some regarded the bond as even closer and more sacred, and therefore in exacting hostages they chose the children of a man's sister rather than his own children, believing that this gave them a firmer hold on the family. The superiority thus assigned to the maternal uncle over the father is an infallible mark of mother-kin, either present or past, as may be observed, for instance, in very many African tribes to this day, among whom both property and political power pass, not from father to son, but from the maternal uncle to his nephews. Similarly, in Melanesia the close relation of the mother's brother to his nephew is maintained even where the system of relationship has become patriarchal. Amongst the Germans in the time of Tacitus, it is true, a man's heirs were his own children, but the mother's brother could never have attained the position he held except under a system of maternal descent. Another vestige of mother-kin among a Teutonic people appears to be found in the Salic law. For it was a custom with the Salian Franks that when a widow married again, a price had to be paid to her

family, and in laying down the order in which her kinsmen were entitled to receive this payment the law gave a decided preference to the female over the male line; thus the first person entitled to claim the money was the eldest son of the widow's sister.

It is a moot point whether the Picts of Scotland belonged to the Aryan family or not; but among them the kingdom was certainly transmitted through women. Bede tells us that down to his own time, in the early part of the eighth century, whenever a doubt arose as to the succession, the Picts chose their king from the female rather than the male line. The statement is amply confirmed by historical evidence. For we possess a list of the Pictish kings and their fathers which was drawn up in the reign of Cennad, King of the Scots, towards the end of the tenth century; and for the period from the year 583 to the year 840 the register is authenticated by the Irish Annals of Tigernach and Ulster. Now, it is significant that in this list the fathers of the kings are never themselves kings; in other words, no king was succeeded on the throne by his son. Further, if we may judge by their names, the fathers of the Pictish kings were not Picts but foreigners—men of Irish, Cymric, or English race. The inference from these facts seems to be that among the Picts the royal family was exogamous, and that the crown descended in the female line; in other words, that the princesses married men of another clan or even of another race, and that their issue by these strangers sat on the throne, whether they succeeded in a prescribed order according to birth, or whether they were elected from among the sons of princesses, as the words of Bede might be taken to imply.

Another European, though apparently not Aryan, people among whom the system of female kinship appears to have prevailed were the Etruscans. For in Etruscan sepulchral inscriptions the name of the mother of the deceased is regularly recorded along with or even without the name of the father; and where the names of both father and mother are mentioned, greater prominence is given to the mother's name by writing it in full, whereas the father's name is, in accordance with Roman usage, merely indicated by an initial. The statement of Theopompus that among the Etruscans sexual communism was a recognised practice, and that paternity was unknown, may be only an exaggerated way of saying that they traced their descent through their mothers and not through their fathers. Yet apparently in Etruria, as elsewhere, this system of relationship was combined with a real indifference to fatherhood and with the dissolute morals which that indifference implies; for Etruscan girls were wont to earn a dowry by prostitution. In these customs the Etruscans resembled the Lydians, and the similarity confirms the common opinion of antiquity, which modern historians have too lightly set aside, that the Etruscans were of Lydian origin. However that may be, in considering the vestiges of mother-kin among the Latins, we shall do well to bear in mind that the same archaic mode of tracing descent appears to have prevailed among the neighbouring Etruscans, who not only exercised a powerful influence on Rome, but gave her two, if not three, of her kings.

It would be neither unnatural nor surprising if among the ancient Latins mother-kin survived in the royal family after it had been exchanged for father-kin in all others. For royalty, like religion, is essentially conservative; it clings to old forms and old customs which have long vanished from ordinary life. Thus in Uganda persons of royal blood still inherit their totems from their mothers, while other people inherit them from their fathers. So in Denmark and Scandinavia, as we have seen, the kingdom would appear to have been transmitted through women long after the family name and property had become hereditary in the male line among the people. Sometimes the difference in custom between kings and commoners is probably based rather on a distinction of race than on varying degrees of social progress; for a dynasty is often a family of alien origin who have imposed their rule on their subjects by force of arms, as the Normans did on the Saxons, and the Manchus on the Chinese. More rarely, perhaps, it may have happened that from motives of policy or superstition

a conquering tribe has left a nominal kingship to the members of the old royal house. Such a concession would be most likely to be made where the functions of the king were rather religious than civil, and where the prosperity of the country was supposed to depend on the maintenance of the established relations between the people and the gods of the land. In that case the new-comers, knowing not how to appease and conciliate these strange deities, might be glad to let the priestly kings of the conquered race perform the quaint rites and mumble the venerable spells, which had been found to answer their purpose time out of mind. In a commonwealth like the Roman, formed by the union of different stocks, the royal family might thus belong either to the conquerors or to the conquered; in other words, either to the patricians or to the plebeians. But if we leave out of account Romulus and Tatius, who are more or less legendary figures, and the two Tarquins, who came of a noble Etruscan house, all the other Roman kings appear from their names to have been men of plebeian, not patrician, families. Hence it seems probable that they belonged to the indigenous race, who may have retained mother-kin, at least in the royal succession, after they had submitted to invaders who knew father-kin only.

If that was so, it confirms the view that the old Roman kingship was essentially a religious office; for the conquerors would be much more ready to leave an office of this sort in the hands of the conquered than a kingship of the type with which we are familiar. "Let these puppets," they might think, "render to the gods their dues, while we rule the people in peace and lead them in war." Of such priestly kings Numa was the type. But not all of his successors were willing to model themselves on his saintly figure and, rejecting the pomps and vanities of earth, to devote themselves to communion with heaven. Some were men of strong will and warlike temper, who could not brook the dull routine of the cloister. They longed to exchange the stillness and gloom of the temple or the sacred grove for the sunshine, the dust, and the tumult of the battlefield. Such men broke bounds, and when they threatened to get completely out of hand and turn the tables on the patricians, it was time that they should go. This, we may conjecture, was the real meaning of the abolition of the kingship at Rome. It put an end to the solemn pretence that the state was still ruled by the ancient owners of the soil: it took the shadow of power from them and gave it to those who had long possessed the substance. The ghost of the monarchy had begun to walk and grow troublesome: the revolution laid it for centuries.

But though the effect of the revolution was to substitute the real rule of the patricians for the nominal rule of the plebeians, the break with the past was at the outset less complete than it seems. For the first two consuls were both men of the royal blood. One of them, L. Junius Brutus, was sister's son of the expelled King Tarquin the Proud. As such he would have been the heir to the throne under a strict system of mother-kin. The other consul, L. Tarquinius Collatinus, was a son of the late king's cousin Egerius. These facts suggest that the first intention of the revolutionaries was neither to abolish the kingship nor to wrest it from the royal family, but, merely retaining the hereditary monarchy, to restrict its powers. To achieve this object they limited the tenure of office to a year and doubled the number of the kings, who might thus be expected to check and balance each other. But it is not impossible that both restrictions were merely the revival of old rules which the growing power of the kings had contrived for a time to set aside in practice. The legends of Romulus and Remus, and afterwards of Romulus and Tatius, may be real reminiscences of a double kingship like that of Sparta; and in the yearly ceremony of the *Regifugium* or Flight of the King we seem to detect a trace of an annual, not a life-long, tenure of office. The same thing may perhaps be true of the parallel change which took place at Athens when the people deprived the Medontids of their regal powers and reduced them from kings to responsible magistrates, who held office at first for life, but afterwards only for periods of ten years. Here, too, the

limitation of the tenure of the kingship may have been merely the reinforcement of an old custom which had fallen into abeyance. At Rome, however, the attempt to maintain the hereditary principle, if it was made at all, was almost immediately abandoned, and the patricians openly transferred to themselves the double kingship, which thenceforth was purely elective, and was afterwards known as the consulship.

The history of the last king of Rome, Tarquin the Proud, leads us to suspect that the offence which he gave by his ambitious and domineering character was heightened by an attempt to shift the succession of the kingship from the female to the male line. He himself united both rights in his own person; for he had married the daughter of his predecessor, Servius Tullius, and he was the son or grandson of Tarquin the Elder, who preceded Servius Tullius on the throne. But in asserting his right to the crown, if we can trust Roman history on this point, Tarquin the Proud entirely ignored his claim to it through women as the son-in-law of his predecessor, and insisted only on his claim in the male line as the son or grandson of a former king. And he evidently intended to bequeath the kingdom to one of his sons; for he put out of the way two of the men who, if the succession had been through women in the way I have indicated, would have been entitled to sit on the throne before his own sons, and even before himself. One of these was his sister's husband, the other was her elder son. Her younger son, the famous Lucius Junius Brutus, only escaped the fate of his father and elder brother by feigning, like Hamlet, imbecility, and thus deluding his wicked uncle into the belief that he had nothing to fear from such a simpleton. This design of Tarquin to alter the line of succession from the female to the male side of the house may have been the last drop which filled his cup of high-handed tyranny to overflowing. At least it is a strange coincidence, if it is nothing more, that he was deposed by the man who, under a system of female kinship, was the rightful heir, and who in a sense actually sat on the throne from which he pushed his uncle. For the curule chair of the consul was little less than the king's throne under a limited tenure.

It has often been asked whether the Roman monarchy was hereditary or elective. The question implies an opposition between the two modes of succession which by no means necessarily exists. As a matter of fact, in many African tribes at the present day the succession to the kingdom or the chieftainship is determined by a combination of the hereditary and the elective principle, that is, the kings or chiefs are chosen by the people or by a body of electors from among the members of the royal family. And as the chiefs have commonly several wives and many children by them, the number of possible candidates may be not inconsiderable. For example, we are told that "the government of the Banyai is rather peculiar, being a sort of feudal republicanism. The chief is elected, and they choose the son of the deceased chief's sister in preference to his own offspring. When dissatisfied with one candidate, they even go to a distant tribe for a successor, who is usually of the family of the late chief, a brother, or a sister's son, but never his own son or daughter. When first spoken to on the subject, he answers as if he thought himself unequal to the task and unworthy of the honour, but, having accepted it, all the wives, goods, and children of his predecessor belong to him, and he takes care to keep them in a dependent position." Among these people "the children of the chief have fewer privileges than common free men. They may not be sold, but, rather than choose any one of them for a chief at any future time, the free men would prefer to elect one of themselves who bore only a very distant relationship to the family."

Sometimes the field of choice is extended still further by a rule that the chief may or must be chosen from one of several families in a certain order. Thus among the Bangalas of the Cassange Valley in Angola the chief is elected from three families in rotation. And Diagara, a country bordering on Senegambia, is ruled by an absolute monarch who is chosen alternately from two families, one of which lives in Diapina and the other in Badumar. In the

Winamwanga tribe, to the south of Lake Tanganyika, “the first male child born to a chief after he succeeds to the chieftainship is the natural heir, but many years ago there were two claimants to the throne, whose supporters were about equal, and to avoid a civil war the following arrangement was made. One of them was allowed to reign, but the other claimant or his son was to succeed him. This was carried out, so that now there are continually alternate dynasties.” So in the Matse tribe of Togoland in West Africa, there are two royal families descended from two women, which supply a king alternately. Hence the palm forest which belongs to the crown is divided into two parts; the reigning king has the right to one part, and the representative of the other royal house has a right to the other part. Among the Yorubas in western Africa the sovereign chief is always taken from one or more families which have the hereditary right of furnishing the community with rulers. In many cases the succession passes regularly from one to a second family alternately; but in one instance, apparently unique, the right of succession to the sovereignty seems to be possessed by four princely families, from each of which the head chief is elected in rotation. The principle of primogeniture is not necessarily followed in the election, but the choice of the electors must always fall on one who is related to a former chief in the male line. For paternal descent alone is recognised in Yorubaland, where even the greatest chief may take to wife a woman of the lowest rank. Sometimes the choice of the ruling chief is made by divine authority, intimated to the people through the high priest of the principal god of the district. Among the Igaras, on the lower Niger, the royal family is divided into four branches, each of which provides a king in turn. The capital and its district, both of which bear the name of Idah, are always occupied by the reigning branch of the royal family, while the three other branches, not being allowed to live there, retreat into the interior. Hence at the death of a king a double change takes place. On the one hand the late reigning family, with all their dependants, have to leave the homes in which many of them have been born and brought up, and to migrate to towns in the forest, which they know only by name. On the other hand, the new reigning family come into the capital, and their people settle in the houses occupied by their forefathers four reigns ago. The king is generally elected by the leading men of his branch of the royal family; they choose the richest and most powerful of their number.

Again, among the Khasis of Assam we meet with the same combination of the hereditary with the elective principle in the succession to the kingdom. Indeed, in this people the kingship presents several features of resemblance to the old Latin kingship as it appears to have existed at the dawn of history. For a Khasi king is the religious as well as the secular head of the state; along with the sooth-sayers he consults the auspices for the public good, and sometimes he has priestly duties to perform. Succession to the kingship always runs in the female line, for the Khasis have a regular system of mother-kin as opposed to father-kin; hence it is not the king’s sons, but his uterine brothers and the sons of his uterine sisters who succeed him on the throne in order of birth. But this hereditary principle is controlled by a body of electors, who have the right of rejecting unsuitable claimants to the throne. Generally the electors are a small body composed of the heads of certain priestly clans; but in some Khasi states the number of the electors has been greatly increased by the inclusion of representative headmen of certain important lay clans, or even by the inclusion of village headmen or of the chief superintendents of the village markets. Nay, in the Langrim state all the adult males regularly vote at the election of a monarch; and here the royal family is divided into two branches, a Black and a White, from either of which, apparently, the electors are free to choose a king. Similarly, in the Nobosohpoh state there are two royal houses, a Black and a White, and the people may select the heir to the throne from either of them.

Thus the mere circumstance that all the Roman kings, with the exception of the two Tarquins, appear to have belonged to different families, is not of itself conclusive against the view that

heredity was one of the elements which determined the succession. The number of families from whom the king might be elected may have been large. And even if, as is possible, the electors were free to choose a king without any regard to his birth, the hereditary principle would still be maintained if, as we have seen reason to conjecture, it was essential that the chosen candidate should marry a woman of the royal house, who would generally be either the daughter or the widow of his predecessor. In this way the apparently disparate principles of unfettered election and strict heredity would be combined; the marriage of the elected king with the hereditary princess would furnish the link between the two. Under such a system, to put it otherwise, the kings are elective and the queens hereditary. This is just the converse of what happens under a system of male kinship, where the kings are hereditary and the queens elective.

In the later times of Rome it was held that the custom had been for the people to elect the kings and for the senate to ratify the election. But we may suspect, with Mommsen, that this was no more than an inference from the mode of electing the consuls. The magistrates who, under the republic, represented the kings most closely were the dictator and the King of the Sacred Rites, and neither of these was elected by the people. Both were nominated, the dictator by the consul, and the King of the Sacred Rites by the chief pontiff. Accordingly it seems probable that under the monarchy the king was nominated either by his predecessor or, failing that, by an interim king (*interrex*) chosen from the senate. Now if, as we have been led to think, an essential claim to the throne was constituted by marriage with a princess of the royal house, nothing could be more natural than that the king should choose his successor, who would commonly be also his son-in-law. If he had several sons-in-law and had omitted to designate the one who was to reign after him, the election would be made by his substitute, the interim king.

The personal qualities which recommended a man for a royal alliance and succession to the throne would naturally vary according to the popular ideas of the time and the character of the king or his substitute, but it is reasonable to suppose that among them in early society physical strength and beauty would hold a prominent place. We have seen that in Ashantee the husbands or paramours of the princesses must always be men of fine presence, because they are to be the fathers of future kings. Among the Ethiopians in antiquity, as among the Ashantees and many other African tribes to this day, the crown passed in the female line to the son of the king's sister, but if there was no such heir they chose the handsomest and most valiant man to reign over them. We are told that the Gordioi elected the fattest man to the kingship, nor is this incredible when we remember that in Africa corpulence is still regarded as a great distinction and beauty, and that both the chiefs and their wives are sometimes so fat that they can hardly walk. Thus among the Caffres chiefs and rich men attain to an enormous bulk, and the queens fatten themselves on beef and porridge, of which they partake freely in the intervals of slumber. To be fat is with them a mark of riches, and therefore of high rank; common folk cannot afford to eat and drink and lounge as much as they would like to do. The Syrakoi in antiquity are reported to have bestowed the crown on the tallest man or on the man with the longest head in the literal, not the figurative, sense of the word. They seem to have been a Sarmatian people to the north of the Caucasus, and are probably the same with the long-headed people described by Hippocrates, who says that among them the men with the longest heads were esteemed the noblest, and that they applied bandages and other instruments to the heads of their children in infancy for the sake of moulding them into the shape which they admired. Such reports are probably by no means fabulous, for among the Monbuttu or Mang-bettou of Central Africa down to this day "when the children of chiefs are young, string is wound round their heads, which are gradually compressed into a shape that will allow of the longest head-dress. The skull thus treated in childhood takes the appearance

of an elongated egg.” Similarly some of the Indian tribes on the north-west coast of America artificially mould the heads of their children into the shape of a wedge or a sugar-loaf by compressing them between boards; some of them regard such heads as a personal beauty, others as a mark of high birth. For instance, “the practice among some of the Salish seems to have had a definite social, as well as aesthetic, significance. There appear to have been recognised degrees of contortion marking the social status of the individual. For example slaves, of which the Salish kept considerable numbers, were prohibited from deforming the heads of their children at all, consequently a normal, undeformed head was the sign and badge of servitude. And in the case of the base-born of the tribes the heads of their children were customarily but slightly deformed, while the heads of the children born of wealthy or noble persons, and particularly those of chiefs, were severely and excessively deformed.”

Among the Bororos of Brazil at the present day the title to chieftaincy is neither corpulence nor an egg-shaped head, but the possession of a fine musical ear and a rich baritone, bass, or tenor voice. The best singer, in fact, becomes the chief. There is no other way to supreme power but this. Hence in the education of the Bororo youth the main thing is to train, not their minds, but their voices, for the best of the tuneful quire will certainly be chief. In this tribe, accordingly, there is no such thing as hereditary chieftainship; for if the son of a chief has an indifferent ear or a poor voice, he will be a commoner to the end of his days. When two rival songsters are found in the same village, they sing against each other, and he who is judged to have acquitted himself best in the musical contest mounts the throne. His defeated rival sometimes retires in a huff with his admirers and founds a new village. Once seated in the place of power, the melodious singer is not only highly honoured and respected, but can exact unconditional obedience from all, and he gives his orders, like an operatic king or hero, in a musical recitativo. It is especially at eventide, when the sun has set and the labours of the day are over, that he pours out his soul in harmony. At that witching hour he takes up his post in front of the men’s club-house, and while his subjects are hushed in attention he bursts into sacred song, passing from that to lighter themes, and concluding the oratorio by chanting his commands to each individual for the next day. When Addison ridiculed the new fashion of the Italian opera, in which generals sang the word of command, ladies delivered their messages in music, and lovers chanted their billet-doux, he little suspected that among the backwoods of Brazil a tribe of savages in all seriousness observed a custom which he thought absurd even on the stage.

Sometimes apparently the right to the hand of the princess and to the throne has been determined by a race. The Alitemnian Libyans awarded the kingdom to the fleetest runner. Amongst the old Prussians, candidates for nobility raced on horseback to the king, and the one who reached him first was ennobled. According to tradition the earliest games at Olympia were held by Endymion, who set his sons to run a race for the kingdom. His tomb was said to be at the point of the racecourse from which the runners started. The famous story of Pelops and Hippodamia is perhaps only another version of the legend that the first races at Olympia were run for no less a prize than a kingdom. For Oenomaus was king of Pisa, a town close to Olympia; and having been warned by an oracle that he would die by the hand of the man who married his daughter Hippodamia, he resolved to keep her a maid. So when any one came a-wooing her, the king made the suitor drive away in a chariot with Hippodamia, while he himself pursued the pair in another car drawn by fleet horses, and, overtaking the unlucky wight, slew him. In this way he killed twelve suitors and nailed their heads to his house, the ruins of which were shewn at Olympia down to the second century of our era. The bodies of the suitors were buried under a lofty mound, and it is said that in former days sacrifices were offered to them yearly. When Pelops came to win the hand of Hippodamia, he bribed the charioteer of Oenomaus not to put the pins into the wheels of the king’s chariot. So

Oenomaus was thrown from the car and dragged by his horses to death. But some say he was despatched by Pelops according to the oracle. Anyhow, he died, and Pelops married Hippodamia and succeeded to the kingdom. The grave of Oenomaus was shown at Olympia; it was a mound of earth enclosed with stones. Here, too, precincts were dedicated to Pelops and Hippodamia, in which sacrifices were offered to them annually; the victim presented to Pelops was a black ram, whose blood was poured into a pit. Other traditions were current in antiquity of princesses who were offered in marriage to the fleetest runner and won by the victor in the race. Thus Icarius at Sparta set the wooers of his daughter Penelope to run a race; Ulysses won and wedded her. His father-in-law is said to have tried to induce him to take up his abode in Sparta; which seems to shew that if Ulysses had accepted the invitation he would have inherited the kingdom through his wife. So, too, the Libyan King Antaeus placed his beautiful daughter Barce or Alceis at the end of the racecourse; her many noble suitors, both Libyans and foreigners, ran to her as the goal, and Alcidas, who touched her first, gained her in marriage. Danaus, also, at Argos is said to have stationed his many daughters at the goal, and the runner who reached them first had first choice of the maidens. Somewhat different from these traditions is the story of Atalante, for in it the wooers are said to have contended, not with each other, but with the coy maiden herself in a foot-race. She slew her vanquished suitors and hung up their heads in the racecourse, till Hippomenes gained the race and her hand by throwing down the golden apples which she stooped to pick up.

These traditions may very well reflect a real custom of racing for a bride, for such a custom appears to have prevailed among various peoples, though in practice it has degenerated into a mere form or pretence. Thus "there is one race, called the 'Love Chase,' which may be considered a part of the form of marriage among the Kirghiz. In this the bride, armed with a formidable whip, mounts a fleet horse, and is pursued by all the young men who make any pretensions to her hand. She will be given as a prize to the one who catches her, but she has the right, besides urging on her horse to the utmost, to use her whip, often with no mean force, to keep off those lovers who are unwelcome to her, and she will probably favour the one whom she has already chosen in her heart. As, however, by Kirghiz custom, a suitor to the hand of a maiden is obliged to give a certain *kalym*, or purchase-money, and an agreement must be made with the father for the amount of dowry which he gives his daughter, the 'Love Chase' is a mere matter of form." Similarly "the ceremony of marriage among the Calmucks is performed on horseback. A girl is first mounted, who rides off in full speed. Her lover pursues; and if he overtakes her, she becomes his wife, and the marriage is consummated on the spot, after which she returns with him to his tent. But it sometimes happens that the woman does not wish to marry the person by whom she is pursued, in which case she will not suffer him to overtake her; and we were assured that no instance occurs of a Calmuck girl being thus caught unless she has a partiality for her pursuer. If she dislikes him she rides, to use the language of English sportsmen, 'neck or nothing,' until she has completely escaped, or until the pursuer's horse is tired out, leaving her at liberty to return, to be afterwards chased by some more favoured admirer." The race for the bride is found also among the Koryaks of north-eastern Asia. It takes place in a large tent, round which many separate compartments called *pologs* are arranged in a continuous circle. The girl gets a start and is clear of the marriage if she can run through all the compartments without being caught by the bridegroom. The women of the encampment place every obstacle in the man's way, tripping him up, belabouring him with switches, and so forth, so that he has little chance of succeeding unless the girl wishes it and waits for him. Among some of the rude indigenous tribes of the Malay Peninsula "marriage is preceded by a singular ceremony. An old man presents the future couple to the assembled guests, and, followed by their families, he leads them to a great circle, round which the girl sets off to run as fast as she can. If the young man

succeeds in overtaking her, she becomes his mate; otherwise he loses all rights, which happens especially when he is not so fortunate as to please his bride.” Another writer tells us that among these savages, when there is a river at hand, the race takes place on the water, the bride paddling away in one canoe and pursued by the bridegroom in another. Before the wedding procession starts for the bridegroom’s hut, a Caffre bride is allowed to make one last bid for freedom, and a young man is told off to catch her. Should he fail to do so, she is theoretically allowed to return to her father, and the whole performance has to be repeated; but the flight of the bride is usually a pretence.

Similar customs appear to have been practised by all the Teutonic peoples; for the German, Anglo-Saxon, and Norse languages possess in common a word for marriage which means simply bride-race. Moreover, traces of the custom survived into modern times. Thus in the Mark of Brandenburg, down to the first half of the nineteenth century at least, it was the practice for bride and bridegroom to run a race on their wedding day in presence of all the guests. Two sturdy men took the bride between them and set off. The bridegroom gave them a start and then followed hot-foot. At the end of the course stood two or three young married women, who took from the bride her maiden’s crown and replaced it by the matron’s cap. If the bridegroom failed to overtake his bride, he was much ridiculed. In other parts of Germany races are still held at marriage, but the competitors are no longer the bride and bridegroom. Thus in Hesse at the wedding of a well-to-do farmer his friends race on horseback to the house of the bride, and her friends similarly race on horseback to the house of the bridegroom. The prize hangs over the gate of the farmyard or the door of the house. It consists of a silken or woollen handkerchief, which the winner winds round his head or fastens to his breast. The victors have also the right to escort the marriage procession. In Upper Bavaria, down at least to some fifty years ago, a regular feature of a rustic wedding used to be what was called the “bride-race” or the “key-race.” It generally took place when the bridal party was proceeding from the church to the alehouse. A course was marked out and two goals, consisting of heaps of straw, were set up at distances of three and four hundred yards respectively. The strongest and fleetest of the young fellows raced barefoot, clad only in shirt and trousers. He who first reached the further goal received the first prize; this was regularly a key of gilt wood, which the winner fastened to his hat. Often, as in some of the Greek legends, the bride herself was the goal of the race. The writers who record the custom suggest that the race was originally for the key of the bridechamber, and that the bridegroom ran with the rest. In Scotland also the guests at a rustic wedding used to ride on horseback for a prize, which sometimes consisted of the bride’s cake set up on a pole in front of the bridegroom’s house. The race was known as the *broose*. At Weitensfeld, in Carinthia, a festival called the Bride-race is still held every year. It is popularly supposed to commemorate a time when a plague had swept away the whole people except a girl and three young men. These three, it is said, raced with each other in order that the winner might get the maiden to wife, and so repeople the land. The race is now held on horseback. The winner receives as the prize a garland of flowers called the Bride-wreath, and the man who comes in last gets a wreath of ribbons and pig’s bristles. It seems not impossible that this custom is a relic of a fair at which the marriageable maidens of the year were assigned in order of merit to the young men who distinguished themselves by their feats of strength and agility. A practice of this sort appears to have prevailed among the ancient Samnites. Every year the youths and maidens were tested publicly, and the young man who was adjudged best had first choice of the girls; the second best had the next choice, and so on with the rest. “They say,” writes Strabo, “that the Samnites have a beautiful custom which incites to virtue. For they may not give their daughters in marriage to whom they please, but every year the ten best maidens and the ten best youths are picked out, and the best of the ten maidens is given to the best of the ten youths, and the second to the second, and so on. But if the man who wins one

of these prizes should afterwards turn out a knave, they disgrace him and take the girl from him." The nature of the test to which the young men and women were subjected is not mentioned, but we may conjecture that it was mainly athletic.

The contests for a bride may be designed to try the skill, strength, and courage of the suitors as well as their horsemanship and speed of foot. Speaking of King's County, Ireland, in the latter part of the eighteenth century, Arthur Young says: "There is a very ancient custom here, for a number of country neighbours among the poor people, to fix upon some young woman that ought, as they think, to be married; they also agree upon a young fellow as a proper husband for her; this determined, they send to the fair one's cabin to inform her that on the Sunday following 'she is to be horsed,' that is, carried on men's backs. She must then provide whisky and cyder for a treat, as all will pay her a visit after mass for a hurling match. As soon as she is horsed, the hurling begins, in which the young fellow appointed for her husband has the eyes of all the company fixed on him: if he comes off conqueror, he is certainly married to the girl; but if another is victorious, he as certainly loses her, for she is the prize of the victor. These trials are not always finished in one Sunday, they take sometimes two or three, and the common expression when they are over is, that 'such a girl was goal'd.' Sometimes one barony hurls against another, but a marriageable girl is always the prize. Hurling is a sort of cricket, but instead of throwing the ball in order to knock down a wicket, the aim is to pass it through a bent stick, the ends stuck in the ground." In the great Indian epic the *Mahabharata* it is related that the hand of the lovely Princess Draupadi or Krishna, daughter of the King of the Panchalas, was only to be won by him who could bend a certain mighty bow and shoot five arrows through a revolving wheel so as to hit the target beyond. After many noble wooers had essayed the task in vain, the disguised Arjun was successful, and carried off the princess to be the wife of himself and his four brothers. This was an instance of the ancient Indian practice of *Svayamvara*, in accordance with which a maiden of high rank either chose her husband from among her assembled suitors or was offered as the prize to the conqueror in a trial of skill. The custom was occasionally observed among the Rajputs down to a late time. The Tartar king Caidu, the cousin and opponent of Cublay Khan, is said to have had a beautiful daughter named Aijaruc, or "the Bright Moon," who was so tall and brawny that she outdid all men in her father's realm in feats of strength. She vowed she would never marry till she found a man who could vanquish her in wrestling. Many noble suitors came and tried a fall with her, but she threw them all; and from every one whom she had overcome she exacted a hundred horses. In this way she collected an immense stud. In the *Nibelungenlied* the fair Brunhild, Queen of Iceland, was only to be won in marriage by him who could beat her in three trials of strength, and the unsuccessful wooers forfeited their heads. Many had thus perished, but at last Gunther, King of the Burgundians, vanquished and married her. It is said that Sithon, King of the Odomanti in Thrace, had a lovely daughter, Pallene, and that many men came a-wooing her not only from Thrace but from Illyria and the country of the Don. But her father said that he who would wed his daughter must first fight himself and pay with his life the penalty of defeat. Thus he slew many young men. But when he was grown old and his strength had failed, he set two of the wooers, by name Dryas and Clitus, to fight each other for the kingdom and the hand of the princess. The combat was to take place in chariots, but the princess, being in love with Clitus, bribed his rival's charioteer to put no pins in the wheels of his chariot; so Dryas came to the ground, and Clitus slew him and married the king's daughter. The tale agrees closely with that of Pelops and Hippodamia. Both stories probably contain, in a legendary form, reminiscences of a real custom. Within historical times Clisthenes, tyrant of Sicyon, made public proclamation at the Olympian games that he would give his daughter Agariste in marriage to that suitor who, during a year's trial, should prove himself the best. So many young men who prided themselves on their persons and on their lineage assembled at Sicyon

from all parts of the Greek world. The tyrant had a racecourse and a wrestling school made on purpose for them, and there he put them through their paces. Of all the suitors none pleased him so much as Hippoclidus, the handsomest and richest man of Athens, a scion of the old princely house of Cypselus. And when the year was up and the day had come on which the award was to be made, the tyrant sacrificed a hundred oxen and entertained the suitors and all the people of Sicyon at a splendid banquet. Dinner being over, the wine went round and the suitors fell to wrangling as to their accomplishments and their wit. In this feast of reason the gay Hippoclidus outshone himself and them all until, flushed with triumph and liquor, he jumped on a table, danced to music, and then, as a finishing touch, stood on his head and sawed the air with his legs. This was too much. The tyrant in disgust told him he had danced away his marriage.

Thus it appears that the right to marry a girl, and especially a princess, has often been conferred as a prize in an athletic contest. There would be no reason, therefore, for surprise if the Roman kings, before bestowing their daughters in marriage, should have resorted to this ancient mode of testing the personal qualities of their future sons-in-law and successors. If my theory is correct, the Roman king and queen personated Jupiter and his divine consort, and in the character of these divinities went through the annual ceremony of a sacred marriage for the purpose of causing the crops to grow and men and cattle to be fruitful and multiply. Thus they did what in more northern lands we may suppose the King and Queen of May were believed to do in days of old. Now we have seen that the right to play the part of the King of May and to wed the Queen of May has sometimes been determined by an athletic contest, particularly by a race. This may have been a relic of an old marriage custom of the sort we have examined, a custom designed to test the fitness of a candidate for matrimony. Such a test might reasonably be applied with peculiar rigour to the king in order to ensure that no personal defect should incapacitate him for the performance of those sacred rites and ceremonies on which, even more than on the despatch of his civil and military duties, the safety and prosperity of the community were believed to depend. And it would be natural to require of him that from time to time he should submit himself afresh to the same ordeal for the sake of publicly demonstrating that he was still equal to the discharge of his high calling. A relic of that test perhaps survived in the ceremony known as the Flight of the King (*regifugium*), continued to be annually observed at Rome down to imperial times. On the twenty-fourth day of February a sacrifice used to be offered in the Comitium, and when it was over the King of the Sacred Rites fled from the Forum. We may conjecture that the Flight of the King was originally a race for an annual kingship, which may have been awarded as a prize to the fleetest runner. At the end of the year the king might run again for a second term of office; and so on, until he was defeated and deposed or perhaps slain. In this way what had once been a race would tend to assume the character of a flight and a pursuit. The king would be given a start; he ran and his competitors ran after him, and if he were overtaken he had to yield the crown and perhaps his life to the lightest of foot among them. In time a man of masterful character might succeed in seating himself permanently on the throne and reducing the annual race or flight to the empty form which it seems always to have been within historical times. The rite was sometimes interpreted as a commemoration of the expulsion of the kings from Rome; but this appears to have been a mere afterthought devised to explain a ceremony of which the old meaning was forgotten. It is far more likely that in acting thus the King of the Sacred Rites was merely keeping up an ancient custom which in the regal period had been annually observed by his predecessors the kings. What the original intention of the rite may have been must probably always remain more or less a matter of conjecture. The present explanation is suggested with a full sense of the difficulty and obscurity in which the subject is involved.

Thus, if my theory is correct, the yearly flight of the Roman king was a relic of a time when the kingship was an annual office awarded, along with the hand of a princess, to the victorious athlete or gladiator, who thereafter figured along with his bride as a god and goddess at a sacred marriage designed to ensure the fertility of the earth by homoeopathic magic. Now this theory is to a certain extent remarkably confirmed by an ancient account of the Saturnalia which was discovered and published some years ago by a learned Belgian scholar, Professor Franz Cumont of Ghent. From that account we learn that down to the beginning of the fourth century of our era, that is, down nearly to the establishment of Christianity by Constantine, the Roman soldiers stationed on the Danube were wont to celebrate the Saturnalia in a barbarous fashion which must certainly have dated from a very remote antiquity. Thirty days before the festival they chose by lot from among themselves a young and handsome man, who was dressed in royal robes to resemble the god Saturn. In that character he was allowed to indulge all his passions to the fullest extent; but when his brief reign of thirty days was over, and the festival of Saturn was come, he had to cut his own throat on the altar of the god he personated. We can hardly doubt that this tragic figure, whom a fatal lot doomed to masquerade for a short time as a deity and to die as such a violent death, was the true original of the merry monarch or King of the Saturnalia, as he was called, whom a happier lot invested with the playful dignity of Master of the Winter Revels. In all probability the grim predecessor of the frolicsome King of the Saturnalia belonged to that class of puppets who in some countries have been suffered to reign nominally for a few days each year merely for the sake of discharging a burdensome or fatal obligation which otherwise must have fallen on the real king. If that is so, we may infer that the part of the god Saturn, who was commonly spoken of as a king, was formerly played at the Saturnalia by the Roman king himself. And a trace of the Sacred Marriage may perhaps be detected in the licence accorded to the human representatives of Saturn, a licence which, if I am right, is strictly analogous to the old orgies of May Day and other similar festivals. It is to be observed that Saturn was the god of the seed, and the Saturnalia the festival of sowing held in December, when the autumn sowing was over and the husbandman gave himself up to a season of jollity after the long labours of summer and autumn. On the principles of homoeopathic magic nothing could be more natural than that, when the last seeds had been committed to the earth, the marriage of the powers of vegetation should be simulated by their human representatives for the purpose of sympathetically quickening the seed. In short, no time could be more suitable for the celebration of the Sacred Marriage. We have seen as a matter of fact that the sowing of the seed has often been accompanied by sexual orgies with the express intention of thereby promoting the growth of the crops. At all events the view that the King's Flight at Rome was a mitigation of an old custom of putting him to death at the end of a year's tenure of office, is confirmed by the practice of annually slaying a human representative of the divine king Saturn, which survived in some parts of the Roman empire, though not at Rome itself, down to Christian times.

This theory would throw light on some dark passages in the legends of the Roman kingship, such as the obscure and humble births of certain kings and their mysterious ends. For if the sacred marriage took place at a licentious festival like the Saturnalia, when slaves were temporarily granted the privileges of freemen, it might well be that the paternity of the children begotten at this time, including those of the royal family, was a matter of uncertainty; nay, it might be known that the king or queen had offspring by a slave. Such offspring of a royal father and a slave mother, or of a royal mother and a slave father, would rank as princes and princesses according as male or female kinship prevailed. Under a system of male kinship the union of the king with a slave woman would give birth to a Servius Tullius, and, according to one tradition, to a Romulus. If female kinship prevailed in the royal family, as we have seen reason to suppose, it is possible that the stories of the birth of

Romulus and Servius from slave mothers is a later inversion of the facts, and that what really happened was that some of the old Latin kings were begotten by slave fathers on royal princesses at the festival of the Saturnalia. The disappearance of female kinship would suffice to account for the warping of the tradition. All that was distinctly remembered would be that some of the kings had had a slave for one of their parents; and people living under a system of paternal descent would naturally conclude that the slave parent of a king could only be the mother, since according to their ideas no son of a slave father could be of royal blood and sit on the throne.

Again, if I am right in supposing that in very early times the old Latin kings personated a god and were regularly put to death in that character, we can better understand the mysterious or violent ends to which so many of them are said to have come. Too much stress should not, however, be laid on such legends, for in a turbulent state of society kings, like commoners, are apt to be knocked on the head for much sounder reasons than a claim to divinity. Still, it is worth while to note that Romulus is said to have vanished mysteriously like Aeneas, or to have been cut to pieces by the patricians whom he had offended, and that the seventh of July, the day on which he perished, was a festival which bore some resemblance to the Saturnalia. For on that day the female slaves were allowed to take certain remarkable liberties. They dressed up as free women in the attire of matrons and maids, and in this guise they went forth from the city, scoffed and jeered at all whom they met, and engaged among themselves in a fight, striking and throwing stones at each other. Moreover, they feasted under a wild fig-tree, made use of a rod cut from the tree for a certain purpose, perhaps to beat each other with, and offered the milky juice of the tree in sacrifice to Juno Caprotina, whose name appears to mean either the goddess of the goat (*caper*) or the goddess of the wild fig-tree, for the Romans called a wild fig-tree a goat-fig (*caprificus*). Hence the day was called the *Nonae Caprotinae* after the animal or the tree. The festival was not peculiar to Rome, but was held by women throughout Latium. It can hardly be dissociated from a custom which was observed by ancient husbandmen at this season. They sought to fertilise the fig-trees or ripen the figs by hanging strings of fruit from a wild fig-tree among the boughs. The practice appears to be very old. It has been employed in Greece both in ancient and modern times, and Roman writers often refer to it. Palladius recommends the solstice in June, that is Midsummer Day, as the best time for the operation; Columella prefers July. In Sicily at the present day the operation is performed either on Midsummer Day (the festival of St. John the Baptist) or in the early days of July; in Morocco and North Africa generally it takes place on Midsummer Day. The wild fig-tree is a male and the cultivated fig-tree is a female, and the fertilisation is effected by insects, which are engendered in the fruit of the male tree and convey the pollen to the blossom of the female. Thus the placing of wild figs, laden with pollen and insects, among the boughs of the cultivated fig-tree is, like the artificial fertilisation of the date-palm, a real marriage of the trees, and it may well have been regarded as such by the peasants of antiquity long before the true theory of the process was discovered. Now the fig is an important article of diet in countries bordering on the Mediterranean. In Palestine, for example, the fruit is not, as with us, merely an agreeable luxury, but is eaten daily and forms indeed one of the staple productions of the country. "To sit every man under his vine, and under his fig tree" was the regular Jewish expression for the peaceable possession of the Holy Land; and in the fable of Jotham the fig-tree is invited by the other trees, next after the olive, to come and reign over them. When Sandanis the Lydian attempted to dissuade Croesus from marching against the Persians, he represented to him that there was nothing to be gained by conquering the inhabitants of a barren country who neither drank wine nor ate figs. An Arab commentator on the Koran observes that "God swears by these two trees, the fig and the olive, because among fruit-trees they surpass all the rest. They relate that a basket of figs was offered to the prophet Mohammed, and when he had eaten one he bade his comrades do the

same, saying, ‘Truly, if I were to say that any fruit had come down from Paradise, I would say it of the fig.’” Hence it would be natural that a process supposed to be essential to the ripening of so favourite a fruit should be the occasion of a popular festival. We may suspect that the license allowed to slave women on this day formed part of an ancient Saturnalia, at which the loose behaviour of men and women was supposed to secure the fertilisation of the fig-trees by homoeopathic magic.

But it is possible and indeed probable that the fertilisation was believed to be mutual; in other words, it may have been imagined, that while the women caused the fig-tree to bear fruit, the tree in its turn caused them to bear children. This conjecture is confirmed by a remarkable African parallel. The Akikuyu of British East Africa attribute to the wild fig-tree the power of fertilising barren women. For this purpose they apply the white sap or milk to various parts of the body of the would-be mother; then, having sacrificed a goat, they tie the woman to a wild fig-tree with long strips cut from the intestines of the sacrificial animal. “This seems,” writes Mr. C. W. Hobley, who reports the custom, “to be a case of the tree marriage of India. I fancy there is an idea of ceremonial marriage with the ancestral spirits which are said to inhabit certain of these fig-trees; in fact it supports the Kamba idea of the spiritual husbands.” The belief in spiritual husbands, to which Mr. Hobley here briefly refers, is as follows. The Akamba of British East Africa imagine that every married woman is at the same time the wife of a living man and also the wife of the spirit of some departed ancestor (*aimu*). They are firmly convinced that the fertility of a wife depends to a great extent on the attentions of her spiritual husband, and if she does not conceive within six months after marriage they take it as a sign that her spiritual husband is neglecting her; so they offer beer and kill a goat as a propitiatory sacrifice. If after that the woman still remains barren, they make a bigger feast and kill a bullock. On the other hand, if a wife is found to be with child soon after marriage, they are glad and consider it a proof that she has found favour in the eyes of her ghostly husband. Further, they believe that at death the human spirit quits the bodily frame and takes up its abode in a wild fig-tree (*mumbo*); hence they build miniature huts at the foot of those fig-trees which are thought to be haunted by the souls of the dead, and they periodically sacrifice to these spirits. Accordingly, we may conjecture, though we are not told, that amongst the Akamba, as among the Akikuyu, a barren woman sometimes resorts to a wild fig-tree in order to obtain a child, since she believes that her spiritual spouse has his abode in the tree. The Akikuyu clearly attribute a special power of fertilisation to the milky sap of the tree, since they apply it to various parts of the woman who desires to become a mother: perhaps they regard it as the seed of the fig. This may explain why the Roman slave-women offered the milky juice of the tree to Juno Caprotina; they may have intended thereby to add to the fecundity of the mother goddess. And we can scarcely doubt that the rods which they cut from the wild fig-tree, for the purpose apparently of beating each other, were supposed to communicate the generative virtue of the tree to the women who were struck by them. The Baganda of Central Africa appear to ascribe to the wild banana-tree the same power of removing barrenness which the Akikuyu attribute to the wild fig-tree. For when a wife has no child, she and her husband will sometimes repair to a wild banana-tree and there, standing one on each side of the tree, partake of the male organs of a goat, the man eating the flesh and drinking the soup and the woman drinking the soup only. This is believed to ensure conception after the husband has gone in to his wife. Here again, as among the Akikuyu, we see that the fertilising virtue of the tree is reinforced by the fertilising virtue of the goat; and we can therefore better understand why the Romans called the male wild fig-tree “goat-fig,” and why the Messenians dubbed it simply “he-goat.”

The association of the death of Romulus with the festival of the wild fig-tree can hardly be accidental, especially as he and his twin-brother Remus were said to have been suckled by the

she-wolf under a fig-tree, the famous *ficus Ruminalis*, which was shewn in the forum as one of the sacred objects of Rome and received offerings of milk down to late times. Indeed, some have gone so far both in ancient and modern times as to derive the names of Romulus and Rome itself from this fig-tree (*ficus Ruminalis*); if they are right, Romulus was “the fig-man” and Rome “the fig-town.” Be that as it may, the clue to the association of Romulus with the fig is probably furnished by the old belief that the king is responsible for the fruits of the earth and the rain from heaven. We may conjecture that on this principle the Roman king was expected to make the fig-trees blossom and bear figs, and that in order to do so he masqueraded as the god of the fig-tree and went through a form of sacred marriage, either with his queen or with a slave-woman, on the July day when the husbandmen resorted to a more efficacious means of producing the same result. The ceremony of the sacred marriage need not have been restricted to a single day in the year. It may well have been repeated for many different crops and fruits. If the Queen of Athens was annually married to the god of the vine, why should not the King of Rome have annually wedded the goddess of the fig?

But, as we have seen, Romulus, the first king of Rome, is said to have perished on the day of this festival of the fig, which, if our hypothesis is correct, was also the day of his ceremonial marriage to the tree. That the real date of his death should have been preserved by tradition is very improbable; rather we may suppose that the reason for dating his death and his marriage on the same day was drawn from some ancient ritual in which the two events were actually associated. But we have still to ask, Why should the king’s wedding-day be also the day of his death? The answer must be deferred for the present. All we need say now is that elsewhere the marriage of the divine king or human god has been regularly followed at a brief interval by his violent end. For him, as for others, death often treads on the heels of love.

Another Roman king who perished by violence was Tatius, the Sabine colleague of Romulus. It is said that he was at Lavinium offering a public sacrifice to the ancestral gods, when some men to whom he had given umbrage despatched him with the sacrificial knives and spits which they had snatched from the altar. The occasion and the manner of his death suggest that the slaughter may have been a sacrifice rather than an assassination. Again, Tullus Hostilius, the successor of Numa, was commonly said to have been killed by lightning, but many held that he was murdered at the instigation of Ancus Marcius, who reigned after him. Speaking of the more or less mythical Numa, the type of the priestly king, Plutarch observes that “his fame was enhanced by the fortunes of the later kings. For of the five who reigned after him the last was deposed and ended his life in exile, and of the remaining four not one died a natural death; for three of them were assassinated and Tullus Hostilius was consumed by thunderbolts.” This implies that King Ancus Marcius, as well as Tarquin the Elder and Servius Tullius, perished by the hand of an assassin. No other ancient historian, so far as I know, records this of Ancus Marcius, though one of them says that the king “was carried off by an untimely death.” Tarquin the Elder was slain by two murderers whom the sons of his predecessor, Ancus Marcius, had hired to do the deed. Lastly, Servius Tullius came by his end in circumstances which recall the combat for the priesthood of Diana at Nemi. He was attacked by his successor and killed by his orders, though not by his hand. Moreover, he lived among the oak groves of the Esquiline Hill at the head of the Slope of Virbius, and it was here, beside a sanctuary of Diana, that he was slain.

These legends of the violent ends of the Roman kings suggest that the contest by which they gained the throne may sometimes have been a mortal combat rather than a race. If that were so, the analogy which we have traced between Rome and Nemi would be still closer. At both places the sacred kings, the living representatives of the godhead, would thus be liable to suffer deposition and death at the hand of any resolute man who could prove his divine right to the holy office by the strong arm and the sharp sword. It would not be surprising if among

the early Latins the claim to the kingdom should often have been settled by single combat; for down to historical times the Umbrians regularly submitted their private disputes to the ordeal of battle, and he who cut his adversary's throat was thought thereby to have proved the justice of his cause beyond the reach of cavil. "Any one who remembers how in the forests of Westphalia the *Femgericht* set the modern civil law at defiance down into the eighteenth century, and how in the mountains of Corsica and Sardinia blood-revenge has persisted and persists to our own days, will not wonder that hardly a century after the union of Italy the Roman legislation had not yet succeeded in putting down the last relics of this ancient Italian or rather Indo-European mode of doing justice in the nests of the Apennines."

A parallel to what I conceive to have been the rule of the old Latin kingship is furnished by a West African custom of to-day. When the Malungo or king of Loango, who is deemed the representative of God on earth, has been elected, he has to take his stand at *Nkumbi*, a large tree near the entrance to his sacred ground. Here, encouraged by one of his ministers, he must fight all rivals who present themselves to dispute his right to the throne. This is one of the many instances in which the rites and legends of ancient Italy are illustrated by the practice of modern Africa. Similarly among the Banyoro of Central Africa, whose king had to take his life with his own hand whenever his health and strength began to fail, the succession to the throne was determined by a mortal combat among the claimants, who fought till only one of them was left alive. Even in England a relic of a similar custom survived till lately in the coronation ceremony, at which a champion used to throw down his glove and challenge to mortal combat all who disputed the king's right to the crown. The ceremony was witnessed by Pepys at the coronation of Charles the Second.

In the foregoing enquiry we have found reason to suppose that the Roman kings personated not only Jupiter the god of the oak, but Saturn the god of the seed and perhaps also the god of the fig-tree. The question naturally arises, Did they do so simultaneously or successively? In other words, did the same king regularly represent the oak-god at one season of the year, the seed-god at another, and the fig-god at a third? or were there separate dynasties of oak-kings, seed-kings, and fig-kings, who belonged perhaps to different stocks and reigned at different times? The evidence does not allow us to answer these questions definitely. But tradition certainly points to the conclusion that in Latium and perhaps in Italy generally the seed-god Saturn was an older deity than the oak-god Jupiter, just as in Greece Cronus appears to have preceded Zeus. Perhaps Saturn and Cronus were the gods of an old indigenous and agricultural people; while Jupiter and Zeus were the divinities of a ruder invading race, which swarmed down into Italy and Greece from the forests of central Europe, bringing their wild woodland deities to dwell in more fertile lands, under softer skies, side by side with the gods of the corn and the vine, the olive and the fig. If that was so, we may suppose that before the irruption of these northern barbarians the old kings of Greece and Italy personated the gods of the fat field and fruitful orchard, and that it was not till after the conquest that their successors learned to pose as the god of the verdant oak and the thundering sky. However, on questions so obscure we must be content to suspend our judgment. It is unlikely that the student's search-light will ever pierce the mists that hang over these remote ages. All that we can do is to follow the lines of evidence backward as far as they can be traced, till, after growing fainter and fainter, they are lost altogether in the darkness.

XIX. St. George And The Parilia

In the course of the preceding investigation we found reason to assume that the old Latin kings, like their brethren in many parts of the world, were charged with certain religious duties or magical functions, amongst which the maintenance of the fertility of the earth held a principal place. By this I do not mean that they had to see to it only that the rain fell, and that the corn grew and trees put forth their fruit in due season. In those early days it is probable that the Italians were quite as much a pastoral as an agricultural people, or, in other words, that they depended for their subsistence no less on their flocks and herds than on their fields and orchards. To provide their cattle with grass and water, to ensure their fecundity and the abundance of their milk, and to guard them from the depredations of wild beasts, would be objects of the first importance with the shepherds and herdsmen who, according to tradition, founded Rome; and the king, as the representative or embodiment of the deity, would be expected to do his part towards procuring these blessings for his people by the performance of sacred rites. The Greeks of the Homeric age, as we have seen, thought that the reign of a good king not only made the land to bear wheat and barley, but also caused the flocks to multiply and the sea to yield fish.

In this connexion, accordingly, it can be no mere accident that Rome is said to have been founded and the pious king Numa to have been born on the twenty-first of April, the day of the great shepherds' festival of the Parilia. It is very unlikely that the real day either of the foundation of the city or of Numa's birth should have been remembered, even if we suppose Numa to have been an historical personage rather than a mythical type; it is far more probable that both events were arbitrarily assigned to this date by the speculative antiquaries of a later age on the ground of some assumed fitness or propriety. In what did this fitness or propriety consist? The belief that the first Romans were shepherds and herdsmen would be reason enough for supposing that Rome was founded on the day of the shepherds' festival, or even that the festival was instituted to commemorate the event. But why should Numa be thought to have been born on that day of all days? Perhaps it was because the old sacred kings, of whom he was the model, had to play an important part in the ceremonies of the day. The birthdays of the gods were celebrated by festivals; the kings were divine or semi-divine; it would be natural, therefore, that their birthdays should be identified with high feasts and holidays. Whether this was so or not, the festival of the Parilia presents so many points of resemblance to some of the popular customs discussed in these volumes that a brief examination of it may not be inappropriate in this place.

The spring festival of the twenty-first of April, known as the birthday of Rome, was deemed second in importance to none in the calendar. It was held by shepherds and herdsmen for the welfare and increase of their flocks and herds. The pastoral deity to whom they paid their devotions was Pales, as to whose sex the ancients themselves were not at one. In later times they commonly spoke of her as a goddess; but Varro regarded Pales as masculine, and we may follow his high authority. The day was celebrated with similar rites both in the town and the country, but in its origin it must have been a strictly rural festival. Indeed, it could hardly be carried out in full except among the sheepfolds and cattle-pens. At some time of the day, probably in the morning, the people repaired to the temple of Vesta, where they received from the Vestal Virgins ashes, blood, and bean-straw to be used in fumigating themselves and probably their beasts. The ashes were those of the unborn calves which had been torn from their mothers' wombs on the fifteenth of April; the blood was that which had dripped from the tail of a horse sacrificed in October. Both were probably supposed to exercise a fertilising

as well as a cleansing influence on the people and on the cattle; for apparently one effect of the ceremonies, in the popular opinion, was to quicken the wombs of women no less than of cows and ewes. At break of day the shepherd purified his sheep, after sprinkling and sweeping the ground. The fold was decked with leafy boughs, and a great wreath was hung on the door. The purification of the flocks apparently consisted in driving them over burning heaps of grass, pine-wood, laurel, and branches of the male olive-tree. Certainly at some time of the day the sheep were compelled to scamper over a fire. Moreover, the bleating flocks were touched with burning sulphur and fumigated with its blue smoke. Then the shepherd offered to Pales baskets of millet, cakes of millet, and pails of warm milk. Next he prayed to the god that he would guard the fold from the evil powers, including probably witchcraft; that the flocks, the men, and the dogs might be hale and free from disease; that the sheep might not fall a prey to wolves; that grass and leaves might abound; that water might be plentiful; that the udders of the dams might be full of milk; that the rams might be lusty, and the ewes prolific; that many lambs might be born; and that there might be much wool at shearing. This prayer the shepherd had to repeat four times, looking to the east; then he washed his hands in the morning dew. After that he drank a bowl of milk and wine, and, warmed with the liquor, leaped over burning heaps of crackling straw. This practice of jumping over a straw fire would seem to have been a principal part of the ceremonies: at least it struck the ancients themselves, for they often refer to it.

The shepherd's prayer at the Parilia is instructive, because it gives us in short a view of the chief wants of the pastoral life. The supplication for grass and leaves and water reminds us that the herdsman no less than the husbandman depends ultimately on vegetation and rain; so that the same divine powers which cover the fields of the one with yellow corn may be conceived to carpet the meadows of the other with green grass, and to diversify them with pools and rivers for the refreshment of the thirsty cattle. And it is to be borne in mind that in countries where grass is less plentiful than under the rainy skies of northern Europe, sheep, goats, and cattle still subsist in great measure on the leaves and juicy twigs of trees. Hence in these lands the pious shepherd and goatherd cannot afford to ignore or to offend the tree-spirits, on whose favour and bounty his flocks are dependent for much of their fodder. Indeed, at the Parilia the shepherd made elaborate excuses to these divine beings for any trespass he might unwittingly have committed on their hallowed domain by entering a sacred grove, sitting in the shadow of a holy tree, or lopping leafy branches from it with which to feed a sickly sheep. In like manner he craved pardon of the water-nymphs, if the hoofs of his cattle had stirred up the mud in their clear pools; and he implored Pales to intercede for him with the divinities of springs "and the gods dispersed through every woodland glade."

The Parilia was generally considered to be the best time for coupling the rams and the ewes; and it has been suggested that it was also the season when the flocks and herds, after being folded and stalled throughout the winter, were turned out for the first time to pasture in spring. The occasion is an anxious one for the shepherd, especially in countries which are infested with wolves, as ancient Italy was. Accordingly the Italian shepherd propitiated Pales with a slaughtered victim before he drove his flocks afield in spring; but it is doubtful whether this sacrifice formed part of the Parilia. None of the ancient authors who expressly describe the Parilia mention the slaughter of a victim; and in Plutarch's day a tradition ran that of old no blood was shed at the festival. But such a tradition seems to point to a contrary practice in after-times. In the absence of decisive evidence the question must be left open; but modern analogy, as we shall see, strongly supports the opinion that immediately at the close of the Parilia the flocks and herds were driven out to graze in the open pastures for the first time after their long winter confinement. On this view a special significance is seen to attach to some of the features of the festival, such as the prayer for protection against the wolf; for

the brute could hardly do the sheep and kine much harm so long as they were safely pent within the walls of the sheepcote and the cattle-stall.

As the Parilia is said to have been celebrated by Romulus, who sacrificed to the gods and caused the people to purify themselves by leaping over flames, some scholars have inferred that it was customary for the king, and afterwards for his successor, the chief pontiff, or the King of the Sacred Rites, to offer sacrifices for the people at the Parilia. The inference is reasonable and receives some confirmation, as we shall see presently, from the analogy of modern custom. Further, the tradition that Numa was born on the day of the Parilia may be thought to point in the same way, since it is most naturally explicable on the hypothesis that the king had to discharge some important function at the festival. Still, it must be confessed that the positive evidence for connecting the Roman kings with the celebration of the twenty-first of April is slight and dubious.

On the whole the festival of the Parilia, which probably fell at or near the time of turning out the cattle to pasture in spring, was designed to ensure their welfare and increase, and to guard them from the insidious machinations or the open attacks of their various enemies, among whom witches and wolves were perhaps the most dreaded.

Now it can hardly be a mere coincidence that down to modern times a great popular festival of this sort has been celebrated only two days later by the herdsmen and shepherds of eastern Europe, who still cherish a profound belief in witchcraft, and still fear, with far better reason, the raids of wolves on their flocks and herds. The festival falls on the twenty-third of April and is dedicated to St. George, the patron saint of cattle, horses, and wolves. The Esthonians say that on St. George's morning the wolf gets a ring round his snout and a halter about his neck, whereby he is rendered less dangerous till Michaelmas. But if the day should chance to be a Friday at full moon, or if before the day came round any person should have been so rash as to thump the dirty linen in the wash-tub with two beetles, the cattle will run a serious risk of being devoured by wolves. Many are the precautions taken by the anxious Esthonians on this day to guard their herds from the ravening beasts. Thus some people gather wolf's dung on the preceding night, burn it, and fumigate the cattle with it in the morning. Or they collect bones from the pastures and burn them at a cross-road, which serves as a charm against sickness, sorcery, and demons quite as well as against wolves. Others smoke the cattle with *asa foetida* or sulphur to protect them against witchcraft and noxious exhalations. They think, too, that if you sew stitches on St. George's morning the cubs of the wolves will be blind, no doubt because their eyes are sewed up by the needle and thread. In order to forecast the fate of their herds the peasants put eggs or a sharp weapon, such as an axe or a scythe, before the doors of the stalls, and the animal which crushes an egg or wounds itself will surely be rent by a wolf or will perish in some other fashion before the year is out. So certain is its fate that many a man prefers to slaughter the doomed beast out of hand for the sake of saving at least the beef.

As a rule the Esthonians drive their cattle out to pasture for the first time on St. George's Day, and the herdsman's duties begin from then. If, however, the herds should have been sent out to graze before that day, the boys who look after them must eat neither flesh nor butter while they are on duty; else the wolves will destroy many sheep, and the cream will not turn to butter in the churn. Further, the boys may not kindle a fire in the wood, or the wolf's tooth would be fiery and he would bite viciously. By St. George's Day, the twenty-third of April, there is commonly fresh grass in the meadows. But even if the spring should be late and the cattle should have to return to their stalls hungrier than they went forth, many Esthonian farmers insist on turning out the poor beasts on St. George's Day in order that the saint may guard them against his creatures the wolves. On this morning the farmer treats the herdsman

to a dram of brandy, and gives him two copper kopecks as “tail-money” for every cow in the herd. This money the giver first passes thrice round his head and then lays it on the dunghill; for if the herdsman took it from his hand, it would in some way injure the herd. Were this ceremony omitted, the wolves would prove very destructive, because they had not been appeased on St. George’s Day. After receiving the “tail-money” some herdsmen are wont to collect the herd on the village common. Here they set up their crook in the ground, place their hat on it, and walk thrice round the cattle, muttering spells or the Lord’s Prayer as they do so. The pastoral crook should be cut from the rowan or mountain-ash and consecrated by a wise man, who carves mystic signs on it. Sometimes the upper end of the crook is hollowed out and filled with quicksilver and *asa foetida*, the aperture being stopped up with resin. Some Esthonians cut a cross with a scythe under the door through which the herd is to be driven, and fill the furrows of the cross with salt to prevent certain evil beings from harming the cattle. Further, it is an almost universal custom in Esthonia not to hang bells on the necks of the kine till St. George’s Day; the few who can give a reason for the rule say that the chiming of the bells before that season would attract the wild beasts.

In the island of Dago down to the early part of the nineteenth century there were certain holy trees from which no one dared to break a bough; in spite of the lack of wood in the island the fallen branches were allowed to rot in heaps on the ground. Under such trees the Esthonians used to offer sacrifices on St. George’s Day for the safety and welfare of their horses. The offerings, which consist of an egg, a piece of money, and a bunch of horse-hair tied up with a red thread, were buried in the earth. The custom is interesting because it exhibits St. George in the two-fold character of a patron of horses and of trees. In the latter capacity he has already met us more than once under the name of Green George.

In Russia the saint is known as Yegory or Yury, and here, as in Esthonia, he is a patron of wolves as well as of flocks and herds. Many legends speak of the connexion which exists between St. George and the wolf. In Little Russia the beast is known as “St. George’s Dog,” and the carcasses of sheep which wolves have killed are not eaten, it being held that they have been made over by divine command to the beasts of the field. The festival of St. George on the twenty-third of April has a national as well as an ecclesiastical character in Russia, and the mythical features of the songs which are devoted to the day prove that the saint has supplanted some old Slavonian deity who used to be honoured at this season in heathen times. It is not as a slayer of dragons and a champion of forlorn damsels that St. George figures in these songs, but as a patron of farmers and herdsman who preserves cattle from harm, and on whose day accordingly the flocks and herds are driven out to browse the fresh pastures for the first time after their confinement through the long Russian winter. “What the wolf holds in its teeth, that Yegory has given,” is a proverb which shews how completely he is thought to rule over the fold and the stall. Here is one of the songs:—

*“We have gone around the field,
We have called Yegory ...
‘O thou, our brave Yegory,
Save our cattle,
In the field, and beyond the field,
In the forest, and beyond the forest,
Under the bright moon,
Under the red sun,
From the rapacious wolf,
From the cruel bear,
From the cunning beast.”*

A White-Russian song represents St. George as opening with golden keys, probably the sunbeams, the soil which has been frost-bound all the winter:—

*“Holy Jury, the divine envoy,
Has gone to God,
And having taken the golden keys,
Has unlocked the moist earth,
Having scattered the clinging dew
Over White-Russia and all the world.”*

In Moravia they “meet the Spring” with a song in which they ask Green Thursday, that is, the day before Good Friday, what he has done with the keys, and he answers: “I gave them to St. George. St. George arose and unlocked the earth, so that the grass grew—the green grass.” In White Russia it is customary on St. George’s Day to drive the cattle afield through the morning dew, and in Little Russia and Bulgaria young folk go out early and roll themselves in it. In the Smolensk Government on this day the cattle are driven out first to the rye-fields and then to the pastures. A religious service is held in the stalls before the departure of the herd and afterwards in the field, where the stool which supported the holy picture is allowed to stand for several weeks till the next procession with the pictures of the saints takes place. St. George’s Day in this government is the herdsman’s festival, and it is the term from which their engagements are dated. And in the Smolensk Government, when the herds are being sent out to graze on St. George’s Day, the following spell is uttered:—

*“Deaf man, deaf man, dost thou hear us?”
“I hear not.”
“God grant that the wolf may not hear our cattle!”
“Cripple, cripple, canst thou catch us?”
“I cannot catch.”
“God grant that the wolf may not catch our cattle!”
“Blind man, blind man, dost thou see us?”
“I see not.”
“God grant that the wolf may not see our cattle!”*

But in the opinion of the Russian peasant wolves are not the only foes of cattle at this season. On the eve of St. George’s Day, as well as on the night before Whitsunday and on Midsummer Eve, witches go out naked in the dark and cut chips from the doors and gates of farmyards. These they boil in a milk-pail, and thus charm away the milk from the farms. Hence careful housewives examine their doors and smear mud in any fresh gashes they may find in them, which frustrates the knavish tricks of the milk-stealing witch. Not to be baffled, however, the witches climb the wooden crosses by the wayside and chip splinters from them, or lay their hands on stray wooden wedges. These they stick into a post in the cattle-shed and squeeze them with their hands till milk flows from them as freely as from the dugs of a cow. At this time also wicked people turn themselves by magic art into dogs and black cats, and in that disguise they suck the milk of cows, mares, and ewes, while they slaughter the bulls, horses, and rams.

The Ruthenians of Bukowina and Galicia believe that at midnight before St. George’s Day (the twenty-third of April) the witches come in bands of twelve to the hills at the boundaries of the villages and there dance and play with fire. Moreover, they cull on the mountains the herbs they need for their infernal enchantments. Like the Esthonians and the Russians, the Ruthenians drive their cattle out to pasture for the first time on St. George’s Day; hence during the preceding night the witches are very busy casting their spells on the cows; and the farmer is at great pains to defeat their fell purpose. With this intent many people catch a

snake, skin it, and fumigate the cows with the skin on the eve of the saint's day. To rub the udders and horns of the cows with serpent's fat is equally effective. Others strew meal about the animals, saying, "Not till thou hast gathered up this meal, shalt thou take the milk from my cow So-and-so." Further, sods of turf, with thorn-branches stuck in them, are laid on the gate-posts; and crosses are painted with tar on the doors. These precautions keep the witches from the cows. If, however, a beast should after all be bewitched, the farmer's wife drags a rope about in the dew on the morning of St. George's Day. Then she chops it up small, mixes salt with it, and scatters the bits among the cow's fodder. No sooner has the afflicted animal partaken of this compound than the spell is broken.

The Huzuls of the Carpathian Mountains believe that when a cow gives milk tinged with blood, or no milk at all, a witch is the cause of it. These maleficent beings play their pranks especially on the eve of St. George's Day and on Midsummer Eve, but they are most dangerous at the former season, for that night they and the foul fiends hold their greatest gathering or sabbath. To steal the cows' milk they resort to various devices. Sometimes they run about in the shape of dogs and smell the cows' udders. Sometimes they rub the udders of their own cows with milk taken from a neighbour's kine; then their own cows yield abundant milk, but the udders of the neighbour's cows shrivel up or give only blood. Others again make a wooden cow on the spot where the real cows are generally milked, taking care to stick into the ground the knife they used in carving the image. Then the wooden cow yields the witch all the milk of the cattle which are commonly milked there, while the owner of the beasts gets nothing but blood from them.

Hence the Huzuls take steps to guard their cows from the machinations of witches at this season. For this purpose they kindle a great fire before the house on the eve of St. George's Day, using as fuel the dung which has accumulated during the winter. Also they place on the gate-posts clods in which are stuck the branches consecrated on Palm Sunday or boughs of the silver poplar, the wood of which is deemed especially efficacious in banning fiends. Moreover, they make crosses on the doors, sprinkle the cows with mud, and fumigate them with incense or the skin of a snake. To tie red woollen threads round the necks or tails of the animals is also a safeguard against witchcraft. And in June, when the snow has melted and the cattle are led to the high mountain pastures, the herds have no sooner reached their summer quarters than the herdsman makes "living fire" by the friction of wood and drives the animals over the ashes in order to protect them against witches and other powers of evil. The fire thus kindled is kept constantly burning in the herdsman's hut till with the chill of autumn the time comes to drive the herds down the mountains again. If the fire went out in the interval, it would be an ill omen for the owner of the pastures.

In some parts of Silesia the might of the witches is believed to be at the highest pitch on St. George's Day. The people deem the saint very powerful in the matter of cattle-breeding and especially of horse-breeding. At the Polish village of Ostroppa, not far from Gleiwitz, a sacrifice for horses used to be offered at the little village church. It has been described by an eye-witness. Peasants on horseback streamed to the spot from all the neighbouring villages, not with the staid and solemn pace of pilgrims, but with the noise and clatter of merrymakers hastening to a revel. The sorry image of the saint, carved in wood and about an ell high, stood in the churchyard on a table covered with a white cloth. It represented him seated on horseback and spearing the dragon. Beside it were two vessels to receive offerings of money and eggs respectively. As each farmer galloped up, he dismounted, led his horse by the bridle, knelt before the image of the saint, and prayed. After that he made his offering of money or eggs, according to his means, in the name of his horse. Then he led the beast round the church and churchyard, tethered it, and went into the church to hear mass and a sermon.

Having thus paid his devotions to the saint, every man leaped into the saddle and made for the nearest public-house as fast as his horse could lay legs to the ground.

At Ertringen, in South Bavaria, there is a chapel of St. George, where a festival of the saint used to be held on April the twenty-fourth down to the beginning of the nineteenth century. From the whole neighbourhood people streamed thither on horseback and in waggons to take part in the ceremony. More than fourteen hundred riders are said to have been present on one occasion. The foundation of the chapel was attributed to the monastery of Holy Cross Vale (*Heiligkreuztal*), and the abbot and prior with their suite attended the festival in state mounted on white horses. A burgher of Ertringen had to ride as patron in the costume of St. George, whom he represented. He alone bestrode a fiery stallion. After the celebration of high mass the horses were blessed at the chapel. Then the procession of men on horseback moved round the common lands, winding up at the parish church, where it broke up. In many villages near Freiburg in Baden St. George is the patron of horses, and in some parts of Baden the saint's day (April the twenty-third) is the season when cattle are driven out to pasture for the first time in spring.

The Saxons of Transylvania think that on the eve of St. George's Day the witches ride on the backs of the cows into the farmyard, if branches of wild rosebushes or other thorny shrubs are not stuck over the gate of the yard to keep them out. Beliefs and practices of this sort are shared by the Roumanians of Transylvania. They hold that on St. George's Day the witches keep their sabbath in sequestered spots, such as woodland glades, deserted farm-steadings, and the like. In Walachia green sods are laid on the window-sills and on the lintels of the doors to avert the uncanny crew. But in Transylvania the Roumanians, not content with setting a thorn-bush in the doorway of the house, keep watch and ward all night beside the cattle or elsewhere, to catch the witches who are at work stealing the milk from the cows. Here, as elsewhere, the day is above all the herdsman's festival. It marks the beginning of spring; the shepherds are preparing to start for the distant pastures, and they listen with all their ears to some wiseacre who tells them how, if the milk should fail in the udders of the sheep, they have only to thrash the shepherd's pouch, and every stroke will fall on the witch who is pumping the lost milk into her pails.

The Walachians look on St. George's Day as very holy; for they are mainly a pastoral folk, and St. George is the patron of herds and herdsmen. On that day also, as well as on the day before and the day after, the Walachian numbers his herd, beginning at one and counting continuously up to the total. This he never does at any other time of the year. On this day, too, he milks his sheep for the first time into vessels which have been carefully scoured and are wreathed with flowers. Then too a cake of white meal is baked in the shape of a ring, and is rolled on the ground in sight of the herd; and from the length of its course omens are drawn as to the good or bad luck of the cattle in their summer pastures. If the herd is owned by several men, they afterwards lay hold of the ring, and break it among them, and the one who gets the largest piece will have the best luck. The milk is made into a cheese which is divided; and the pieces of the cake are given to the shepherds. In like manner the wreaths of flowers which crowned the pails are thrown into the water, and from the way in which they float down-stream the shepherds presage good or evil fortune.

The Bulgarians seem to share the belief that cattle are especially exposed to the machinations of witches at this season, for it is a rule with them not to give away milk, butter, or cheese on the eve of St. George's Day; to do so, they say, would be to give away the profit of the milch kine. They rise very early on the morning of this day, and wash themselves in the dew, that they may be healthy. It is said, too, that a regular sacrifice is still offered on St. George's Day in Bulgaria. An old man kills a ram, while girls spread grass on which the blood is poured

forth. The intention of the sacrifice may be to make the herbage grow abundantly in the pastures. Amongst the South Slavs the twenty-third of April, St. George's Day, is the chief festival of the spring. The herdsman thinks that if his cattle are well on that day they will thrive throughout the year. As we have already seen, he crowns the horns of his cows with garlands of flowers to guard them against witchcraft, and in the evening the garlands are hung on the doors of the stalls, where they remain until the next St. George's Day. Early in the morning of that day, when the herdsman drives the cows from the byres, the housewife takes salt in one hand and a potsherd with glowing coals in the other. She offers the salt to the cow, and the beast must step over the smouldering coals, on which various kinds of roses are smoking. This deprives the witches of all power to harm the cow. On the eve or the morning of the day old women cut thistles and fasten them to the doors and gates of the farm; and they make crosses with cow's dung on the doors of the byres to ward off the witches. Many knock great nails into the doors, which is thought to be a surer preventive even than thistles. In certain districts the people cut thistles before sunrise and put some on each other's heads, some on the fences, the windows, the doors, and some in the shape of wreaths round the necks of the cows, in order that the witches may be powerless to harm man and beast, house and homestead, throughout the year. If, nevertheless, a witch should contrive to steal through the garden fence and into the byre, it is all over with the cows. A good housewife will also go round her house and cattle-stalls early in the morning of the fateful day and sprinkle them with holy water. Another approved means of driving the witches away is furnished by the froth which is shot from the spokes of a revolving mill-wheel; for common-sense tells us that just as the froth flies from the wheel, so the witches will fly from our house, if only we apply the remedy in the right way. And the right way is this. On the eve of St. George's Day you must send a child to fetch froth from the mill, three stones from three cross-roads, three twigs of a blackberry bush, three sprigs of beech, and three shoots of a wild vine. Then you insert the plants in a buttered roll, put the stones in the fire, boil the froth, toast the buttered roll over the glowing stones, and speak these words: "The blackberry twigs gather together, the beeches pull together, but the foam from the wheel shakes all evil away." Do this, and you may take my word for it that no witch will be able to charm away the milk from your cows.

Thus on the whole the festival of St. George at the present day, like the Parilia of ancient Italy, is a ceremony intended to guard the cattle against their real and their imaginary foes, the wolves and the witches, at the critical season when the flocks and herds are driven out to pasture for the first time in spring. Precautions of the same sort are naturally taken by the superstitious herdsman whenever, the winter being over, he turns his herds out into the open for the first time, whether it be on St. George's Day or not. Thus in Prussia and Lithuania, when the momentous morning broke, the herd-boy ran from house to house in the village, knocked at the windows, and cried: "Put out the fire, spin not, reel not, but drive the cattle out!" Meantime the herdsman had fetched sand from the church, which he strewed on the road by which the beasts must go from the farmyard. At the same time he laid a woodcutter's axe in every doorway, with the sharp edge outwards, over which the cows had to step. Then he walked in front of them, speaking never a word, and paying no heed to the herd, which was kept together by the herd-boys alone. His thoughts were occupied by higher things, for he was busy making crosses, blessing the cattle, and murmuring prayers, till the pastures were reached. The axe in the doorway signified that the wolf should flee from the herd as from the sharp edge of the axe: the sand from the church betokened that the cattle should not disperse and wander in the meadows, but should keep as close together as people in church.

In Sweden the cattle are confined almost wholly to their stalls during the long and dreary northern winter; and the first day in spring on which they are turned out into the forest to graze has been from time immemorial a great popular festival. The time of its celebration

depends more or less on the mildness or severity of the season. For the most part it takes place about the middle of May. On the preceding evening bonfires are kindled everywhere in the forest, because so far as their flickering light extends the cattle will be safe from the attacks of wild beasts throughout the summer. For the same reason people go about the woods that night firing guns, blowing horns, and making all kinds of discordant noises. The mode of celebrating the festival, which in some places is called the feast of flowers, varies somewhat in different provinces. In Dalsland the cattle are driven home that day from pasture at noon instead of at evening. Early in the morning the herd-boy repairs with the herd to the forest, where he decks their horns with wreaths of flowers and provides himself with a wand of the rowan or mountain-ash. During his absence the girls pluck flowers, weave them into a garland, and hang it on the gate through which the cattle must pass on their return from the forest. When they come back, the herd-boy takes the garland from the gate, fastens it to the top of his wand, and marches with it at the head of his beasts to the hamlet. Afterwards the wand with the garland on it is set up on the muck-heap, where it remains all the summer. The intention of these ceremonies is not said, but on the analogy of the preceding customs we may conjecture that both the flowers and the rowan-wand are supposed to guard the cattle against witchcraft. A little later in the season, when the grass is well grown in the forest, most of the cattle are sent away to the *säter*, or summer pastures, of which every hamlet commonly has one or more. These are clearings in the woods, and may be many miles distant from the village. In Dalecarlia the departure usually takes place in the first week of June. It is a great event for the pastoral folk. An instinctive longing seems to awaken both in the people and the beasts. The preparations of the women are accompanied by the bleating of the sheep and goats and the lowing of the cattle, which make incessant efforts to break through the pens near the house where they are shut up. Two or more girls, according to the size of the herd, attend the cattle on their migration and stay with them all the summer. Every animal as it goes forth, whether cow, sheep, or goat, is marked on the brow with a cross by means of a tar-brush in order to protect it against evil spirits. But more dangerous foes lie in wait for the cattle in the distant pastures, where bears and wolves not uncommonly rush forth on them from the woods. On such occasions the herd-girls often display the utmost gallantry, belabouring the ferocious beasts with sticks, and risking their own lives in defence of the herds.

The foregoing customs, practised down to modern times by shepherds and herdsmen with a full sense of their meaning, throw light on some features of the Parilia which might otherwise remain obscure. They seem to shew that when the Italian shepherd hung green boughs on his folds, and garlands on his doors, he did so in order to keep the witches from the ewes; and that in fumigating his flocks with sulphur and driving them over a fire of straw he sought to interpose a fiery barrier between them and the powers of evil, whether these were conceived as witches or mischievous spirits.

But St. George is more than a patron of cattle. The mummer who dresses up in green boughs on the saint's day and goes by the name of Green George clearly personifies the saint himself, and such a disguise is appropriate only to a spirit of trees or of vegetation in general. As if to make this quite clear, the Slavs of Carinthia carry a tree decked with flowers in the procession in which Green George figures; and the ceremonies in which the leaf-clad masker takes a part plainly indicate that he is thought to stand in intimate connexion with rain as well as with cattle. This counterpart of our Jack in the Green is known in some parts of Russia, and the Slovenes call him Green George. Dressed in leaves and flowers, he appears in public on St. George's Day carrying a lighted torch in one hand and a pie in the other. Thus arrayed he goes out to the cornfields, followed by girls, who sing appropriate songs. A circle of brushwood is then lighted, and the pie is set in the middle of it. All who share in the

ceremony sit down around the fire, and the pie is divided among them. The observance has perhaps a bearing on the cattle as well as on the cornfields, for in some parts of Russia when the herds go out to graze for the first time in spring a pie baked in the form of a sheep is cut up by the chief herdsman, and the bits are kept as a cure for the ills to which sheep are subject.

At Schwaz, an old Tyrolese town in the lower valley of the Inn, young lads assemble on St. George's Day, which is here the twenty-fourth of April, and having provided themselves with bells, both large and small, they go in procession ringing them to the various farms of the neighbourhood, where they are welcomed and given milk to drink. These processions, which take place in other parts of the Tyrol also, go by the name of "ringing out the grass" (*Grasausläuten*), and it is believed that wherever the bell-ringers come, there the grass grows and the crops will be abundant. This beneficial effect appears to be ascribed to the power of the bells to disperse the evil spirits, which are thought to be rampant on St. George's Day. For the same purpose of averting demoniac influence at this time, people in Salzburg and the neighbouring districts of Upper Austria go in procession round the fields and stick palm branches or small crosses in them; also they fasten branches of the *Prunus Padus*, L., at the windows of the houses and cattle-stalls. In some parts of Germany the farmer looks to the height of his corn on St. George's Day, expecting that it should then be high enough to hide a crow.

Even when we have said that St. George of Eastern Europe represents an old heathen deity of sheep, cattle, horses, wolves, vegetation, and rain, we have not exhausted all the provinces over which he is supposed to bear sway. According to an opinion which appears to be widely spread, he has the power of blessing barren women with offspring. This belief is clearly at the root of the South Slavonian custom, described above, whereby a childless woman hopes to become a mother by wearing a shirt which has hung all night on a fruitful tree on St. George's Eve. Similarly, a Bulgarian wife who desires to have a child will strike off a serpent's head on St. George's Day, put a bean in its mouth, and lay the head in a hollow tree or bury it in the earth at a spot so far from the village that the crowing of the cocks cannot be heard there. If the bean buds, her wishes will be granted.

It is natural to suppose that a saint who can bestow offspring can also bring fond lovers together. Hence among the Slavs, with whom St. George is so popular, his day is one of the seasons at which youths and maidens resort to charms and divination in order to win or discover the affections of the other sex. Thus, to take examples, a Bohemian way of gaining a girl's love is as follows. You catch a frog on St. George's Day, wrap it in a white cloth, and put it in an ant-hill after sunset or about midnight. The creature croaks terribly while the ants are gnawing the flesh from its bones. When silence reigns again, you will find nothing left of the frog but one little bone in the shape of a hook and another little bone in the shape of a shovel. Take the hook-shaped bone, go to the girl of your choice, and hook her dress with the bone, and she will fall over head and ears in love with you. If you afterwards tire of her, you have only to touch her with the shovel-shaped bone, and her affection will vanish as quickly as it came. Again, at Ceklinj, in Crnagora, maidens go at break of day on St. George's morning to a well to draw water, and look down into its dark depth till tears fill their eyes and they fancy they see in the water the image of their future husband. At Krajina, in Servia, girls who would pry into the book of fate gather flowers in the meadows on the eve of St. George, make them up into nosegays, and give to the nosegays the names of the various lads whose hearts they would win. Late at night they place the flowers by stealth under the open sky, on the roof or elsewhere, and leave them there till daybreak. The lad on whose nosegay most dew has fallen will love the girl most truly throughout the year. Sometimes mischievous young men secretly watch these doings, and steal the bunches of flowers, which makes sore

hearts among the girls. Once more, in wooded districts of Bohemia a Czech maiden will sometimes go out on St. George's Eve into an oak or beech forest and catch a young wild pigeon. It may be a ring-dove or a wood-pigeon, but it must always be a male. She takes the bird home with her, and covers it with a sieve or shuts it up in a box that nobody may know what she is about. Having kept and fed it till it can fly, she rises very early in the morning, while the household is still asleep, and goes with the dove to the hearth. Here she presses the bird thrice to her bare breast, above her heart, and then lets it fly away up the chimney, while she says:—

*“Out of the chimney, dove,
Fly, fly from here.
Take me, dear Hans, my love,
None, none so dear.*

*“Fly to your rocks, fair dove,
Fly to your lea.
So may I get, my love,
None, none but thee.”*

In the East, also, St. George is reputed to be a giver of offspring to barren women, and in this character he is revered by Moslems as well as Christians. His shrines may be found in all parts of Syria; more places are associated with him than with any other saint in the calendar. The most famous of his sanctuaries is at Kalat el Hosn, in Northern Syria. Childless women of all sects resort to it in order that the saint may remove their reproach. Some people shrug their shoulders when the shrine is mentioned in this connexion. Yet many Mohammedan women who desired offspring used to repair to it with the full consent of their husbands. Nowadays the true character of the place is beginning to be perceived, and many Moslems have forbidden their wives to visit it. Such beliefs and practices lend some colour to the theory that in the East the saint has taken the place of Tammuz or Adonis.

But we cannot suppose that the worship of Tammuz has been transplanted to Europe and struck its roots deep among the Slavs and other peoples in the eastern part of our continent. Rather amongst them we must look for a native Aryan deity who now masquerades in the costume of the Cappadocian saint and martyr St. George. Perhaps we may find him in the Pergrubius of the Lithuanians, a people who retained their heathen religion later than any other branch of the Aryan stock in Europe. This Pergrubius is described as “the god of the spring,” as “he who makes leaves and grass to grow,” or more fully as “the god of flowers, plants, and all buds.” On St. George's Day, the twenty-third of April, the heathen Prussians and Lithuanians offered a sacrifice to Pergrubius. A priest, who bore the title of *Wurschait*, held in his hand a mug of beer, while he thus addressed the deity: “Thou drivest away the winter; thou bringest back the pleasant spring. By thee the fields and gardens are green, by thee the groves and the woods put forth leaves.” According to another version, the prayer ran as follows: “Thou drivest the winter away, and givest in all lands leaves and grass. We pray thee that thou wouldst make our corn to grow and wouldst put down all weeds.” After praying thus, the priest drank the beer, holding the mug with his teeth, but not touching it with his hands. Then without handling it he threw the mug backward over his head. Afterwards it was picked up and filled again, and all present drank out of it. They also sang a hymn in praise of Pergrubius, and then spent the whole day in feasting and dancing. Thus it appears that Pergrubius was a Lithuanian god of the spring, who caused the grass and the corn to grow and the trees to burst into leaf. In this he resembles Green George, the embodiment of the fresh vegetation of spring, whose leaf-clad representative still plays his pranks on the very same day in some parts of Eastern Europe. Nothing, indeed, is said of the

relation of Pergrubius to cattle, and so far the analogy between him and St. George breaks down. But our accounts of the old Lithuanian mythology are few and scanty; if we knew more about Pergrubius we might find that as a god or personification of spring he, like St. George, was believed to exert all the quickening powers of that genial season—in other words, that his beneficent activity was not confined to clothing the bare earth with verdure, but extended to the care of the teeming flocks and herds, as well as to the propagation of mankind. Certainly it is not easy to draw a sharp line of division between the god who attends to cattle and the god who provides the food on which they subsist.

Thus Pergrubius may perhaps have been the northern equivalent of the pastoral god Pales, who was worshipped by the Romans only two days earlier at the spring festival of the Parilia. It will be remembered that the Roman shepherds prayed to Pales for grass and leaves, the very things which it was the part of Pergrubius to supply. Is it too bold to conjecture that in rural districts of Italy Pales may have been personated by a leaf-clad man, and that in the early age of Rome the duty of thus representing the god may have been one of the sacred functions of the king? The conjecture at least suggests a reason for the tradition that Numa, the typical priestly king of Rome, was born on the day of the Parilia.

XX. The Worship Of The Oak

§ 1. The Diffusion of the Oak in Europe

In a preceding chapter some reasons were given for thinking that the early Latin kings posed as living representatives of Jupiter, the god of the oak, the sky, the rain, and the thunder, and that in this capacity they attempted to exercise the fertilising functions which were ascribed to the god. The probability of this view will be strengthened if it can be proved that the same god was worshipped under other names by other branches of the Aryan stock in Europe, and that the Latin kings were not alone in arrogating to themselves his powers and attributes. In this chapter I propose briefly to put together a few of the principal facts which point to this conclusion.

But at the outset a difficulty presents itself. To us the oak, the sky, the rain, and the thunder appear things totally distinct from each other. How did our forefathers come to group them together and imagine them as attributes of one and the same god? A connexion may be seen between the sky, the rain, and the thunder; but what has any of them to do with the oak? Yet one of these apparently disparate elements was probably the original nucleus round which in time the others gathered and crystallised into the composite conception of Jupiter.

Accordingly we must ask, Which of them was the original centre of attraction? If men started with the idea of an oak-god, how came they to enlarge his kingdom by annexing to it the province of the sky, the rain, and the thunder? If, on the other hand, they set out with the notion of a god of the sky, the rain, and the thunder, or any one of them, why should they have added the oak to his attributes? The oak is terrestrial; the sky, the thunder, and the rain are celestial or aerial. What is the bridge between the two?

In the sequel I shall endeavour to shew that on the principle of primitive thought the evolution of a sky-god from an oak-god is more easily conceivable than the converse; and if I succeed, it becomes probable that in the composite character of Jupiter the oak is primary and original, the sky, the rain, and the thunder secondary and derivative.

We have seen that long before the dawn of history Europe was covered with vast primaeval woods, which must have exercised a profound influence on the thought as well as on the life of our rude ancestors who dwelt dispersed under the gloomy shadow or in the open glades and clearings of the forest. Now, of all the trees which composed these woods the oak appears to have been both the commonest and the most useful. The proof of this is drawn partly from the statements of classical writers, partly from the remains of ancient villages built on piles in lakes and marshes, and partly from the oak forests which have been found embedded in peat-bogs.

These bogs, which attain their greatest development in Northern Europe, but are met with also in the central and southern parts of the Continent, have preserved as in a museum the trees and plants which sprang up and flourished after the end of the glacial epoch. Thus in Scotland the peat, which occupies wide areas both in the highlands and lowlands, almost everywhere covers the remains of forests, among which the commoner trees are pine, oak, and birch. The oaks are of great size, and are found at heights above the sea such as the tree would not now naturally attain to. Equally remarkable for their size are the pines, but though they also had a wider distribution than at present, they appear not to have formed any extensive forests at the lowest levels of the country. Still, remains of them have been dug up in many lowland peat-mosses, where the bulk of the buried timber is oak. When Hatfield Moss in Yorkshire was drained, there were found in it trunks of oak a hundred feet long and

as black as ebony. One giant actually measured a hundred and twenty feet in length, with a diameter of twelve feet at the root and six feet at the top. No such tree now exists in Europe. Sunken forests and peat occur at many places on the coasts of England, especially on low shelving shores where the land falls away with a gentle slope to the sea. These submerged areas were once mud flats which, as the sea retreated from them, gradually became clothed with dense forests, chiefly of oak and Scotch fir, though ash, yew, alder, and other trees sooner or later mingled with them. The great peat-bogs of Ireland shew that there was a time when vast woods of oak and yew covered the country, the oak growing on the hills up to a height of four hundred feet or thereabout above the sea, while at higher levels deal was the prevailing timber. Human relics have often been discovered in these Irish bogs, and ancient roadways made of oak have also come to light. In the peat-bog near Abbeville, in the valley of the Somme, trunks of oak have been dug up fourteen feet thick, a diameter rarely met with outside the tropics in the old Continent.

At present the woods of Denmark consist for the most part of magnificent beeches, which flourish here as luxuriantly as anywhere in the world. Oaks are much rarer and appear to be on the decline. Yet the evidence of the peat-bogs proves that before the advent of the beech the country was overspread with dense forests of tall and stately oaks. It was during the ascendancy of the oak in the woods that bronze seems to have become known in Denmark; for swords and shields of that metal, now in the museum of Copenhagen, have been taken out of peat in which oaks abound. Yet at a still earlier period the oak had been preceded by the pine or Scotch fir in the Danish forests; and the discovery of neolithic implements in the peat-bogs shews that savages of the Stone Age had their homes in these old pine woods as well as in the later forests of oak. Some antiquaries are of opinion that the Iron Age in Denmark began with the coming of the beech, but of this there is no evidence; for aught we know to the contrary the beautiful beech forests may date back to the Age of Bronze. The peat-bogs of Norway abound in buried timber; and in many of them the trees occur in two distinct layers. The lower of these layers consists chiefly of oak, hazel, ash, and other deciduous trees; the upper is composed of Scotch firs and birches. In the bogs of Sweden also the oak forests underlie the pine forests. However, it appears to be doubtful whether Scandinavia was inhabited in the age of the oak woods. Neolithic tools have indeed been found in the peat, but generally not deeper down than two feet or so; hence one antiquary infers that in these bogs not more than two feet of peat has formed within historical times. But negative evidence on such a point goes for little, as only a small portion of the bogs can have been explored.

Unequivocal proof of the prevalence of the oak and its usefulness to man in early times is furnished by the remains of the pile villages which have been discovered in many of the lakes of Europe. In the British Islands the piles and the platforms on which these crannogs or lake dwellings rested appear to have been generally of oak, though fir, birch, and other trees were sometimes used in their construction. Speaking of the Irish and Scotch crannogs a learned antiquary remarks: "Every variety of structure observed in the one country is to be found in the other, from the purely artificial island, framed of oak-beams, mortised together, to the natural island, artificially fortified or enlarged by girdles of oak-piles or ramparts of loose stones." Canoes hollowed out of trunks of oak have been found both in the Scotch and in the Irish crannogs. In the lake dwellings of Switzerland and Central Europe the piles are very often of oak, but by no means as uniformly so as in the British Islands; fir, birch, alder, ash, elm, and other timber were also employed for the purpose. That the inhabitants of these villages subsisted partly on the produce of the oak, even after they had adopted agriculture, is proved by the acorns which have been found in their dwellings along with wheat, barley, and millet, as well as beech-nuts, hazel-nuts, and the remains of chestnuts and cherries. In the valley of the Po the framework of logs and planks which supports the prehistoric villages is

most commonly of elm wood, but evergreen oak and chestnut were also used; and the abundance of oaks is attested by the great quantities of acorns which were dug up in these settlements. As the acorns were sometimes found stored in earthenware vessels, it appears that they were eaten by the people as well as by their pigs.

The evidence of classical writers proves that great oak forests still existed down to their time in various parts of Europe. Thus the Veneti on the Atlantic coast of Brittany made their flat-bottomed boats out of oak timber, of which, we are told, there was abundance in their country. Pliny informs us that, while the whole of Germany was covered with cool and shady woods, the loftiest trees were to be seen not far from the country of the Chauci, who inhabited the coast of the North Sea. Among these giants of the forest he speaks especially of the oaks which grew on the banks of two lakes. When the waves had undermined their roots, the oaks are said to have torn away great portions of the bank and floated like islands on the lakes. The same writer speaks of the vast Hercynian wood of Germany as an oak forest, old as the world, untouched for ages, and passing wonderful in its immortality. So huge were the trees, he says, that when their roots met they were forced up above ground in the shape of arches, through which a troop of horse could ride as through an open gate. His testimony as to the kind of trees which composed this famous forest is confirmed by its name, which seems to mean no more than "oak wood." In the second century before our era oak forests were still so common in the valley of the Po that the herds of swine which browsed on the acorns sufficed to supply the greater part of the demand for pork throughout Italy, although nowhere in the world, according to Polybius, were more pigs butchered to feed the gods, the people, and the army. Elsewhere the same historian describes the immense herds of swine which roamed the Italian oak forests, especially on the coasts of Tuscany and Lombardy. In order to sort out the different droves when they mingled with each other in the woods, each swineherd carried a horn, and when he wound a blast on it all his own pigs came trooping to him with such vehemence that nothing could stop them; for all the herds knew the note of their own horn. In the oak forests of Greece this device was unknown, and the swineherds there had harder work to come by their own when the beasts had strayed far in the woods, as they were apt to do in autumn while the acorns were falling. Down to the beginning of our era oak woods were interspersed among the olive groves and vineyards of the Sabine country in central Italy. Among the beautiful woods which clothed the Heraean mountains in Sicily the oaks were particularly remarked for their stately growth and the great size of their acorns. In the second century after Christ the oak forests of Arcadia still harboured wild boars, bears, and huge tortoises in their dark recesses.

Even now the predominance of the oak as the principal forest tree of Europe has hardly passed away. Thus we are told that among the leaf-bearing trees of Greece, as opposed to the conifers, the oak still plays by far the most important part in regard both to the number of the individuals and the number of the species. And the British oak in particular (*Quercus robur*) is yet the prevailing tree in most of the woods of France, Germany, and southern Russia, while in England the coppice and the few fragments of natural forest still left are mainly composed of this species.

Thus the old classical tradition that men lived upon acorns before they learned to till the ground may very well be founded on fact. Indeed acorns were still an article of diet in some parts of southern Europe within historical times. Speaking of the prosperity of the righteous, Hesiod declares that for them the earth bears much substance, and the oak on the mountains puts forth acorns. The Arcadians in their oak-forests were proverbial for eating acorns, but not the acorns of all oaks, only those of a particular sort. Pliny tells us that in his day acorns still constituted the wealth of many nations, and that in time of dearth they were ground and baked into bread. According to Strabo, the mountaineers of Spain subsisted on acorn bread

for two-thirds of the year; and in that country acorns were served up as a second course even at the meals of the well-to-do. In the same regions the same practice has survived to modern times. The commonest and finest oak of modern Greece is the *Quercus Aegilops*, with a beautiful crown of leaves, and the peasants eat its acorns both roasted and raw. The sweeter acorns of the *Quercus Ballota* also serve them as food, especially in Arcadia. In Spain people eat the acorns of the evergreen oak (*Quercus Ilex*), which are known as *bellotas*, and are said to be much larger and more succulent than the produce of the British oak. The duchess in *Don Quixote* writes to Sancho's wife to send her some of them. But oaks are now few and far between in La Mancha. Even in England and France acorns have been boiled and eaten by the poor as a substitute for bread in time of dearth. And naturally the use of acorns as food for swine has also lasted into modern times. It is on acorns that those hogs are fattened in Estremadura which make the famous Montanches hams. Large herds of swine in all the great oak woods of Germany depend on acorns for their autumn subsistence; and in the remaining royal forests of England the inhabitants of the neighbouring villages still claim their ancient right of *pannage*, turning their hogs into the woods in October and November.

§ 2. The Aryan God of the Oak and the Thunder

Thus we may conclude that the primitive Aryans of Europe lived among oak woods, used oak sticks for the lighting of their fires, and oak timber for the construction of their villages, their roads, their canoes, fed their swine on acorns, and themselves subsisted in part on the same simple diet. No wonder, then, if the tree from which they received so many benefits should play an important part in their religion, and should be invested with a sacred character. We have seen that the worship of trees has been world-wide, and that, beginning with a simple reverence and dread of the tree as itself animated by a powerful spirit, it has gradually grown into a cult of tree gods and tree goddesses, who with the advance of thought become more and more detached from their old home in the trees, and assume the character of sylvan deities and powers of fertility in general, to whom the husbandman looks not merely for the prosperity of his crops, but for the fecundity of his cattle and his women. Where this evolution has taken place it has necessarily been slow and long. Though it is convenient to distinguish in theory between the worship of trees and the worship of gods of the trees, it is impossible to draw a hard and fast line between them in practice, and to say, "Here the one begins and the other ends." Such distinctions, however useful they may be as heads of classification to the student, evade in general the duller wit of the tree worshipper. We cannot therefore hope to lay our finger on that precise point in the history of the Aryans when they ceased to worship the oak for its own sake, and began to worship a god of the oak. That point, if it were ideally possible to mark it, had doubtless been left far behind them by the more intelligent, at least, of our forefathers before they emerged into the light of history. We must be content for the most part to find among them gods of whom the oak was an attribute or sacred adjunct rather than the essence. If we wish to find the original worship of the tree itself we must go for it to the ignorant peasantry of to-day, not to the enlightened writers of antiquity. Further, it is to be borne in mind that while all oaks were probably the object of superstitious awe, so that the felling of any of them for timber or firewood would be attended with ceremonies designed to appease the injured spirit of the tree, only certain particular groves or individual oaks would in general receive that measure of homage which we should term worship. The reasons which led men to venerate some trees more than others might be various. Amongst them the venerable age and imposing size of a giant oak would naturally count for much. And any other striking peculiarity which marked a tree off from its fellows would be apt to attract the attention, and to concentrate on itself the vague superstitious awe of the savage. We know, for example, that with the Druids the growth of mistletoe on an oak was a sign that the tree was especially sacred; and the rarity of this feature—for mistletoe

does not commonly grow on oaks—would enhance the sanctity and mystery of the tree. For it is the strange, the wonderful, the rare, not the familiar and commonplace, which excites the religious emotions of mankind.

The worship of the oak tree or of the oak god appears to have been shared by all the branches of the Aryan stock in Europe. Both Greeks and Italians associated the tree with their highest god, Zeus or Jupiter, the divinity of the sky, the rain, and the thunder. Perhaps the oldest and certainly one of the most famous sanctuaries in Greece was that of Dodona, where Zeus was revered in the oracular oak. The thunder-storms which are said to rage at Dodona more frequently than anywhere else in Europe, would render the spot a fitting home for the god whose voice was heard alike in the rustling of the oak leaves and in the crash of thunder. Perhaps the bronze gongs which kept up a humming in the wind round the sanctuary were meant to mimic the thunder that might so often be heard rolling and rumbling in the coombs of the stern and barren mountains which shut in the gloomy valley. In Boeotia, as we have seen, the sacred marriage of Zeus and Hera, the oak god and the oak goddess, was celebrated with much pomp by a religious federation of states. And on Mount Lycaeus in Arcadia the character of Zeus as god both of the oak and of the rain comes out clearly in the rain charm practised by the priest of Zeus, who dipped an oak branch in a sacred spring.

In his latter capacity Zeus was the god to whom the Greeks regularly prayed for rain. Nothing could be more natural; for often, though not always, he had his seat on the mountains where the clouds gather and the oaks grow. On the acropolis at Athens there was an image of Earth praying to Zeus for rain. And in time of drought the Athenians themselves prayed, "Rain, rain, O dear Zeus, on the cornland of the Athenians and on the plains." The mountains which lay round their city, and to which they looked through the clear Attic air for signs of the weather, were associated by them with the worship of the weather-god Zeus. It was a sign of rain when, away to sea, a cloud rested on the sharp peak of Aegina, which cuts the sky-line like a blue horn. On this far-seen peak Panhellenian Zeus was worshipped, and legend ran that once, when all Greece was parched with drought, envoys assembled in Aegina from every quarter and entreated Aeacus, the king of the island, that he would intercede with his father Zeus for rain. The king complied with the request, and by sacrifices and prayers wrung the needed showers from his sire the sky-god.

Again, it was a sign of rain at Athens when clouds in summer lay on the top or the sides of Hymettus, the chain of barren mountains which bounds the Attic plain on the east, facing the westerling sun and catching from his last beams a solemn glow of purple light. If during a storm a long bank of clouds was seen lowering on the mountain, it meant that the storm would increase in fury. Hence an altar of Showery Zeus stood on Hymettus. Again, omens of weather were drawn when lightning flashed or clouds hung on the top of Mount Parnes to the north of Athens; and there accordingly an altar was set up to sign-giving Zeus. The climate of eastern Argolis is dry, and the rugged mountains are little better than a stony waterless wilderness. On one of them, named Mount Arachnaeus, or the Spider Mountain, stood altars of Zeus and Hera, and when rain was wanted the people sacrificed there to the god and goddess. On the ridge of Mount Tmolus, near Sardes, there was a spot called the Birthplace of Rainy Zeus, probably because clouds resting on it were observed to presage rain. The members of a religious society in the island of Cos used to go in procession and offer sacrifices on an altar of Rainy Zeus, when the thirsty land stood in need of refreshing showers. Thus conceived as the source of fertility, it was not unnatural that Zeus should receive the title of the Fruitful One, and that at Athens he should be worshipped under the surname of the Husbandman.

Again, Zeus wielded the thunder and lightning as well as the rain. At Olympia and elsewhere he was worshipped under the surname of Thunderbolt; and at Athens there was a sacrificial hearth of Lightning Zeus on the city wall, where some priestly officials watched for lightning over Mount Parnes at certain seasons of the year. Further, spots which had been struck by lightning were regularly fenced in by the Greeks and consecrated to Zeus the Descender, that is, to the god who came down in the flash from heaven. Altars were set up within these enclosures and sacrifices offered on them. Several such places are known from inscriptions to have existed in Athens.

Thus when ancient Greek kings claimed to be descended from Zeus, and even to bear his name, we may reasonably suppose that they also attempted to exercise his divine functions by making thunder and rain for the good of their people or the terror and confusion of their foes. In this respect the legend of Salmoneus probably reflects the pretensions of a whole class of petty sovereigns who reigned of old, each over his little canton, in the oak-clad highlands of Greece. Like their kinsmen the Irish kings, they were expected to be a source of fertility to the land and of fecundity to the cattle; and how could they fulfil these expectations better than by acting the part of their kinsman Zeus, the great god of the oak, the thunder, and the rain? They personified him, apparently, just as the Italian kings personified Jupiter.

In ancient Italy every oak was sacred to Jupiter, the Italian counterpart of Zeus; and on the Capitol at Rome the god was worshipped as the deity not merely of the oak, but of the rain and the thunder. Contrasting the piety of the good old times with the scepticism of an age when nobody thought that heaven was heaven, or cared a fig for Jupiter, a Roman writer tells us that in former days noble matrons used to go with bare feet, streaming hair, and pure minds, up the long Capitoline slope, praying to Jupiter for rain. And straightway, he goes on, it rained bucketsful, then or never, and everybody returned dripping like drowned rats. "But nowadays," says he, "we are no longer religious, so the fields lie baking." And as Jupiter conjured up the clouds and caused them to discharge their genial burden on the earth, so he drove them away and brought the bright Italian sky back once more. Hence he was worshipped under the titles of the Serene, he who restores serenity. Lastly, as god of the fertilising showers he made the earth to bring forth; so people called him the Fruitful One.

When we pass from southern to central Europe we still meet with the great god of the oak and the thunder among the barbarous Aryans who dwelt in the vast primaeval forests. Thus among the Celts of Gaul the Druids esteemed nothing more sacred than the mistletoe and the oak on which it grew; they chose groves of oaks for the scene of their solemn service, and they performed none of their rites without oak leaves. "The Celts," says a Greek writer, "worship Zeus, and the Celtic image of Zeus is a tall oak." The Celtic conquerors who settled in Asia in the third century before our era appear to have carried the worship of the oak with them to their new home; for in the heart of Asia Minor the Galatian senate met in a place which bore the pure Celtic name of Drynemetum, "the sacred oak grove" or "the temple of the oak." Indeed the very name of Druids is believed by good authorities to mean no more than "oak men." When Christianity displaced Druidism in Ireland, the churches and monasteries were sometimes built in oak groves or under solitary oaks, the choice of the site being perhaps determined by the immemorial sanctity of the trees, which might predispose the minds of the converts to receive with less reluctance the teaching of the new faith. But there is no positive evidence that the Irish Druids performed their rites, like their Gallic brethren, in oak groves, so that the inference from the churches of Kildare, Derry, and the rest is merely a conjecture based on analogy.

In the religion of the ancient Germans the veneration for sacred groves seems to have held the foremost place, and according to Grimm the chief of their holy trees was the oak. It appears

to have been especially dedicated to the god of thunder, Donar or Thunar, the equivalent of the Norse Thor; for a sacred oak near Geismar, in Hesse, which Boniface cut down in the eighth century, went among the heathen by the name of Jupiter's oak (*robur Jovis*), which in old German would be *Donares eih*, "the oak of Donar." That the Teutonic thunder god Donar, Thunar, Thor was identified with the Italian thunder god Jupiter appears from our word Thursday, Thunar's day, which is merely a rendering of the Latin *dies Jovis*. Thus among the ancient Teutons, as among the Greeks and Italians, the god of the oak was also the god of the thunder. Moreover, he was regarded as the great fertilising power, who sent rain and caused the earth to bear fruit; for Adam of Bremen tells us that "Thor presides in the air; he it is who rules thunder and lightning, wind and rains, fine weather and crops." In these respects, therefore, the Teutonic thunder god again resembled his southern counterparts Zeus and Jupiter. And like them Thor appears to have been the chief god of the pantheon; for in the great temple at Upsala his image occupied the middle place between the images of Odin and Frey, and in oaths by this or other Norse trinities he was always the principal deity invoked. Beside the temple at Upsala there was a sacred grove, but the kinds of trees which grew in it are not known. Only of one tree are we told that it was of mighty size, with great spreading branches, and that it remained green winter and summer alike. Here too was a spring where sacrifices were offered. They used to plunge a living man into the water, and if he disappeared they drew a favourable omen. Every nine years, at the spring equinox, a great festival was held at Upsala in honour of Thor, the god of thunder, Odin, the god of war, and Frey, the god of peace and pleasure. The ceremonies lasted nine days. Nine male animals of every sort were sacrificed, that their blood might appease the gods. Each day six victims were slaughtered, of whom one was a man. Their bodies were fastened to the trees of the grove, where dogs and horses might be seen hanging beside men.

Amongst the Slavs also the oak appears to have been the sacred tree of the thunder god Perun, the counterpart of Zeus and Jupiter. It is said that at Novgorod there used to stand an image of Perun in the likeness of a man with a thunder-stone in his hand. A fire of oak wood burned day and night in his honour; and if ever it went out the attendants paid for their negligence with their lives. Perun seems, like Zeus and Jupiter, to have been the chief god of his people; for Procopius tells us that the Slavs "believe that one god, the maker of lightning, is alone lord of all things, and they sacrifice to him oxen and every victim."

The chief deity of the Lithuanians was Perkunas or Perkuns, the god of thunder and lightning, whose resemblance to Zeus and Jupiter has often been pointed out. Oaks were sacred to him, and when they were cut down by the Christian missionaries, the people loudly complained that their sylvan deities were destroyed. Perpetual fires, kindled with the wood of certain oak-trees, were kept up in honour of Perkunas; if such a fire went out, it was lighted again by friction of the sacred wood. Men sacrificed to oak-trees for good crops, while women did the same to lime-trees; from which we may infer that they regarded oaks as male and lime-trees as female. And in time of drought, when they wanted rain, they used to sacrifice a black heifer, a black he-goat, and a black cock to the thunder-god in the depths of the woods. On such occasions the people assembled in great numbers from the country round about, ate and drank, and called upon Perkunas. They carried a bowl of beer thrice round the fire, then poured the liquor on the flames, while they prayed to the god to send showers. Thus the chief Lithuanian deity presents a close resemblance to Zeus and Jupiter, since he was the god of the oak, the thunder, and the rain.

Wedged in between the Lithuanians and the Slavs are the Esthonians, a people who do not belong to the Aryan family. But they also shared the reverence for the oak, and associated the tree with their thunder-god Taara, the deity of their pantheon, whom they called "Old Father," or "Father of Heaven." It is said that down to the beginning of the nineteenth century

Esthonians used to smear the holy oaks, lime-trees, and ash-trees with the fresh blood of animals at least once a year. The following prayer to thunder is instructive, because it shows how easily thunder, through its association with rain, may appear to the rustic mind in the character of a beneficent and fertilising power. It was taken down from the lips of an Esthonian peasant in the seventeenth century. "Dear Thunder," he prayed, "we sacrifice to thee an ox, which has two horns and four claws, and we would beseech thee for the sake of our ploughing and sowing, that our straw may be red as copper, and our corn yellow as gold. Drive somewhere else all black, thick clouds over great marshes, high woods, and wide wastes. But to us ploughmen and sowers give a fruitful time and sweet rain. Holy Thunder, guard our fields, that they may bear good straw below, good ears above, and good grain within." Sometimes in time of great drought an Esthonian farmer would carry beer thrice round a sacrificial fire, then pour it on the flames with a prayer that the thunder-god would be pleased to send rain.

In like manner, Parjanya, the old Indian god of thunder and rain, whose name is by some scholars identified with the Lithuanian Perkunas, was conceived as a deity of fertility, who not only made plants to germinate, but caused cows, mares, and women to conceive. As the power who impregnated all things, he was compared to a bull, an animal which to the primitive herdsman is the most natural type of the procreative energies. Thus in a hymn of the Rigveda it is said of him:—

"The Bull, loud roaring, swift to send his bounty, lays in the plants the seed for germination. He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon.

From him exceeding strong flees e'en the guiltless when thundering Parjanya smites the wicked.

"Like a car-driver whipping on his horses, he makes the messengers of rain spring forward. Far off resounds the roaring of the lion what time Parjanya fills the sky with rain-cloud. Forth burst the winds, down come the lightning-flashes: the plants shoot up, the realm of light is streaming.

Food springs abundant for all living creatures what time Parjanya quickens earth with moisture."

In another hymn Parjanya is spoken of as "giver of growth to plants, the god who ruleth over the waters and all moving creatures," and it is said that "in him all living creatures have their being." Then the poet goes on:—

"May this my song to sovran lord Parjanya come near unto his heart and give him pleasure. May we attain the showers that bring enjoyment, and god-protected plants with goodly fruitage.

He is the Bull of all, and their impregner: he holds the life of all things fixed and moving."

And in yet another hymn we read:—

"Sing forth and laud Parjanya, son of Heaven, who sends the gift of rain:

May he provide our pasturage.

Parjanya is the god who forms in kine, in mares, in plants of earth

And womanhood, the germ of life."

In short, "Parjanya is a god who presides over the lightning, the thunder, the rain, and the procreation of plants and living creatures. But it is by no means clear whether he is originally a god of the rain, or a god of the thunder. For, as both phenomena are always associated in India, either of the two opinions is admissible, if no deciding evidence comes from another quarter." On this point something will be said presently. Here it is enough to have indicated

the ease with which the notion of the thunder-god passes into, or is combined with, the idea of a god of fertility in general.

The same combination meets us in Heno, the thunder-spirit of the Iroquois. His office was not only to hurl his bolts at evil-doers, but to cool and refresh the ground with showers, to ripen the harvest, and to mature the fruits of the earth. In spring, when they committed the seeds to the soil, the Indians prayed to him that he would water them and foster their growth: and at the harvest festival they thanked him for his gift of rain. The Hos of Togoland in West Africa distinguish two deities of the lightning, a god Sogle and a goddess Sodza, who are husband and wife and talk with each other in the sound of thunder. The goddess has epithets applied to her which seem to shew that she is believed to send the rain and to cause the plants to grow. She is addressed as "Mother of men and beasts, ship full of yams, ship full of the most varied fullness." Further, it is said to be she who blesses the tilled land. Moreover, like the Hindoo thunder-god Parjanya, who slays demons, the Ho thunder-goddess drives away evil spirits and witches from people's houses; under her protection children multiply and the inmates of the house remain healthy. The Indians of the Andes, about Lake Titicaca, believe in a thunder-god named Con or Cun, whom they call the "lord" or "father" of the mountains (*Ccollo-auqui*). He is regarded as a powerful being, but irritable and difficult of access, who dwells on the high mountains above the line of perpetual snow. Yet he gives great gifts to those who win his favour; and when the crops are languishing for lack of rain, the Indians try to rouse the god from his torpor by pouring a small libation of brandy into a tarn below the snow-line; for they dare not set foot on the snow lest they should meet the dreadful thunder-god face to face. His bird is the condor as the eagle was the bird of the Greek thunder-god Zeus. Similarly in time of drought the Abchases of the Caucasus sacrifice an ox to Ap-hi, the god of thunder and lightning, and an old man prays him to send rain, thunder, and lightning, telling him that the crops are parched, the grass burnt up, and the cattle starving. These examples shew how readily a thunder-god may come to be viewed as a power of fertility; the connecting link is furnished by the fertilising rain which usually accompanies a thunder-storm.

As might have been expected, the ancient worship of the oak in Europe has left its print in popular custom and superstition down to modern times. Thus in the French department of Maine it is said that solitary oak-trees in the fields are still worshipped, though the priests have sought to give the worship a Christian colour by hanging images of saints on the trees. In various parts of Lower Saxony and Westphalia, as late as the first half of the nineteenth century, traces survived of the sanctity of certain oaks, to which the people paid a half-heathenish, half-Christian worship. In the principality of Minden young people of both sexes used to dance round an old oak on Easter Saturday with loud shouts of joy. And not far from the village of Wormeln, in the neighbourhood of Paderborn, there stood a holy oak in the forest, to which the inhabitants of Wormeln and Calenberg went every year in solemn procession. Another vestige of superstitious reverence for the oak in Germany is the custom of passing sick people and animals through a natural or artificial opening in the trunk of an oak for the purpose of healing them of their infirmities. At a village near Ragnit in East Prussia there was an oak which, down to the seventeenth century, the villagers regarded as sacred, firmly believing that any person who harmed it would be visited with misfortune, especially with some bodily ailment. About the middle of the nineteenth century the Lithuanians still laid offerings for spirits under ancient oaks; and old-fashioned people among them preferred to cook the viands for funeral banquets on a fire of oak-wood, or at least under an oak-tree. On the rivulet Micksy, between the governments of Pskov and Livonia in Russia, there stood a stunted, withered, but holy oak, which received the homage of the neighbouring peasantry down at least to 1874. An eye-witness has described the ceremonies. He found a

great crowd of people, chiefly Esthonians of the Greek Church, assembled with their families about the tree, all dressed in gala costume. Some of them had brought wax candles and were fastening them about the trunk and in the branches. Soon a priest arrived, and, having donned his sacred robes, proceeded to sing a canticle, such as is usually sung in the Orthodox Church in honour of saints. But instead of saying as usual, "Holy saint, pray the Lord for us," he said, "Holy Oak Hallelujah, pray for us." Then he incensed the tree all round. During the service the tapers on the oak were lighted, and the people, throwing themselves on the ground, adored the holy tree. When the pastor had retired, his flock remained till late at night, feasting, drinking, dancing, and lighting fresh tapers on the oak, till everybody was drunk and the proceedings ended in an orgy.

Another relic of the ancient sanctity of the oak has survived to modern times in the practice of kindling ceremonial fires by means of the friction of oak-wood. This has been done, either at stated seasons of the year or on occasions of distress, by Slavs, Germans, and Celts. Taken together with the perpetual sacred fires of oak-wood which we have found among the Slavs, the Lithuanians, and the ancient Romans, the wide prevalence of the practice seems clearly to point back to a time when the forefathers of the Aryans in Europe dwelt in forests of oak, fed their fires with oak-wood, and rekindled them, when they chanced to go out, by rubbing two oaken sticks against each other.

From the foregoing survey of the facts it appears that a god of the oak, the thunder, and the rain was worshipped of old by all the main branches of the Aryan stock in Europe, and was indeed the chief deity of their pantheon. It was natural enough that the oak should loom large in the religion of people who lived in oak forests, used oak timber for building, oak sticks for fuel, and oak acorns for food and fodder; but we have still to explain how they were led to associate the thunder and the rain with the oak in their conception of this great divinity. From the nature of the case our solution of the problem must be conjectural; we can only guess at the train of thought which prompted our forefathers to link together things which to us seem so very different. Thunder and rain may indeed naturally be regarded as akin since the two so often occur together; but the difficulty is to understand why the oak should be joined with them. Which of the three elements was the original nucleus about which the others afterwards clustered? In our ignorance of the facts, this question amounts to asking whether, on the principles of savage thought, it is easier to suppose that an original god of thunder and rain should afterwards add the oak-tree to his attributes, or that, on the contrary, an old god of the oak should annex to himself the thunder and the rain? In favour of the first of these suppositions it may be said that a god of thunder and rain might in time be regarded as a god of the oak, because thunder and rain come from the sky, and the oak reaches skyward and is often struck by lightning. But this train of thought is hardly likely to carry conviction even to the mind of a savage. On the other hand, it is not difficult to imagine how early man in Europe might suppose the thunder, or rather the lightning, to be derived from the oak. Seeing that fire on earth was regularly kindled by the rubbing of oaken sticks together, he might readily infer that fire in heaven was produced in like manner; in other words, that the flash of lightning was the spark elicited by some one who was lighting his fire in the usual fashion up aloft; for the savage commonly explains natural phenomena by ideas drawn from the circle of his own daily life. Similarly, people who are accustomed to make fire by means of flints sometimes suppose that lightning is produced in the same way. This is reported of the Armenians, and it may be inferred of the many peoples who believe that the flint implements of prehistoric races are thunder-bolts.

Thus it is easy to conceive how a god of the oak, viewed as the source of earthly fire, should come to be regarded as a god of the lightning, and hence, by an easy extension of ideas, as a god of thunder and rain. Accordingly we may provisionally assume that the great Aryan gods

who combine these various functions have been evolved in this fashion. A further step in their promotion would be taken when the whole sky was assigned to their dominion. The Greeks and Italians certainly advanced their Zeus and Jupiter to this lofty position; but there seems to be no evidence that the Aryans of the north ever raised their corresponding deities to the rank of sky-gods in general. It is commonly indeed assumed that the sky was the original province of all these deities, or rather of the single Aryan god from which they are descended. But on this theory it is hard to see why the god of the sky should have taken up with the oak, and not only that, but should have clung to it even after he had, in some places at least, begun to sit very loose to his old home, the vault of heaven. Surely his fidelity to the oak from the earliest to the latest times among all the different families of his European worshippers is a strong argument for regarding the tree as the primary, not a secondary, element in his composite nature.

XXI. Dianus And Diana

In this chapter I propose to recapitulate the conclusions to which the enquiry has thus far led us, and drawing together the scattered rays of light, to turn them on the dark figure of the priest of Nemi.

We have found that at an early stage of society men, ignorant of the secret processes of Nature and of the narrow limits within which it is in our power to control and direct them, have commonly arrogated to themselves functions which in the present state of knowledge we should deem superhuman or divine. The illusion has been fostered and maintained by the same causes which begot it, namely, the marvellous order and uniformity with which Nature conducts her operations, the wheels of her great machine revolving with a smoothness and precision which enable the patient observer to anticipate in general the season, if not the very hour, when they will bring round the fulfilment of his hopes or the accomplishment of his fears. The regularly recurring events of this great cycle, or rather series of cycles, soon stamp themselves even on the dull mind of the savage. He foresees them, and foreseeing them mistakes the desired recurrence for an effect of his own will, and the dreaded recurrence for an effect of the will of his enemies. Thus the springs which set the vast machine in motion, though they lie far beyond our ken, shrouded in a mystery which we can never hope to penetrate, appear to ignorant man to lie within his reach: he fancies he can touch them and so work by magic art all manner of good to himself and evil to his foes. In time the fallacy of this belief becomes apparent to him: he discovers that there are things he cannot do, pleasures which he is unable of himself to procure, pains which even the most potent magician is powerless to avoid. The unattainable good, the inevitable ill, are now ascribed by him to the action of invisible powers, whose favour is joy and life, whose anger is misery and death. Thus magic tends to be displaced by religion, and the sorcerer by the priest. At this stage of thought the ultimate causes of things are conceived to be personal beings, many in number and often discordant in character, who partake of the nature and even of the frailty of man, though their might is greater than his, and their life far exceeds the span of his ephemeral existence. Their sharply-marked individualities, their clear-cut outlines have not yet begun, under the powerful solvent of philosophy, to melt and coalesce into that single unknown substratum of phenomena which, according to the qualities with which our imagination invests it, goes by one or other of the high-sounding names which the wit of man has devised to hide his ignorance. Accordingly, so long as men look on their gods as beings akin to themselves and not raised to an unapproachable height above them, they believe it to be possible for those of their own number who surpass their fellows to attain to the divine rank after death or even in life. Incarnate human deities of this latter sort may be said to halt midway between the age of magic and the age of religion. If they bear the names and display the pomp of deities, the powers which they are supposed to wield are commonly those of their predecessor the magician. Like him, they are expected to guard their people against hostile enchantments, to heal them in sickness, to bless them with offspring, and to provide them with an abundant supply of food by regulating the weather and performing the other ceremonies which are deemed necessary to ensure the fertility of the earth and the multiplication of animals. Men who are credited with powers so lofty and far-reaching naturally hold the highest place in the land, and while the rift between the spiritual and the temporal spheres has not yet widened too far, they are supreme in civil as well as religious matters: in a word, they are kings as well as gods. Thus the divinity which hedges a king has its roots deep down in human history, and long ages pass before these are sapped by a profounder view of nature and man.

In the classical period of Greek and Latin antiquity the reign of kings was for the most part a thing of the past; yet the stories of their lineage, titles, and pretensions suffice to prove that they too claimed to rule by divine right and to exercise superhuman powers. Hence we may without undue temerity assume that the King of the Wood at Nemi, though shorn in later times of his glory and fallen on evil days, represented a long line of sacred kings who had once received not only the homage but the adoration of their subjects in return for the manifold blessings which they were supposed to dispense. What little we know of the functions of Diana in the Arician grove seems to prove that she was here conceived as a goddess of fertility, and particularly as a divinity of childbirth. It is reasonable, therefore, to suppose that in the discharge of these important duties she was assisted by her priest, the two figuring as King and Queen of the Wood in a solemn marriage, which was intended to make the earth gay with the blossoms of spring and the fruits of autumn, and to gladden the hearts of men and women with healthful offspring.

If the priest of Nemi posed not merely as a king, but as a god of the grove, we have still to ask, What deity in particular did he personate? The answer of antiquity is that he represented Virbius, the consort or lover of Diana. But this does not help us much, for of Virbius we know little more than the name. A clue to the mystery is perhaps supplied by the Vestal fire which burned in the grove. For the perpetual holy fires of the Aryans in Europe appear to have been commonly kindled and fed with oak-wood, and we have seen that in Rome itself, not many miles from Nemi, the fuel of the Vestal fire consisted of oaken sticks or logs, which in early days the holy maidens doubtless gathered or cut in the coppices of oak that once covered the Seven Hills. But the ritual of the various Latin towns seems to have been marked by great uniformity; hence it is reasonable to conclude that wherever in Latium a Vestal fire was maintained, it was fed, as at Rome, with wood of the sacred oak. If this was so at Nemi, it becomes probable that the hallowed grove there consisted of a natural oak-wood, and that therefore the tree which the King of the Wood had to guard at the peril of his life was itself an oak; indeed it was from an evergreen oak, according to Virgil, that Aeneas plucked the Golden Bough. Now the oak was the sacred tree of Jupiter, the supreme god of the Latins. Hence it follows that the King of the Wood, whose life was bound up in a fashion with an oak, personated no less a deity than Jupiter himself. At least the evidence, slight as it is, seems to point to this conclusion. The old Alban dynasty of the Silvii or Woods, with their crown of oak leaves, apparently aped the style and emulated the powers of Latian Jupiter, who dwelt on the top of the Alban Mount. It is not impossible that the King of the Wood, who guarded the sacred oak a little lower down the mountain, was the lawful successor and representative of this ancient line of the Silvii or Woods. At all events, if I am right in supposing that he passed for a human Jupiter, it would appear that Virbius, with whom legend identified him, was nothing but a local form of Jupiter, considered perhaps in his original aspect as a god of the greenwood.

The hypothesis that in later times at all events the King of the Wood played the part of the oak god Jupiter, is confirmed by an examination of his divine partner Diana. For two distinct lines of argument converge to shew that if Diana was a queen of the woods in general, she was at Nemi a goddess of the oak in particular. In the first place, she bore the title of Vesta, and as such presided over a perpetual fire, which we have seen reason to believe was fed with oak wood. But a goddess of fire is not far removed from a goddess of the fuel which burns in the fire; primitive thought perhaps drew no sharp line of distinction between the blaze and the wood that blazes. In the second place, the nymph Egeria at Nemi appears to have been merely a form of Diana, and Egeria is definitely said to have been a Dryad, a nymph of the oak. Elsewhere in Italy the goddess had her home on oak-clad mountains. Thus Mount Algidus, a spur of the Alban hills, was covered in antiquity with dark forests of oak, both of

the evergreen and the deciduous sort. In winter the snow lay long on these cold hills, and their gloomy oak-woods were believed to be a favourite haunt of Diana, as they have been of brigands in modern times. Again, Mount Tifata, the long abrupt ridge of the Apennines which looks down on the Campanian plain behind Capua, was wooded of old with evergreen oaks, among which Diana had a temple. Here Sulla thanked the goddess for his victory over the Marians in the plain below, attesting his gratitude by inscriptions which were long afterwards to be seen in the temple. On the whole, then, we conclude that at Nemi the King of the Wood personated the oak-god Jupiter and mated with the oak-goddess Diana in the sacred grove. An echo of their mystic union has come down to us in the legend of the loves of Numa and Egeria, who according to some had their trysting-place in these holy woods.

To this theory it may naturally be objected that the divine consort of Jupiter was not Diana but Juno, and that if Diana had a mate at all he might be expected to bear the name not of Jupiter, but of Dianus or Janus, the latter of these forms being merely a corruption of the former. All this is true, but the objection may be parried by observing that the two pairs of deities, Jupiter and Juno on the one side, and Dianus and Diana, or Janus and Jana, on the other side, are merely duplicates of each other, their names and their functions being in substance and origin identical. With regard to their names, all four of them come from the same Aryan root *DI*, meaning "bright," which occurs in the names of the corresponding Greek deities, Zeus and his old female consort Dione. In regard to their functions, Juno and Diana were both goddesses of fecundity and childbirth, and both were sooner or later identified with the moon. As to the true nature and functions of Janus the ancients themselves were puzzled; and where they hesitated, it is not for us confidently to decide. But the view mentioned by Varro that Janus was the god of the sky is supported not only by the etymological identity of his name with that of the sky-god Jupiter, but also by the relation in which he appears to have stood to Jupiter's two mates, Juno and Juturna. For the epithet Junonian bestowed on Janus points to a marriage union between the two deities; and according to one account Janus was the husband of the water-nymph Juturna, who according to others was beloved by Jupiter. Moreover, Janus, like Jove, was regularly invoked, and commonly spoken of, under the title of Father. Indeed, he was identified with Jupiter not merely by the logic of a Christian doctor, but by the piety of a pagan worshipper who dedicated an offering to Jupiter Dianus. A trace of his relation to the oak may be found in the oak-woods of the Janiculum, the hill on the right bank of the Tiber, where Janus is said to have reigned as a king in the remotest ages of Italian history.

Thus, if I am right, the same ancient pair of deities was variously known among the Greek and Italian peoples as Zeus and Dione, Jupiter and Juno, or Dianus (Janus) and Diana (Jana), the names of the divinities being identical in substance, though varying in form with the dialect of the particular tribe which worshipped them. At first, when the peoples dwelt near each other, the difference between the deities would be hardly more than one of name; in other words, it would be almost purely dialectical. But the gradual dispersion of the tribes, and their consequent isolation from each other, would favour the growth of divergent modes of conceiving and worshipping the gods whom they had carried with them from their old home, so that in time discrepancies of myth and ritual would tend to spring up and thereby to convert a nominal into a real distinction between the divinities. Accordingly when, with the slow progress of culture, the long period of barbarism and separation was passing away, and the rising political power of a single strong community had begun to draw or hammer its weaker neighbours into a nation, the confluent peoples would throw their gods, like their dialects, into a common stock; and thus it might come about that the same ancient deities, which their forefathers had worshipped together before the dispersion, would now be so disguised by the accumulated effect of dialectical and religious divergencies that their

original identity might fail to be recognised, and they would take their places side by side as independent divinities in the national pantheon.

This duplication of deities, the result of the final fusion of kindred tribes who had long lived apart, would account for the appearance of Janus beside Jupiter, and of Diana or Jana beside Juno in the Roman religion. At least this appears to be a more probable theory than the opinion, which has found favour with some modern scholars, that Janus was originally nothing but the god of doors. That a deity of his dignity and importance, whom the Romans revered as a god of gods and the father of his people, should have started in life as a humble, though doubtless respectable, doorkeeper appears to me, I confess, very unlikely. So lofty an end hardly consorts with so lowly a beginning. It is more probable that the door (*janua*) got its name from Janus than that he got his name from it. This view is strengthened by a consideration of the word *janua* itself. The regular word for door is the same in all the languages of the Aryan family from India to Ireland. It is *dur* in Sanscrit, *thura* in Greek, *Tür* in German, *door* in English, *dorus* in old Irish, and *foris* in Latin. Yet besides this ordinary name for door, which the Latins shared with all their Aryan brethren, they had also the name *janua*, to which there is no corresponding term in any Indo-European speech. The word has the appearance of being an adjectival form derived from the noun *Janus*. I conjecture that it may have been customary to set up an image or symbol of Janus at the principal door of the house in order to place the entrance under the protection of the great god. A door thus guarded might be known as a *janua foris*, that is, a Januan door, and the phrase might in time be abridged into *janua*, the noun *foris* being understood but not expressed. From this to the use of *janua* to designate a door in general, whether guarded by an image of Janus or not, would be an easy and natural transition.

If there is any truth in this conjecture, it may explain very simply the origin of the double head of Janus, which has so long exercised the ingenuity of mythologists. When it had become customary to guard the entrance of houses and towns by an image of Janus, it might well be deemed necessary to make the sentinel god look both ways, before and behind, at the same time, in order that nothing should escape his vigilant eye. For if the divine watchman always faced in one direction, it is easy to imagine what mischief might have been wrought with impunity behind his back.

This explanation of the double-headed Janus at Rome is confirmed by the double-headed idol which the Bush negroes in the interior of Surinam regularly set up as a guardian at the entrance of a village. The idol consists of a block of wood with a human face rudely carved on each side; it stands under a gateway composed of two uprights and a cross-bar. Beside the idol generally lies a white rag intended to keep off the devil; and sometimes there is also a stick which seems to represent a bludgeon or weapon of some sort. Further, from the cross-bar hangs a small log which serves the useful purpose of knocking on the head any evil spirit who might attempt to pass through the gateway. Clearly this double-headed fetish at the gateway of the negro villages in Surinam bears a close resemblance to the double-headed images of Janus which, grasping a stick in one hand and a key in the other, stood sentinel at Roman gates and doorways; and we can hardly doubt that in both cases the heads facing two ways are to be similarly explained as expressive of the vigilance of the guardian god, who kept his eye on spiritual foes behind and before, and stood ready to bludgeon them on the spot. We may, therefore, dispense with the tedious and unsatisfactory explanations which the wily Janus himself fobbed off an anxious Roman enquirer. In the interior of Borneo the Kenyahs generally place before the main entrance of their houses the wooden image of Balli Atap, that is, the Spirit or God (*Balli*) of the Roof, who protects the household from harm of all kinds. But it does not appear that this divine watchman is provided with more than one face.

To apply these conclusions to the priest of Nemi, we may suppose that as the mate of Diana he represented originally Dianus or Janus rather than Jupiter, but that the difference between these deities was of old merely superficial, going little deeper than the names, and leaving practically unaffected the essential functions of the god as a power of the sky, the thunder, and the oak. If my analysis of this great divinity is correct, the original element in his composite nature was the oak. It was fitting, therefore, that his human representative at Nemi should dwell, as we have seen reason to believe he did, in an oak grove. His title of King of the Wood clearly indicates the sylvan character of the deity whom he served; and since he could only be assailed by him who had plucked the bough of a certain tree in the grove, his own life might be said to be bound up with that of the sacred tree. Thus he not only served but embodied the great Aryan god of the oak; and as an oak-god he would mate with the oak-goddess, whether she went by the name of Egeria or Diana. Their union, however consummated, would be deemed essential to the fertility of the earth and the fecundity of man and beast. Further, as the oak-god had grown into a god of the sky, the thunder, and the rain, so his human representative would be required, like many other divine kings, to cause the clouds to gather, the thunder to peal, and the rain to descend in due season, that the fields and orchards might bear fruit and the pastures be covered with luxuriant herbage. The reputed possessor of powers so exalted must have been a very important personage; and the remains of buildings and of votive offerings which have been found on the site of the sanctuary combine with the testimony of classical writers to prove that in later times it was one of the greatest and most popular shrines in Italy. Even in the old days when the champaign country around was still parcelled out among the petty tribes who composed the Latin League, the sacred grove is known to have been an object of their common reverence and care. And just as the kings of Cambodia used to send offerings to the mystic kings of Fire and Water far in the dim depths of the tropical forest, so, we may well believe, from all sides of the broad Latian plain the eyes and footsteps of Italian pilgrims turned to the quarter where, standing sharply out against the faint blue line of the Apennines or the deeper blue of the distant sea, the Alban Mountain rose before them, the home of the mysterious priest of Nemi, the King of the Wood. There, among the green woods and beside the still waters of the lonely hills the ancient Aryan worship of the god of the oak, the thunder, and the dripping sky lingered in its early, almost Druidical form, long after a great political and intellectual revolution had shifted the capital of Latin religion from the forest to the city, from Nemi to Rome.

Part II. Taboo and the Perils of the Soul

(Originally published in Volume III)

Preface

The term Taboo is one of the very few words which the English language has borrowed from the speech of savages. In the Polynesian tongue, from which we have adopted it, the word designates a remarkable system which has deeply influenced the religious, social, and political life of the Oceanic islanders, both Polynesians and Melanesians, particularly by inculcating a superstitious veneration for the persons of nobles and the rights of private property. When about the year 1886 my ever-lamented friend William Robertson Smith asked me to write an article on Taboo for the Ninth Edition of the *Encyclopaedia Britannica*, I shared what I believe to have been at the time the current view of anthropologists, that the institution in question was confined to the brown and black races of the Pacific. But an attentive study of the accounts given of Taboo by observers who wrote while it still flourished in Polynesia soon led me to modify that view. The analogies which the system presents to the superstitions, not only of savages elsewhere, but of the civilised races of antiquity, were too numerous and too striking to be overlooked; and I came to the conclusion that Taboo is only one of a number of similar systems of superstition which among many, perhaps among all races of men have contributed in large measure, under many different names and with many variations of detail, to build up the complex fabric of society in all the various sides or elements of it which we describe as religious, social, political, moral and economic. This conclusion I briefly indicated in my article. My general views on the subject were accepted by my friend Robertson Smith and applied by him in his celebrated *Lectures* to the elucidation of some aspects of Semitic religion. Since then the importance of Taboo and of systems like it in the evolution of religion and morality, of government and property, has been generally recognised and has indeed become a commonplace of anthropology.

The present volume is merely an expansion of the corresponding chapter in the first edition of *The Golden Bough*. It treats of the principles of taboo in their special application to sacred personages, such as kings and priests, who are the proper theme of the book. It does not profess to handle the subject as a whole, to pursue it into all its ramifications, to trace the manifold influences which systems of this sort have exerted in moulding the multitudinous forms of human society. A treatise which should adequately discuss these topics would far exceed the limits which I have prescribed for myself in *The Golden Bough*. For example, I have barely touched in passing on the part which these superstitions have played in shaping the moral ideas and directing the moral practice of mankind, a profound subject fraught perhaps with momentous issues for the time when men shall seriously set themselves to revise their ethical code in the light of its origin. For that the ethical like the legal code of a people stands in need of constant revision will hardly be disputed by any attentive and dispassionate observer. The old view that the principles of right and wrong are immutable and eternal is no longer tenable. The moral world is as little exempt as the physical world from the law of ceaseless change, of perpetual flux. Contemplate the diversities, the inconsistencies, the contradictions of the ethical ideas and the ethical practice, not merely of different peoples in different countries, but of the same people in the same country in different ages, then say whether the foundations of morality are eternally fixed and unchanging. If they seem so to us, as they have probably seemed to men in all ages who did not extend their views beyond the narrow limits of their time and country, it is in all likelihood merely because the rate of change is commonly so slow that it is imperceptible at any moment and can only be detected by a comparison of accurate observations extending over long periods of time. Such a comparison, could we make it, would probably convince us that if we speak of the moral law as immutable and eternal, it can only be in the relative or

figurative sense in which we apply the same words to the outlines of the great mountains, by comparison with the short-lived generations of men. The mountains, too, are passing away, though we do not see it; nothing is stable and abiding under or above the sun. We can as little arrest the process of moral evolution as we can stay the sweep of the tides or the courses of the stars.

Therefore, whether we like it or not, the moral code by which we regulate our conduct is being constantly revised and altered: old rules are being silently expunged and new rules silently inscribed in the palimpsest by the busy, the unresting hand of an invisible scribe. For unlike the public and formal revision of a legal code, the revision of the moral code is always private, tacit, and informal. The legislators who make and the judges who administer it are not clad in ermine and scarlet, their edicts are not proclaimed with the blare of trumpets and the pomp of heraldry. We ourselves are the lawgivers and the judges: it is the whole people who make and alter the ethical standard and judge every case by reference to it. We sit in the highest court of appeal, judging offenders daily, and we cannot if we would rid ourselves of the responsibility. All that we can do is to take as clear and comprehensive a view as possible of the evidence, lest from too narrow and partial a view we should do injustice, perhaps gross and irreparable injustice, to the prisoners at the bar. Few things, perhaps, can better guard us from narrowness and illiberality in our moral judgments than a survey of the amazing diversities of ethical theory and practice which have been recorded among the various races of mankind in different ages; and accordingly the Comparative Method applied to the study of ethical phenomena may be expected to do for morality what the same method applied to religious phenomena is now doing for religion, by enlarging our mental horizon, extending the boundaries of knowledge, throwing light on the origin of current beliefs and practices, and thereby directly assisting us to replace what is effete by what is vigorous, and what is false by what is true. The facts which I have put together in this volume as well as in some of my other writings may perhaps serve as materials for a future science of Comparative Ethics. They are rough stones which await the master-builder, rude sketches which more cunning hands than mine may hereafter work up into a finished picture.

J. G. Frazer.

Cambridge,

1st February 1911.

I. The Burden Of Royalty

§ 1. Royal and Priestly Taboos.

At a certain stage of early society the king or priest is often thought to be endowed with supernatural powers or to be an incarnation of a deity, and consistently with this belief the course of nature is supposed to be more or less under his control, and he is held responsible for bad weather, failure of the crops, and similar calamities. To some extent it appears to be assumed that the king's power over nature, like that over his subjects and slaves, is exerted through definite acts of will; and therefore if drought, famine, pestilence, or storms arise, the people attribute the misfortune to the negligence or guilt of their king, and punish him accordingly with stripes and bonds, or, if he remains obdurate, with deposition and death. Sometimes, however, the course of nature, while regarded as dependent on the king, is supposed to be partly independent of his will. His person is considered, if we may express it so, as the dynamical centre of the universe, from which lines of force radiate to all quarters of the heaven; so that any motion of his—the turning of his head, the lifting of his hand— instantaneously affects and may seriously disturb some part of nature. He is the point of support on which hangs the balance of the world, and the slightest irregularity on his part may overthrow the delicate equipoise. The greatest care must, therefore, be taken both by and of him; and his whole life, down to its minutest details, must be so regulated that no act of his, voluntary or involuntary, may disarrange or upset the established order of nature. Of this class of monarchs the Mikado or Dairi, the spiritual emperor of Japan, is or rather used to be a typical example. He is an incarnation of the sun goddess, the deity who rules the universe, gods and men included; once a year all the gods wait upon him and spend a month at his court. During that month, the name of which means “without gods,” no one frequents the temples, for they are believed to be deserted. The Mikado receives from his people and assumes in his official proclamations and decrees the title of “manifest or incarnate deity” (*Akitsu Kami*) and he claims a general authority over the gods of Japan. For example, in an official decree of the year 646 the emperor is described as “the incarnate god who governs the universe.”

The following description of the Mikado's mode of life was written about two hundred years ago:—

“Even to this day the princes descended of this family more particularly those who sit on the throne, are looked upon as persons most holy in themselves, and as Popes by birth. And, in order to preserve these advantageous notions in the minds of their subjects, they are obliged to take an uncommon care of their sacred persons, and to do such things, which, examined according to the customs of other nations, would be thought ridiculous and impertinent. It will not be improper to give a few instances of it. He thinks that it would be very prejudicial to his dignity and holiness to touch the ground with his feet; for this reason when he intends to go anywhere, he must be carried thither on men's shoulders. Much less will they suffer that he should expose his sacred person to the open air, and the sun is not thought worthy to shine on his head. There is such a holiness ascribed to all the parts of his body that he dares to cut off neither his hair, nor his beard, nor his nails. However, lest he should grow too dirty, they may clean him in the night when he is asleep; because, they say, that which is taken from his body at that time, hath been stolen from him, and that such a theft doth not prejudice his holiness or dignity. In ancient times, he was obliged to sit on the throne for some hours every morning, with the imperial crown on his head, but to sit altogether like a statue, without stirring either hands or feet, head or eyes, nor indeed any part of his body, because, by this

means, it was thought that he could preserve peace and tranquillity in his empire; for if, unfortunately, he turned himself on one side or the other, or if he looked a good while towards any part of his dominions, it was apprehended that war, famine, fire, or some other great misfortune was near at hand to desolate the country. But it having been afterwards discovered, that the imperial crown was the palladium, which by its immobility could preserve peace in the empire, it was thought expedient to deliver his imperial person, consecrated only to idleness and pleasures, from this burthensome duty, and therefore the crown is at present placed on the throne for some hours every morning. His victuals must be dressed every time in new pots, and served at table in new dishes: both are very clean and neat, but made only of common clay; that without any considerable expense they may be laid aside, or broke, after they have served once. They are generally broke, for fear they should come into the hands of laymen, for they believe religiously, that if any layman should presume to eat his food out of these sacred dishes, it would swell and inflame his mouth and throat. The like ill effect is dreaded from the Dairi's sacred habits; for they believe that if a layman should wear them, without the Emperor's express leave or command, they would occasion swellings and pains in all parts of his body." To the same effect an earlier account of the Mikado says: "It was considered as a shameful degradation for him even to touch the ground with his foot. The sun and moon were not even permitted to shine upon his head. None of the superfluities of the body were ever taken from him, neither his hair, his beard, nor his nails were cut. Whatever he eat was dressed in new vessels."

Similar priestly or rather divine kings are found, at a lower level of barbarism, on the west coast of Africa. At Shark Point near Cape Padron, in Lower Guinea, lives the priestly king Kukulú, alone in a wood. He may not touch a woman nor leave his house; indeed he may not even quit his chair, in which he is obliged to sleep sitting, for if he lay down no wind would arise and navigation would be stopped. He regulates storms, and in general maintains a wholesome and equable state of the atmosphere. On Mount Agu in Togo, a German possession in West Africa, there lives a fetish or spirit called Bagba, who is of great importance for the whole of the surrounding country. The power of giving or withholding rain is ascribed to him, and he is lord of the winds, including the Harmattan, the dry, hot wind which blows from the interior. His priest dwells in a house on the highest peak of the mountain, where he keeps the winds bottled up in huge jars. Applications for rain, too, are made to him, and he does a good business in amulets, which consist of the teeth and claws of leopards. Yet though his power is great and he is indeed the real chief of the land, the rule of the fetish forbids him ever to leave the mountain, and he must spend the whole of his life on its summit. Only once a year may he come down to make purchases in the market; but even then he may not set foot in the hut of any mortal man, and must return to his place of exile the same day. The business of government in the villages is conducted by subordinate chiefs, who are appointed by him. In the West African kingdom of Congo there was a supreme pontiff called Chitomé or Chitombé, whom the negroes regarded as a god on earth and all-powerful in heaven. Hence before they would taste the new crops they offered him the first-fruits, fearing that manifold misfortunes would befall them if they broke this rule. When he left his residence to visit other places within his jurisdiction, all married people had to observe strict continence the whole time he was out; for it was supposed that any act of incontinence would prove fatal to him. And if he were to die a natural death, they thought that the world would perish, and the earth, which he alone sustained by his power and merit, would immediately be annihilated. Similarly in Humbe, a kingdom of Angola, the incontinence of young people under the age of puberty used to be a capital crime, because it was believed to entail the death of the king within the year. Of late the death penalty has been commuted for a fine of ten oxen inflicted on each of the culprits. This commutation has attracted thousands of dissolute youth to Humbe from the neighbouring tribes, among whom

the old penalty is still rigorously exacted. Amongst the semi-barbarous nations of the New World, at the date of the Spanish conquest, there were found hierarchies or theocracies like those of Japan; in particular, the high pontiff of the Zapotecs in Southern Mexico appears to have presented a close parallel to the Mikado. A powerful rival to the king himself, this spiritual lord governed Yopaa, one of the chief cities of the kingdom, with absolute dominion. It is impossible, we are told, to overrate the reverence in which he was held. He was looked on as a god whom the earth was not worthy to hold nor the sun to shine upon. He profaned his sanctity if he even touched the ground with his foot. The officers who bore his palanquin on their shoulders were members of the highest families; he hardly deigned to look on anything around him; and all who met him fell with their faces to the earth, fearing that death would overtake them if they saw even his shadow. A rule of continence was regularly imposed on the Zapotec priests, especially upon the high pontiff; but “on certain days in each year, which were generally celebrated with feasts and dances, it was customary for the high priest to become drunk. While in this state, seeming to belong neither to heaven nor to earth, one of the most beautiful of the virgins consecrated to the service of the gods was brought to him.” If the child she bore him was a son, he was brought up as a prince of the blood, and the eldest son succeeded his father on the pontifical throne. The supernatural powers attributed to this pontiff are not specified, but probably they resembled those of the Mikado and Chitomé.

Wherever, as in Japan and West Africa, it is supposed that the order of nature, and even the existence of the world, is bound up with the life of the king or priest, it is clear that he must be regarded by his subjects as a source both of infinite blessing and of infinite danger. On the one hand, the people have to thank him for the rain and sunshine which foster the fruits of the earth, for the wind which brings ships to their coasts, and even for the solid ground beneath their feet. But what he gives he can refuse; and so close is the dependence of nature on his person, so delicate the balance of the system of forces whereof he is the centre, that the least irregularity on his part may set up a tremor which shall shake the earth to its foundations. And if nature may be disturbed by the slightest involuntary act of the king, it is easy to conceive the convulsion which his death might provoke. The natural death of the Chitomé, as we have seen, was thought to entail the destruction of all things. Clearly, therefore, out of a regard for their own safety, which might be imperilled by any rash act of the king, and still more by his death, the people will exact of their king or priest a strict conformity to those rules, the observance of which is deemed necessary for his own preservation, and consequently for the preservation of his people and the world. The idea that early kingdoms are despotisms in which the people exist only for the sovereign, is wholly inapplicable to the monarchies we are considering. On the contrary, the sovereign in them exists only for his subjects; his life is only valuable so long as he discharges the duties of his position by ordering the course of nature for his people's benefit. So soon as he fails to do so, the care, the devotion, the religious homage which they had hitherto lavished on him cease and are changed into hatred and contempt; he is dismissed ignominiously, and may be thankful if he escapes with his life. Worshipped as a god one day, he is killed as a criminal the next. But in this changed behaviour of the people there is nothing capricious or inconsistent. On the contrary, their conduct is entirely of a piece. If their king is their god, he is or should be also their preserver; and if he will not preserve them, he must make room for another who will. So long, however, as he answers their expectations, there is no limit to the care which they take of him, and which they compel him to take of himself. A king of this sort lives hedged in by a ceremonious etiquette, a network of prohibitions and observances, of which the intention is not to contribute to his dignity, much less to his comfort, but to restrain him from conduct which, by disturbing the harmony of nature, might involve himself, his people, and the universe in one common catastrophe. Far from adding to his comfort, these observances, by

trammelling his every act, annihilate his freedom and often render the very life, which it is their object to preserve, a burden and sorrow to him.

Of the supernaturally endowed kings of Loango it is said that the more powerful a king is, the more taboos is he bound to observe; they regulate all his actions, his walking and his standing, his eating and drinking, his sleeping and waking. To these restraints the heir to the throne is subject from infancy; but as he advances in life the number of abstinences and ceremonies which he must observe increases, "until at the moment that he ascends the throne he is lost in the ocean of rites and taboos." In the crater of an extinct volcano, enclosed on all sides by grassy slopes, lie the scattered huts and yam-fields of Riabba, the capital of the native king of Fernando Po. This mysterious being lives in the lowest depths of the crater, surrounded by a harem of forty women, and covered, it is said, with old silver coins. Naked savage as he is, he yet exercises far more influence in the island than the Spanish governor at Santa Isabel. In him the conservative spirit of the Boobies or aboriginal inhabitants of the island is, as it were, incorporated. He has never seen a white man and, according to the firm conviction of all the Boobies, the sight of a pale face would cause his instant death. He cannot bear to look upon the sea; indeed it is said that he may never see it even in the distance, and that therefore he wears away his life with shackles on his legs in the dim twilight of his hut. Certain it is that he has never set foot on the beach. With the exception of his musket and knife, he uses nothing that comes from the whites; European cloth never touches his person, and he scorns tobacco, rum, and even salt.

Among the Ewe-speaking peoples of the Slave Coast, in West Africa, "the king is at the same time high priest. In this quality he was, particularly in former times, unapproachable by his subjects. Only by night was he allowed to quit his dwelling in order to bathe and so forth. None but his representative, the so-called 'visible king,' with three chosen elders might converse with him, and even they had to sit on an ox-hide with their backs turned to him. He might not see any European nor any horse, nor might he look upon the sea, for which reason he was not allowed to quit his capital even for a few moments. These rules have been disregarded in recent times." The king of Dahomey himself is subject to the prohibition of beholding the sea, and so are the kings of Loango and Great Ardra in Guinea. The sea is the fetish of the Eyeos, to the north-west of Dahomey, and they and their king are threatened with death by their priests if ever they dare to look on it. It is believed that the king of Cayor in Senegal would infallibly die within the year if he were to cross a river or an arm of the sea. In Mashonaland down to recent times the chiefs would not cross certain rivers, particularly the Rurikwi and the Nyadiri; and the custom was still strictly observed by at least one chief within the last few years. "On no account will the chief cross the river. If it is absolutely necessary for him to do so, he is blindfolded and carried across with shouting and singing. Should he walk across, he will go blind or die and certainly lose the chieftainship." So among the Mahafalys and Sakalavas in the south of Madagascar some kings are forbidden to sail on the sea or to cross certain rivers. The horror of the sea is not peculiar to kings. The Basutos are said to share it instinctively, though they have never seen salt water, and live hundreds of miles from the Indian Ocean. The Egyptian priests loathed the sea, and called it the foam of Typhon; they were forbidden to set salt on their table, and they would not speak to pilots because they got their living by the sea; hence too they would not eat fish, and the hieroglyphic symbol for hatred was a fish. When the Indians of the Peruvian Andes were sent by the Spaniards to work in the hot valleys of the coast, the vast ocean which they saw before them as they descended the Cordillera was dreaded by them as a cause of disease; hence they prayed to it that they might not fall ill. This they all did without exception, even the little children. Similarly the inland people of Lampong in Sumatra are said to pay a kind of

adoration to the sea, and to make it an offering of cakes and sweetmeats when they behold it for the first time, deprecating its power of doing them mischief.

Among the Sakalavas of southern Madagascar the chief is regarded as a sacred being, but “he is held in leash by a crowd of restrictions, which regulate his behaviour like that of the emperor of China. He can undertake nothing whatever unless the sorcerers have declared the omens favourable: he may not eat warm food: on certain days he may not quit his hut; and so on.” Among some of the hill tribes of Assam both the headman and his wife have to observe many taboos in respect of food; thus they may not eat buffalo, pork, dog, fowl, or tomatoes. The headman must be chaste, the husband of one wife, and he must separate himself from her on the eve of a general or public observance of taboo. In one group of tribes the headman is forbidden to eat in a strange village, and under no provocation whatever may he utter a word of abuse. Apparently the people imagine that the violation of any of these taboos by a headman would bring down misfortune on the whole village.

The ancient kings of Ireland, as well as the kings of the four provinces of Leinster, Munster, Connaught, and Ulster, were subject to certain quaint prohibitions or taboos, on the due observance of which the prosperity of the people and the country, as well as their own, was supposed to depend. Thus, for example, the sun might not rise on the king of Ireland in his bed at Tara, the old capital of Erin; he was forbidden to alight on Wednesday at Magh Breagh, to traverse Magh Cuillinn after sunset, to incite his horse at Fan-Chomair, to go in a ship upon the water the Monday after Bealltaine (May day), and to leave the track of his army upon Ath Maighne the Tuesday after All-Hallows. The king of Leinster might not go round Tuath Laighean left-hand-wise on Wednesday, nor sleep between the Dothair (Dodder) and the Duibhlinn with his head inclining to one side, nor encamp for nine days on the plains of Cualann, nor travel the road of Duibhlinn on Monday, nor ride a dirty black-heeled horse across Magh Maistean. The king of Munster was prohibited from enjoying the feast of Loch Lein from one Monday to another; from banqueting by night in the beginning of harvest before Geim at Leitreacha; from encamping for nine days upon the Siuir; and from holding a border meeting at Gabhran. The king of Connaught might not conclude a treaty respecting his ancient palace of Cruachan after making peace on All-Hallows Day, nor go in a speckled garment on a grey speckled steed to the heath of Dal Chais, nor repair to an assembly of women at Seaghais, nor sit in autumn on the sepulchral mounds of the wife of Maine, nor contend in running with the rider of a grey one-eyed horse at Ath Gallta between two posts. The king of Ulster was forbidden to attend the horse fair at Rath Line among the youths of Dal Araidhe, to listen to the fluttering of the flocks of birds of Linn Saileach after sunset, to celebrate the feast of the bull of Daire-mic-Daire, to go into Magh Cobha in the month of March, and to drink of the water of Bo Neimhidh between two darknesses. If the kings of Ireland strictly observed these and many other customs, which were enjoined by immemorial usage, it was believed that they would never meet with mischance or misfortune, and would live for ninety years without experiencing the decay of old age; that no epidemic or mortality would occur during their reigns; and that the seasons would be favourable and the earth yield its fruit in abundance; whereas, if they set the ancient usages at naught, the country would be visited with plague, famine, and bad weather.

The kings of Egypt were worshipped as gods, and the routine of their daily life was regulated in every detail by precise and unvarying rules. “The life of the kings of Egypt,” says Diodorus, “was not like that of other monarchs who are irresponsible and may do just what they choose; on the contrary, everything was fixed for them by law, not only their official duties, but even the details of their daily life.... The hours both of day and night were arranged at which the king had to do, not what he pleased, but what was prescribed for him.... For not only were the times appointed at which he should transact public business or

sit in judgment; but the very hours for his walking and bathing and sleeping with his wife, and, in short, performing every act of life were all settled. Custom enjoined a simple diet; the only flesh he might eat was veal and goose, and he might only drink a prescribed quantity of wine." However, there is reason to think that these rules were observed, not by the ancient Pharaohs, but by the priestly kings who reigned at Thebes and in Ethiopia at the close of the twentieth dynasty. Among the Karen-nis of Upper Burma a chief attains his position, not by hereditary right, but on account of his habit of abstaining from rice and liquor. The mother, too, of a candidate for the chieftainship must have eschewed these things and lived solely on yams and potatoes so long as she was with child. During that time she may not eat any meat nor drink water from a common well. And if her son is to be qualified for the office of chief he must continue to observe these habits.

Of the taboos imposed on priests we may see a striking example in the rules of life prescribed for the Flamen Dialis at Rome, who has been interpreted as a living image of Jupiter, or a human embodiment of the sky-spirit. They were such as the following:—The Flamen Dialis might not ride or even touch a horse, nor see an army under arms, nor wear a ring which was not broken, nor have a knot on any part of his garments; no fire except a sacred fire might be taken out of his house; he might not touch wheaten flour or leavened bread; he might not touch or even name a goat, a dog, raw meat, beans, and ivy; he might not walk under a vine; the feet of his bed had to be daubed with mud; his hair could be cut only by a free man and with a bronze knife, and his hair and nails when cut had to be buried under a lucky tree; he might not touch a dead body nor enter a place where one was burned; he might not see work being done on holy days; he might not be uncovered in the open air; if a man in bonds were taken into his house, the captive had to be unbound and the cords had to be drawn up through a hole in the roof and so let down into the street. His wife, the Flaminica, had to observe nearly the same rules, and others of her own besides. She might not ascend more than three steps of the kind of staircase called Greek; at a certain festival she might not comb her hair; the leather of her shoes might not be made from a beast that had died a natural death, but only from one that had been slain or sacrificed; if she heard thunder she was tabooed till she had offered an expiatory sacrifice.

Among the Grebo people of Sierra Leone there is a pontiff who bears the title of Bodia and has been compared, on somewhat slender grounds, to the high priest of the Jews. He is appointed in accordance with the behest of an oracle. At an elaborate ceremony of installation he is anointed, a ring is put on his ankle as a badge of office, and the door-posts of his house are sprinkled with the blood of a sacrificed goat. He has charge of the public talismans and idols, which he feeds with rice and oil every new moon; and he sacrifices on behalf of the town to the dead and to demons. Nominally his power is very great, but in practice it is very limited; for he dare not defy public opinion, and he is held responsible, even with his life, for any adversity that befalls the country. It is expected of him that he should cause the earth to bring forth abundantly, the people to be healthy, war to be driven far away, and witchcraft to be kept in abeyance. His life is trammelled by the observance of certain restrictions or taboos. Thus he may not sleep in any house but his own official residence, which is called the "anointed house" with reference to the ceremony of anointing him at inauguration. He may not drink water on the highway. He may not eat while a corpse is in the town, and he may not mourn for the dead. If he dies while in office, he must be buried at dead of night; few may hear of his burial, and none may mourn for him when his death is made public. Should he have fallen a victim to the poison ordeal by drinking a decoction of sassywood, as it is called, he must be buried under a running stream of water.

Among the Todas of Southern India the holy milkman (*palol*), who acts as priest of the sacred dairy, is subject to a variety of irksome and burdensome restrictions during the whole

time of his incumbency, which may last many years. Thus he must live at the sacred dairy and may never visit his home or any ordinary village. He must be celibate; if he is married he must leave his wife. On no account may any ordinary person touch the holy milkman or the holy dairy; such a touch would so defile his holiness that he would forfeit his office. It is only on two days a week, namely Mondays and Thursdays, that a mere layman may even approach the milkman; on other days if he has any business with him, he must stand at a distance (some say a quarter of a mile) and shout his message across the intervening space. Further, the holy milkman never cuts his hair or pares his nails so long as he holds office; he never crosses a river by a bridge, but wades through a ford and only certain fords; if a death occurs in his clan, he may not attend any of the funeral ceremonies, unless he first resigns his office and descends from the exalted rank of milkman to that of a mere common mortal. Indeed it appears that in old days he had to resign the seals, or rather the pails, of office whenever any member of his clan departed this life. However, these heavy restraints are laid in their entirety only on milkmen of the very highest class. Among the Todas there are milkmen and milkmen; and some of them get off more lightly in consideration of their humbler station in life. Still, apart from the dignity they enjoy, the lot even of these other milkmen is not altogether a happy one. Thus, for example, at a place called Kanodrs there is a dairy-temple of a conical form. The milkman who has charge of it must be celibate during the tenure of his office: he must sleep in the calves' house, a very flimsy structure with an open door and a fire-place that gives little heat: he may wear only one very scanty garment: he must take his meals sitting on the outer wall which surrounds the dairy: in eating he may not put his hand to his lips, but must throw the food into his mouth; and in drinking he may not put to his lips the leaf which serves as a cup, he must tilt his head back and pour the liquid into his mouth in a jet from above. With the exception of a single layman, who is allowed to bear the milkman company, but who is also bound to celibacy and has a bed rigged up for him in the calves' house, no other person is allowed to go near this very sacred dairy under any pretext whatever. No wonder that some years ago the dairy was unoccupied and the office of milkman stood vacant. "At the present time," says Dr. Rivers, "a dairyman is appointed about once a year and holds office for thirty or forty days only. So far as I could ascertain, the failure to occupy the dairy constantly is due to the very considerable hardships and restrictions which have to be endured by the holder of the office of dairyman, and the time is probably not far distant when this dairy, one of the most sacred among the Todas, will cease altogether to be used."

§ 2. Divorce of the Spiritual from the Temporal Power.

The burdensome observances attached to the royal or priestly office produced their natural effect. Either men refused to accept the office, which hence tended to fall into abeyance; or accepting it, they sank under its weight into spiritless creatures, cloistered recluses, from whose nerveless fingers the reins of government slipped into the firmer grasp of men who were often content to wield the reality of sovereignty without its name. In some countries this rift in the supreme power deepened into a total and permanent separation of the spiritual and temporal powers, the old royal house retaining their purely religious functions, while the civil government passed into the hands of a younger and more vigorous race.

To take examples. In a previous part of this work we saw that in Cambodia it is often necessary to force the kingships of Fire and Water upon the reluctant successors, and that in Savage Island the monarchy actually came to an end because at last no one could be induced to accept the dangerous distinction. In some parts of West Africa, when the king dies, a family council is secretly held to determine his successor. He on whom the choice falls is suddenly seized, bound, and thrown into the fetish-house, where he is kept in durance till he consents to accept the crown. Sometimes the heir finds means of evading the honour which it

is sought to thrust upon him; a ferocious chief has been known to go about constantly armed, resolute to resist by force any attempt to set him on the throne. The savage Timmes of Sierra Leone, who elect their king, reserve to themselves the right of beating him on the eve of his coronation; and they avail themselves of this constitutional privilege with such hearty goodwill that sometimes the unhappy monarch does not long survive his elevation to the throne. Hence when the leading chiefs have a spite at a man and wish to rid themselves of him, they elect him king. Formerly, before a man was proclaimed king of Sierra Leone, it used to be the custom to load him with chains and thrash him. Then the fetters were knocked off, the kingly robe was placed on him, and he received in his hands the symbol of royal dignity, which was nothing but the axe of the executioner. It is not therefore surprising to read that in Sierra Leone, where such customs have prevailed, "except among the Mandingoes and Suzees, few kings are natives of the countries they govern. So different are their ideas from ours, that very few are solicitous of the honour, and competition is very seldom heard of." Another writer on Sierra Leone tells us that "the honour of reigning, so much coveted in Europe, is very frequently rejected in Africa, on account of the expense attached to it, which sometimes greatly exceeds the revenues of the crown." A reluctance to accept the sovereignty in the Ethiopian kingdom of Gingiro was simulated, if not really felt, as we learn from the old Jesuit missionaries. "They wrap up the dead king's body in costly garments, and killing a cow, put it into the hide; then all those who hope to succeed him, being his sons or others of the royal blood, flying from the honour they covet, abscond and hide themselves in the woods. This done, the electors, who are all great sorcerers, agree among themselves who shall be king, and go out to seek him, when entering the woods by means of their enchantments, they say, a large bird called *liber*, as big as an eagle, comes down with mighty cries over the place where he is hid, and they find him encompass'd by lyons, tygers, snakes, and other creatures gather'd about him by witchcraft. The elect, as fierce as those beasts, rushes out upon those who seek him, wounding and sometimes killing some of them, to prevent being seiz'd. They take all in good part, defending themselves the best they can, till they have seiz'd him. Thus they carry him away by force, he still struggling and seeming to refuse taking upon him the burthen of government, all which is mere cheat and hypocrisy."

The Mikados of Japan seem early to have resorted to the expedient of transferring the honours and burdens of supreme power to their infant children; and the rise of the Tycoons, long the temporal sovereigns of the country, is traced to the abdication of a certain Mikado in favour of his three-year-old son. The sovereignty having been wrested by a usurper from the infant prince, the cause of the Mikado was championed by Yoritomo, a man of spirit and conduct, who overthrew the usurper and restored to the Mikado the shadow, while he retained for himself the substance, of power. He bequeathed to his descendants the dignity he had won, and thus became the founder of the line of Tycoons. Down to the latter half of the sixteenth century the Tycoons were active and efficient rulers; but the same fate overtook them which had befallen the Mikados. Immeshed in the same inextricable web of custom and law, they degenerated into mere puppets, hardly stirring from their palaces and occupied in a perpetual round of empty ceremonies, while the real business of government was managed by the council of state. In Tonquin the monarchy ran a similar course. Living like his predecessors in effeminacy and sloth, the king was driven from the throne by an ambitious adventurer named Mack, who from a fisherman had risen to be Grand Mandarin. But the king's brother Tring put down the usurper and restored the king, retaining, however, for himself and his descendants the dignity of general of all the forces. Thenceforward the kings or *dovas*, though invested with the title and pomp of sovereignty, ceased to govern. While they lived secluded in their palaces, all real political power was wielded by the hereditary generals or *chovas*. The present king of Sikhim, "like most of his predecessors in the

kingship, is a mere puppet in the hands of his crafty priests, who have made a sort of priest-king of him. They encourage him by every means in their power to leave the government to them, whilst he devotes all his time to the degrading rites of devil-worship, and the ceaseless muttering of meaningless jargon, of which the Tibetan form of Buddhism chiefly consists. They declare that he is a saint by birth, that he is the direct descendant of the greatest king of Tibet, the canonised Srongtsan Gampo, who was a contemporary of Mahomed in the seventh century a.d. and who first introduced Buddhism to Tibet.” “This saintly lineage, which secures for the king's person popular homage amounting to worship, is probably, however, a mere invention of the priests to glorify their puppet-prince for their own sordid ends. Such devices are common in the East.” The custom regularly observed by the Tahitian kings of abdicating on the birth of a son, who was immediately proclaimed sovereign and received his father's homage, may perhaps have originated, like the similar custom occasionally practised by the Mikados, in a wish to shift to other shoulders the irksome burden of royalty; for in Tahiti as elsewhere the sovereign was subjected to a system of vexatious restrictions. In Mangaia, another Polynesian island, religious and civil authority were lodged in separate hands, spiritual functions being discharged by a line of hereditary kings, while the temporal government was entrusted from time to time to a victorious war-chief, whose investiture, however, had to be completed by the king. To the latter were assigned the best lands, and he received daily offerings of the choicest food. The Mikado and Tycoon of Japan had their counterparts in the Roko Tui and Vunivalu of Fiji. The Roko Tui was the Reverend or Sacred King. The Vunivalu was the Root of War or War King. In one kingdom a certain Thakambau, who was the War King, kept all power in his own hands, but in a neighbouring kingdom the real ruler was the Sacred King. Similarly in Tonga, besides the civil king or *How*, whose right to the throne was partly hereditary and partly derived from his warlike reputation and the number of his fighting men, there was a great divine chief called *Tooitonga* or “Chief of Tonga,” who ranked above the king and the other chiefs in virtue of his supposed descent from one of the chief gods. Once a year the first-fruits of the ground were offered to him at a solemn ceremony, and it was believed that if these offerings were not made the vengeance of the gods would fall in a signal manner on the people. Peculiar forms of speech, such as were applied to no one else, were used in speaking of him, and everything that he chanced to touch became sacred or tabooed. When he and the king met, the monarch had to sit down on the ground in token of respect until his holiness had passed by. Yet though he enjoyed the highest veneration by reason of his divine origin, this sacred personage possessed no political authority, and if he ventured to meddle with affairs of state it was at the risk of receiving a rebuff from the king, to whom the real power belonged, and who finally succeeded in ridding himself of his spiritual rival. The king of the Getae regularly shared his power with a priest, whom his subjects called a god. This divine man led a solitary life in a cave on a holy mountain, seeing few people but the king and his attendants. His counsels added much to the king's influence with his subjects, who believed that he was thereby enabled to impart to them the commands and admonitions of the gods. At Athens the kings degenerated into little more than sacred functionaries and it is said that the institution of the new office of Polemarch or War Lord was rendered necessary by their growing effeminacy. American examples of the partition of authority between a king and a pope have already been cited from the early history of Mexico and Colombia.

In some parts of western Africa two kings reign side by side, a fetish or religious king and a civil king, but the fetish king is really supreme. He controls the weather and so forth, and can put a stop to everything. When he lays his red staff on the ground, no one may pass that way. This division of power between a sacred and a secular ruler is to be met with wherever the true negro culture has been left unmolested, but where the negro form of society has been disturbed, as in Dahomey and Ashantee, there is a tendency to consolidate the two powers in

a single king. Thus, for example, there used to be a fetish king at New Calabar who ranked above the ordinary king in all native matters, whether religious or civil, and always walked in front of him on public occasions, attended by a slave who held an umbrella over his head. His opinion carried great weight. The office and the causes which led to its extinction are thus described by a missionary who spent many years in Calabar: "The worship of the people is now given especially to their various *idems*, one of which, called Ndem Efik, is a sort of tutelary deity of the country. An individual was appointed to take charge of this object of worship, who bore the name of King Calabar; and likely, in bypast times, possessed the power indicated by the title, being both king and priest. He had as a tribute the skins of all leopards killed, and should a slave take refuge in his shrine he belonged to Ndem Efik. The office, however, imposed certain restrictions on its occupant. He, for instance, could not partake of food in the presence of any one, and he was prohibited from engaging in traffic. On account of these and other disabilities, when the last holder of the office died, a poor old man of the Cobham family, no successor was found for him, and the priesthood has become extinct." One of the practical inconveniences of such an office is that the house of the fetish king enjoys the right of sanctuary, and so tends to become little better than a rookery of bad characters. Thus on the Grain Coast of West Africa the fetish king or Bodio, as he is called, "exercises the functions of a high-priest, and is regarded as protector of the whole nation. He lives in a house provided for him by the people, and takes care of the national fetiches. He enjoys some immunities in virtue of his office, but is subject to certain restrictions which more than counterbalance his privileges. His house is a sanctum to which culprits may betake themselves without the danger of being removed by any one except by the Bodio himself." One of these Bodios resigned office because of the sort of people who quartered themselves on him, the cost of feeding them, and the squabbles they had among themselves. He led a cat-and-dog life with them for three years. Then there came a man with homicidal mania varied by epileptic fits; and soon afterwards the spiritual shepherd retired into private life, but not before he had lost an ear and sustained other bodily injury in a personal conflict with this very black sheep.

At Porto Novo there used to be, in addition to the ordinary monarch, a King of the Night, who reigned during the hours of darkness from sunset to sunrise. He might not shew himself in the street after the sun was up. His duty was to patrol the streets with his satellites and to arrest all whom he found abroad after a certain hour. Each band of his catchpoles was led by a man who went about concealed from head to foot under a conical casing of straw and blew blasts on a shell which caused every one that heard it to shudder. The King of the Night never met the ordinary king except on the first and last days of their respective reign; for each of them invested the other with office and paid him the last honours at death. With this King of the Night at Porto Novo we may compare a certain king of Hawaii who was so very sacred that no man might see him, even accidentally, by day under pain of death; he only shewed himself by night.

In some parts of the East Indian island of Timor we meet with a partition of power like that which is represented by the civil king and the fetish king of western Africa. Some of the Timorese tribes recognise two rajahs, the ordinary or civil rajah, who governs the people, and the fetish or taboo rajah (*radja pomali*), who is charged with the control of everything that concerns the earth and its products. This latter ruler has the right of declaring anything taboo; his permission must be obtained before new land may be brought under cultivation, and he must perform certain necessary ceremonies when the work is being carried out. If drought or blight threatens the crops, his help is invoked to save them. Though he ranks below the civil rajah, he exercises a momentous influence on the course of events, for his secular colleague is bound to consult him in all important matters. In some of the neighbouring islands, such as

Rotti and eastern Flores, a spiritual ruler of the same sort is recognised under various native names, which all mean "lord of the ground." Similarly in the Mekeo district of British New Guinea there is a double chieftainship. The people are divided into two groups according to families, and each of the groups has its chief. One of the two is the war chief, the other is the taboo (*afu*) chief. The office of the latter is hereditary; his duty is to impose a taboo on any of the crops, such as the coco-nuts and areca nuts, whenever he thinks it desirable to prohibit their use. In his office we may perhaps detect the beginning of a priestly dynasty, but as yet his functions appear to be more magical than religious, being concerned with the control of the harvests rather than with the propitiation of higher powers. The members of another family are bound to see to it that the taboo imposed by the chief is strictly observed. For this purpose some fourteen or fifteen men of the family form a sort of constabulary. Every evening they go round the village armed with clubs and disguised with masks or leaves. All the time they are in office they are forbidden to live with their wives and even to look at a woman. Hence women may not quit their houses while the men are going their rounds. Further, the constables on duty are prohibited from chewing betel nut and drinking coco-nut water, lest the areca and coco-nuts should not grow. When there is a good show of nuts, the taboo chief proclaims that on a certain day the restriction will come to an end. In Ponape, one of the Caroline Islands, the kingship is elective within the limits of the blood royal, which runs in the female line, so that the sovereignty passes backwards and forwards between families which we, reckoning descent in the male line, should regard as distinct. The chosen monarch must be in possession of certain secrets. He must know the places where the sacred stones are kept, on which he has to seat himself. He must understand the holy words and prayers of the liturgy, and after his election he must recite them at the place of the sacred stones. But he enjoys only the honours of his office; the real powers of government are in the hands of his prime-minister or vizier.

II. The Perils Of The Soul

§ 1. The Soul as a Mannikin.

The foregoing examples have taught us that the office of a sacred king or priest is often hedged in by a series of burdensome restrictions or taboos, of which a principal purpose appears to be to preserve the life of the divine man for the good of his people. But if the object of the taboos is to save his life, the question arises, How is their observance supposed to effect this end? To understand this we must know the nature of the danger which threatens the king's life, and which it is the intention of these curious restrictions to guard against. We must, therefore, ask: What does early man understand by death? To what causes does he attribute it? And how does he think it may be guarded against?

As the savage commonly explains the processes of inanimate nature by supposing that they are produced by living beings working in or behind the phenomena, so he explains the phenomena of life itself. If an animal lives and moves, it can only be, he thinks, because there is a little animal inside which moves it: if a man lives and moves, it can only be because he has a little man or animal inside who moves him. The animal inside the animal, the man inside the man, is the soul. And as the activity of an animal or man is explained by the presence of the soul, so the repose of sleep or death is explained by its absence; sleep or trance being the temporary, death being the permanent absence of the soul. Hence if death be the permanent absence of the soul, the way to guard against it is either to prevent the soul from leaving the body, or, if it does depart, to ensure that it shall return. The precautions adopted by savages to secure one or other of these ends take the form of certain prohibitions or taboos, which are nothing but rules intended to ensure either the continued presence or the return of the soul. In short, they are life-preservers or life-guards. These general statements will now be illustrated by examples.

Addressing some Australian blacks, a European missionary said, "I am not one, as you think, but two." Upon this they laughed. "You may laugh as much as you like," continued the missionary, "I tell you that I am two in one; this great body that you see is one; within that there is another little one which is not visible. The great body dies, and is buried, but the little body flies away when the great one dies." To this some of the blacks replied, "Yes, yes. We also are two, we also have a little body within the breast." On being asked where the little body went after death, some said it went behind the bush, others said it went into the sea, and some said they did not know. The Hurons thought that the soul had a head and body, arms and legs; in short, that it was a complete little model of the man himself. The Esquimaux believe that "the soul exhibits the same shape as the body it belongs to, but is of a more subtle and ethereal nature." According to the Nootkas of British Columbia the soul has the shape of a tiny man; its seat is the crown of the head. So long as it stands erect, its owner is hale and hearty; but when from any cause it loses its upright position, he loses his senses. Among the Indian tribes of the Lower Fraser River, man is held to have four souls, of which the principal one has the form of a mannikin, while the other three are shadows of it. The Malays conceive the human soul (*semangat*) as a little man, mostly invisible and of the bigness of a thumb, who corresponds exactly in shape, proportion, and even in complexion to the man in whose body he resides. This mannikin is of a thin unsubstantial nature, though not so impalpable but that it may cause displacement on entering a physical object, and it can flit quickly from place to place; it is temporarily absent from the body in sleep, trance, and disease, and permanently absent after death.

The ancient Egyptians believed that every man has a soul (*ka*) which is his exact counterpart or double, with the same features, the same gait, even the same dress as the man himself. Many of the monuments dating from the eighteenth century onwards represent various kings appearing before divinities, while behind the king stands his soul or double, portrayed as a little man with the king's features. Some of the reliefs in the temple at Luxor illustrate the birth of King Amenophis III. While the queen-mother is being tended by two goddesses acting as midwives, two other goddesses are bringing away two figures of new-born children, only one of which is supposed to be a child of flesh and blood: the inscriptions engraved above their heads shew that, while the first is Amenophis, the second is his soul or double. And as with kings and queens, so it was with common men and women. Whenever a child was born, there was born with him a double which followed him through the various stages of life; young while he was young, it grew to maturity and declined along with him. And not only human beings, but gods and animals, stones and trees, natural and artificial objects, everybody and everything had its own soul or double. The doubles of oxen and sheep were the duplicates of the original oxen or sheep; the doubles of linen or beds, of chairs or knives, had the same form as the real linen, beds, chairs, and knives. So thin and subtle was the stuff, so fine and delicate the texture of these doubles, that they made no impression on ordinary eyes. Only certain classes of priests or seers were enabled by natural gifts or special training to perceive the doubles of the gods, and to win from them a knowledge of the past and the future. The doubles of men and things were hidden from sight in the ordinary course of life; still, they sometimes flew out of the body endowed with colour and voice, left it in a kind of trance, and departed to manifest themselves at a distance.

So exact is the resemblance of the mannikin to the man, in other words, of the soul to the body, that, as there are fat bodies and thin bodies, so there are fat souls and thin souls; as there are heavy bodies and light bodies, long bodies and short bodies, so there are heavy souls and light souls, long souls and short souls. The people of Nias (an island to the west of Sumatra) think that every man, before he is born, is asked how long or how heavy a soul he would like, and a soul of the desired weight or length is measured out to him. The heaviest soul ever given out weighs about ten grammes. The length of a man's life is proportioned to the length of his soul; children who die young had short souls. The Fijian conception of the soul as a tiny human being comes clearly out in the customs observed at the death of a chief among the Nakelo tribe. When a chief dies, certain men, who are the hereditary undertakers, call him, as he lies, oiled and ornamented, on fine mats, saying, "Rise, sir, the chief and let us be going. The day has come over the land." Then they conduct him to the river side, where the ghostly ferryman comes to ferry Nakelo ghosts across the stream. As they thus attend the chief on his last journey, they hold their great fans close to the ground to shelter him, because, as one of them explained to a missionary, "His soul is only a little child." People in the Punjab who tattoo themselves believe that at death the soul, "the little entire man or woman" inside the mortal frame, will go to heaven blazoned with the same tattoo patterns which adorned the body in life. Sometimes, however, as we shall see, the human soul is conceived not in human but in animal form.

§ 2. Absence and Recall of the Soul.

The soul is commonly supposed to escape by the natural openings of the body, especially the mouth and nostrils. Hence in Celebes they sometimes fasten fishhooks to a sick man's nose, navel, and feet, so that if his soul should try to escape it may be hooked and held fast. A Turik on the Baram River, in Borneo, refused to part with some hook-like stones, because they, as it were, hooked his soul to his body, and so prevented the spiritual portion of him from becoming detached from the material. When a Sea Dyak sorcerer or medicine-man is initiated, his fingers are supposed to be furnished with fish-hooks, with which he will

thereafter clutch the human soul in the act of flying away, and restore it to the body of the sufferer. But hooks, it is plain, may be used to catch the souls of enemies as well as of friends. Acting on this principle head-hunters in Borneo hang wooden hooks beside the skulls of their slain enemies in the belief that this helps them on their forays to hook in fresh heads. When an epidemic is raging, the Goajiro Indians of Colombia attribute it to an evil spirit, it may be the prowling ghost of an enemy. So they hang strings furnished with hooks from the roofs of their huts and from all the trees in the neighbourhood, in order that the demon or ghost may be caught on a hook and thus rendered powerless to harm them. Similarly the Calchaquis Indians to the west of Paraguay used to plant arrows in the ground about a sick man to keep death from getting at him. One of the implements of a Haida medicine-man is a hollow bone, in which he bottles up departing souls, and so restores them to their owners. When any one yawns in their presence the Hindoos always snap their thumbs, believing that this will hinder the soul from issuing through the open mouth. The Marquesans used to hold the mouth and nose of a dying man, in order to keep him in life by preventing his soul from escaping; the same custom is reported of the New Caledonians; and with the like intention the Bagobos of the Philippine Islands put rings of brass wire on the wrists or ankles of their sick. On the other hand, the Itonamas in South America seal up the eyes, nose, and mouth of a dying person, in case his ghost should get out and carry off others; and for a similar reason the people of Nias, who fear the spirits of the recently deceased and identify them with the breath, seek to confine the vagrant soul in its earthly tabernacle by bunging up the nose or tying up the jaws of the corpse. Before leaving a corpse the Wakelbura in Australia used to place hot coals in its ears in order to keep the ghost in the body, until they had got such a good start that he could not overtake them. Esquimaux mourners plug their nostrils with deerskin, hair, or hay for several days, probably to prevent their souls from following that of their departed friend; the custom is especially incumbent on the persons who dress the corpse. In southern Celebes, to hinder the escape of a woman's soul at childbirth, the nurse ties a band as tightly as possible round the body of the expectant mother. The Minangkabauers of Sumatra observe a similar custom; a skein of thread or a string is sometimes fastened round the wrist or loins of a woman in childbed, so that when her soul seeks to depart in her hour of travail it may find the egress barred. Among the Kayans of Borneo illness is attributed to the absence of the soul; so when a man has been ill and is well again, he attempts to prevent his soul from departing afresh. For this purpose he ties the truant into his body by fastening round his wrist a piece of string on which a *lukut*, or antique bead, is threaded; for a magical virtue appears to be ascribed to such beads. But lest the string and the bead should be broken and lost, he will sometimes tattoo the pattern of the bead on his wrist, and this is found to answer the purpose of tethering his soul quite as well. Again, the Koryak of North-Eastern Asia fancy that if there are two sick people in a house and one of them is at the last extremity, the soul of the other is apt to be lured away by the soul of the dying man; hence in order to hinder its departure they tie the patient's neck by a string to the bands of the sleeping-tent and recite a charm over the string so that it may be sure to detain the soul. And lest the soul of a babe should escape and be lost as soon as it is born, the Alfoors of Celebes, when a birth is about to take place, are careful to close every opening in the house, even the keyhole; and they stop up every chink and cranny in the walls. Also they tie up the mouths of all animals inside and outside the house, for fear one of them might swallow the child's soul. For a similar reason all persons present in the house, even the mother herself, are obliged to keep their mouths shut the whole time the birth is taking place. When the question was put, Why they did not hold their noses also, lest the child's soul should get into one of them? the answer was that breath being exhaled as well as inhaled through the nostrils, the soul would be expelled before it could have time to settle down. Popular expressions in the language of civilised peoples, such as to have one's heart in

one's mouth, or the soul on the lips or in the nose, shew how natural is the idea that the life or soul may escape by the mouth or nostrils.

Often the soul is conceived as a bird ready to take flight. This conception has probably left traces in most languages, and it lingers as a metaphor in poetry. But what is metaphor to a modern European poet was sober earnest to his savage ancestor, and is still so to many people. The Bororos of Brazil fancy that the human soul has the shape of a bird, and passes in that shape out of the body in dreams. According to the Bilqula or Bella Coola Indians of British Columbia the soul dwells in the nape of the neck and resembles a bird enclosed in an egg. If the shell breaks and the soul flies away, the man must die. If he swoons or becomes crazed, it is because his soul has flown away without breaking its shell. The shaman can hear the buzzing of its wings, like the buzz of a mosquito, as the soul flits past; and he may catch and replace it in the nape of its owner's neck. A Melanesian wizard in Lepers' Island has been known to send out his soul in the form of an eagle to pursue a ship and learn the fortunes of some natives who were being carried off in it. The soul of Aristeeas of Proconnesus was seen to issue from his mouth in the shape of a raven. There is a popular opinion in Bohemia that the parting soul comes forth from the mouth like a white bird. The Malays carry out the conception of the bird-soul in a number of odd ways. If the soul is a bird on the wing, it may be attracted by rice, and so either prevented from taking wing or lured back again from its perilous flight. Thus in Java when a child is placed on the ground for the first time (a moment which uncultured people seem to regard as especially dangerous), it is put in a hen-coop and the mother makes a clucking sound, as if she were calling hens. Amongst the Battas of Sumatra, when a man returns from a dangerous enterprise, grains of rice are placed on his head, and these grains are called *padiruma tondi*, that is, "means to make the soul (*tondi*) stay at home." In Java also rice is placed on the head of persons who have escaped a great danger or have returned home unexpectedly after it had been supposed that they were lost. Similarly in the district of Sintang in West Borneo, if any one has had a great fright, or escaped a serious peril, or comes back after a long and dangerous journey, or has taken a solemn oath, the first thing that his relations or friends do is to strew yellow rice on his head, mumbling, "Cluck! cluck! soul!" (*koer, koer, semangat*). And when a person, whether man, woman, or child, has fallen out of a house or off a tree, and has been brought home, his wife or other kinswoman goes as speedily as possible to the spot where the accident happened, and there strews rice, which has been coloured yellow, while she utters the words, "Cluck! cluck! soul! So-and-so is in his house again. Cluck! cluck! soul!" Then she gathers up the rice in a basket, carries it to the sufferer, and drops the grains from her hand on his head, saying again, "Cluck! cluck! soul!" Here the intention clearly is to decoy back the loitering bird-soul and replace it in the head of its owner. In southern Celebes they think that a bridegroom's soul is apt to fly away at marriage, so coloured rice is scattered over him to induce it to stay. And, in general, at festivals in South Celebes rice is strewed on the head of the person in whose honour the festival is held, with the object of detaining his soul, which at such times is in especial danger of being lured away by envious demons. For example, after a successful war the welcome to the victorious prince takes the form of strewing him with roasted and coloured rice "to prevent his life-spirit, as if it were a bird, from flying out of his body in consequence of the envy of evil spirits." In Central Celebes, when a party of head-hunters returns from a successful expedition, a woman scatters rice on their heads for a similar purpose. Among the Minangkabauers of Sumatra the old rude notions of the soul seem to be dying out. Nowadays most of the people hold that the soul, being immaterial, has no shape or form. But some of the sorcerers assert that the soul goes and comes in the shape of a tiny man. Others are of opinion that it does so in the form of a fly; hence they make food ready to induce the absent soul to come back, and the first fly that settles on the food is regarded as the

returning truant. But in native poetry and popular expressions there are traces of the belief that the soul quits the body in the form of a bird.

The soul of a sleeper is supposed to wander away from his body and actually to visit the places, to see the persons, and to perform the acts of which he dreams. For example, when an Indian of Brazil or Guiana wakes up from a sound sleep, he is firmly convinced that his soul has really been away hunting, fishing, felling trees, or whatever else he has dreamed of doing, while all the time his body has been lying motionless in his hammock. A whole Bororo village has been thrown into a panic and nearly deserted because somebody had dreamed that he saw enemies stealthily approaching it. A Macusi Indian in weak health, who dreamed that his employer had made him haul the canoe up a series of difficult cataracts, bitterly reproached his master next morning for his want of consideration in thus making a poor invalid go out and toil during the night. The Indians of the Gran Chaco are often heard to relate the most incredible stories as things which they have themselves seen and heard; hence strangers who do not know them intimately say in their haste that these Indians are liars. In point of fact the Indians are firmly convinced of the truth of what they relate; for these wonderful adventures are simply their dreams, which they do not distinguish from waking realities.

Now the absence of the soul in sleep has its dangers, for if from any cause the soul should be permanently detained away from the body, the person thus deprived of the vital principle must die. There is a German belief that the soul escapes from a sleeper's mouth in the form of a white mouse or a little bird, and that to prevent the return of the bird or animal would be fatal to the sleeper. Hence in Transylvania they say that you should not let a child sleep with its mouth open, or its soul will slip out in the shape of a mouse, and the child will never wake. Many causes may detain the sleeper's soul. Thus, his soul may meet the soul of another sleeper and the two souls may fight; if a Guinea negro awakens with sore bones in the morning, he thinks that his soul has been thrashed by another soul in sleep. Or it may meet the soul of a person just deceased and be carried off by it; hence in the Aru Islands the inmates of a house will not sleep the night after a death has taken place in it, because the soul of the deceased is supposed to be still in the house and they fear to meet it in a dream. Similarly among the Upper Thompson Indians of British Columbia, the friends and neighbours who gathered in a house after a death and remained there till the burial was over were not allowed to sleep, lest their souls should be drawn away by the ghost of the deceased or by his guardian spirit. The Lengua Indians of the Gran Chaco hold that the vagrant spirits of the dead may come to life again if only they can take possession of a sleeper's body during the absence of his soul in dreams. Hence, when the shades of night have fallen, the ghosts of the departed gather round the villages, watching for a chance to pounce on the bodies of dreamers and to enter into them through the gateway of the breast. Again, the soul of the sleeper may be prevented by an accident or by physical force from returning to his body. When a Dyak dreams of falling into the water, he supposes that this accident has really befallen his spirit, and he sends for a wizard, who fishes for the spirit with a hand-net in a basin of water till he catches it and restores it to its owner. The Santals tell how a man fell asleep, and growing very thirsty, his soul, in the form of a lizard, left his body and entered a pitcher of water to drink. Just then the owner of the pitcher happened to cover it; so the soul could not return to the body and the man died. While his friends were preparing to burn the body some one uncovered the pitcher to get water. The lizard thus escaped and returned to the body, which immediately revived; so the man rose up and asked his friends why they were weeping. They told him they thought he was dead and were about to burn his body. He said he had been down a well to get water, but had found it hard to get out and had just returned. So they saw it all. A similar story is reported from Transylvania as follows. In the

account of a witch's trial at Mühlbach in the eighteenth century it is said that a woman had engaged two men to work in her vineyard. After noon they all lay down to rest as usual. An hour later the men got up and tried to waken the woman, but could not. She lay motionless with her mouth wide open. They came back at sunset and still she lay like a corpse. Just at that moment a big fly came buzzing past, which one of the men caught and shut up in his leathern pouch. Then they tried again to waken the woman, but could not. Afterwards they let out the fly; it flew straight into the woman's mouth and she awoke. On seeing this the men had no further doubt that she was a witch.

It is a common rule with primitive people not to waken a sleeper, because his soul is away and might not have time to get back; so if the man wakened without his soul, he would fall sick. If it is absolutely necessary to rouse a sleeper, it must be done very gradually, to allow the soul time to return. A Fijian in Matuku, suddenly wakened from a nap by somebody treading on his foot, has been heard bawling after his soul and imploring it to return. He had just been dreaming that he was far away in Tonga, and great was his alarm on suddenly wakening to find his body in Matuku. Death stared him in the face unless his soul could be induced to speed at once across the sea and reanimate its deserted tenement. The man would probably have died of fright if a missionary had not been at hand to allay his terror. Some Brazilian Indians explain the headache from which a man sometimes suffers after a broken sleep by saying that his soul is tired with the exertions it made to return quickly to the body. A Highland story, told to Hugh Miller on the picturesque shores of Loch Shin, well illustrates the haste made by the soul to regain its body when the sleeper has been prematurely roused by an indiscreet friend. Two young men had been spending the early part of a warm summer day in the open air, and sat down on a mossy bank to rest. Hard by was an ancient ruin separated from the bank on which they sat only by a slender runnel, across which there lay, immediately over a miniature cascade, a few withered stalks of grass. "Overcome by the heat of the day, one of the young men fell asleep; his companion watched drowsily beside him; when all at once the watcher was aroused to attention by seeing a little indistinct form, scarce larger than a humble-bee, issue from the mouth of the sleeping man, and, leaping upon the moss, move downwards to the runnel, which it crossed along the withered grass stalks, and then disappeared among the interstices of the ruin. Alarmed by what he saw, the watcher hastily shook his companion by the shoulder, and awoke him; though, with all his haste, the little cloud-like creature, still more rapid in its movements, issued from the interstice into which it had gone, and, flying across the runnel, instead of creeping along the grass stalks and over the sward, as before, it re-entered the mouth of the sleeper, just as he was in the act of awakening. 'What is the matter with you?' said the watcher, greatly alarmed, 'what ails you?' 'Nothing ails me,' replied the other; 'but you have robbed me of a most delightful dream. I dreamed I was walking through a fine rich country, and came at length to the shores of a noble river; and, just where the clear water went thundering down a precipice, there was a bridge all of silver, which I crossed; and then, entering a noble palace on the opposite side, I saw great heaps of gold and jewels; and I was just going to load myself with treasure, when you rudely awoke me, and I lost all.' "

Still more dangerous is it in the opinion of primitive man to move a sleeper or alter his appearance, for if this were done the soul on its return might not be able to find or recognise its body, and so the person would die. The Minangkabauers of Sumatra deem it highly improper to blacken or dirty the face of a sleeper, lest the absent soul should shrink from re-entering a body thus disfigured. Patani Malays fancy that if a person's face be painted while he sleeps, the soul which has gone out of him will not recognise him, and he will sleep on till his face is washed. In Bombay it is thought equivalent to murder to change the aspect of a sleeper, as by painting his face in fantastic colours or giving moustaches to a sleeping

woman. For when the soul returns it will not know its own body and the person will die. The Coreans are of opinion that in sleep “the soul goes out of the body, and that if a piece of paper is put over the face of the sleeper he will surely die, for his soul cannot find its way back into him again.” The Servians believe that the soul of a sleeping witch often leaves her body in the form of a butterfly. If during its absence her body be turned round, so that her feet are placed where her head was before, the butterfly soul will not find its way back into her body through the mouth, and the witch will die. The Esthonians of the island of Oesel think that the gusts which sweep up all kinds of trifles from the ground and whirl them along are the souls of old women, who have gone out in this shape to seek what they can find. Meantime the beldame's body lies as still as a stone, and if you turn it round her soul will never be able to enter it again, until you have replaced the body in its original position. You can hear the soul whining and whimpering till it has found the right aperture. Similarly in Livonia they think that when the soul of a were-wolf is out on his hateful business, his body lies like dead; and if meanwhile the body were accidentally moved, the soul would never more find its way into it, but would remain in the body of a wolf till death. In the picturesque but little known Black Mountain of southern France, which forms a sort of link between the Pyrenees and the Cevennes, they tell how a woman, who had long been suspected of being a witch, one day fell asleep at noon among the reapers in the field. Resolved to put her to the test, the reapers carried her, while she slept, to another part of the field, leaving a large pitcher on the spot from which they had moved her. When her soul returned, it entered the pitcher and cunningly rolled it over and over till the vessel lay beside her body, of which the soul thereupon took possession.

But in order that a man's soul should quit his body, it is not necessary that he should be asleep. It may quit him in his waking hours, and then sickness, insanity, or death will be the result. Thus a man of the Wurunjeri tribe in Victoria lay at his last gasp because his spirit (*murup*) had departed from him. A medicine-man went in pursuit and caught the spirit by the middle just as it was about to plunge into the sunset glow, which is the light cast by the souls of the dead as they pass in and out of the underworld, where the sun goes to rest. Having captured the vagrant spirit, the doctor brought it back under his opossum rug, laid himself down on the dying man, and put the soul back into him, so that after a time he revived. The Karens of Burma are perpetually anxious about their souls, lest these should go roving from their bodies, leaving the owners to die. When a man has reason to fear that his soul is about to take this fatal step, a ceremony is performed to retain or recall it, in which the whole family must take part. A meal is prepared consisting of a cock and hen, a special kind of rice, and a bunch of bananas. Then the head of the family takes the bowl which is used to skim rice, and knocking with it thrice on the top of the house-ladder says: “*Prrrroo!* Come back, soul, do not tarry outside! If it rains, you will be wet. If the sun shines, you will be hot. The gnats will sting you, the leeches will bite you, the tigers will devour you, the thunder will crush you. *Prrrroo!* Come back, soul! Here it will be well with you. You shall want for nothing. Come and eat under shelter from the wind and the storm.” After that the family partakes of the meal, and the ceremony ends with everybody tying their right wrist with a string which has been charmed by a sorcerer. Similarly the Lolos, an aboriginal tribe of western China, believe that the soul leaves the body in chronic illness. In that case they read a sort of elaborate litany, calling on the soul by name and beseeching it to return from the hills, the vales, the rivers, the forests, the fields, or from wherever it may be straying. At the same time cups of water, wine, and rice are set at the door for the refreshment of the weary wandering spirit. When the ceremony is over, they tie a red cord round the arm of the sick man to tether the soul, and this cord is worn by him until it decays and drops off. So among the Kenyahs of Sarawak a medicine-man has been known to recall the stray soul of a child, and to fasten it firmly in its body by tying a string round the child's right wrist, and smearing its little arm

with the blood of a fowl. The Ilocanes of Luzon think that a man may lose his soul in the woods or gardens, and that he who has thus lost his soul loses also his senses. Hence before they quit the woods or the fields they call to their soul, "Let us go! let us go!" lest it should loiter behind or go astray. And when a man becomes crazed or mad, they take him to the place where he is supposed to have lost his soul and invite the truant spirit to return to his body. The Mongols sometimes explain sickness by supposing that the patient's soul is absent, and either does not care to return to its body or cannot find the way back. To secure the return of the soul it is therefore necessary on the one hand to make its body as attractive as possible, and on the other hand to shew the soul the way home. To make the body attractive all the sick man's best clothes and most valued possessions are placed beside him; he is washed, incensed, and made as comfortable as may be; and all his friends march thrice round the hut calling out the sick man's name and coaxing his soul to return. To help the wanderer to find its way back a coloured cord is stretched from the patient's head to the door of the hut. The priest in his robes reads a list of the horrors of hell and the dangers incurred by souls which wilfully absent themselves from their bodies. Then turning to the assembled friends and the patient he asks, "Is it come?" All answer "Yes," and bowing to the returning soul throw seed over the sick man. The cord which guided the soul back is then rolled up and placed round the patient's neck, who must wear it for seven days without taking it off. No one may frighten or hurt him, lest his soul, not yet familiar with its body, should again take flight.

Some of the Congo tribes believe that when a man is ill, his soul has left his body and is wandering at large. The aid of the sorcerer is then called in to capture the vagrant spirit and restore it to the invalid. Generally the physician declares that he has successfully chased the soul into the branch of a tree. The whole town thereupon turns out and accompanies the doctor to the tree, where the strongest men are deputed to break off the branch in which the soul of the sick man is supposed to be lodged. This they do and carry the branch back to the town, insinuating by their gestures that the burden is heavy and hard to bear. When the branch has been brought to the sick man's hut, he is placed in an upright position by its side, and the sorcerer performs the enchantments by which the soul is believed to be restored to its owner. The soul or shade of a Déné or Tinneh Indian in the old days generally remained invisible, but appeared wandering about in one form or another whenever disease or death was imminent. All the efforts of the sufferer's friends were therefore concentrated on catching the roving shade. The method adopted was simple. They stuffed the patient's moccasins with down and hung them up. If next morning the down was warm, they made sure that the lost soul was in the boots, with which accordingly they carefully and silently shod their suffering friend. Nothing more could reasonably be demanded for a perfect cure. An Ottawa medicine-man has been known to catch a stray soul in a little box, which he brought back and inserted in the patient's mouth.

Pining, sickness, great fright, and death are ascribed by the Battas or Bataks of Sumatra to the absence of the soul (*tendi*) from the body. At first they try to beckon the wanderer back, and to lure him, like a fowl, by strewing rice. Then the following form of words is commonly repeated: "Come back, O soul, whether thou art lingering in the wood, or on the hills, or in the dale. See, I call thee with a *toemba bras*, with an egg of the fowl Rajah *moelija*, with the eleven healing leaves. Detain it not, let it come straight here, detain it not, neither in the wood, nor on the hill, nor in the dale. That may not be. O come straight home!" Sometimes the means adopted by the Battas to procure the return of a sick person's soul are more elaborate. A procession sets out from the village to the tuck of drum to find and bring home the strayed soul. First goes a person bearing a basket which contains cakes of rice-meal, rice dyed yellow, and a boiled fowl's egg. The sorcerer follows carrying a chicken, and behind him walks a man with a black, red, and white flag. A crowd of sympathisers brings up the

rear. On reaching the spot where the lost soul is supposed to tarry, they set up a small bamboo altar, and the sorcerer offers on it the chicken to the spirit of the place, the drums beating all the time. Then, waving his shawl to attract the soul of the sick man, he says: "Come hither, thou soul of So-and-So, whether thou sittest among the stones or in the mud. In the house is thy place. We have besought the spirit to let thee go." After that the procession reforms and marches back to the village to the roll of drums and the clash of cymbals. On reaching the door of the house the sorcerer calls out to the inmates, "Has it come?" and a voice from within answers, "It is here, good sorcerer." At evening the drums beat again. A number of plants, including rice, a species of fig, and garlic, are supposed by the Battas to possess soul-compelling virtue and are accordingly made use of by them in rites for the recovery of lost souls. When a child is sick, the mother commonly waves a cloth to beckon home its wandering spirit, and when a cock crows or a hen cackles in the yard, she knows that the prodigal has returned. If the little sufferer persists in being ill in spite of these favourable omens, the mother will hang a bag of rice at the head of her bed when she goes to sleep, and next morning on getting up she measures the rice. If the rice has increased in volume during the night, as it may do in a moisture-laden atmosphere, she is confident that the lost soul has indeed come home to stay. The Kayans of Borneo fasten packets of rice, flesh, and fish to the window in the roof through which the wandering soul of a sick man is expected to return home. The doctor sits cross-legged on a mat under the open window with a display of pretty things spread out temptingly before him as baits to entice the spirit back to its deserted tabernacle. From the window hangs a string of precious corals or pearls to serve the returning prodigal as a ladder and so facilitate his descent into the house. The lower end of the string is attached to a bundle composed of wooden hooks, a fowl's feather, little packets of rice, and so forth. Chanting his spells, the doctor strokes the soul down the string into the bundle, which he then deposits in a basket and hides in a corner till the dusk of the evening. When darkness has fallen, he blows the captured soul back into the patient's head and strokes the sufferer's arm downwards with the point of an old spear in order to settle the soul firmly in his body. Once when a popular traveller was leaving a Kayan village, the mothers, fearing that their children's souls might follow him on his journey, brought him the boards on which they carry their infants and begged him to pray that the souls of the little ones would return to the familiar boards and not go away with him into the far country. To each board was fastened a looped string for the purpose of tethering the vagrant spirits, and through the loop each baby was made to pass a chubby finger to make sure that its tiny soul would not wander away. When a Dyak is dangerously ill, the medicine-men may say that his soul has escaped far away, perhaps to the river; then they will wave a garment or cloth about to imitate the casting of a net, signifying thereby that they are catching the soul like a fish in a net. Or they may give out that the soul has escaped into the jungle; and then they will rush out of the house to circumvent and secure it there. Or again they may allege that it has been carried away over seas to some unknown land; and then they will play at paddling a boat to follow it across the great water. But more commonly their mode of treatment is as follows. A spear is set up in the middle of the verandah with a few leaves tied to it and the medicine-boxes of the medicine-men laid at its foot. Round this the doctors run at full speed, chanting the while, till one of them falls down and lies motionless. The bystanders cover him with a blanket, and wait while his spirit hies away after the errant soul and brings it back. Presently he comes to himself, stares vacantly about like a man awaking from sleep, and then rises, holding the soul in his clenched right hand. He then returns it to the patient through the crown of his head, while he mutters a spell. Among the Dyaks of the Kayan and Lower Melawie districts you will often see, in houses where there are children, a basket of a peculiar shape with shells and dried fruits attached to it. These shells contain the remains of the children's navel-strings, and the basket to which they are fastened is commonly hung beside the place where the children

sleep. When a child is frightened, for example by being bathed or by the bursting of a thunderstorm, its soul flees from its body and nestles beside its old familiar friend the navel-string in the basket, from which the mother easily induces it to return by shaking the basket and pressing it to the child's body. The Toboongkoos of Central Celebes believe that sickness in general is caused by the departure of the soul. To recover the wanderer a priest will set out food in the courtyard of the sufferer's house and then invoke the soul, promising it many fine things if it will only come back. When he thinks it has complied with his request, he catches it in a cloth which he keeps ready for the purpose. This cloth he afterwards claps on the sick man's head, thereby restoring to him his lost soul.

In an Indian story a king conveys his soul into the dead body of a Brahman, and a hunchback conveys his soul into the deserted body of the king. The hunchback is now king and the king is a Brahman. However, the hunchback is induced to shew his skill by transferring his soul to the dead body of a parrot, and the king seizes the opportunity to regain possession of his own body. A tale of the same type, with variations of detail, reappears among the Malays. A king has incautiously transferred his soul to an ape, upon which the vizier adroitly inserts his own soul into the king's body and so takes possession of the queen and the kingdom, while the true king languishes at court in the outward semblance of an ape. But one day the false king, who played for high stakes, was watching a combat of rams, and it happened that the animal on which he had laid his money fell down dead. All efforts to restore animation proved unavailing till the false king, with the instinct of a true sportsman, transferred his own soul to the body of the deceased ram, and thus renewed the fray. The real king in the body of the ape saw his chance, and with great presence of mind darted back into his own body, which the vizier had rashly vacated. So he came to his own again, and the usurper in the ram's body met with the fate he richly deserved. In another Indian story a Brahman reanimates the dead body of a king by conveying his own soul into it. Meantime the Brahman's body has been burnt, and his soul is obliged to remain in the body of the king. In a Chinese story we read of a monk in a Buddhist monastery who used from time to time to send his soul away out of himself. Whenever he was thus absent from the body, he took the precaution of locking the door of his cell. On one of these occasions an envoy from the north arrived and put up at the monastery, but there was no cell for him to pass the night in. Then he looked into the cell of the brother whose soul was not at home, and seeing his body lying there motionless, he battered the door in and said, "I will lodge here. The man is dead. Take the body and burn it." His servants obeyed his orders, the monks being powerless to interfere. That very night the soul came back, only to find its body reduced to ashes. Every night it could be heard crying, "Where shall I settle?" Those who knew him then opened their windows, saying, "Here I am." So the soul came in and united itself with their body, and the result was that they became much cleverer than before. Similarly the Greeks told how the soul of Hermotimus of Clazomenae used to quit his body and roam far and wide, bringing back intelligence of what he had seen on his rambles to his friends at home; until one day, when his spirit was abroad, his enemies contrived to seize his deserted body and committed it to the flames. It is said that during the last seven years of his life Sultan Bayazid ate nothing that had life and blood in it. One day, being seized with a great longing for sheep's trotters, he struggled long in this glorious contest with his soul, until at last, a savoury dish of trotters being set before him, he said unto his soul, "My soul, the trotters are before thee; if thou wishest to enjoy them, leave the body and feed on them." Hardly had he uttered these words when a living creature was seen to issue from his mouth and drink of the juice in the dish, after which it endeavoured to return whence it came. But the austere sultan, determined to mortify his carnal appetite, prevented it with his hand from entering his mouth, and when it fell to the ground commanded that it should be beaten. The pages kicked it to death, and after

this murder of his soul the sultan remained in gloomy seclusion, taking no part or interest in the affairs of government.

The departure of the soul is not always voluntary. It may be extracted from the body against its will by ghosts, demons, or sorcerers. Hence, when a funeral is passing the house, the Karens of Burma tie their children with a special kind of string to a particular part of the house, lest the souls of the children should leave their bodies and go into the corpse which is passing. The children are kept tied in this way until the corpse is out of sight. And after the corpse has been laid in the grave, but before the earth has been shovelled in, the mourners and friends range themselves round the grave, each with a bamboo split lengthwise in one hand and a little stick in the other; each man thrusts his bamboo into the grave, and drawing the stick along the groove of the bamboo points out to his soul that in this way it may easily climb up out of the tomb. While the earth is being shovelled in, the bamboos are kept out of the way, lest the souls should be in them, and so should be inadvertently buried with the earth as it is being thrown into the grave; and when the people leave the spot they carry away the bamboos, begging their souls to come with them. Further, on returning from the grave each Karen provides himself with three little hooks made of branches of trees, and calling his spirit to follow him, at short intervals, as he returns, he makes a motion as if hooking it, and then thrusts the hook into the ground. This is done to prevent the soul of the living from staying behind with the soul of the dead. On the return of a Burmese or Shan family from a burial, old men tie up the wrists of each member of the family with string, to prevent his or her "butterfly" or soul from escaping; and this string remains till it is worn out and falls off. When a mother dies leaving a young baby, the Burmese think that the "butterfly" or soul of the baby follows that of the mother, and that if it is not recovered the child must die. So a wise woman is called in to get back the baby's soul. She places a mirror near the corpse, and on the mirror a piece of feathery cotton down. Holding a cloth in her open hands at the foot of the mirror, she with wild words entreats the mother not to take with her the "butterfly" or soul of her child, but to send it back. As the gossamer down slips from the face of the mirror she catches it in the cloth and tenderly places it on the baby's breast. The same ceremony is sometimes observed when one of two children that have played together dies, and is thought to be luring away the soul of its playmate to the spirit-land. It is sometimes performed also for a bereaved husband or wife. The Bahnars of eastern Cochin-China think that when a man is sick of a fever his soul has gone away with the ghosts to the tombs. At sunset a sorcerer attempts to lure the soul back by offering it sugar-cane, bananas, and other fruits, while he sings an incantation inviting the wanderer to return from among the dead to the land of the living. He pretends to catch the truant soul in a piece of cotton, which he then lays on the patient's head. When the Karo-Bataks of Sumatra have buried somebody and are filling in the grave, a sorceress runs about beating the air with a stick. This she does in order to drive away the souls of the survivors, for if one of these souls happened to slip into the grave and to be covered up with earth, its owner would die. Among some of the Dyak tribes of south-eastern Borneo, as soon as the coffin is carried to the place of burial, the house in which the death occurred is sprinkled with water, and the father of the family calls out the names of all his children and the other members of his household. For they think that the ghost loves to decoy away the souls of his kinsfolk, but that his designs upon them can be defeated by calling out their names, which has the effect of bringing back the souls to their owners. The same ceremony is repeated on the return from the burial. It is a rule with the Kwakiutl Indians of British Columbia that a corpse must not be coffined in the house, or the souls of the other inmates would enter the coffin, and they, too, would die. The body is taken out either through the roof or through a hole made in one of the walls, and is then coffined outside the house. In the East Indian island of Keisar it is deemed imprudent to go near a grave at night, lest the ghosts should catch and keep the soul of the passer-by. The Kei Islanders believe that the

spirits of their forefathers, angry at not receiving food, make people sick by detaining their souls. So they lay offerings of food on the grave and beg their ancestors to allow the soul of the sick to return, or to drive it home speedily if it should be lingering by the way.

In Bolang Mongondo, a district in the west of Celebes, all sickness is ascribed to the ancestral spirits who have carried off the patient's soul. The object therefore is to bring back the soul of the sufferer and restore it to him. An eye-witness has thus described the attempted cure of a sick boy. The priestesses, who acted as physicians, made a doll of cloth and fastened it to the point of a spear, which an old woman held upright. Round this doll the priestesses danced, uttering charms, and chirruping as when one calls a dog. Then the old woman lowered the point of the spear a little, so that the priestesses could reach the doll. By this time the soul of the sick boy was supposed to be in the doll, having been brought into it by the incantations. So the priestesses approached it cautiously on tiptoe and caught the soul in the many-coloured cloths which they had been waving in the air. Then they laid the soul on the boy's head, that is, they wrapped his head in the cloth in which the soul was supposed to be, and stood still for some moments with great gravity, holding their hands on the patient's head. Suddenly there was a jerk, the priestesses whispered and shook their heads, and the cloth was taken off—the soul had escaped. The priestesses gave chase to it, running round and round the house, clucking and gesticulating as if they were driving hens into a poultry-yard. At last they recaptured the soul at the foot of the stair and restored it to its owner as before. Much in the same way an Australian medicine-man will sometimes bring the lost soul of a sick man into a puppet and restore it to the patient by pressing the puppet to his breast. In Uea, one of the Loyalty Islands, the souls of the dead seem to have been credited with the power of stealing the souls of the living. For when a man was sick the soul-doctor would go with a large troop of men and women to the graveyard. Here the men played on flutes and the women whistled softly to lure the soul home. After this had gone on for some time they formed in procession and moved homewards, the flutes playing and the women whistling all the way, while they led back the wandering soul and drove it gently along with open palms. On entering the patient's dwelling they commanded the soul in a loud voice to enter his body. In Madagascar when a man was sick or lunatic in consequence of the loss of his soul, his friends despatched a wizard in haste to fetch him a soul from the graveyard. The emissary repaired by night to the spot, and having made a hole in the wooden house which served as a tomb, begged the spirit of the patient's father to bestow a soul on his son or daughter, who had none. So saying he applied a bonnet to the hole, then folded it up and rushed back to the house of the sufferer, saying he had a soul for him. With that he clapped the bonnet on the head of the invalid, who at once said he felt much better and had recovered the soul which he had lost.

When a Dyak or Malay of some of the western tribes or districts of Borneo is taken ill, with vomiting and profuse sweating as the only symptoms, he thinks that one of his deceased kinsfolk or ancestors is at the bottom of it. To discover which of them is the culprit, a wise man or woman pulls a lock of hair on the crown of the sufferer's head, calling out the names of all his dead relations. The name at which the lock gives forth a sound is the name of the guilty party. If the patient's hair is too short to be tugged with effect, he knocks his forehead seven times against the forehead of a kinsman who has long hair. The hair of the latter is then tugged instead of that of the patient and answers to the test quite as well. When the blame has thus been satisfactorily laid at the door of the ghost who is responsible for the sickness, the physician, who, as in other countries, is often an old woman, remonstrates with him on his ill behaviour. "Go back," says she, "to your grave; what do you come here for? The soul of the sick man does not choose to be called by you, and will remain yet a long time in its body." Then she puts some ashes from the hearth in a winnowing fan and moulds out of them

a small figure or image in human likeness. Seven times she moves the basket with the little ashen figure up and down before the patient, taking care not to obliterate the figure, while at the same time she says, "Sickness, settle in the head, belly, hands, etc.; then quickly pass into the corresponding part of the image," whereupon the patient spits on the ashen image and pushes it from him with his left hand. Next the beldame lights a candle and goes to the grave of the person whose ghost is doing all the mischief. On the grave she throws the figure of ashes, calling out, "Ghost, plague the sick man no longer, and stay in your grave, that he may see you no more." On her return she asks the anxious relations in the house, "Has his soul come back?" and they must answer quickly, "Yes, the soul of the sick man has come back." Then she stands beside the patient, blows out the candle which had lighted the returning soul on its way, and strews yellow-coloured rice on the head of the convalescent, saying, "Cluck, soul! cluck, soul! cluck, soul!" Last of all she fastens on his right wrist a bracelet or ring which he must wear for three days. In this case we see that the saving of the soul is combined with a vicarious sacrifice to the ghost, who receives a puppet on which to work his will instead of on the poor soul. In San Cristoval, one of the Melanesian islands, the vicarious sacrifice takes the form of a pig or a fish. A malignant ghost of the name of Tapia is supposed to have seized on the sick man's soul and tied it up to a banyan-tree. Accordingly a man who has influence with Tapia takes a pig or fish to the holy place where the ghost resides and offers it to him, saying, "This is for you to eat in place of that man; eat this, don't kill him." This satisfies the ghost; the soul is loosed from the tree and carried back to the sufferer, who naturally recovers. A regular part of the stock-in-trade of a Dyak medicine-man is a crystal into which he gazes to detect the hiding-place of a lost soul or to identify the demon who is causing the sickness. In one of the New Hebrides a ghost will sometimes impound the souls of trespassers within a magic fence in his garden, and will only consent to pull up the fence and let the souls out on receiving an unqualified apology and a satisfactory assurance that no personal disrespect was intended. In Motlav, another Melanesian island, it is enough to call out the sick man's name in the sacred place where he rashly intruded, and then, when the cry of the kingfisher or some other bird is heard, to shout "Come back" to the soul of the sick man and run back with it to the house.

It is a comparatively easy matter to save a soul which is merely tied up to a tree or detained as a vagrant in a pound; but it is a far harder task to fetch it up from the nether world, if it once gets down there. When a Buryat shaman is called in to attend a patient, the first thing he does is to ascertain where exactly the soul of the invalid is; for it may have strayed, or been stolen, or be languishing in the prison of the gloomy Erlik, lord of the world below. If it is anywhere in the neighbourhood, the shaman soon catches and replaces it in the patient's body. If it is far away, he searches the wide world till he finds it, ransacking the deep woods, the lonely steppes, and the bottom of the sea, not to be thrown off the scent even though the cunning soul runs to the sheep-walks in the hope that its footprints will be lost among the tracks of the sheep. But when the whole world has been searched in vain for the errant soul, the shaman knows that there is nothing for it but to go down to hell and seek the lost one among the spirits in prison. At the stern call of duty he does not flinch, though he knows that the journey is toilsome, and that the travelling expenses, which are naturally defrayed by the patient, are very heavy. Sometimes the lord of the infernal regions will only agree to release the soul on condition of receiving another in its stead, and that one the soul of the sick man's dearest friend. If the patient consents to the substitution, the shaman turns himself into a hawk, pounces upon the soul of the friend as it soars from his slumbering body in the form of a lark, and hands over the fluttering, struggling thing to the grim warden of the dead, who thereupon sets the soul of the sick man at liberty. So the sick man recovers and his friend dies.

When a shaman declares that the soul of a sick Thompson Indian has been carried off by the dead, the good physician, who is the shaman himself, puts on a conical mask and sets off in pursuit. He now acts as if on a journey, jumping rivers and such like obstacles, searching, talking, and sometimes engaging in a tussle for the possession of the soul. His first step is to repair to the old trail by which the souls of heathen Thompsons went to the spirit-land; for nowadays the souls of Christian Thompsons travel by a new road. If he fails to find the tracks of the lost soul there, he searches all the graveyards, one after the other, and almost always discovers it in one of them. Sometimes he succeeds in heading off the departing soul by taking a short cut to the other world. A shaman can only stay a short time there. So as soon as he lays hands on the soul he is after, he bolts with it. The other souls give chase, but he stamps with his foot, on which he wears a rattle made of deer's hoofs. At the rattle of the hoofs the ghosts retreat and he hurries on. A bolder shaman will sometimes ask the ghosts for the soul, and if they refuse to give it, he will wrest it from them. They attack him, but he clubs them and brings away the soul by force. When he comes back to the world, he takes off his mask and shews his club all bloody. Then the people know he had a desperate struggle. If he foresees that the harrowing of hell is likely to prove a tough job, he increases the number of wooden pins in his mask. The rescued soul is placed by him on the patient's head and so returned to his body. Among the Twana Indians of Washington State the descent of the medicine-men into the nether world to rescue lost souls is represented in pantomime before the eyes of the spectators, who include women and children as well as men. The surface of the ground is often broken to facilitate the descent of the rescue party. When the adventurous band is supposed to have reached the bottom, they journey along, cross at least one stream, and travel till they come to the abode of the spirits. There they surprise, and after a desperate struggle, sustained with great ardour and a prodigious noise, they succeed in rescuing the poor souls, and so, wrapping them up in cloth, they make the best of their way back to the upper world and restore the recovered souls to their owners, who have been seen to cry heartily for joy at receiving them back.

Often the abduction of a man's soul is set down to demons. The Annamites believe that when a man meets a demon and speaks to him, the demon inhales the man's breath and soul. The souls of the Bahnars of eastern Cochin-China are apt to be carried off by evil spirits, and the modes of recovering them are various. If a man suffers from a colic, the sorcerer may say that in planting sugar-cane, maize or what-not, he has pierced the stomach of a certain god who lives like a mole in the ground, and that the injured deity has punished him by abstracting his soul and burying it under a plant. Hence the cure for the colic is to pull up the plant and water the hole with millet wine and the blood of a fowl, a goat, or a pig. Again, if a child falls ill in the forest or the fields, it is because some devil has made off with its soul. To retrieve this spiritual loss the sorcerer constructs an apparatus which comprises an egg-shell in an egg-holder, a little waxen image of the sick child, and a small bamboo full of millet wine. This apparatus he sets up at a cross-road, praying the devil to drink the wine and surrender the stolen soul by depositing it in the egg-shell. Then he returns to the house, and putting a little cotton to the child's head restores the soul to its owner. Sometimes the sorcerer lays a trap for the thievish demon, the bait consisting of the liver of a pig or a fowl and the blood-smear handle of a little mattock. At nightfall he sets the trap at a cross-road and lies in wait hard by. While the devil is licking the blood and munching the liver, the artful sorcerer pounces on him, and after a severe struggle wrests the soul from his clutches, returning to the village victorious, but breathless and bleeding from his terrific encounter with the enemy of souls. Fits and convulsions are generally set down by the Chinese to the agency of certain mischievous spirits who love to draw men's souls out of their bodies. At Amoy the spirits who serve babies and children in this way rejoice in the high-sounding titles of "celestial agencies bestriding galloping horses" and "literary graduates residing halfway up in the

sky.” When an infant is writhing in convulsions, the frightened mother hastens to the roof of the house, and, waving about a bamboo pole to which one of the child's garments is attached, cries out several times, “My child So-and-so, come back, return home!” Meantime, another inmate of the house bangs away at a gong in the hope of attracting the attention of the strayed soul, which is supposed to recognise the familiar garment and to slip into it. The garment containing the soul is then placed on or beside the child, and if the child does not die recovery is sure to follow sooner or later. Similarly we saw that some Indians catch a man's lost soul in his boots and restore it to his body by putting his feet into them.

If Galelareese mariners are sailing past certain rocks or come to a river where they never were before, they must wash their faces, for otherwise the spirits of the rocks or the river would snatch away their souls. When a Dyak is about to leave a forest through which he has been walking alone, he never forgets to ask the demons to give him back his soul, for it may be that some forest-devil has carried it off. For the abduction of a soul may take place without its owner being aware of his loss, and it may happen either while he is awake or asleep. The Papuans of Geelvink Bay in New Guinea are apt to think that the mists which sometimes hang about the tops of tall trees in their tropical forests envelop a spirit or god called Narbrooi, who draws away the breath or soul of those whom he loves, thus causing them to languish and die. Accordingly, when a man lies sick, a friend or relation will go to one of these mist-capped trees and endeavour to recover the lost soul. At the foot of the tree he makes a peculiar sound to attract the attention of the spirit, and lights a cigar. In its curling smoke his fancy discerns the fair and youthful form of Narbrooi himself, who, decked with flowers, appears and informs the anxious enquirer whether the soul of his sick friend is with him or not. If it is, the man asks, “Has he done any wrong?” “Oh no!” the spirit answers, “I love him, and therefore I have taken him to myself.” So the man lays down an offering at the foot of the tree, and goes home with the soul of the sufferer in a straw bag. Arrived at the house, he empties the bag with its precious contents over the sick man's head, rubs his arms and hands with ginger-root, which he had first chewed small, and then ties a bandage round one of the patient's wrists. If the bandage bursts, it is a sign that Narbrooi has repented of his bargain, and is drawing away the sufferer once more to himself.

In the Moluccas when a man is unwell it is thought that some devil has carried away his soul to the tree, mountain, or hill where he (the devil) resides. A sorcerer having pointed out the devil's abode, the friends of the patient carry thither cooked rice, fruit, fish, raw eggs, a hen, a chicken, a silken robe, gold, armlets, and so forth. Having set out the food in order they pray, saying: “We come to offer to you, O devil, this offering of food, clothes, gold, and so on; take it and release the soul of the patient for whom we pray. Let it return to his body, and he who now is sick shall be made whole.” Then they eat a little and let the hen loose as a ransom for the soul of the patient; also they put down the raw eggs; but the silken robe, the gold, and the armlets they take home with them. As soon as they are come to the house they place a flat bowl containing the offerings which have been brought back at the sick man's head, and say to him: “Now is your soul released, and you shall fare well and live to grey hairs on the earth.” A more modern account from the same region describes how the friend of the patient, after depositing his offerings on the spot where the missing soul is supposed to be, calls out thrice the name of the sick person, adding, “Come with me, come with me.” Then he returns, making a motion with a cloth as if he had caught the soul in it. He must not look to right or left or speak a word to any one he meets, but must go straight to the patient's house. At the door he stands, and calling out the sick person's name, asks whether he is returned. Being answered from within that he is returned, he enters and lays the cloth in which he has caught the soul on the patient's throat, saying, “Now you are returned to the house.” Sometimes a substitute is provided; a doll, dressed up in gay clothing and tinsel, is

offered to the demon in exchange for the patient's soul, with these words, "Give us back the ugly one which you have taken away and receive this pretty one instead."

Among the Alfoors or Toradjas of Poso, in Central Celebes, a wooden puppet is offered to the demon as a substitute for the soul which he has abstracted, and the patient must touch the puppet in order to identify himself with it. The effigy is then hung on a bamboo pole, which is planted at the place of sacrifice outside of the house. Here too are deposited offerings of rice, an egg, a little wood (which is afterwards kindled), a sherd of a broken cooking-pot, and so forth. A long rattan extends from the place of sacrifice to the sufferer, who grasps one end of it firmly, for along it his lost soul will return when the devil has kindly released it. All being ready, the priestess informs the demon that he has come to the wrong place, and that there are no doubt much better quarters where he could reside. Then the father of the patient, standing beside the offerings, takes up his parable as follows: "O demon, we forgot to sacrifice to you. You have visited us with this sickness; will you now go away from us to some other place? We have made ready provisions for you on the journey. See, here is a cooking-pot, here are rice, fire, and a fowl. O demon, go away from us." With that the priestess strews rice towards the bamboo-pole to lure back the wandering soul; and the fowl promised to the devil is thrown in the same direction, but is instantly jerked back again by a string which, in a spirit of intelligent economy, has been previously attached to its leg. The demon is now supposed to accept the puppet, which hangs from the pole, and to release the soul, which, sliding down the pole and along the rattan, returns to its proper owner. And lest the evil spirit should repent of the barter which has just been effected, all communication with him is broken off by cutting down the pole. Similarly the Mongols make up a horse of birch-bark and a doll, and invite the demon to take the doll instead of the patient and to ride away on the horse. A Yakut shaman, rigged out in his professional costume, with his drum in his hand, will boldly descend into the lower world and haggle with the demon who has carried off a sick man's soul. Not uncommonly the demon proves amenable to reason, and in consideration of the narrow circumstances of the patient's family will accept a more moderate ransom than he at first demanded. For instance, he may be brought to put up with the skin of an Arctic hare or Arctic fox instead of a foal or a steer. The bargain being struck, the shaman hurries back to the sufferer's bedside, from which to the merely carnal eye he has never stirred, and informs the anxious relatives of the success of his mission. They in turn gladly hasten to provide the ransom.

Demons are especially feared by persons who have just entered a new house. Hence at a house-warming among the Alfoors of Minahassa in Celebes the priest performs a ceremony for the purpose of restoring their souls to the inmates. He hangs up a bag at the place of sacrifice and then goes through a list of the gods. There are so many of them that this takes him the whole night through without stopping. In the morning he offers the gods an egg and some rice. By this time the souls of the household are supposed to be gathered in the bag. So the priest takes the bag, and holding it on the head of the master of the house, says, "Here you have your soul; go (soul) to-morrow away again." He then does the same, saying the same words, to the housewife and all the other members of the family. Amongst the same Alfoors one way of recovering a sick man's soul is to let down a bowl by a belt out of a window and fish for the soul till it is caught in the bowl and hauled up. And among the same people, when a priest is bringing back a sick man's soul which he has caught in a cloth, he is preceded by a girl holding the large leaf of a certain palm over his head as an umbrella to keep him and the soul from getting wet, in case it should rain; and he is followed by a man brandishing a sword to deter other souls from any attempt at rescuing the captured spirit.

In Nias, when a man dreams that a pig is fastened under a neighbour's house, it is a sign that some one in that house will die. They think that the sun-god is drawing away the shadows or

souls of that household from this world of shadows to his own bright world of radiant light, and a ceremony must needs be performed to win back these passing souls to earth. Accordingly, while it is still night, the priest begins to drum and pray, and he continues his orisons till about nine o'clock next morning. Then he takes his stand at an opening in the roof through which he can behold the sun, and spreading out a cloth waits till the beams of the morning sun fall full upon it. In the sunbeams he thinks the wandering souls have come back again; so he wraps the cloth up tightly, and quitting the opening in the roof, hastens with his precious charge to the expectant household. Before each member of it he stops, and dipping his fingers into the cloth takes out his or her soul and restores it to the owner by touching the person on the forehead. The Thompson Indians of British Columbia think that the setting sun draws the souls of men away towards it; hence they will never sleep with their heads to the sunset. The Samoans tell how two young wizards, passing a house where a chief lay very sick, saw a company of gods from the mountain sitting in the doorway. They were handing from one to another the soul of the dying chief. It was wrapt in a leaf, and had been passed from the gods inside the house to those sitting in the doorway. One of the gods handed the soul to one of the wizards, taking him for a god in the dark, for it was night. Then all the gods rose up and went away; but the wizard kept the chief's soul. In the morning some women went with a present of fine mats to fetch a famous physician. The wizards were sitting on the shore as the women passed, and they said to the women, "Give us the mats and we will heal him." So they went to the chief's house. He was very ill, his jaw hung down, and his end seemed near. But the wizards undid the leaf and let the soul into him again, and forthwith he brightened up and lived.

The Battas or Bataks of Sumatra believe that the soul of a living man may transmigrate into the body of an animal. Hence, for example, the doctor is sometimes desired to extract the patient's soul from the body of a fowl, in which it has been hidden away by an evil spirit.

Sometimes the lost soul is brought back in a visible shape. In Melanesia a woman, knowing that a neighbour was at the point of death, heard a rustling in her house, as of a moth fluttering, just at the moment when a noise of weeping and lamentation told her that the soul was flown. She caught the fluttering thing between her hands and ran with it, crying out that she had caught the soul. But though she opened her hands above the mouth of the corpse, it did not revive. In Lepers' Island, one of the New Hebrides, for ten days after a birth the father is careful not to exert himself or the baby would suffer for it. If during this time he goes away to any distance, he will bring back with him on his return a little stone representing the infant's soul. Arrived at home he cries, "Come hither," and puts down the stone in the house. Then he waits till the child sneezes, at which he cries, "Here it is"; for now he knows that the little soul has not been lost after all. The Salish or Flathead Indians of Oregon believe that a man's soul may be separated for a time from his body without causing death and without the man being aware of his loss. It is necessary, however, that the lost soul should be soon found and restored to its owner or he will die. The name of the man who has lost his soul is revealed in a dream to the medicine-man, who hastens to inform the sufferer of his loss. Generally a number of men have sustained a like loss at the same time; all their names are revealed to the medicine-man, and all employ him to recover their souls. The whole night long these soulless men go about the village from lodge to lodge, dancing and singing. Towards daybreak they go into a separate lodge, which is closed up so as to be totally dark. A small hole is then made in the roof, through which the medicine-man, with a bunch of feathers, brushes in the souls, in the shape of bits of bone and the like, which he receives on a piece of matting. A fire is next kindled, by the light of which the medicine-man sorts out the souls. First he puts aside the souls of dead people, of which there are usually several; for if he were to give the soul of a dead person to a living man, the man would die instantly. Next he picks out the souls of all

the persons present, and making them all to sit down before him, he takes the soul of each, in the shape of a splinter of bone, wood, or shell, and placing it on the owner's head, pats it with many prayers and contortions till it descends into the heart and so resumes its proper place. In Amboyna the sorcerer, to recover a soul detained by demons, plucks a branch from a tree, and waving it to and fro as if to catch something, calls out the sick man's name. Returning he strikes the patient over the head and body with the branch, into which the lost soul is supposed to have passed, and from which it returns to the patient. In the Babar Islands offerings for evil spirits are laid at the root of a great tree (*wokiorai*), from which a leaf is plucked and pressed on the patient's forehead and breast; the lost soul, which is in the leaf, is thus restored to its owner. In some other islands of the same seas, when a man returns ill and speechless from the forest, it is inferred that the evil spirits which dwell in the great trees have caught and kept his soul. Offerings of food are therefore left under a tree and the soul is brought home in a piece of wax. Amongst the Dyaks of Sarawak the priest conjures the lost soul into a cup, where it is seen by the uninitiated as a lock of hair, but by the initiated as a miniature human being. This the priest pokes back into the patient's body through an invisible hole in his skull. In Nias the sick man's soul is restored to him in the shape of a firefly, visible only to the sorcerer, who catches it in a cloth and places it on the forehead of the patient. Amongst the Indians of Santiago Tepehuacan, if a child has fallen from the arms of its bearer and an illness has resulted from the fall, the parents will take the child's shirt, stretch it out on the spot where the little one fell, and say, "Come, come, come back to the infant." Then they bring back a little of the earth wrapped up in the shirt, and put the shirt on the child. They say that in this manner the spirit is replaced in the child's body and that he will recover. With this we may compare an Irish custom reported by Camden. When any one happens to fall, he springs up again, and turning round thrice to the right, digs the earth with a sword or knife, and takes up a turf, because they say the earth restores his shade to him. But if he falls sick within two or three days thereafter, a woman skilled in these matters is sent to the spot, and there says: "I call thee, So-and-so, from the East and West, from the South and North, from the groves, woods, rivers, marshes, fairies white, red, and black," and so forth. After uttering certain short prayers, she returns home to the sick person, and whispering in his ear another prayer, along with a *Pater Noster*, puts some burning coals into a cup of clean water, and so decides whether the distemper has been inflicted by the fairies. Here, though Camden is not very explicit, and he probably did not quite understand the custom he describes, it seems plain that the shade or soul of a man who has fallen is conceived as adhering to the ground where he fell. Accordingly he seeks to regain possession of it by digging up the earth; but if he fails to recover it, he sends a wise woman to the spot to win back his soul from the fairies who are detaining it.

The ancient Egyptians held that a dead man is not in a state to enter on the life hereafter until his soul has been found and restored to his mummified body. The vital spark had been commonly devoured by the malignant god Sit, who concealed his true form in the likeness of a horned beast, such as an ox or a gazelle. So the priests went in quest of the missing spirit, slaughtered the animal which had devoured it, and cutting open the carcase found the soul still undigested in its stomach. Afterwards the son of the deceased embraced the mummy or the image of his father in order to restore his soul to him. Formerly it was customary to place the skin of the slain beast on the dead man for the purpose of recruiting his strength with that of the animal.

Again, souls may be extracted from their bodies or detained on their wanderings not only by ghosts and demons but also by men, especially by sorcerers. In Fiji, if a criminal refused to confess, the chief sent for a scarf with which "to catch away the soul of the rogue." At the sight or even at the mention of the scarf the culprit generally made a clean breast. For if he

did not, the scarf would be waved over his head till his soul was caught in it, when it would be carefully folded up and nailed to the end of a chief's canoe; and for want of his soul the criminal would pine and die. The sorcerers of Danger Island used to set snares for souls. The snares were made of stout cinet, about fifteen to thirty feet long, with loops on either side of different sizes, to suit the different sizes of souls; for fat souls there were large loops, for thin souls there were small ones. When a man was sick against whom the sorcerers had a grudge, they set up these soul-snares near his house and watched for the flight of his soul. If in the shape of a bird or an insect it was caught in the snare the man would infallibly die. When a Polynesian mother desired that the child in her womb should grow up to be a great warrior or a great thief, she repaired to the temple of the war-god Oro or of the thief-god Hiro. There the priest obligingly caught the spirit of the god in a snare made of coco-nut fibre, and then infused it into the woman. When the child was born, the mother took it to the temple and dedicated it to the god with whose divine spirit the infant was already possessed. The Algonquin Indians also used nets to catch souls, but only as a measure of defence. They feared lest passing souls, which had just quitted the bodies of dying people, should enter their huts and carry off the souls of the inmates to deadland. So they spread nets about their houses to catch and entangle these ghostly intruders in the meshes.

Among the Sereres of Senegambia, when a man wishes to revenge himself on his enemy he goes to the *Fitaure* (chief and priest in one), and prevails on him by presents to conjure the soul of his enemy into a large jar of red earthenware, which is then deposited under a consecrated tree. The man whose soul is shut up in the jar soon dies. Among the Baoules of the Ivory Coast it happened once that a chief's soul was extracted by the magic of an enemy, who succeeded in shutting it up in a box. To recover it, two men held a garment of the sick man, while a witch performed certain enchantments. After a time she declared that the soul was now in the garment, which was accordingly rolled up and hastily wrapped about the invalid for the purpose of restoring his spirit to him. Some of the Congo negroes think that enchanters can get possession of human souls, and enclosing them in tusks of ivory, sell them to the white man, who makes them work for him in his country under the sea. It is believed that very many of the coast labourers are men thus obtained; so when these people go to trade they often look anxiously about for their dead relations. The man whose soul is thus sold into slavery will die "in due course, if not at the time." In some parts of West Africa, indeed, wizards are continually setting traps to catch souls that wander from their bodies in sleep; and when they have caught one, they tie it up over the fire, and as it shrivels in the heat the owner sickens. This is done, not out of any grudge towards the sufferer, but purely as a matter of business. The wizard does not care whose soul he has captured, and will readily restore it to its owner if only he is paid for doing so. Some sorcerers keep regular asylums for strayed souls, and anybody who has lost or mislaid his own soul can always have another one from the asylum on payment of the usual fee. No blame whatever attaches to men who keep these private asylums or set traps for passing souls; it is their profession, and in the exercise of it they are actuated by no harsh or unkindly feelings. But there are also wretches who from pure spite or for the sake of lucre set and bait traps with the deliberate purpose of catching the soul of a particular man; and in the bottom of the pot, hidden by the bait, are knives and sharp hooks which tear and rend the poor soul, either killing it outright or mauling it so as to impair the health of its owner when it succeeds in escaping and returning to him. Miss Kingsley knew a Kruman who became very anxious about his soul, because for several nights he had smelt in his dreams the savoury smell of smoked crawfish seasoned with red pepper. Clearly some ill-wisher had set a trap baited with this dainty for his dream-soul, intending to do him grievous bodily, or rather spiritual, harm; and for the next few nights great pains were taken to keep his soul from straying abroad in his sleep. In the sweltering heat of the tropical night

he lay sweating and snorting under a blanket, his nose and mouth tied up with a handkerchief to prevent the escape of his precious soul.

When Dyaks of the Upper Melawie are about to go out head-hunting they take the precaution of securing the souls of their enemies before they attempt to kill their bodies, calculating apparently that mere bodily death will soon follow the spiritual death, or capture, of the soul. With this intention they clear a small space in the underwood of the forest, and set up in the clearing one of those miniature houses in which it is customary to deposit the ashes of the dead. Food is placed in the little house, which, though raised on four posts, is connected with the ground by a tiny inverted ladder of the sort up which spirits are believed to swarm. When these preparations have been completed, the leader of the expedition comes and sits down a little way from the miniature house, and addressing the spirits of kinsmen who had the misfortune to be beheaded by their enemies, he says, "O ghosts of So-and-so, come speedily back to our village. We have rice in abundance. Our trees all bear ripe fruit. Our baskets are full to the brim. O ghosts, come swiftly back and forget not to bring your new friends and acquaintances with you." But by the new friends and acquaintances of the ghosts he means the souls of the enemies against whom he is about to lead the expedition. Meantime the other warriors have hidden themselves close by behind trees and bushes, and are listening with all their ears. When the cry of an animal is heard in the forest, or a humming sound seems to issue from the little house, it is a sign that the ghosts of their friends have come, bringing with them the souls of their enemies, which are accordingly at their mercy. At that the lurking warriors leap forth from their ambush, and with brandished blades hew and slash at the souls of their foemen swarming unseen in the air. Taken completely by surprise, the panic-stricken souls flee in all directions, and are fain to hide under every leaf and stone on the ground. But even here their retreat is cut off. For now the leader of the expedition is hard at work, grubbing up with his hands every stone and leaf to right and left, and thrusting them with feverish haste into the basket, which he at once ties up securely. He now flatters himself that he has the souls of the enemy safe in his possession; and when in the course of the expedition the heads of the foe are severed from their bodies, he will pack them into the same basket in which their souls are already languishing in captivity.

In Hawaii there were sorcerers who caught souls of living people, shut them up in calabashes, and gave them to people to eat. By squeezing a captured soul in their hands they discovered the place where people had been secretly buried. Amongst the Canadian Indians, when a wizard wished to kill a man, he sent out his familiar spirits, who brought him the victim's soul in the shape of a stone or the like. The wizard struck the soul with a sword or an axe till it bled profusely, and as it bled the man to whom it belonged fell ill and died. In Amboyna if a doctor is convinced that a patient's soul has been carried away by a demon beyond recovery, he seeks to supply its place with a soul abstracted from another man. For this purpose he goes by night to a house and asks, "Who's there?" If an inmate is incautious enough to answer, the doctor takes up from before the door a clod of earth, into which the soul of the person who replied is thought to have passed. This clod the doctor lays under the sick man's pillow, and performs certain ceremonies by which the stolen soul is conveyed into the patient's body. Then as he goes home the doctor fires two shots to frighten the soul from returning to its proper owner. A Karen wizard will catch the wandering soul of a sleeper and transfer it to the body of a dead man. The latter, therefore, comes to life as the former dies. But the friends of the sleeper in turn engage a wizard to steal the soul of another sleeper, who dies as the first sleeper comes to life. In this way an indefinite succession of deaths and resurrections is supposed to take place.

Nowhere perhaps is the art of abducting human souls more carefully cultivated or carried to higher perfection than in the Malay Peninsula. Here the methods by which the wizard works

his will are various, and so too are his motives. Sometimes he desires to destroy an enemy, sometimes to win the love of a cold or bashful beauty. Some of the charms operate entirely without contact; in others, the receptacle into which the soul is to be lured has formed part of, or at least touched, the person of the victim. Thus, to take an instance of the latter sort of charm, the following are the directions given for securing the soul of one whom you wish to render distraught. Take soil from the middle of his footprint; wrap it up in pieces of red, black, and yellow cloth, taking care to keep the yellow outside; and hang it from the centre of your mosquito curtain with parti-coloured thread. It will then become your victim's soul. To complete the transubstantiation, however, it is needful to switch the packet with a birch composed of seven leaf-ribs from a "green" coco-nut. Do this seven times at sunset, at midnight, and at sunrise, saying, "It is not earth that I switch, but the heart of So-and-so." Then bury it in the middle of a path where your victim is sure to step over it, and he will unquestionably become distraught. Another way is to scrape the wood of the floor where your intended victim has been sitting, mix the scrapings with earth from his or her footprint, and knead the whole with wax from a deserted bees' comb into a likeness of him or her. Then fumigate the figure with incense and beckon to the soul every night for three nights successively by waving a cloth, while you recite the appropriate spell. In the following cases the charm takes effect without any contact whatever, whether direct or indirect, with the victim. When the moon, just risen, looks red above the eastern horizon, go out, and standing in the moonlight, with the big toe of your right foot on the big toe of your left, make a speaking-trumpet of your right hand and recite through it the following words:

*"OM. I loose my shaft, I loose it and the moon clouds over,
I loose it, and the sun is extinguished.
I loose it, and the stars burn dim.
But it is not the sun, moon, and stars that I shoot at,
It is the stalk of the heart of that child of the congregation, So-and-so.
Cluck! cluck! soul of So-and-so, come and walk with me,
Come and sit with me,
Come and sleep and share my pillow.
Cluck! cluck! soul."*

Repeat this thrice and after every repetition blow through your hollow fist. Or you may catch the soul in your turban, thus. Go out on the night of the full moon and the two succeeding nights; sit down on an ant-hill facing the moon, burn incense, and recite the following incantation:

*"I bring you a betel leaf to chew,
Dab the lime on to it, Prince Ferocious,
For Somebody, Prince Distraction's daughter, to chew.
Somebody at sunrise be distraught for love of me,
Somebody at sunset be distraught for love of me.
As you remember your parents, remember me;
As you remember your house and house-ladder, remember me.
When thunder rumbles, remember me;
When wind whistles, remember me;
When the heavens rain, remember me;
When cocks crow, remember me;
When the dial-bird tells its tales, remember me;
When you look up at the sun, remember me;
When you look up at the moon, remember me,*

*For in that self-same moon I am there.
Cluck! cluck! soul of Somebody come hither to me.
I do not mean to let you have my soul,
Let your soul come hither to mine."*

Now wave the end of your turban towards the moon seven times each night. Go home and put it under your pillow, and if you want to wear it in the daytime, burn incense and say, "It is not a turban that I carry in my girdle, but the soul of Somebody."

Perhaps the magical ceremonies just described may help to explain a curious rite, of immemorial antiquity, which was performed on a very solemn occasion at Athens. On the eve of the sailing of the fleet for Syracuse, when all hearts beat high with hope, and visions of empire dazzled all eyes, consternation suddenly fell on the people one May morning when they rose and found that most of the images of Hermes in the city had been mysteriously mutilated in the night. The impious perpetrators of the sacrilege were unknown, but whoever they were, the priests and priestesses solemnly cursed them according to the ancient ritual, standing with their faces to the west and shaking red cloths up and down. Perhaps in these cloths they were catching the souls of those at whom their curses were levelled, just as we have seen that Fijian chiefs used to catch the souls of criminals in scarves and nail them to canoes.

The Indians of the Nass River, in British Columbia, are impressed with a belief that a physician may swallow his patient's soul by mistake. A doctor who is believed to have done so is made by the other members of the faculty to stand over the patient, while one of them thrusts his fingers down the doctor's throat, another kneads him in the stomach with his knuckles, and a third slaps him on the back. If the soul is not in him after all, and if the same process has been repeated upon all the medical men without success, it is concluded that the soul must be in the head-doctor's box. A party of doctors, therefore, waits upon him at his house and requests him to produce his box. When he has done so and arranged its contents on a new mat, they take the votary of Aesculapius and hold him up by the heels with his head in a hole in the floor. In this position they wash his head, and "any water remaining from the ablution is taken and poured upon the sick man's head." Among the Kwakiutl Indians of British Columbia it is forbidden to pass behind the back of a shaman while he is eating, lest the shaman should inadvertently swallow the soul of the passer-by. When that happens, both the shaman and the person whose soul he has swallowed fall down in a swoon. Blood flows from the shaman's mouth, because the soul is too large for him and is tearing his inside. Then the clan of the person whose soul is doing this mischief must assemble and sing the song of the shaman. In time the suffering sorcerer vomits out the soul, which he exhibits in the shape of a small bloody ball in the open palms of his hands. He restores it to its owner, who is lying prostrate on a mat, by throwing it at him and then blowing on his head. The man whose soul was swallowed has very naturally to pay for the damage he did to the shaman as well as for his own cure.

§ 3. The Soul as a Shadow and a Reflection.

But the spiritual dangers I have enumerated are not the only ones which beset the savage. Often he regards his shadow or reflection as his soul, or at all events as a vital part of himself, and as such it is necessarily a source of danger to him. For if it is trampled upon, struck, or stabbed, he will feel the injury as if it were done to his person; and if it is detached from him entirely (as he believes that it may be) he will die. In the island of Wetar there are magicians who can make a man ill by stabbing his shadow with a pike or hacking it with a sword. After Sankara had destroyed the Buddhists in India, it is said that he journeyed to Nepaul, where he had some difference of opinion with the Grand Lama. To prove his supernatural powers, he

soared into the air. But as he mounted up, the Grand Lama, perceiving his shadow swaying and wavering on the ground, struck his knife into it and down fell Sankara and broke his neck. In the Babar Islands the demons get power over a man's soul by holding fast his shadow, or by striking and wounding it. Among the Tolindoos of central Celebes to tread on a man's shadow is an offence, because it is supposed to make the owner sick; and for the same reason the Toboongkoos of that region forbid their children to play with their shadows. The Ottawa Indians thought they could kill a man by making certain figures on his shadow. The Baganda of central Africa regarded a man's shadow as his ghost; hence they used to kill or injure their enemies by stabbing or treading on their shadows. Among the Bavili of West Africa it used to be considered a crime to trample on or even to cross the shadow of another, especially if the shadow were that of a married woman. Some Caffres are very unwilling to let anybody stand on their shadow, believing that they can be influenced for evil through it. They think that "a sick man's shadow dwindles in intensity when he is about to die; for it has such an intimate relation to the man that it suffers with him." The Ja-Luo tribes of Kavirondo, to the east of Lake Victoria Nyanza, tell of the ancestor of all men, Apodtho by name, who descended to earth from above, bringing with him cattle, fowls, and seeds. When he was old, the Ja-Luo plotted to kill him, but for a long time they did not dare to attack him. At last, hearing that he was sick, they thought their chance had come, and sent a girl to see how he was. She took a small horn, used for cupping blood, in her hand, and while she talked with him she placed the cupping-horn on his shadow. To her surprise it drew blood. So she returned and told her friends that, if they wished to kill Apodtho, they must not touch his body, but spear his shadow. They did so, and he died and turned into a rock, which has ever since possessed the property of sharpening spears unusually well. In a Chinese book we read of a sage who examined human shadows by lamplight in order to discover the fate of their owners. "A man's shadow," he said, "ought to be deep, for, if so, he will attain honourable positions, and a great age. Shadows are averse to being reflected in water, or in wells, or in washing-basins. It was on such grounds that the ancients avoided shadows, and that in old days *Khü-seu*, *twan-hu*, and other shadow-treading vermin caused injury by hitting the shadows of men. In recent times there have been men versed in the art of cauterizing the shadows of their patients." Another sapient Chinese writer observes: "I have heard that, if the shadow of a bird is hit with a piece of wood that was struck by thunder, the bird falls to the ground immediately. I never tried it, but on account of the matter stated above I consider the thing certain." The natives of Nias tremble at the sight of a rainbow, because they think it is a net spread by a powerful spirit to catch their shadows.

In the Banks Islands, Melanesia, there are certain stones of a remarkably long shape which go by the name of *tamate gangan* or "eating ghosts," because certain powerful and dangerous ghosts are believed to lodge in them. If a man's shadow falls on one of these stones, the ghost will draw his soul out from him, so that he will die. Such stones, therefore, are set in a house to guard it; and a messenger sent to a house by the absent owner will call out the name of the sender, lest the watchful ghost in the stone should fancy that he came with evil intent and should do him a mischief. In Florida, one of the Solomon Islands, there are places sacred to ghosts, some in the village, some in the gardens, and some in the bush. No man would pass one of these places when the sun was so low as to cast his shadow into it, for then the ghost would draw it from him. The Indian tribes of the Lower Fraser River believe that man has four souls, of which the shadow is one, though not the principal, and that sickness is caused by the absence of one of the souls. Hence no one will let his shadow fall on a sick shaman, lest the latter should purloin it to replace his own lost soul. At a funeral in China, when the lid is about to be placed on the coffin, most of the bystanders, with the exception of the nearest kin, retire a few steps or even retreat to another room, for a person's health is believed to be endangered by allowing his shadow to be enclosed in a coffin. And when the coffin is about

to be lowered into the grave most of the spectators recoil to a little distance lest their shadows should fall into the grave and harm should thus be done to their persons. The geomancer and his assistants stand on the side of the grave which is turned away from the sun; and the grave-diggers and coffin-bearers attach their shadows firmly to their persons by tying a strip of cloth tightly round their waists. In the Nicobar Islands burial usually takes place at sundown, before midnight, or at early dawn. In no case can an interment be carried out at noon or within an hour of it, lest the shadows of the bearers who lower the body into the earth, or of the mourners taking their last look at the shrouded figure, should fall into the grave; for that would cause them to be sick or die. And when the dead has been laid in his last home, but before the earth is shovelled in upon him, the leaves of a certain jungle tree are waved over the grave, and a lighted torch is brandished inside it, to disperse any souls of the sorrowing bystanders that may be lingering with their departed friend in his narrow bed. Then the signal is given, and the earth or sand is rapidly shovelled in by a party of young men who have been standing in readiness to perform the duty. When the Malays are building a house, and the central post is being set up, the greatest precautions are taken to prevent the shadow of any of the workers from falling either on the post or on the hole dug to receive it; for otherwise they think that sickness and trouble will be sure to follow. When members of some Victorian tribes were performing magical ceremonies for the purpose of bringing disease and misfortune on their enemies, they took care not to let their shadows fall on the object by which the evil influence was supposed to be wafted to the foe. In Darfur people think that they can do an enemy to death by burying a certain root in the earth on the spot where the shadow of his head happens to fall. The man whose shadow is thus tampered with loses consciousness at once and will die if the proper antidote be not administered. In like manner they can paralyse any limb, as a hand or leg, by planting a particular root in the earth in the shadow of the limb they desire to maim. Nor is it human beings alone who are thus liable to be injured by means of their shadows. Animals are to some extent in the same predicament. A small snail, which frequents the neighbourhood of the limestone hills in Perak, is believed to suck the blood of cattle through their shadows; hence the beasts grow lean and sometimes die from loss of blood. The ancients supposed that in Arabia, if a hyæna trod on a man's shadow, it deprived him of the power of speech and motion; and that if a dog, standing on a roof in the moonlight, cast a shadow on the ground and a hyæna trod on it, the dog would fall down as if dragged with a rope. Clearly in these cases the shadow, if not equivalent to the soul, is at least regarded as a living part of the man or the animal, so that injury done to the shadow is felt by the person or animal as if it were done to his body. Even the shadows of trees are supposed by the Caffres to be sensitive. Hence when a Caffre doctor seeks to pluck the leaves of a tree for medicinal purposes, he "takes care to run up quickly, and to avoid touching the shadow lest it should inform the tree of the danger, and so give the tree time to withdraw the medicinal properties from its extremities into the safety of the inaccessible trunk. The shadow of the tree is said to feel the touch of the man's feet."

Conversely, if the shadow is a vital part of a man or an animal, it may under certain circumstances be as hazardous to be touched by it as it would be to come into contact with the person or animal. Thus in the North-West Provinces of India people believe that if the shadow of the goat-sucker bird falls on an ox or a cow, but especially on a cow buffalo, the beast will soon die. The remedy is for some one to kill the bird, rub his hands or a stick in the blood, and then wave the stick over the animal. There are certain men who are noted for their powers in this respect all over the district. The Kaitish of central Australia hold that if the shadow of a brown hawk falls on the breast of a woman who is suckling a child, the breast will swell up and burst. Hence if a woman sees one of these birds in these circumstances, she runs away in fear. In the Central Provinces of India a pregnant woman avoids the shadow of a man, believing that if it fell on her, the child would take after him in features, though not in

character. In Shoa any obstinate disorder, for which no remedy is known, such as insanity, epilepsy, delirium, hysteria, and St. Vitus's dance, is traced either to possession by a demon or to the shadow of an enemy which has fallen on the sufferer. The Bushman is most careful not to let his shadow fall on the dead game, as he thinks this would bring bad luck. Amongst the Caffres to overshadow the king by standing in his presence was an offence worthy of instant death. And it is a Caffre superstition that if the shadow of a man who is protected by a certain charm falls on the shadow of a man who is not so protected, the unprotected person will fall down, overcome by the power of the charm which is transmitted through the shadow. In the Punjaub some people believe that if the shadow of a pregnant woman fell on a snake, it would blind the creature instantly.

Hence the savage makes it a rule to shun the shadow of certain persons whom for various reasons he regards as sources of dangerous influence. Amongst the dangerous classes he commonly ranks mourners and women in general, but especially his mother-in-law. The Shuswap Indians of British Columbia think that the shadow of a mourner falling upon a person would make him sick. Amongst the Kurnai tribe of Victoria novices at initiation were cautioned not to let a woman's shadow fall across them, as this would make them thin, lazy, and stupid. An Australian native is said to have once nearly died of fright because the shadow of his mother-in-law fell on his legs as he lay asleep under a tree. The awe and dread with which the untutored savage contemplates his mother-in-law are amongst the most familiar facts of anthropology. In the Yuin tribes of New South Wales the rule which forbade a man to hold any communication with his wife's mother was very strict. He might not look at her or even in her direction. It was a ground of divorce if his shadow happened to fall on his mother-in-law: in that case he had to leave his wife, and she returned to her parents. In the Hunter River tribes of New South Wales it was formerly death for a man to speak to his mother-in-law; however, in later times the wretch who had committed this heinous crime was suffered to live, but he was severely reprimanded and banished for a time from the camp. In the Kulin tribe it was thought that if a woman looked at or spoke to her son-in-law or even his brother, her hair would turn white. The same result, it was supposed, would follow if she ate of game which had been presented to her husband by her son-in-law; but she could obviate this ill consequence by blackening her face, and especially her mouth, with charcoal, for then her hair would not turn white. Similarly in the Kurnai tribe of Victoria a woman is not permitted to see her daughter's husband in camp or elsewhere. When he is present, she keeps her head covered with an opossum rug. The camp of the mother-in-law faces in a different direction to that of her son-in-law. A screen of high bushes is erected between both huts, so that no one can see over from either. When the mother-in-law goes for firewood, she crouches down as she goes out or in, with her head covered. In Uganda a man may not see his mother-in-law nor speak to her face to face. Should they meet by accident, she must turn aside and cover her head with her clothes; or if her garments are too scanty for that, she may squat on her haunches and hide her face in her hands. If he wishes to hold any communication with her, it must be done through a third person, or through a wall or closed door. Were he to break these rules, he would certainly be seized with a shaking of the hands and general debility. Among some tribes of eastern Africa which formerly acknowledged the suzerainty of the sultan of Zanzibar, before a young couple had children they might meet neither their father-in-law nor their mother-in-law. To avoid them they must take a long roundabout. But if they could not do that, they must throw themselves on the ground and hide their faces till the father-in-law or mother-in-law had passed by. Among the Basutos a man may never meet his wife's mother, nor speak to her, nor see her. If his wife is ill and her mother comes to nurse her, he must flee the house so long as she is in it; sentinels are posted to warn him of her departure. In New Britain the native imagination fails to conceive the extent and nature of the calamities which would result from a man's accidentally speaking to

his wife's mother; suicide of one or both would probably be the only course open to them. The most solemn form of oath a New Briton can take is, "Sir, if I am not telling the truth, I hope I may shake hands with my mother-in-law." At Vanua Lava in the Banks Islands, a man would not so much as follow his mother-in-law along the beach until the rising tide had washed out her footprints in the sand. To avoid meeting his mother-in-law face to face a very desperate Apache Indian, one of the bravest of the brave, has been seen to clamber along the brink of a precipice at the risk of his life, hanging on to rocks from which had he fallen he would have been dashed to pieces or at least have broken several of his limbs. Still more curious and difficult to explain is the rule which forbids certain African kings, after the coronation ceremonies have been completed, ever to see their own mothers again. This restriction was imposed on the kings of Benin and Uganda. Yet the queen-mothers lived in regal state with a court and lands of their own. In Uganda it was thought that if the king were to see his mother again, some evil and probably death would surely befall him.

Where the shadow is regarded as so intimately bound up with the life of the man that its loss entails debility or death, it is natural to expect that its diminution should be regarded with solicitude and apprehension, as betokening a corresponding decrease in the vital energy of its owner. An elegant Greek rhetorician has compared the man who lives only for fame to one who should set all his heart on his shadow, puffed up and boastful when it lengthened, sad and dejected when it shortened, wasting and pining away when it dwindled to nothing. The spirits of such an one, he goes on, would necessarily be volatile, since they must rise or fall with every passing hour of the day. In the morning, when the level sun, just risen above the eastern horizon, stretched out his shadow to enormous length, rivalling the shadows cast by the cypresses and the towers on the city wall, how blithe and exultant would he be, fancying that in stature he had become a match for the fabled giants of old; with what a lofty port he would then strut and shew himself in the streets and the market-place and wherever men congregated, that he might be seen and admired of all. But as the day wore on, his countenance would change and he would slink back crestfallen to his house. At noon, when his once towering shadow had shrunk to his feet, he would shut himself up and refuse to stir abroad, ashamed to look his fellow-townsmen in the face; but in the afternoon his drooping spirits would revive, and as the day declined his joy and pride would swell again with the length of the evening shadows. The rhetorician who thus sought to expose the vanity of fame as an object of human ambition by likening it to an ever-changing shadow, little dreamed that in real life there were men who set almost as much store by their shadows as the fool whom he had conjured up in his imagination to point a moral. So hard is it for the straining wings of fancy to outstrip the folly of mankind. In Amboyna and Uliase, two islands near the equator, where necessarily there is little or no shadow cast at noon, the people make it a rule not to go out of the house at mid-day, because they fancy that by doing so a man may lose the shadow of his soul. The Manganians tell of a mighty warrior, Tukaitawa, whose strength waxed and waned with the length of his shadow. In the morning, when his shadow fell longest, his strength was greatest; but as the shadow shortened towards noon his strength ebbed with it, till exactly at noon it reached its lowest point; then, as the shadow stretched out in the afternoon, his strength returned. A certain hero discovered the secret of Tukaitawa's strength and slew him at noon. The savage Besisis of the Malay Peninsula fear to bury their dead at noon, because they fancy that the shortness of their shadows at that hour would sympathetically shorten their own lives. The Baganda of central Africa used to judge of a man's health by the length of his shadow. They said, "So-and-so is going to die, his shadow is very small"; or, "He is in good health, his shadow is large." Similarly the Caffres of South Africa think that a man's shadow grows very small or vanishes at death. When her husband is away at the wars, a woman hangs up his sleeping-mat; if the shadow grows less, she says her husband is killed; if it remains unchanged, she says he is unscathed. It is possible that even in

lands outside the tropics the observation of the diminished shadow at noon may have contributed, even if it did not give rise, to the superstitious dread with which that hour has been viewed by many peoples, as by the Greeks, ancient and modern, the Bretons, the Russians, the Roumanians of Transylvania, and the Indians of Santiago Tepehuacan. In this observation, too, we may perhaps detect the reason why noon was chosen by the Greeks as the hour for sacrificing to the shadowless dead. The loss of the shadow, real or apparent, has often been regarded as a cause or precursor of death. Whoever entered the sanctuary of Zeus on Mount Lycaeus in Arcadia was believed to lose his shadow and to die within the year. In Lower Austria on the evening of St. Sylvester's day—the last day of the year—the company seated round the table mark whose shadow is not cast on the wall, and believe that the seemingly shadowless person will die next year. Similar presages are drawn in Germany both on St. Sylvester's day and on Christmas Eve. The Galelareese fancy that if a child resembles his father, they will not both live long; for the child has taken away his father's likeness or shadow, and consequently the father must soon die. Similarly among some tribes of the Lower Congo, “if the child is like its mother, father, or uncle, they think it has the spirit of the person it resembles, and that that person will soon die. Hence a parent will resent it if you say that the baby is like him or her.”

Nowhere, perhaps, does the equivalence of the shadow to the life or soul come out more clearly than in some customs practised to this day in south-eastern Europe. In modern Greece, when the foundation of a new building is being laid, it is the custom to kill a cock, a ram, or a lamb, and to let its blood flow on the foundation-stone, under which the animal is afterwards buried. The object of the sacrifice is to give strength and stability to the building. But sometimes, instead of killing an animal, the builder entices a man to the foundation-stone, secretly measures his body, or a part of it, or his shadow, and buries the measure under the foundation-stone; or he lays the foundation-stone upon the man's shadow. It is believed that the man will die within the year. In the island of Lesbos it is deemed enough if the builder merely casts a stone at the shadow of a passer-by; the man whose shadow is thus struck will die, but the building will be solid. A Bulgarian mason measures the shadow of a man with a string, places the string in a box, and then builds the box into the wall of the edifice. Within forty days thereafter the man whose shadow was measured will be dead and his soul will be in the box beside the string; but often it will come forth and appear in its former shape to persons who were born on a Saturday. If a Bulgarian builder cannot obtain a human shadow for this purpose, he will content himself with measuring the shadow of the first animal that comes that way. The Roumanians of Transylvania think that he whose shadow is thus immured will die within forty days; so persons passing by a building which is in course of erection may hear a warning cry, “Beware lest they take thy shadow!” Not long ago there were still shadow-traders whose business it was to provide architects with the shadows necessary for securing their walls. In these cases the measure of the shadow is looked on as equivalent to the shadow itself, and to bury it is to bury the life or soul of the man, who, deprived of it, must die. Thus the custom is a substitute for the old practice of immuring a living person in the walls, or crushing him under the foundation-stone of a new building, in order to give strength and durability to the structure, or more definitely in order that the angry ghost may haunt the place and guard it against the intrusion of enemies. Thus when a new gate was made or an old gate was repaired in the walls of Bangkok, it used to be customary to crush three men to death under an enormous beam in a pit at the gateway. Before they were led to their doom, they were regaled at a splendid banquet; the whole court came to salute them; and the king himself charged them straitly to guard well the gate that was to be committed to their care, and to warn him if enemies or rebels came to assault the city. The next moment the ropes were cut and the beam descended on them. The Siamese believed that these unfortunates were transformed into the genii which they called *phi*. It is said that when

the massive teak posts of the gateways of Mandalay were set up, a man was bound and placed under each post and crushed to death. The Burmese believe that men who die a violent death turn into *nats* or demons and haunt the spot where they were killed, doing a mischief to such as attempt to molest the place. Thus their spirits become guardians of the gates. This theory would explain why such sacrifices appear to be offered most commonly at thoroughfares, such as gates and bridges, where ghostly warders may be deemed especially serviceable in keeping; watch on the multitudes that go to and fro. In Bima, a district of the East Indian island of Sambawa, the custom is marked by some peculiar features, which deserve to be mentioned. When a new flag-pole is set up at the sultan's palace a woman is crushed to death under it; but she must be pregnant. If the destined victim should be brought to bed before her execution, she goes free. The notion may be that the ghost of such a woman would be more than usually fierce and vigilant. Again, when the wooden doors are set up at the palace, it is customary to bury a child under each of the door-posts. For these purposes officers are sent to scour the country for a pregnant woman or little children, as the case may be, and if they come back empty-handed they must give up their own wives or children to serve as victims. When the gates are set up, the children are killed, their bodies stript of flesh, and their bones laid in the holes in which the door-posts are erected. Then the flesh is boiled with horse's flesh and served up to the officers. Any officer who refuses to eat of it is at once cut down. The intention of this last practice is perhaps to secure the fidelity of the officers by compelling them to enter into a covenant of the most solemn and binding nature with the ghosts of the murdered children who are to guard the gates.

The practice of burying the measure of a man's shadow, as a substitute for the man himself, under the foundation-stone of a building may perhaps throw light on the singular deity whom the people of Kisser, an East Indian island, choose to guard their houses and villages. The god in question is nothing more or less than the measuring-tape which was used to measure the foundations of the house or of the village temple. After it has served this useful purpose, the tape is wound about a stick shaped like a paddle, and is then deposited in the thatch of the roof of the house, where food is offered to it on all special occasions. The deified measuring-tape of the whole village is that which was used to measure the foundations of the first house or of the village temple. The handle of the paddle-like stick on which it is wound is carved into the figure of a person squatting in the usual posture; and the whole is kept in a rough wooden box along with one or two figures to act as its guards. It is possible, though perhaps hardly probable, that these tapes may be thought to contain the souls of men whose shadows they measured at the foundation ceremony.

As some peoples believe a man's soul to be in his shadow, so other (or the same) peoples believe it to be in his reflection in water or a mirror. Thus "the Andamanese do not regard their shadows but their reflections (in any mirror) as their souls." According to one account, some of the Fijians thought that man has two souls, a light one and a dark one; the dark one goes to Hades, the light one is his reflection in water or a mirror. When the Motumotu of New Guinea first saw their likenesses in a looking-glass they thought that their reflections were their souls. In New Caledonia the old men are of opinion that a person's reflection in water or a mirror is his soul; but the younger men, taught by the Catholic priests, maintain that it is a reflection and nothing more, just like the reflection of palm-trees in the water. The reflection-soul, being external to the man, is exposed to much the same dangers as the shadow-soul. Among the Galelareese, half-grown lads and girls may not look at themselves in a mirror; for they say that the mirror takes away their bloom and leaves them ugly. And as the shadow may be stabbed, so may the reflection. Hence an Aztec mode of keeping sorcerers from the house was to leave a vessel of water with a knife in it behind the door. When a sorcerer entered he was so much alarmed at seeing his reflection in the water transfixed by a

knife that he turned and fled. In Corrèze, a district of the Auvergne, a cow's milk had dried up through the maleficent spells of a neighbouring witch, so a sorcerer was called in to help. He made the woman whose cow was bewitched sit in front of a pail of water with a knife in her hand till she thought she saw the image of the witch in the water, whereupon he made her stab the image with the knife. They say that if the knife strikes the image fair in the eye, the person whose likeness it is will suffer a corresponding injury in his or her eye. This procedure, we are informed, has been successful in restoring milk to the udders of a cow when even holy water had been tried in vain. The Zulus will not look into a dark pool because they think there is a beast in it which will take away their reflections, so that they die. The Basutos say that crocodiles have the power of thus killing a man by dragging his reflection under water. When one of them dies suddenly and from no apparent cause, his relatives will allege that a crocodile must have taken his shadow some time when he crossed a stream. In Saddle Island, Melanesia, there is a pool "into which if any one looks he dies; the malignant spirit takes hold upon his life by means of his reflection on the water."

We can now understand why it was a maxim both in ancient India and ancient Greece not to look at one's reflection in water, and why the Greeks regarded it as an omen of death if a man dreamed of seeing himself so reflected. They feared that the water-spirits would drag the person's reflection or soul under water, leaving him soulless to perish. This was probably the origin of the classical story of the beautiful Narcissus, who languished and died through seeing his reflection in the water. The explanation that he died for love of his own fair image was probably devised later, after the old meaning of the story was forgotten. The same ancient belief lingers, in a faded form, in the English superstition that whoever sees a water fairy must pine and die.

*"Alas, the moon should ever beam
To show what man should never see!—
I saw a maiden on a stream,
And fair was she!"*

*I staid to watch, a little space,
Her parted lips if she would sing;
The waters closed above her face
With many a ring.*

*I know my life will fade away,
I know that I must vainly pine,
For I am made of mortal clay,
But she's divine!"*

Further, we can now explain the widespread custom of covering up mirrors or turning them to the wall after a death has taken place in the house. It is feared that the soul, projected out of the person in the shape of his reflection in the mirror, may be carried off by the ghost of the departed, which is commonly supposed to linger about the house till the burial. The custom is thus exactly parallel to the Aru custom of not sleeping in a house after a death for fear that the soul, projected out of the body in a dream, may meet the ghost and be carried off by it. In Oldenburg it is thought that if a person sees his image in a mirror after a death he will die himself. So all the mirrors in the house are covered up with white cloth. In some parts of Germany and Belgium after a death not only the mirrors but everything that shines or glitters (windows, clocks, etc.) is covered up, doubtless because they might reflect a person's image. The same custom of covering up mirrors or turning them to the wall after a death prevails in England, Scotland, Madagascar, and among the Karaits, a Jewish sect in the Crimea. The Suni Mohammedans of Bombay cover with a cloth the mirror in the room of a dying man and

do not remove it until the corpse is carried out for burial. They also cover the looking-glasses in their bedrooms before retiring to rest at night. The reason why sick people should not see themselves in a mirror, and why the mirror in a sick-room is therefore covered up, is also plain; in time of sickness, when the soul might take flight so easily, it is particularly dangerous to project it out of the body by means of the reflection in a mirror. The rule is therefore precisely parallel to the rule observed by some peoples of not allowing sick people to sleep; for in sleep the soul is projected out of the body, and there is always a risk that it may not return. "In the opinion of the Raskolniks a mirror is an accursed thing, invented by the devil," perhaps on account of the mirror's supposed power of drawing out the soul in the reflection and so facilitating its capture.

As with shadows and reflections, so with portraits; they are often believed to contain the soul of the person portrayed. People who hold this belief are naturally loth to have their likenesses taken; for if the portrait is the soul, or at least a vital part of the person portrayed, whoever possesses the portrait will be able to exercise a fatal influence over the original of it. Thus the Esquimaux of Bering Strait believe that persons dealing in witchcraft have the power of stealing a person's *inua* or shade, so that without it he will pine away and die. Once at a village on the lower Yukon River an explorer had set up his camera to get a picture of the people as they were moving about among their houses. While he was focusing the instrument, the headman of the village came up and insisted on peeping under the cloth. Being allowed to do so, he gazed intently for a minute at the moving figures on the ground glass, then suddenly withdrew his head and bawled at the top of his voice to the people, "He has all of your shades in this box." A panic ensued among the group, and in an instant they disappeared helter-skelter into their houses. The Dacotas hold that every man has several *wanagi* or "apparitions," of which after death one remains at the grave, while another goes to the place of the departed. For many years no Yankton Dacota would consent to have his picture taken lest one of his "apparitions" should remain after death in the picture instead of going to the spirit-land. An Indian whose portrait the Prince of Wied wished to get, refused to let himself be drawn, because he believed it would cause his death. The Mandan Indians also thought that they would soon die if their portraits were in the hands of another; they wished at least to have the artist's picture as a kind of hostage. The Tepehuanes of Mexico stood in mortal terror of the camera, and five days' persuasion was necessary to induce them to pose for it. When at last they consented, they looked like criminals about to be executed. They believed that by photographing people the artist could carry off their souls and devour them at his leisure moments. They said that when the pictures reached his country they would die or some other evil would befall them. The Canelos Indians of Ecuador think that their soul is carried away in their picture. Two of them, who had been photographed, were so alarmed that they came back next day on purpose to ask if it were really true that their souls had been taken away. Similar notions are entertained by the Aymara Indians of Peru and Bolivia. The Araucanians of Chili are unwilling to have their portraits drawn, for they fancy that he who has their portraits in his possession could, by means of magic, injure or destroy themselves.

The Yaos, a tribe of British Central Africa in the neighbourhood of Lake Nyassa, believe that every human being has a *lisoka*, a soul, shade, or spirit, which they appear to associate with the shadow or picture of the person. Some of them have been known to refuse to enter a room where pictures were hung on the walls, "because of the *masoka*, souls, in them." The camera was at first an object of dread to them, and when it was turned on a group of natives they scattered in all directions with shrieks of terror. They said that the European was about to take away their shadows and that they would die; the transference of the shadow or portrait (for the Yao word for the two is the same, to wit *chiwili*) to the photographic plate would

involve the disease or death of the shadeless body. A Yao chief, after much difficulty, allowed himself to be photographed on condition that the picture should be shewn to none of his subjects, but sent out of the country as soon as possible. He feared lest some ill-wisher might use it to bewitch him. Some time afterwards he fell ill, and his attendants attributed the illness to some accident which had befallen the photographic plate in England. The Ngoni of the same region entertain a similar belief, and formerly exhibited a similar dread of sitting to a photographer, lest by so doing they should yield up their shades or spirits to him and they should die. When Joseph Thomson attempted to photograph some of the Wa-teita in eastern Africa, they imagined that he was a magician trying to obtain possession of their souls, and that if he got their likenesses they themselves would be entirely at his mercy. When Dr. Catat and some companions were exploring the Bara country on the west coast of Madagascar, the people suddenly became hostile. The day before the travellers, not without difficulty, had photographed the royal family, and now found themselves accused of taking the souls of the natives for the purpose of selling them when they returned to France. Denial was vain; in compliance with the custom of the country they were obliged to catch the souls, which were then put into a basket and ordered by Dr. Catat to return to their respective owners.

Some villagers in Sikhim betrayed a lively horror and hid away whenever the lens of a camera, or "the evil eye of the box" as they called it, was turned on them. They thought it took away their souls with their pictures, and so put it in the power of the owner of the pictures to cast spells on them, and they alleged that a photograph of the scenery blighted the landscape. Until the reign of the late King of Siam no Siamese coins were ever stamped with the image of the king, "for at that time there was a strong prejudice against the making of portraits in any medium. Europeans who travel into the jungle have, even at the present time, only to point a camera at a crowd to procure its instant dispersion. When a copy of the face of a person is made and taken away from him, a portion of his life goes with the picture. Unless the sovereign had been blessed with the years of a Methusaleh he could scarcely have permitted his life to be distributed in small pieces together with the coins of the realm." Similarly, in Corea, "the effigy of the king is not struck on the coins; only a few Chinese characters are put on them. They would deem it an insult to the king to put his sacred face on objects which pass into the most vulgar hands and often roll on the ground in the dust or the mud. When the French ships arrived for the first time in Corea, the mandarin who was sent on board to communicate with them was dreadfully shocked to see the levity with which these western barbarians treated the face of their sovereign, reproduced on the coins, and the recklessness with which they put it in the hands of the first comer, without troubling themselves in the least whether or not he would shew it due respect." In Minahassa, a district of Celebes, many chiefs are reluctant to be photographed, believing that if that were done they would soon die. For they imagine that, were the photograph lost by its owner and found by somebody else, whatever injury the finder chose to do to the portrait would equally affect the person whom it represented. Mortal terror was depicted on the faces of the Battas upon whom von Brenner turned the lens of his camera; they thought he wished to carry off their shadows or spirits in a little box. When Dr. Nieuwenhuis attempted to photograph the Kayans or Bahaus of central Borneo, they were much alarmed, fearing that their souls would follow their photographs into the far country and that their deserted bodies would fall sick. Further, they imagined that possessing their likenesses the explorer would be able by magic art to work on the originals at a distance.

Beliefs of the same sort still linger in various parts of Europe. Not very many years ago some old women in the Greek island of Carpathus were very angry at having their likenesses drawn, thinking that in consequence they would pine and die. It is a German superstition that if you have your portrait painted, you will die. Some people in Russia object to having their

silhouettes taken, fearing that if this is done they will die before the year is out. In Albania Miss Durham sketched an old man who boasted of being a hundred and ten years old. When every one recognised the likeness, a look of great anxiety came over the patriarch's face, and most earnestly he besought the artist never to destroy the sketch, for he was certain that the moment the sketch was torn he would drop down dead. An artist in England once vainly attempted to sketch a gypsy girl. "I won't have her drawed out," said the girl's aunt. "I told her I'd make her scrawl the earth before me, if ever she let herself be drawed out again." "Why, what harm can there be?" "I know there's a fiz (a charm) in it. There was my youngest, that the gorja drawed out on Newmarket Heath, she never held her head up after, but wasted away, and died, and she's buried in March churchyard." There are persons in the West of Scotland "who refuse to have their likenesses taken lest it prove unlucky; and give as instances the cases of several of their friends who never had a day's health after being photographed."

III. Tabooed Acts

§ 1. Taboos on Intercourse with Strangers.

So much for the primitive conceptions of the soul and the dangers to which it is exposed. These conceptions are not limited to one people or country; with variations of detail they are found all over the world, and survive, as we have seen, in modern Europe. Beliefs so deep-seated and so widespread must necessarily have contributed to shape the mould in which the early kingship was cast. For if every person was at such pains to save his own soul from the perils which threatened it on so many sides, how much more carefully must *he* have been guarded upon whose life hung the welfare and even the existence of the whole people, and whom therefore it was the common interest of all to preserve? Therefore we should expect to find the king's life protected by a system of precautions or safeguards still more numerous and minute than those which in primitive society every man adopts for the safety of his own soul. Now in point of fact the life of the early kings is regulated, as we have seen and shall see more fully presently, by a very exact code of rules. May we not then conjecture that these rules are in fact the very safeguards which we should expect to find adopted for the protection of the king's life? An examination of the rules themselves confirms this conjecture. For from this it appears that some of the rules observed by the kings are identical with those observed by private persons out of regard for the safety of their souls; and even of those which seem peculiar to the king, many, if not all, are most readily explained on the hypothesis that they are nothing but safeguards or lifeguards of the king. I will now enumerate some of these royal rules or taboos, offering on each of them such comments and explanations as may serve to set the original intention of the rule in its proper light.

As the object of the royal taboos is to isolate the king from all sources of danger, their general effect is to compel him to live in a state of seclusion, more or less complete, according to the number and stringency of the rules he observes. Now of all sources of danger none are more dreaded by the savage than magic and witchcraft, and he suspects all strangers of practising these black arts. To guard against the baneful influence exerted voluntarily or involuntarily by strangers is therefore an elementary dictate of savage prudence. Hence before strangers are allowed to enter a district, or at least before they are permitted to mingle freely with the inhabitants, certain ceremonies are often performed by the natives of the country for the purpose of disarming the strangers of their magical powers, of counteracting the baneful influence which is believed to emanate from them, or of disinfecting, so to speak, the tainted atmosphere by which they are supposed to be surrounded. Thus, when the ambassadors sent by Justin II., Emperor of the East, to conclude a peace with the Turks had reached their destination, they were received by shamans, who subjected them to a ceremonial purification for the purpose of exorcising all harmful influence. Having deposited the goods brought by the ambassadors in an open place, these wizards carried burning branches of incense round them, while they rang a bell and beat on a tambourine, snorting and falling into a state of frenzy in their efforts to dispel the powers of evil. Afterwards they purified the ambassadors themselves by leading them through the flames. In the island of Nanumea (South Pacific) strangers from ships or from other islands were not allowed to communicate with the people until they all, or a few as representatives of the rest, had been taken to each of the four temples in the island, and prayers offered that the god would avert any disease or treachery which these strangers might have brought with them. Meat offerings were also laid upon the altars, accompanied by songs and dances in honour of the god. While these ceremonies were going on, all the people except the priests and their attendants kept out of sight. On returning

from an attempted ascent of the great African mountain Kilimanjaro, which is believed by the neighbouring tribes to be tenanted by dangerous demons, Mr. New and his party, as soon as they reached the border of the inhabited country, were disenchanted by the inhabitants, being sprinkled with “a professionally prepared liquor, supposed to possess the potency of neutralising evil influences, and removing the spell of wicked spirits.” In the interior of Yoruba (West Africa) the sentinels at the gates of towns often oblige European travellers to wait till nightfall before they admit them, fearing that if the strangers were admitted by day the devil would enter behind them. The whole Mahafaly country in Madagascar used to be tabooed to strangers of the white race, the natives imagining that the intrusion of a white man would immediately cause the death of their king. The traveller Bastard had the greatest difficulty in overcoming the reluctance of the natives to allow him to enter their land and especially to visit their holy city. Amongst the Ot Danoms of Borneo it is the custom that strangers entering the territory should pay to the natives a certain sum, which is spent in the sacrifice of buffaloes or pigs to the spirits of the land and water, in order to reconcile them to the presence of the strangers, and to induce them not to withdraw their favour from the people of the country, but to bless the rice-harvest, and so forth. The men of a certain district in Borneo, fearing to look upon a European traveller lest he should make them ill, warned their wives and children not to go near him. Those who could not restrain their curiosity killed fowls to appease the evil spirits and smeared themselves with the blood. “More dreaded,” says a traveller in central Borneo, “than the evil spirits of the neighbourhood are the evil spirits from a distance which accompany travellers. When a company from the middle Mahakam river visited me among the Blu-u Kayans in the year 1897, no woman shewed herself outside her house without a burning bundle of *plehiding* bark, the stinking smoke of which drives away evil spirits.” In Laos, before a stranger can be accorded hospitality, the master of the house must offer sacrifice to the ancestral spirits; otherwise the spirits would be offended and would send disease on the inmates. When Madame Pfeiffer arrived at the village of Hali-Bonar, among the Battas of Sumatra, a buffalo was killed and the liver offered to her. Then a ceremony was performed to propitiate the evil spirits. Two young men danced, and one of them in dancing sprinkled water from a buffalo's horn on the visitor and the spectators. In the Mentawai Islands, when a stranger enters a house where there are children, the father or other member of the family takes the ornament which the children wear in their hair and hands it to the stranger, who holds it in his hands for a while and then gives it back to him. This is thought to protect the children from the evil effect which the sight of a stranger might have upon them. When a Dutch steamship was approaching their villages, the people of Biak, an island off the north coast of New Guinea, shook and knocked their idols about in order to ward off ill-luck. At Shepherd's Isle Captain Moresby had to be disenchanted before he was allowed to land his boat's crew. When he leaped ashore, a devil-man seized his right hand and waved a bunch of palm leaves over the captain's head. Then “he placed the leaves in my left hand, putting a small green twig into his mouth, still holding me fast, and then, as if with great effort, drew the twig from his mouth—this was extracting the evil spirit—after which he blew violently, as if to speed it away. I now held a twig between my teeth, and he went through the same process.” Then the two raced round a couple of sticks fixed in the ground and bent to an angle at the top, which had leaves tied to it. After some more ceremonies the devil-man concluded by leaping to the level of Captain Moresby's shoulders (his hands resting on the captain's shoulders) several times, “as if to show that he had conquered the devil, and was now trampling him into the earth.” North American Indians “have an idea that strangers, particularly white strangers, are oftentimes accompanied by evil spirits. Of these they have great dread, as creating and delighting in mischief. One of the duties of the medicine chief is to exorcise these spirits. I have sometimes ridden into or through a camp where I was unknown or unexpected, to be confronted by a

tall, half-naked savage, standing in the middle of the circle of lodges, and yelling in a sing-song, nasal tone, a string of unintelligible words.”

When Crevaux was travelling in South America he entered a village of the Apalai Indians. A few moments after his arrival some of the Indians brought him a number of large black ants, of a species whose bite is painful, fastened on palm leaves. Then all the people of the village, without distinction of age or sex, presented themselves to him, and he had to sting them all with the ants on their faces, thighs, and other parts of their bodies. Sometimes when he applied the ants too tenderly they called out “More! more!” and were not satisfied till their skin was thickly studded with tiny swellings like what might have been produced by whipping them with nettles. The object of this ceremony is made plain by the custom observed in Amboyna and Uliase of sprinkling sick people with pungent spices, such as ginger and cloves, chewed fine, in order by the prickling sensation to drive away the demon of disease which may be clinging to their persons. In Java a popular cure for gout or rheumatism is to rub Spanish pepper into the nails of the fingers and toes of the sufferer; the pungency of the pepper is supposed to be too much for the gout or rheumatism, who accordingly departs in haste. So on the Slave Coast of Africa the mother of a sick child sometimes believes that an evil spirit has taken possession of the child's body, and in order to drive him out, she makes small cuts in the body of the little sufferer and inserts green peppers or spices in the wounds, believing that she will thereby hurt the evil spirit and force him to be gone. The poor child naturally screams with pain, but the mother hardens her heart in the belief that the demon is suffering equally. In Hawaii a patient is sometimes pricked with bamboo needles for the sake of hurting and expelling a refractory demon who is lurking in the sufferer's body and making him ill. Dyak sorceresses in south-eastern Borneo will sometimes slash the body of a sick man with sharp knives in order, it is said, to allow the demon of disease to escape through the cuts; but perhaps the notion rather is to make the present quarters of the spirit too hot for him. With a similar intention some of the natives of Borneo and Celebes sprinkle rice upon the head or body of a person supposed to be infested by dangerous spirits; a fowl is then brought, which, by picking up the rice from the person's head or body, removes along with it the spirit or ghost which is clinging like a burr to his skin. This is done, for example, to persons who have attended a funeral, and who may therefore be supposed to be infested by the ghost of the deceased. Similarly Basutos, who have carried a corpse to the grave, have their hands scratched with a knife from the tip of the thumb to the tip of the forefinger, and magic stuff is rubbed into the wound, for the purpose, no doubt, of removing the ghost which may be adhering to their skin. Among the Barotse of south-eastern Africa a few days after a funeral the sorcerer makes an incision in the forehead of each surviving member of the family and fills it with medicine, “in order to ward off contagion and the effect of the sorcery which caused the death.” When elephant-hunters in East Africa have killed an elephant they get upon its carcase, make little cuts in their toes, and rub gunpowder into the cuts. This is done with the double intention of counteracting any evil influence that may emanate from the dead elephant, and of acquiring thereby the fleetness of foot possessed by the animal in its life. The people of Nias carefully scrub and scour the weapons and clothes which they buy, in order to efface all connexion between the things and the persons from whom they bought them.

It is probable that the same dread of strangers, rather than any desire to do them honour, is the motive of certain ceremonies which are sometimes observed at their reception, but of which the intention is not directly stated. In the Ongtong Java Islands, which are inhabited by Polynesians, and lie a little to the north of the Solomon Islands, the priests or sorcerers seem to wield great influence. Their main business is to summon or exorcise spirits for the purpose of averting or dispelling sickness, and of procuring favourable winds, a good catch of fish,

and so on. When strangers land on the islands, they are first of all received by the sorcerers, sprinkled with water, anointed with oil, and girt with dried pandanus leaves. At the same time sand and water are freely thrown about in all directions, and the newcomer and his boat are wiped with green leaves. After this ceremony the strangers are introduced by the sorcerers to the chief. In Afghanistan and in some parts of Persia the traveller, before he enters a village, is frequently received with a sacrifice of animal life or food, or of fire and incense. The Afghan Boundary Mission, in passing by villages in Afghanistan, was often met with fire and incense. Sometimes a tray of lighted embers is thrown under the hoofs of the traveller's horse, with the words, "You are welcome." On entering a village in central Africa Emin Pasha was received with the sacrifice of two goats; their blood was sprinkled on the path and the chief stepped over the blood to greet Emin. Before strangers entered the country or city of Benin, custom compelled them to have their feet washed; sometimes the ceremony was performed in a sacred place. Amongst the Esquimaux of Cumberland Inlet, when a stranger arrives at an encampment, the sorcerer goes out to meet him. The stranger folds his arms and inclines his head to one side, so as to expose his cheek, upon which the magician deals a terrible blow, sometimes felling him to the ground. Next the sorcerer in his turn presents his cheek to the smiter and receives a buffet from the stranger. Then they kiss each other, the ceremony is over, and the stranger is hospitably received by all. Sometimes the dread of strangers and their magic is too great to allow of their reception on any terms. Thus when Speke arrived at a certain village, the natives shut their doors against him, "because they had never before seen a white man nor the tin boxes that the men were carrying: 'Who knows,' they said, 'but that these very boxes are the plundering Watuta transformed and come to kill us? You cannot be admitted.' No persuasion could avail with them, and the party had to proceed to the next village."

The fear thus entertained of alien visitors is often mutual. Entering a strange land the savage feels that he is treading enchanted ground, and he takes steps to guard against the demons that haunt it and the magical arts of its inhabitants. Thus on going to a strange land the Maoris performed certain ceremonies to make it *noa* (common), lest it might have been previously *tapu* (sacred). When Baron Miklucho-Maclay was approaching a village on the Maclay Coast of New Guinea, one of the natives who accompanied him broke a branch from a tree and going aside whispered to it for a while; then stepping up to each member of the party, one after another, he spat something upon his back and gave him some blows with the branch. Lastly, he went into the forest and buried the branch under withered leaves in the thickest part of the jungle. This ceremony was believed to protect the party against all treachery and danger in the village they were approaching. The idea probably was that the malignant influences were drawn off from the persons into the branch and buried with it in the depths of the forest. Before Stuhlmann and his companions entered the territory of the Wanyamwesi in central Africa, one of his men killed a white cock and buried it in a pot just at the boundary. In Australia, when a strange tribe has been invited into a district and is approaching the encampment of the tribe which owns the land, "the strangers carry lighted bark or burning sticks in their hands, for the purpose, they say, of clearing and purifying the air." On the coast of Victoria there is a tract of country between the La Trobe River and the Yarra River, which some of the aborigines called the Bad Country. It was supposed to act injuriously on strangers. Hence when a man of another clan entered it he needed some one of the natives to look after him; and if his guardian went away from the camp, he deputed another to take his place. During his first visit, before he became as it were acclimatised, the visitor did nothing for himself as to food, drinking-water, or lodging. He was painted with a band of white pipe-clay across the face below the eyes, and had to learn the Nulit language before going further. He slept on a thick layer of leaves so that he should not touch the ground; and he was fed with flesh-meat from the point of a burnt stick, which he removed

with his teeth, not with his lips. His drinking-water was drawn from a small hole in the ground by his entertainers, and they made it muddy by stirring it with a stick. He might only take three mouthfuls at a time, each of which he had to let slowly trickle down his throat. If he did otherwise, his throat would close up. The Kayans and Kenyahs of Borneo think it well to conciliate the spirit of the land when they enter a strange country. "The old men, indeed, trusting to the protection afforded by omens, are in little need of further aid, but when young boys are brought into a new river of importance, the hospitality of the local demons is invoked. The Kayans make an offering of fowls' eggs, which must not be bought on the spot, but are carried from the house, sometimes for distances so long that the devotion of the travellers is more apparent than their presents to the spirits of the land. Each boy takes an egg and puts it in a bamboo split at the end into four, while one of the older men calls upon the hills, rocks, trees, and streams to hear him and to witness the offering. Careful to disguise the true nature of the gift, he speaks of it as *ovē*, a yam, using a form of words fixed by usage. 'Omen bird,' he shouts into the air, 'we have brought you these boys. It is on their account only that we have prepared this feast. Harm them not; make things go pleasantly; and they give you the usual offering of a yam. I give this to the country.' The little ceremony is performed behind the hut where the night is spent, and the boys wait about for the charm to take effect. The custom of the Kenyahs shows the same feeling for the unknown and unseen spirits that are supposed to abound. A fowl's feathers, one for each boy, are held by an old man, while the youngsters touch his arm. The invocation is quite a powerful example of native rhetoric: 'Smooth away trouble, ye mystic mountains, hills, valleys, soil, rocks, trees. Shield the lives of the children who have come hither.' " When the Toradjas of central Celebes are on a head-hunting expedition and have entered the enemy's country, they may not eat any fruits which the foe has planted nor any animal which he has reared until they have first committed an act of hostility, as by burning a house or killing a man. They think that if they broke this rule they would receive something of the soul or spiritual essence of the enemy into themselves, which would destroy the mystic virtue of their talismans. It is said that just before Greek armies advanced to the shock of battle, a man bearing a lighted torch stepped out from either side and threw his torch into the space between the hosts. Then they retired unmolested, for they were thought to be sacred to Ares and inviolable. Now some peoples fancy that when they advance to battle the spirits of their fathers hover in the van. Hence fire thrown out in front of the line of battle may be meant to disperse these shadowy combatants, leaving the issue of the fight to be determined by more substantial weapons than ghosts can wield. Similarly the fire which is sometimes borne at the head of an army is perhaps in some cases intended to dissipate the evil influences, whether magical or spiritual, with which the air of the enemy's country may be conceived to teem.

Again, it is thought that a man who has been on a journey may have contracted some magic evil from the strangers with whom he has been brought into contact. Hence, on returning home, before he is readmitted to the society of his tribe and friends, he has to undergo certain purificatory ceremonies. Thus the Bechuanas "cleanse or purify themselves after journeys by shaving their heads, etc., lest they should have contracted from strangers some evil by witchcraft or sorcery." In some parts of western Africa when a man returns home after a long absence, before he is allowed to visit his wife, he must wash his person with a particular fluid, and receive from the sorcerer a certain mark on his forehead, in order to counteract any magic spell which a stranger woman may have cast on him in his absence, and which might be communicated through him to the women of his village. Every year about one-third of the men of the Wanyamwesi tribe make journeys to the east coast of Africa either as porters or as traffickers. Before he sets out, the husband smears his cheeks with a sort of meal-porridge, and during his absence his wife may eat no flesh and must keep for him the sediment of the porridge in the pot. On their return from the coast the men sprinkle meal every day on all the

paths leading to the camp, for the purpose, it is supposed, of keeping evil spirits off; and when they reach their homes the men again smear porridge on their faces, while the women who have stayed at home strew ashes on their heads. In Uganda, when a man returns from a journey, his wife takes some of the bark cloths from the bed of one of his children and lays them on her husband's bed; and as he enters the house, he jumps over one of his wives who has children by him, or over one of his children. If he neglects to do this, one of his children or one of his wives will die. When Damaras return home after a long absence, they are given a small portion of the fat of particular animals, which is supposed to possess certain virtues. A story is told of a Navajo Indian who, after long wanderings, returned to his own people. When he came within sight of his house, his people made him stop and told him not to approach nearer till they had summoned a shaman. When the shaman was come "ceremonies were performed over the returned wanderer, and he was washed from head to foot, and dried with corn-meal; for thus do the Navajo treat all who return to their homes from captivity with another tribe, in order that all alien substances and influences may be removed from them. When he had been thus purified he entered the house, and his people embraced him and wept over him." Two Hindoo ambassadors, who had been sent to England by a native prince and had returned to India, were considered to have so polluted themselves by contact with strangers that nothing but being born again could restore them to purity. "For the purpose of regeneration it is directed to make an image of pure gold of the female power of nature, in the shape either of a woman or of a cow. In this statue the person to be regenerated is enclosed, and dragged through the usual channel. As a statue of pure gold and of proper dimensions would be too expensive, it is sufficient to make an image of the sacred *Yoni*, through which the person to be regenerated is to pass." Such an image of pure gold was made at the prince's command, and his ambassadors were born again by being dragged through it. In some of the Moluccas, when a brother or young blood-relation returns from a long journey, a young girl awaits him at the door with a *caladi* leaf in her hand and water in the leaf. She throws the water over his face and bids him welcome. Among the Kayans of Borneo, men who have been absent on a long journey are secluded for four days in a small hut made specially for the purpose before they are allowed to enter their own house. The natives of Savage Island (South Pacific) invariably killed, not only all strangers in distress who were drifted to their shores, but also any of their own people who had gone away in a ship and returned home. This was done out of dread of disease. Long after they began to venture out to ships they would not immediately use the things they obtained from them, but hung them up in quarantine for weeks in the bush.

When precautions like these are taken on behalf of the people in general against the malignant influence supposed to be exercised by strangers, it is no wonder that special measures are adopted to protect the king from the same insidious danger. In the middle ages the envoys who visited a Tartar Khan were obliged to pass between two fires before they were admitted to his presence, and the gifts they brought were also carried between the fires. The reason assigned for the custom was that the fire purged away any magic influence which the strangers might mean to exercise over the Khan. When subject chiefs come with their retinues to visit Kalamba (the most powerful chief of the Bashilange in the Congo Basin) for the first time or after being rebellious, they have to bathe, men and women together, in two brooks on two successive days, passing the nights under the open sky in the market-place. After the second bath they proceed, entirely naked, to the house of Kalamba, who makes a long white mark on the breast and forehead of each of them. Then they return to the market-place and dress, after which they undergo the pepper ordeal. Pepper is dropped into the eyes of each of them, and while this is being done the sufferer has to make a confession of all his sins, to answer all questions that may be put to him, and to take certain vows. This ends the ceremony, and the strangers are now free to take up their quarters in the town for as long as

they choose to remain. Before strangers were admitted to the presence of Lobengula, king of the Matebeles, they had to be treated with a sticky green medicine, which was profusely sprinkled over them by means of a cow's tail. At Kilema, in eastern Africa, when a stranger arrives, a medicine is made out of a certain plant or a tree fetched from a distance, mixed with the blood of a sheep or goat. With this mixture the stranger is besmeared or besprinkled before he is admitted to the presence of the king. The king of Monomotapa, in South-East Africa, might not wear any foreign stuffs for fear of their being poisoned. The king of Cacongo, in West Africa, might not possess or even touch European goods, except metals, arms, and articles made of wood and ivory. Persons wearing foreign stuffs were very careful to keep at a distance from his person, lest they should touch him. The king of Loango might not look upon the house of a white man. We have already seen how the native king of Fernando Po dwells secluded from all contact with the whites in the depths of an extinct volcano, shunning the very sight of a pale face, which, in the belief of his subjects, would be instantly fatal to him. In a wild mountainous district of Java, to the south of Bantam, there exists a small aboriginal race who have been described as a living antiquity. These are the Baduwis, who about the year 1443 fled from Bantam to escape conversion to Islam, and in their mountain fastnesses, holding aloof from their neighbours, still cleave to the quaint and primitive ways of their heathen forefathers. Their villages are perched in spots which deep ravines, lofty precipices, raging torrents, and impenetrable forests combine to render almost inaccessible. Their hereditary ruler bears the title of Girang-Pu-un and unites in his hands the temporal and spiritual power. He must never quit the capital, and none even of his subjects who live outside the town are ever allowed to see him. Were an alien to set foot in his dwelling, the place would be desecrated and abandoned. In former times the representatives of the Dutch Government and the Regent of Java once paid a visit to the capital of the Baduwis. That very night all the people fled the place and never returned.

§ 2. Taboos on Eating and Drinking.

In the opinion of savages the acts of eating and drinking are attended with special danger; for at these times the soul may escape from the mouth, or be extracted by the magic arts of an enemy present. Among the Ewe-speaking peoples of the Slave Coast "the common belief seems to be that the indwelling spirit leaves the body and returns to it through the mouth; hence, should it have gone out, it behoves a man to be careful about opening his mouth, lest a homeless spirit should take advantage of the opportunity and enter his body. This, it appears, is considered most likely to take place while the man is eating." Precautions are therefore taken to guard against these dangers. Thus of the Battas of Sumatra it is said that "since the soul can leave the body, they always take care to prevent their soul from straying on occasions when they have most need of it. But it is only possible to prevent the soul from straying when one is in the house. At feasts one may find the whole house shut up, in order that the soul (*tondi*) may stay and enjoy the good things set before it." The Zafimanelo in Madagascar lock their doors when they eat, and hardly any one ever sees them eating. In Shoa, one of the southern provinces of Abyssinia, the doors of the house are scrupulously barred at meals to exclude the evil eye, and a fire is invariably lighted, else devils would enter and there would be no blessing on the meat. Every time that an Abyssinian of rank drinks, a servant holds a cloth before his master to guard him from the evil eye. The Warua will not allow any one to see them eating and drinking, being doubly particular that no person of the opposite sex shall see them doing so. "I had to pay a man to let me see him drink; I could not make a man let a woman see him drink." When offered a drink of *pombe* they often ask that a cloth may be held up to hide them whilst drinking. Further, every man and woman must cook for themselves; each person must have his own fire. The Tuaregs of the Sahara never eat or drink in presence of any one else. The Thompson Indians of British Columbia thought that a

shaman could bewitch them most easily when they were eating, drinking, or smoking; hence they avoided doing any of these things in presence of an unknown shaman. In Fiji persons who suspected others of plotting against them avoided eating in their presence, or were careful to leave no fragment of food behind.

If these are the ordinary precautions taken by common people, the precautions taken by kings are extraordinary. The king of Loango may not be seen eating or drinking by man or beast under pain of death. A favourite dog having broken into the room where the king was dining, the king ordered it to be killed on the spot. Once the king's own son, a boy of twelve years old, inadvertently saw the king drink. Immediately the king ordered him to be finely apparelled and feasted, after which he commanded him to be cut in quarters, and carried about the city with a proclamation that he had seen the king drink. "When the king has a mind to drink, he has a cup of wine brought; he that brings it has a bell in his hand, and as soon as he has delivered the cup to the king, he turns his face from him and rings the bell, on which all present fall down with their faces to the ground, and continue so till the king has drank.... His eating is much in the same style, for which he has a house on purpose, where his victuals are set upon a bensa or table: which he goes to, and shuts the door: when he has done, he knocks and comes out. So that none ever see the king eat or drink. For it is believed that if any one should, the king shall immediately die." The remnants of his food are buried, doubtless to prevent them from falling into the hands of sorcerers, who by means of these fragments might cast a fatal spell over the monarch. The rules observed by the neighbouring king of Cacongo were similar; it was thought that the king would die if any of his subjects were to see him drink. It is a capital offence to see the king of Dahomey at his meals. When he drinks in public, as he does on extraordinary occasions, he hides himself behind a curtain, or handkerchiefs are held up round his head, and all the people throw themselves with their faces to the earth. Any one who saw the Muata Jamwo (a great potentate in the Congo Basin) eating or drinking would certainly be put to death. When the king (*Muata*) of Cazembe raises his glass to his mouth to drink, all who are present prostrate themselves and avert their faces in such a manner as not to see him drinking. At Asaba, on the Lower Niger, where the kings or chiefs number fully four hundred, no one is allowed to prepare the royal dishes. The chiefs act as their own cooks and eat in the strictest privacy. The king and royal family of Walo, on the Senegal, never take their meals in public; it is expressly forbidden to see them eating. Among the Monbutto of central Africa the king invariably takes his meals in private; no one may see the contents of his dish, and all that he leaves is carefully thrown into a pit set apart for that purpose. Everything that the king has handled is held sacred and may not be touched. When the king of Unyoro in central Africa went to drink milk in the dairy, every man must leave the royal enclosure and all the women had to cover their heads till the king returned. No one might see him drink. One wife accompanied him to the dairy and handed him the milk-pot, but she turned away her face while he drained it. The king of Susa, a region to the south of Abyssinia, presides daily at the feast in the long banqueting-hall, but is hidden from the gaze of his subjects by a curtain. Among the Ewe-speaking peoples of the Slave Coast the person of the king is sacred, and if he drinks in public every one must turn away the head so as not to see him, while some of the women of the court hold up a cloth before him as a screen. He never eats in public, and the people pretend to believe that he neither eats nor sleeps. It is criminal to say the contrary. When the king of Tonga ate, all the people turned their backs to him. In the palace of the Persian kings there were two dining-rooms opposite each other; in one of them the king dined, in the other his guests. He could see them through a curtain on the door, but they could not see him. Generally the king took his meals alone; but sometimes his wife or some of his sons dined with him.

§ 3. Taboos on shewing the Face.

In some of the preceding cases the intention of eating and drinking in strict seclusion may perhaps be to hinder evil influences from entering the body rather than to prevent the escape of the soul. This certainly is the motive of some drinking customs observed by natives of the Congo region. Thus we are told of these people that "there is hardly a native who would dare to swallow a liquid without first conjuring the spirits. One of them rings a bell all the time he is drinking; another crouches down and places his left hand on the earth; another veils his head; another puts a stalk of grass or a leaf in his hair, or marks his forehead with a line of clay. This fetish custom assumes very varied forms. To explain them, the black is satisfied to say that they are an energetic mode of conjuring spirits." In this part of the world a chief will commonly ring a bell at each draught of beer which he swallows, and at the same moment a lad stationed in front of him brandishes a spear "to keep at bay the spirits which might try to sneak into the old chief's body by the same road as the *massanga* (beer)." The same motive of warding off evil spirits probably explains the custom observed by some African sultans of veiling their faces. The Sultan of Darfur wraps up his face with a piece of white muslin, which goes round his head several times, covering his mouth and nose first, and then his forehead, so that only his eyes are visible. The same custom of veiling the face as a mark of sovereignty is said to be observed in other parts of central Africa. The Sultan of Wadai always speaks from behind a curtain; no one sees his face except his intimates and a few favoured persons. Similarly the Sultan of Bornu never shewed himself to his people and only spoke to them from behind a curtain. The king of Chonga, a town on the right bank of the Niger above Egga, may not be seen by his subjects nor by strangers. At an interview he sits in his palace concealed by a mat which hangs like a curtain, and from behind it he converses with his visitor. The Muysca Indians of Colombia had such a respect for their chiefs that they dared not lift their eyes on them, but always turned their backs when they had to address them. If a thief, after repeated punishments, proved incorrigible, they took him to the chief, and one of the nobles, turning the culprit round, said to him, "Since you think yourself so great a lord that you have the right to break the laws, you have the right to look at the chief." From that moment the criminal was regarded as infamous. Nobody would have anything to do with him or even speak to him, and he died an outcast. Montezuma was revered by his subjects as a god, and he set so much store on their reverence that if on going out of the city he saw a man lift up his eyes on him, he had the rash gazer put to death. He generally lived in the retirement of his palace, seldom shewing himself. On the days when he went to visit his gardens, he was carried in a litter through a street which was enclosed by walls; none but his bearers had the right to pass along that street. It was a law of the Medes that their king should be seen by nobody. The king of Jebu, on the Slave Coast of West Africa, is surrounded by a great deal of mystery. Until lately his face might not be seen even by his own subjects, and if circumstances compelled him to communicate with them he did so through a screen which concealed him from view. Now, though his face may be seen, it is customary to hide his body; and at audiences a cloth is held before him so as to conceal him from the neck downwards, and it is raised so as to cover him altogether whenever he coughs, sneezes, spits, or takes snuff. His face is partially hidden by a conical cap with hanging strings of beads. Amongst the Tuaregs of the Sahara all the men (but not the women) keep the lower part of their face, especially the mouth, veiled constantly; the veil is never put off, not even in eating or sleeping. Among the Arabs men remarkable for their good looks have been known to veil their faces, especially at festivals and markets, in order to protect themselves against the evil eye. The same reason may explain the custom of muffling their faces which has been observed by Arab women from the earliest times and by the women of Boeotian Thebes in antiquity. In Samoa a man whose family god was the turtle might not eat a turtle, and if he helped a neighbour to cut up and cook one he had to wear a bandage tied over his

mouth lest an embryo turtle should slip down his throat, grow up, and be his death. In West Timor a speaker holds his right hand before his mouth in speaking lest a demon should enter his body, and lest the person with whom he converses should harm the speaker's soul by magic. In New South Wales for some time after his initiation into the tribal mysteries, a young blackfellow (whose soul at this time is in a critical state) must always cover his mouth with a rug when a woman is present. We have already seen how common is the notion that the life or soul may escape by the mouth or nostrils.

§ 4. Taboos on quitting the House.

By an extension of the like precaution kings are sometimes forbidden ever to leave their palaces; or, if they are allowed to do so, their subjects are forbidden to see them abroad. We have seen that the priestly king at Shark Point, West Africa, may never quit his house or even his chair, in which he is obliged to sleep sitting; and that the king of Fernando Po, whom no white man may see, is reported to be confined to his house with shackles on his legs. The fetish king of Benin, who was worshipped as a deity by his subjects, might not quit his palace. After his coronation the king of Loango is confined to his palace, which he may not leave. The king of Onitsha, on the Niger, "does not step out of his house into the town unless a human sacrifice is made to propitiate the gods: on this account he never goes out beyond the precincts of his premises." Indeed we are told that he may not quit his palace under pain of death or of giving up one or more slaves to be executed in his presence. As the wealth of the country is measured in slaves, the king takes good care not to infringe the law. One day the monarch, charmed by some presents which he had received from a French officer, politely attended his visitor to the gate, and in a moment of forgetfulness was about to break bounds, when his chamberlain, seizing his majesty by his legs, and his wives, friends, and servants rushing up, prevented him from taking so fatal a step. Yet once a year at the Feast of Yams the king is allowed, and even required by custom, to dance before his people outside the high mud wall of the palace. In dancing he carries a great weight, generally a sack of earth, on his back to prove that he is still able to support the burden and cares of state. Were he unable to discharge this duty, he would be immediately deposed and perhaps stoned. The Tomas or Habes, a hardy race of mountaineers who inhabit Mount Bandiagara in Nigeria, revere a great fetish doctor called the Ogom, who is not suffered to quit his house on any pretext. Among the natives of the Cross River in Southern Nigeria the sacred chiefs of certain villages are confined to their compounds, that is, to the enclosures in which their houses are built. Such chiefs may be confined for years within these narrow bounds. "Among these primitive people, the head chief is often looked upon as half divine, the human representative of their ancestral god. He regulates their religious rites, and is by some tribes believed to have the power of making rain fall when they require it, and of bringing them good harvests. So, being of such value to the community, he is not permitted, except on very rare occasions, to go outside his compound, lest evil should befall him, and the whole town have to suffer." The kings of Ethiopia were worshipped as gods, but were mostly kept shut up in their palaces. On the mountainous coast of Pontus there dwelt in antiquity a rude and warlike people named the Mosyni or Mosynoeci, through whose rugged country the Ten Thousand marched on their famous retreat from Asia to Europe. These barbarians kept their king in close custody at the top of a high tower, from which after his election he was never more allowed to descend. Here he dispensed justice to his people; but if he offended them, they punished him by stopping his rations for a whole day, or even starving him to death. The kings of Sabaea or Sheba, the spice country of Arabia, were not allowed to go out of their palaces; if they did so, the mob stoned them to death. But at the top of the palace there was a window with a chain attached to it. If any man deemed he had suffered wrong, he pulled the chain, and the king perceived him and called him in and gave judgment. So down to recent

times the kings of Corea, whose persons were sacred and received “honours almost divine,” were shut up in their palace from the age of twelve or fifteen; and if a suitor wished to obtain justice of the king he sometimes lit a great bonfire on a mountain facing the palace; the king saw the fire and informed himself of the case. The Emperor of China seldom quits his palace, and when he does so, no one may look at him; even the guards who line the road must turn their backs. The king of Tonquin was permitted to appear abroad twice or thrice a year for the performance of certain religious ceremonies; but the people were not allowed to look at him. The day before he came forth notice was given to all the inhabitants of the city and country to keep from the way the king was to go; the women were obliged to remain in their houses and durst not shew themselves under pain of death, a penalty which was carried out on the spot if any one disobeyed the order, even through ignorance. Thus the king was invisible to all but his troops and the officers of his suite. In Mandalay a stout lattice-paling, six feet high and carefully kept in repair, lined every street in the walled city and all those streets in the suburbs through which the king was likely at any time to pass. Behind this paling, which stood two feet or so from the houses, all the people had to stay when the king or any of the queens went out. Any one who was caught outside it by the beadles after the procession had started was severely handled, and might think himself lucky if he got off with a beating. Nobody was supposed to peep through the holes in the lattice-work, which were besides partly stopped up with flowering shrubs.

§ 5. Taboos on leaving Food over.

Again, magic mischief may be wrought upon a man through the remains of the food he has partaken of, or the dishes out of which he has eaten. On the principles of sympathetic magic a real connexion continues to subsist between the food which a man has in his stomach and the refuse of it which he has left untouched, and hence by injuring the refuse you can simultaneously injure the eater. Among the Narrinyeri of South Australia every adult is constantly on the look-out for bones of beasts, birds, or fish, of which the flesh has been eaten by somebody, in order to construct a deadly charm out of them. Every one is therefore careful to burn the bones of the animals which he has eaten lest they should fall into the hands of a sorcerer. Too often, however, the sorcerer succeeds in getting hold of such a bone, and when he does so he believes that he has the power of life and death over the man, woman, or child who ate the flesh of the animal. To put the charm in operation he makes a paste of red ochre and fish oil, inserts in it the eye of a cod and a small piece of the flesh of a corpse, and having rolled the compound into a ball sticks it on the top of the bone. After being left for some time in the bosom of a dead body, in order that it may derive a deadly potency by contact with corruption, the magical implement is set up in the ground near the fire, and as the ball melts, so the person against whom the charm is directed wastes with disease; if the ball is melted quite away, the victim will die. When the bewitched man learns of the spell that is being cast upon him, he endeavours to buy the bone from the sorcerer, and if he obtains it he breaks the charm by throwing the bone into a river or lake. Further, the Narrinyeri think that if a man eats of the totem animal of his tribe, and an enemy obtains a portion of the flesh, the latter can make it grow in the inside of the eater, and so cause his death. Therefore when a man partakes of his totem he is careful either to eat it all or else to conceal or destroy the refuse. In the Encounter Bay tribe of South Australia, when a man cannot get the bone of an animal which his enemy has eaten, he cooks a bird, beast, or fish, and keeping back one of the creature's bones, offers the rest under the guise of friendship to his enemy. If the man is simple enough to partake of the proffered food, he is at the mercy of his perfidious foe, who can kill him by placing the abstracted bone near the fire.

Ideas and practices of the same sort prevail, or used to prevail, in Melanesia; all that was needed to injure a man was to bring the leavings of his food into contact with a malignant

ghost or spirit. Hence in the island of Florida when a scrap of an enemy's dinner was secreted and thrown into a haunted place, the man was supposed to fall ill; and in the New Hebrides if a snake of a certain sort carried away a fragment of food to a spot sacred to a spirit, the man who had eaten the food would sicken as the fragment decayed. In Aurora the refuse is made up by the wizard with certain leaves; as these rot and stink, the man dies. Hence it is, or was, a constant care with the Melanesians to prevent the remains of their meals from falling into the hands of persons who bore them a grudge; for this reason they regularly gave the refuse of food to the pigs. In Tana, one of the New Hebrides, people bury or throw into the sea the leavings of their food, lest these should fall into the hands of the disease-makers. For if a disease-maker finds the remnants of a meal, say the skin of a banana, he picks it up and burns it slowly in the fire. As it burns, the person who ate the banana falls ill and sends to the disease-maker, offering him presents if he will stop burning the banana skin. In German New Guinea the natives take the utmost care to destroy or conceal the husks and other remains of their food, lest these should be found by their enemies and used by them for the injury or destruction of the eaters. Hence they burn their leavings, throw them into the sea, or otherwise put them out of harm's way. To such an extent does this fear influence them that many people dare not stir beyond the territory of their own village, lest they should leave behind them on the land of their neighbours something by means of which a hostile sorcerer might do them a mischief. Similar fears have led to similar customs in New Britain and the other islands of what is now called the Bismarck Archipelago, off the north coast of New Guinea. There also the natives bury, burn, or throw into the sea the remains of their meals to prevent them from falling into the hands of magicians; there also the more superstitious of them will not eat in another village because they dread the use which a sorcerer might make of their leavings when their back is turned. This theory has led to an odd practical result; all the cats in the islands of the Archipelago go about with stumpy tails. The reason of the peculiarity is this. The natives sometimes roast and eat their cats; and unscrupulous persons might be tempted to steal a neighbour's cat in order to furnish a meal. Accordingly, in the interests of the higher morality people remove this stumbling-block from the path of their weaker brothers by docking their cats of a piece of their tails and keeping the severed portions in a secret place. If now a cat is stolen and eaten, the lawful owner of the animal has it in his power to avenge the crime: he need only bury the piece of tail with certain spells in the ground, and the thief will fall ill. Hence a man will hardly dare to steal and eat a cat with a stumpy tail, knowing the righteous retribution that would sooner or later overtake him for so doing.

From a like fear, no doubt, of sorcery, no one may touch the food which the king of Loango leaves upon his plate; it is buried in a hole in the ground. And no one may drink out of the king's vessel. Similarly, no man may drink out of the same cup or glass with the king of Fida (Whydah) in Guinea; "he hath always one kept particularly for himself; and that which hath but once touched another's lips he never uses more, though it be made of metal that may be cleansed by fire." Amongst the Alfoors of Celebes there is a priest called the *Leleen*, whose duty appears to be to make the rice grow. His functions begin about a month before the rice is sown, and end after the crop is housed. During this time he has to observe certain taboos; amongst others he may not eat or drink with any one else, and he may drink out of no vessel but his own. An ancient Indian way of injuring an enemy was to offer him a meal of rice and afterwards throw the remains of the rice into a fishpond; if the fish swam up in large numbers to devour the grains, the man's fate was sealed. In antiquity the Romans used immediately to break the shells of eggs and of snails which they had eaten in order to prevent enemies from making magic with them. The common practice, still observed among us, of breaking eggshells after the eggs have been eaten may very well have originated in the same superstition.

The superstitious fear of the magic that may be wrought on a man through the leavings of his food has had the beneficial effect of inducing many savages to destroy refuse which, if left to rot, might through its corruption have proved a real, not a merely imaginary, source of disease and death. Nor is it only the sanitary condition of a tribe which has benefited by this superstition; curiously enough the same baseless dread, the same false notion of causation, has indirectly strengthened the moral bonds of hospitality, honour, and good faith among men who entertain it. For it is obvious that no one who intends to harm a man by working magic on the refuse of his food will himself partake of that food, because if he did so he would, on the principles of sympathetic magic, suffer equally with his enemy from any injury done to the refuse. This is the idea which in primitive society lends sanctity to the bond produced by eating together; by participation in the same food two men give, as it were, hostages for their good behaviour; each guarantees the other that he will devise no mischief against him, since, being physically united with him by the common food in their stomachs, any harm he might do to his fellow would recoil on his own head with precisely the same force with which it fell on the head of his victim. In strict logic, however, the sympathetic bond lasts only so long as the food is in the stomach of each of the parties. Hence the covenant formed by eating together is less solemn and durable than the covenant formed by transfusing the blood of the covenanting parties into each other's veins, for this transfusion seems to knit them together for life.

IV. Tabooed Persons

§ 1. Chiefs and Kings tabooed.

We have seen that the Mikado's food was cooked every day in new pots and served up in new dishes; both pots and dishes were of common clay, in order that they might be broken or laid aside after they had been once used. They were generally broken, for it was believed that if any one else ate his food out of these sacred dishes, his mouth and throat would become swollen and inflamed. The same ill effect was thought to be experienced by any one who should wear the Mikado's clothes without his leave; he would have swellings and pains all over his body. In Fiji there is a special name (*kana lama*) for the disease supposed to be caused by eating out of a chief's dishes or wearing his clothes. "The throat and body swell, and the impious person dies. I had a fine mat given to me by a man who durst not use it because Thakambau's eldest son had sat upon it. There was always a family or clan of commoners who were exempt from this danger. I was talking about this once to Thakambau. 'Oh yes,' said he. 'Here, So-and-so! come and scratch my back.' The man scratched; he was one of those who could do it with impunity." The name of the men thus highly privileged was *Na nduka ni*, or the dirt of the chief.

In the evil effects thus supposed to follow upon the use of the vessels or clothes of the Mikado and a Fijian chief we see that other side of the god-man's character to which attention has been already called. The divine person is a source of danger as well as of blessing; he must not only be guarded, he must also be guarded against. His sacred organism, so delicate that a touch may disorder it, is also, as it were, electrically charged with a powerful magical or spiritual force which may discharge itself with fatal effect on whatever comes in contact with it. Accordingly the isolation of the man-god is quite as necessary for the safety of others as for his own. His magical virtue is in the strictest sense of the word contagious: his divinity is a fire, which, under proper restraints, confers endless blessings, but, if rashly touched or allowed to break bounds, burns and destroys what it touches. Hence the disastrous effects supposed to attend a breach of taboo; the offender has thrust his hand into the divine fire, which shrivels up and consumes him on the spot. The Nubas, for example, who inhabit the wooded and fertile range of Jebel Nuba in eastern Africa, believe that they would die if they entered the house of their priestly king; however they can evade the penalty of their intrusion by baring the left shoulder and getting the king to lay his hand on it. And were any man to sit on a stone which the king has consecrated to his own use, the transgressor would die within the year. The Cazembes, in the interior of Angola, regard their king (the *Muata* or *Mambo*) as so holy that no one can touch him without being killed by the magical power which pervades his sacred person. But since contact with him is sometimes unavoidable, they have devised a means whereby the sinner can escape with his life. Kneeling down before the king he touches the back of the royal hand with the back of his own, then snaps his fingers; afterwards he lays the palm of his hand on the palm of the king's hand, then snaps his fingers again. This ceremony is repeated four or five times, and averts the imminent danger of death. In Tonga it was believed that if any one fed himself with his own hands after touching the sacred person of a superior chief or anything that belonged to him, he would swell up and die; the sanctity of the chief, like a virulent poison, infected the hands of his inferior, and, being communicated through them to the food, proved fatal to the eater. A commoner who had incurred this danger could disinfect himself by performing a certain ceremony, which consisted in touching the sole of a chief's foot with the palm and back of each of his hands, and afterwards rinsing his hands in water. If there was no water near, he rubbed his hands

with the juicy stem of a plantain or banana. After that he was free to feed himself with his own hands without danger of being attacked by the malady which would otherwise follow from eating with tabooed or sanctified hands. But until the ceremony of expiation or disinfection had been performed, if he wished to eat, he had either to get some one to feed him, or else to go down on his knees and pick up the food from the ground with his mouth like a beast. He might not even use a toothpick himself, but might guide the hand of another person holding the toothpick. The Tongans were subject to induration of the liver and certain forms of scrofula, which they often attributed to a failure to perform the requisite expiation after having inadvertently touched a chief or his belongings. Hence they often went through the ceremony as a precaution, without knowing that they had done anything to call for it. The king of Tonga could not refuse to play his part in the rite by presenting his foot to such as desired to touch it, even when they applied to him at an inconvenient time. A fat unwieldy king, who perceived his subjects approaching with this intention, while he chanced to be taking his walks abroad, has been sometimes seen to waddle as fast as his legs could carry him out of their way, in order to escape the importunate and not wholly disinterested expression of their homage. If any one fancied he might have already unwittingly eaten with tabooed hands, he sat down before the chief, and, taking the chief's foot, pressed it against his own stomach, that the food in his belly might not injure him, and that he might not swell up and die. Since scrofula was regarded by the Tongans as a result of eating with tabooed hands, we may conjecture that persons who suffered from it among them often resorted to the touch or pressure of the king's foot as a cure for their malady. The analogy of the custom with the old English practice of bringing scrofulous patients to the king to be healed by his touch is sufficiently obvious, and suggests, as I have already pointed out elsewhere, that among our own remote ancestors scrofula may have obtained its name of the King's Evil, from a belief, like that of the Tongans, that it was caused as well as cured by contact with the divine majesty of kings.

In New Zealand the dread of the sanctity of chiefs was at least as great as in Tonga. Their ghostly power, derived from an ancestral spirit or *atua*, diffused itself by contagion over everything they touched, and could strike dead all who rashly or unwittingly meddled with it. For instance, it once happened that a New Zealand chief of high rank and great sanctity had left the remains of his dinner by the wayside. A slave, a stout, hungry fellow, coming up after the chief had gone, saw the unfinished dinner, and ate it up without asking questions. Hardly had he finished when he was informed by a horror-stricken spectator that the food of which he had eaten was the chief's. "I knew the unfortunate delinquent well. He was remarkable for courage, and had signalled himself in the wars of the tribe," but "no sooner did he hear the fatal news than he was seized by the most extraordinary convulsions and cramp in the stomach, which never ceased till he died, about sundown the same day. He was a strong man, in the prime of life, and if any pakeha [European] freethinker should have said he was not killed by the *tapu* of the chief, which had been communicated to the food by contact, he would have been listened to with feelings of contempt for his ignorance and inability to understand plain and direct evidence." This is not a solitary case. A Maori woman having eaten of some fruit, and being afterwards told that the fruit had been taken from a tabooed place, exclaimed that the spirit of the chief, whose sanctity had been thus profaned, would kill her. This was in the afternoon, and next day by twelve o'clock she was dead. An observer who knows the Maoris well, says, "Tapu [taboo] is an awful weapon. I have seen a strong young man die the same day he was tapued; the victims die under it as though their strength ran out as water." A Maori chief's tinder-box was once the means of killing several persons; for, having been lost by him, and found by some men who used it to light their pipes, they died of fright on learning to whom it had belonged. So, too, the garments of a high New Zealand chief will kill any one else who wears them. A chief was observed by a

missionary to throw down a precipice a blanket which he found too heavy to carry. Being asked by the missionary why he did not leave it on a tree for the use of a future traveller, the chief replied that "it was the fear of its being taken by another which caused him to throw it where he did, for if it were worn, his tapu" (that is, his spiritual power communicated by contact to the blanket and through the blanket to the man) "would kill the person." For a similar reason a Maori chief would not blow a fire with his mouth; for his sacred breath would communicate its sanctity to the fire, which would pass it on to the pot on the fire, which would pass it on to the meat in the pot, which would pass it on to the man who ate the meat, which was in the pot, which stood on the fire, which was breathed on by the chief; so that the eater, infected by the chief's breath conveyed through these intermediaries, would surely die.

Thus in the Polynesian race, to which the Maoris belong, superstition erected round the persons of sacred chiefs a real, though at the same time purely imaginary barrier, to transgress which actually entailed the death of the transgressor whenever he became aware of what he had done. This fatal power of the imagination working through superstitious terrors is by no means confined to one race; it appears to be common among savages. For example, among the aborigines of Australia a native will die after the infliction of even the most superficial wound if only he believes that the weapon which inflicted the wound had been sung over and thus endowed with magical virtue. He simply lies down, refuses food, and pines away. Similarly among some of the Indian tribes of Brazil, if the medicine-man predicted the death of any one who had offended him, "the wretch took to his hammock instantly in such full expectation of dying, that he would neither eat nor drink, and the prediction was a sentence which faith effectually executed." Speaking of certain African races Major Leonard observes: "I have seen more than one hardened old Haussa soldier dying steadily and by inches, because he believed himself to be bewitched; so that no nourishment or medicines that were given to him had the slightest effect either to check the mischief or to improve his condition in any way, and nothing was able to divert him from a fate which he considered inevitable. In the same way, and under very similar conditions, I have seen Krumen and others die, in spite of every effort that was made to save them, simply because they had made up their minds, not (as we thought at the time) to die, but that being in the clutch of malignant demons they were bound to die." The Capuchin missionary Merolla da Sorrento, who travelled in the West African kingdom of Congo in the latter part of the seventeenth century, has described a remarkable case of death wrought purely by superstitious fear. He says: "It is a custom that either the parents or the wizards give certain rules to be inviolably observed by the young people, and which they call *chegilla*: these are to abstain from eating either some sorts of poultry, the flesh of some kinds of wild beasts, such and such fruits, roots either raw or boiled after this or another manner, with several other ridiculous injunctions of the like nature, too many to be enumerated here. You would wonder with what religious observance these commands are obeyed. These young people would sooner chuse to fast several days together, than to taste the least bit of what has been forbidden them; and if it sometimes happen that the *chegilla* has been neglected to have been given them by their parents, they think they shall presently die unless they go immediately to receive it from the wizards. A certain young negro, being upon a journey, lodged in a friend's house by the way: his friend, before he went out the next morning, had got a wild hen ready for his breakfast, they being much better than the tame ones. The negro hereupon demanded, 'If it were a wild hen?' His host answered, 'No': then he fell on heartily, and afterwards proceeded on his journey. About four years after these two met together again, and the aforesaid negro being not yet married, his old friend asked him, 'If he would eat a wild hen?' To which he answered, 'That he had received the *chegilla*, and therefore could not.' Hereat the host began immediately to laugh, enquiring of him, 'What made him refuse it now, when he had eaten

one at his table about four years ago?' At the hearing of this the negro immediately fell a trembling, and suffered himself to be so far possessed with the effects of imagination, that he died in less than twenty-four hours after."

§ 2. Mourners tabooed.

Thus regarding his sacred chiefs and kings as charged with a mysterious spiritual force which so to say explodes at contact, the savage naturally ranks them among the dangerous classes of society, and imposes upon them the same sort of restraints that he lays on manslaughterers, menstruous women, and other persons whom he looks upon with a certain fear and horror. For example, sacred kings and priests in Polynesia were not allowed to touch food with their hands, and had therefore to be fed by others; and as we have just seen, their vessels, garments, and other property might not be used by others on pain of disease and death. Now precisely the same observances are exacted by some savages from girls at their first menstruation, women after childbirth, homicides, mourners, and all persons who have come into contact with the dead. Thus, for example, to begin with the last class of persons, among the Maoris any one who had handled a corpse, helped to convey it to the grave, or touched a dead man's bones, was cut off from all intercourse and almost all communication with mankind. He could not enter any house, or come into contact with any person or thing, without utterly bedevilling them. He might not even touch food with his hands, which had become so frightfully tabooed or unclean as to be quite useless. Food would be set for him on the ground, and he would then sit or kneel down, and, with his hands carefully held behind his back, would gnaw at it as best he could. In some cases he would be fed by another person, who with outstretched arm contrived to do it without touching the tabooed man; but the feeder was himself subjected to many severe restrictions, little less onerous than those which were imposed upon the other. In almost every populous village there lived a degraded wretch, the lowest of the low, who earned a sorry pittance by thus waiting upon the defiled. Clad in rags, daubed from head to foot with red ochre and stinking shark oil, always solitary and silent, generally old, haggard, and wizened, often half crazed, he might be seen sitting motionless all day apart from the common path or thoroughfare of the village, gazing with lack-lustre eyes on the busy doings in which he might never take a part. Twice a day a dole of food would be thrown on the ground before him to munch as well as he could without the use of his hands; and at night, huddling his greasy tatters about him, he would crawl into some miserable lair of leaves and refuse, where, dirty, cold, and hungry, he passed, in broken ghost-haunted slumbers, a wretched night as a prelude to another wretched day. Such was the only human being deemed fit to associate at arm's length with one who had paid the last offices of respect and friendship to the dead. And when, the dismal term of his seclusion being over, the mourner was about to mix with his fellows once more, all the dishes he had used in his seclusion were diligently smashed, and all the garments he had worn were carefully thrown away, lest they should spread the contagion of his defilement among others, just as the vessels and clothes of sacred kings and chiefs are destroyed or cast away for a similar reason. So complete in these respects is the analogy which the savage traces between the spiritual influences that emanate from divinities and from the dead, between the odour of sanctity and the stench of corruption.

The rule which forbids persons who have been in contact with the dead to touch food with their hands would seem to have been universal in Polynesia. Thus in Samoa "those who attended the deceased were most careful not to handle food, and for days were fed by others as if they were helpless infants. Baldness and the loss of teeth were supposed to be the punishment inflicted by the household god if they violated the rule." Again, in Tonga, "no person can touch a dead chief without being taboo'd for ten lunar months, except chiefs, who are only taboo'd for three, four, or five months, according to the superiority of the dead chief;

except again it be the body of Tooitonga [the great divine chief], and then even the greatest chief would be taboo'd ten months, as was the case with Finow's wife above mentioned. During the time a man is taboo'd he must not feed himself with his own hands, but must be fed by somebody else: he must not even use a toothpick himself, but must guide another person's hand holding the toothpick. If he is hungry and there is no one to feed him, he must go down upon his hands and knees, and pick up his victuals with his mouth: and if he infringes upon any of these rules, it is firmly expected that he will swell up and die: and this belief is so strong that Mr. Mariner thinks no native ever made an experiment to prove the contrary. They often saw him feed himself with his hands after having touched dead chiefs, and not observing his health to decline, they attributed it to his being a foreigner, and being governed by different gods." Again, in Wallis Island "contact with a corpse subjects the hands to the law of taboo till they are washed, which is not done for several weeks. Until that purification has taken place, the tabooed persons may not themselves put food to their mouths; other people render them that service." A rule of the same sort is or was observed in various parts of Melanesia. Thus in Fiji the taboo for handling a dead chief lasted from one to ten months according to his rank; for a commoner it lasted not more than four days. It was commonly resorted to by the lazy and idle; for during the time of their seclusion they were not only provided with food, but were actually fed by attendants or ate their food from the ground. Similarly in the Motu tribe of New Guinea a man is tabooed, generally for three days, after handling a corpse, and while the taboo lasts he may not touch food with his hands. At the end of the time he bathes and the taboo is over. So in New Caledonia the two men who are charged with the duty of burying and guarding a corpse have to remain in seclusion and observe a number of rules of abstinence. They live apart from their wives. They may not shave or cut their hair. Their food is laid for them on leaves and they take it up with their mouth or a stick; but oftener an attendant feeds them, just as he might feed a man whose limbs were palsied. So among the Nandi of British East Africa persons who have handled a corpse bathe in a river, anoint their bodies with fat, partially shave their heads, and live in the hut of the deceased for four days. All these days they may not be seen by boys or women: they may not drink milk; and they may not touch food with their hands, but must eat it with the help of a potsherd or chip of a gourd. Similarly in the Ba-Pedi and Ba-Thonga tribes of South Africa men who have dug a grave may not touch food with their fingers till the rites of their purification are accomplished; meantime they eat with the help of special spoons. If they broke this rule, it is thought that they would be consumptive. So in the Ngarigo tribe of New South Wales a novice who has just passed through the ceremony of initiation has to go away to the mountains and stay there for a while, sometimes for more than six months, under the charge of one or more old men; and all the time of his absence among the mountains he may not touch cooked food with his hands; the food is put into his mouth by the man who looks after him.

Among the Shuswap of British Columbia widows and widowers in mourning are secluded and forbidden to touch their own head or body; the cups and cooking-vessels which they use may be used by no one else. They must build a sweat-house beside a creek, sweat there all night and bathe regularly, after which they must rub their bodies with branches of spruce. The branches may not be used more than once, and when they have served their purpose they are stuck into the ground all round the hut. No hunter would come near such mourners, for their presence is unlucky. If their shadow were to fall on any one, he would be taken ill at once. They employ thorn bushes for bed and pillow, in order to keep away the ghost of the deceased; and thorn bushes are also laid all around their beds. This last precaution shews clearly what the spiritual danger is which leads to the exclusion of such persons from ordinary society; it is simply a fear of the ghost who is supposed to be hovering near them. Among the Thompson Indians of British Columbia the persons who handled a corpse and dug

the grave were secluded for four days. They fasted until the body was buried, after which they were given food apart from the other people. They would not touch the food with their hands, but must put it into their mouths with sharp-pointed sticks. They ate off a small mat, and drank out of birch-bark cups, which, together with the mat, were thrown away at the end of the four days. The first four mouthfuls of food, as well as of water, had to be spit into the fire. During their seclusion they bathed in a stream and might not sleep with their wives. Widows and widowers were obliged to observe rules of a similar kind. Immediately after the death they went out and passed through a patch of rose-bushes four times, probably in order to rid themselves of the ghost, who might be supposed to stick on a thorn. For a year they had to sleep on a bed of fir-boughs, on which sticks of rose-bushes were laid; many wore twigs of rose-bush and juniper in a piece of buckskin on their persons. The first four days they might not touch their food, but ate with sharp-pointed sticks and spat out the first four mouthfuls of each meal, and the first four of water, into the fire. A widower might not fish at another man's fishing-place or with another man's net; if he did, it would make the place and the net useless for the season. If he transplanted a trout into another lake, before releasing it he blew on the head of the fish, and after chewing deer-fat, he spat some of the grease on its head in order to remove the baneful effect of his touch. Then he let the trout go, bidding it farewell, and asking it to propagate its kind in plenty. Any grass or branches that a widow or widower sat or lay down on withered up. If a widow should break sticks or boughs, her hands or arms would also break. She might not pick berries for a year, else the whole crop of berries would fall off the bushes or wither up. She might not cook food or fetch water for her children, nor let them lie down on her bed, nor should she lie or sit where they slept. Sometimes a widow would wear a breech-cloth made of dry bunch-grass for several days to prevent her husband's ghost from having intercourse with her. Among the Tinneh or Déné Indians of North-West America all who have handled a corpse are subject to many restrictions and taboos. They are debarred for a certain period from eating any fresh meat: they may never use a knife to cut their food but must tear it with their teeth: they may not drink out of a vessel in common use, but must employ a gourd which they carry about for the purpose; and they wear peeled willow wands about their arms and necks or carry them in their hands as disinfectants to annul the evil consequences which are supposed to follow from handling the dead. Among the Indian tribes of Queen Charlotte Sound a widow or widower goes into special mourning for a month; among the Koskimos the period of mourning is four months. During this time he or she lives apart in a very small hut behind the house, eating and drinking alone, and using for that purpose dishes which are not employed by other members of the tribe.

Among the Agutainos, who inhabit Palawan, one of the Philippine Islands, a widow may not leave her hut for seven or eight days after the death; and even then she may only go out at an hour when she is not likely to meet anybody, for whoever looks upon her dies a sudden death. To prevent this fatal catastrophe, the widow knocks with a wooden peg on the trees as she goes along, thus warning people of her dangerous proximity; and the very trees on which she knocks soon die. So poisonous is the atmosphere of death that surrounds those to whom the ghost of the departed may be thought to cleave. In the Mekeo district of British New Guinea a widower loses all his civil rights and becomes a social outcast, an object of fear and horror, shunned by all. He may not cultivate a garden, nor shew himself in public, nor traverse the village, nor walk on the roads and paths. Like a wild beast he must skulk in the long grass and the bushes; and if he sees or hears any one coming, especially a woman, he must hide behind a tree or a thicket. If he wishes to fish or hunt, he must do it alone and at night. If he would consult any one, even the missionary, he does so by stealth and at night; he seems to have lost his voice and speaks only in whispers. Were he to join a party of fishers or hunters, his presence would bring misfortune on them; the ghost of his dead wife would frighten away the fish or the game. He goes about everywhere and at all times armed with a tomahawk to

defend himself, not only against wild boars in the jungle, but against the dreaded spirit of his departed spouse, who would do him an ill turn if she could; for all the souls of the dead are malignant and their only delight is to harm the living.

§ 3. Women tabooed at Menstruation and Childbirth.

In general, we may say that the prohibition to use the vessels, garments, and so on of certain persons, and the effects supposed to follow an infraction of the rule, are exactly the same whether the persons to whom the things belong are sacred or what we might call unclean and polluted. As the garments which have been touched by a sacred chief kill those who handle them, so do the things which have been touched by a menstruous woman. An Australian blackfellow, who discovered that his wife had lain on his blanket at her menstrual period, killed her and died of terror himself within a fortnight. Hence Australian women at these times are forbidden under pain of death to touch anything that men use, or even to walk on a path that any man frequents. They are also secluded at childbirth, and all vessels used by them during their seclusion are burned. In Uganda the pots which a woman touches while the impurity of childbirth or of menstruation is on her should be destroyed; spears and shields defiled by her touch are not destroyed but only purified. No Esquimaux of Alaska will willingly drink out of the same cup or eat out of the same dish that has been used by a woman at her confinement until it has been purified by certain incantations. Amongst some of the Indians of North America, women at menstruation are forbidden to touch men's utensils, which would be so defiled by their touch that their subsequent use would be attended by certain mischief or misfortune. For instance, in some of the Tinneh or Déné tribes girls verging on maturity take care that the dishes out of which they eat are used by no one else. When their first periodical sickness comes on, they are fed by their mothers or nearest kinswomen, and will on no account touch their food with their own hands. At the same time they abstain from touching their heads with their hands, and keep a small stick to scratch their heads with when they itch. They remain outside the house in a hut built for the purpose, and wear a skull-cap made of skin to fit very tight, which they never lay aside till the first monthly infirmity is over. A fringe of shells, bones, and so on hangs down from their forehead so as to cover their eyes, lest any malicious sorcerer should harm them during this critical period. "Among all the Déné and most other American tribes, hardly any other being was the object of so much dread as a menstruating woman. As soon as signs of that condition made themselves apparent in a young girl she was carefully segregated from all but female company, and had to live by herself in a small hut away from the gaze of the villagers or of the male members of the roving band. While in that awful state, she had to abstain from touching anything belonging to man, or the spoils of any venison or other animal, lest she would thereby pollute the same, and condemn the hunters to failure, owing to the anger of the game thus slighted. Dried fish formed her diet, and cold water, absorbed through a drinking tube, was her only beverage. Moreover, as the very sight of her was dangerous to society, a special skin bonnet, with fringes falling over her face down to her breast, hid her from the public gaze, even some time after she had recovered her normal state." Among the Bribri Indians of Costa Rica a menstruous woman is regarded as unclean (*bukuru*). The only plates she may use for her food are banana leaves, which, when she has done with them, she throws away in some sequestered spot; for were a cow to find them and eat them, the animal would waste away and perish. And she drinks out of a special vessel for a like reason; because if any one drank out of the same cup after her, he would surely die. In the islands of Mabuiag and Saibai, in Torres Straits, girls at their first menstruation are strictly secluded from the sight of men. In Mabuiag the seclusion lasts three months, in Saibai about a fortnight. During the time of her separation the girl is forbidden to feed herself or to handle food, which is put into her mouth by women or girls told off to wait on her.

Among many peoples similar restrictions are imposed on women in childbed and apparently for similar reasons; at such periods women are supposed to be in a dangerous condition which would infect any person or thing they might touch; hence they are put into quarantine until, with the recovery of their health and strength, the imaginary danger has passed away. Thus, in Tahiti a woman after childbirth was secluded for a fortnight or three weeks in a temporary hut erected on sacred ground; during the time of her seclusion she was debarred from touching provisions, and had to be fed by another. Further, if any one else touched the child at this period, he was subjected to the same restrictions as the mother until the ceremony of her purification had been performed. Similarly in Manahiki, an island of the Southern Pacific, for ten days after her delivery a woman was not allowed to handle food, and had to be fed by some other person. In the Sinaugolo tribe of British New Guinea, for about a month after her confinement a woman may not prepare or handle food; she may not even cook for herself, and when she is eating the food made ready for her by her friends she must use a sharpened stick to transfer it to her mouth. Similarly in the Roro and Mekeo districts of British New Guinea a woman after childbirth becomes for a time taboo (*opu*), and any person or thing she may chance to touch becomes taboo also. Accordingly during this time she abstains from cooking; for were she to cook food, not only the victuals themselves but the pot and the fire would be tabooed, so that nobody could eat the victuals, or use the pot, or warm himself at the fire. Further at meals she may not dip her hand into the dish and help herself, as the natives commonly do; she must use for the purpose a long fork, with which she takes up the bananas, sweet potatoes, yams, and so forth, in order not to contaminate the rest of the food in the vessel by the touch of her fingers. If she wishes to drink, a gourd is set before her, and wrapping up her hands in a cloth or coco-nut fibre she pours the water into a small calabash for her use; or she may pour the water directly into her mouth without letting the gourd touch her lips. If anything has to be handed to her, it is not given from hand to hand but reached to her at the end of a long stick. Similarly in the island of Kadiak, off Alaska, a woman about to be delivered retires to a miserable low hovel built of reeds, where she must remain for twenty days after the birth of her child, whatever the season may be, and she is considered so unclean that no one will touch her, and food is reached to her on sticks. In the Ba-Pedi and Ba-Thonga tribes of South Africa a woman in childbed may not touch her food with her hands all the time of her seclusion; she must eat with the help of a wooden spoon. They think that if she touched her victuals she might infect them with her bloody flux, and that having partaken of such tainted food she would fall into a consumption. The Bribri Indians regard the pollution of childbed as much more dangerous even than that of menstruation. When a woman feels her time approaching, she informs her husband, who makes haste to build a hut for her in a lonely spot. There she must live alone, holding no converse with anybody save her mother or another woman. After her delivery the medicine-man purifies her by breathing on her and laying an animal, it matters not what, upon her. But even this ceremony only mitigates her uncleanness into a state considered to be equivalent to that of a menstruous woman; and for a full lunar month she must live apart from her housemates, observing the same rules with regard to eating and drinking as at her monthly periods. The case is still worse, the pollution is still more deadly, if she has had a miscarriage or has been delivered of a stillborn child. In that case she may not go near a living soul: the mere contact with things she has used is exceedingly dangerous: her food is handed to her at the end of a long stick. This lasts generally for three weeks, after which she may go home subject only to the restrictions incident to an ordinary confinement. Among the Adivi or forest Gollas of Southern India, when a woman feels the first pains of labour, she is turned clean out of the village and must take up her quarters in a little hut made of leaves or mats about two hundred yards away. In this hut she must bring forth her offspring unaided, unless a midwife can be fetched in time to be with her before the child is born; if the midwife arrives

after the birth has taken place she may not go near the woman. For ninety days the mother lives in the hut by herself. If any one touches her, he or she becomes, like the mother herself, an outcast and is expelled from the village for three months, The woman's husband generally makes a little hut about fifty yards from hers and stays in it sometimes to watch over her, but he may not go near her on pain of being an outcast for three months. Food is placed on the ground near the woman's hut and she takes it. On the fourth day after the birth a woman of the village goes to her and pours water on her, but may not come into contact with her. On the fifth day the villagers clear away the stones and thorny bushes from a patch of ground about ten yards on the village side of the hut, and to this clearing the woman removes her hut unaided; no one may help her to do so. On the ninth, fifteenth, and thirtieth days she again shifts her hut nearer and nearer to the village; and again once in each of the two following months she brings her hut still nearer. On the ninetieth day of her seclusion the woman is called out from her hut, washed, clad in clean clothes, and after being taken to the village temple is conducted to her own house by a man of the caste, who performs purificatory ceremonies.

These customs shew that in the opinion of some primitive peoples a woman at and after childbirth is pervaded by a certain dangerous influence which can infect anything and anybody she touches; so that in the interest of the community it becomes necessary to seclude her from society for a while until the virulence of the infection has passed away, when, after submitting to certain rites of purification, she is again free to mingle with her fellows. This dread of lying-in women appears to be widespread, for the practice of shutting them up at such times in lonely huts away from the rest of the people is very common. Sometimes the nature of the danger which is apprehended from them is explicitly stated. Thus in the island of Tumbleo, off German New Guinea, after the birth of her first child a woman is shut up with her infant for five to eight days, during which no man, not even her husband, may see her; for the men think that were they to see her, their bodies would swell up and they would die. Apparently their notion is that the sight of a woman who has just been big with child will, on the principles of homoeopathic magic, make their bodies big also to bursting. The Sulka of New Britain imagine that, when a woman has been delivered of a child, the men become cowardly, weapons lose their force, and the slips which are to be planted out are deprived of their power of germinating. Hence they perform a ceremony which is intended to counteract this mysterious influence on men and plants. As soon as it is known that a woman has been brought to bed, all the male population of the village assembles in the men's clubhouse. Branches of a strong-smelling tree are fetched, the twigs are broken off, the leaves stripped off and put on the fire. All the men present then seize branches with young buds. One of them holds ginger in his hand, which, after reciting a spell over it, he distributes to the others. They chew it and spit it out on the twigs, and these twigs are afterwards laid on the shields and other weapons in the house, and also on the slips which are to be planted; moreover they are fastened on the roofs and over the doorways of the houses. In this way they seek to annul the noxious infection of childbirth. Among the Yabim of German New Guinea, when a birth has taken place in the village, all the inhabitants remain at home next morning "in order that the fruits of the field may not be spoiled." Apparently they fear that if they went out to their fields and gardens immediately after a woman had been brought to bed, they would carry with them a dangerous contagion which might blight the crops. When a Herero woman has given birth to a child, her female companions hastily construct a special hut for her to which she is transferred. Both the hut and the woman are sacred and "for this reason, the men are not allowed to see the lying-in woman until the navel string has separated from the child, otherwise they would become weaklings, and when later they *yumbana*, that is, go to war with spear and bow, they would be shot." Thus the Herero like the Sulka appear

to imagine that the weakness of a lying-in woman can, on the principles of homoeopathic magic, infect any men who may chance to see her.

Among the Saragacos Indians of eastern Ecuador, as soon as a woman feels the travail-pangs beginning, she retires into the forest to a distance of three or four leagues from her home, where she takes up her abode in a hut of leaves which has been already prepared for her. "This banishment," we are told, "is the fruit of the superstition of these Indians, who are persuaded that the spirit of evil would attach himself to their house if the women were brought to bed in it." The Esquimaux of Baffin Land think that the body of a lying-in woman exhales a vapour which would adhere to the souls of seals if she ate the flesh of any seals except such as have been caught by her husband, by a boy, or by an aged man. "Cases of premature birth require particularly careful treatment. The event must be announced publicly, else dire results will follow. If a woman should conceal from the other people that she has had a premature birth, they might come near her, or even eat in her hut of the seals procured by her husband. The vapor arising from her would thus affect them, and they would be avoided by the seals. The transgression would also become attached to the soul of the seal, which would take it down to Sedna," the mythical mother of the sea-mammals, who lives in the lower world and controls the destinies of mankind.

Some Bantu tribes of South Africa entertain even more exaggerated notions of the virulent infection spread by a woman who has had a miscarriage and has concealed it. An experienced observer of these people tells us that the blood of childbirth "appears to the eyes of the South Africans to be tainted with a pollution still more dangerous than that of the menstrual fluid. The husband is excluded from the hut for eight days of the lying-in period, chiefly from fear that he might be contaminated by this secretion. He dare not take his child in his arms for the three first months after the birth. But the secretion of childbed is particularly terrible when it is the product of a miscarriage, especially a *concealed miscarriage*. In this case it is not merely the man who is threatened or killed, it is the whole country, it is the sky itself which suffers. By a curious association of ideas a physiological fact causes cosmic troubles!" Thus, for example, the Ba-Pedi believe that a woman who has procured abortion can kill a man merely by lying with him; her victim is poisoned, shrivels up, and dies within a week. As for the disastrous effect which a miscarriage may have on the whole country I will quote the words of a medicine-man and rain-maker of the Ba-Pedi tribe: "When a woman has had a miscarriage, when she has allowed her blood to flow, and has hidden the child, it is enough to cause the burning winds to blow and to parch the country with heat. The rain no longer falls, for the country is no longer in order. When the rain approaches the place where the blood is, it will not dare to approach. It will fear and remain at a distance. That woman has committed a great fault. She has spoiled the country of the chief, for she has hidden blood which had not yet been well congealed to fashion a man. That blood is taboo (*yila*). It should never drip on the road! The chief will assemble his men and say to them, 'Are you in order in your villages?' Some one will answer, 'Such and such a woman was pregnant and we have not yet seen the child which she has given birth to.' Then they go and arrest the woman. They say to her, 'Shew us where you have hidden it.' They go and dig at the spot, they sprinkle the hole with a decoction of *mbendoula* and *nyangale* (two sorts of roots) prepared in a special pot. They take a little of the earth of this grave, they throw it into the river, then they bring back water from the river and sprinkle it where she shed her blood. She herself must wash every day with the medicine. Then the country will be moistened again (by rain). Further, we (medicine-men) summon the women of the country; we tell them to prepare a ball of the earth which contains the blood. They bring it to us one morning. If we wish to prepare medicine with which to sprinkle the whole country, we crumble this earth to powder; at the end of five days we send little boys and little girls, girls that yet know nothing of women's affairs and

have not yet had relations with men. We put the medicine in the horns of oxen, and these children go to all the fords, to all the entrances of the country. A little girl turns up the soil with her mattock, the others dip a branch in the horn and sprinkle the inside of the hole saying, 'Rain! rain!' So we remove the misfortune which the women have brought on the roads; the rain will be able to come. The country is purified!"

Similarly the Ba-Thonga, another Bantu tribe of South Africa in the valley of the Limpopo river, attribute severe droughts to the concealment of miscarriages by women, and they perform the following rites to remove the pollution and procure rain. A small clearing is made in a thick and thorny wood, and here a pot is buried in the ground so that its mouth is flush with the surface. From the pot four channels run in the form of a cross to the four cardinal points of the horizon. Then a black ox or a black ram, without a speck of white on it, is killed and the pot is stuffed with the half-digested grass found in the animal's stomach. Next, little girls, still in the age of innocence, are sent to draw water, which they pour into the pot till it overflows into the four channels. After that the women assemble, strip off their clothes, and covering their nakedness only with a scanty petticoat of grass they dance, leap, and sing, "Rain, fall!" Then they go and dig up the remains of the prematurely born infants and of twins buried in dry ground on a hill. These they collect in one place. No man may approach the spot. The women would beat any male who might be so indiscreet as to intrude on their privacy, and they would put riddles to him which he would have to answer in the most filthy language borrowed from the circumcision ceremonies; for obscene words, which are usually forbidden, are customary and legitimate on these occasions. The women pour water on the graves of the infants and of twins in order to "extinguish" (*timula*) them, as the natives phrase it; which seems to imply that the graves are thought to be the source of the scorching heat which is blasting the country. At the fall of evening they bury all the remains they have discovered, poking them away in the mud near a stream. Then the rain will be free to fall. In these ceremonies the pouring of water into channels which run in the direction of the four quarters of the heaven is clearly a charm based on the principles of homoeopathic magic to procure rain. The supposed influence of twins over the waters of heaven and the use of foul language at rain-making ceremonies have been illustrated in another part of this work.

Among the natives of the Nguôn So'n valley in Annam, during the first month after a woman has been delivered of a child, all the persons of the house are supposed to be affected with an evil destiny or ill luck called *phong long*. If a member of such a household enters another house, the inmates never fail to say to him, "You bring me the *phong long*!" Should a member of a family in which somebody is seriously ill have to enter a house infected by the *phong long*, on returning home he always fumigates himself with tea leaves or some other plant in order to rid himself of the infection which he has contracted; for they fear that the blood of the woman who has been brought to bed may harm the patient. All the time a house is tainted with the *phong long*, a branch of cactus (*Euphorbia antiquorum*) or pandanus is hung at the door. The same thing is done to a house infected by small-pox: it is a danger signal to warn people off. The *phong long* only disappears when the woman has gone to market for the first time after her delivery. A trace of a similar belief in the dangerous infection of childbirth may be seen in the rule of ancient Greek religion, which forbade persons who had handled a corpse or been in contact with a lying-in woman to enter a temple or approach an altar for a certain time, sometimes for two days.

Restrictions and taboos like those laid on menstruous and lying-in women are imposed by some savages on lads at the initiatory rites which celebrate the attainment of puberty; hence we may infer that at such times young men are supposed to be in a state like that of women at menstruation and in childbed. Thus, among the Creek Indians a lad at initiation had to abstain for twelve moons from picking his ears or scratching his head with his fingers; he had to use

a small stick for these purposes. For four moons he must have a fire of his own to cook his food at; and a little girl, a virgin, might cook for him. During the fifth moon any person might cook for him, but he must serve himself first, and use one spoon and pan. On the fifth day of the twelfth moon he gathered corn cobs, burned them to ashes, and with the ashes rubbed his body all over. At the end of the twelfth moon he sweated under blankets, and then bathed in water, which ended the ceremony. While the ceremonies lasted, he might touch no one but lads who were undergoing a like course of initiation. Caffre boys at circumcision live secluded in a special hut; they are smeared from head to foot with white clay; they wear tall head-dresses with horn-like projections and short skirts like those of ballet-dancers. When their wounds are healed, all the vessels which they had used during their seclusion and the boyish mantles which they had hitherto worn are burned, together with the hut, and the boys rush away from the burning hut without looking back, "lest a fearful curse should cling to them." After that they are bathed, anointed, and clad in new garments.

§ 4. Warriors tabooed.

Once more, warriors are conceived by the savage to move, so to say, in an atmosphere of spiritual danger which constrains them to practise a variety of superstitious observances quite different in their nature from those rational precautions which, as a matter of course, they adopt against foes of flesh and blood. The general effect of these observances is to place the warrior, both before and after victory, in the same state of seclusion or spiritual quarantine in which, for his own safety, primitive man puts his human gods and other dangerous characters. Thus when the Maoris went out on the war-path they were sacred or taboo in the highest degree, and they and their friends at home had to observe strictly many curious customs over and above the numerous taboos of ordinary life. They became, in the irreverent language of Europeans who knew them in the old fighting days, "tabooed an inch thick"; and as for the leader of the expedition, he was quite unapproachable. Similarly, when the Israelites marched forth to war they were bound by certain rules of ceremonial purity identical with rules observed by Maoris and Australian blackfellows on the war-path. The vessels they used were sacred, and they had to practise continence and a custom of personal cleanliness of which the original motive, if we may judge from the avowed motive of savages who conform to the same custom, was a fear lest the enemy should obtain the refuse of their persons, and thus be enabled to work their destruction by magic. Among some Indian tribes of North America a young warrior in his first campaign had to conform to certain customs, of which two were identical with the observances imposed by the same Indians on girls at their first menstruation: the vessels he ate and drank out of might be touched by no other person, and he was forbidden to scratch his head or any other part of his body with his fingers; if he could not help scratching himself, he had to do it with a stick. The latter rule, like the one which forbids a tabooed person to feed himself with his own fingers, seems to rest on the supposed sanctity or pollution, whichever we choose to call it, of the tabooed hands. Moreover among these Indian tribes the men on the war-path had always to sleep at night with their faces turned towards their own country; however uneasy the posture they might not change it. They might not sit upon the bare ground, nor wet their feet, nor walk on a beaten path if they could help it; when they had no choice but to walk on a path, they sought to counteract the ill effect of doing so by doctoring their legs with certain medicines or charms which they carried with them for the purpose. No member of the party was permitted to step over the legs, hands, or body of any other member who chanced to be sitting or lying on the ground; and it was equally forbidden to step over his blanket, gun, tomahawk, or anything that belonged to him. If this rule was inadvertently broken, it became the duty of the member whose person or property had been stepped over to knock the other member down, and it was similarly the duty of that other to be knocked down peaceably and without

resistance. The vessels out of which the warriors ate their food were commonly small bowls of wood or birch bark, with marks to distinguish the two sides; in marching from home the Indians invariably drank out of one side of the bowl, and in returning they drank out of the other. When on their way home they came within a day's march of the village, they hung up all their bowls on trees, or threw them away on the prairie, doubtless to prevent their sanctity or defilement from being communicated with disastrous effects to their friends, just as we have seen that the vessels and clothes of the sacred Mikado, of women at childbirth and menstruation, of boys at circumcision, and of persons defiled by contact with the dead are destroyed or laid aside for a similar reason. The first four times that an Apache Indian goes out on the war-path, he is bound to refrain from scratching his head with his fingers and from letting water touch his lips. Hence he scratches his head with a stick, and drinks through a hollow reed or cane. Stick and reed are attached to the warrior's belt and to each other by a leathern thong. The rule not to scratch their heads with their fingers, but to use a stick for the purpose instead, was regularly observed by Ojebways on the war-path.

For three or four weeks before they went on a warlike expedition, the Nootka Indians made it an invariable rule to go into the water five or six times a day, when they washed and scrubbed themselves from head to foot with bushes intermixed with briars, so that their bodies and faces were often entirely covered with blood. During this severe exercise they continually exclaimed, "Good or great God, let me live, not be sick, find the enemy, not fear him, find him asleep, and kill a great many of them." All this time they had no intercourse with their women, and for a week before setting out abstained from feasting and every kind of merriment. For the last three days they were almost constantly in the water, scrubbing and lacerating themselves in a terrible manner. They believed that this hardened their skin, so that the weapons of the enemy could not pierce them. Before they went out on the war-path the Arikaras and the Big Belly Indians ("*Gros Ventres*") "observe a rigorous fast, or rather abstain from every kind of food for four days. In this interval their imagination is exalted to delirium; whether it be through bodily weakness or the natural effect of the warlike plans they cherish, they pretend to have strange visions. The elders and sages of the tribe, being called upon to interpret these dreams, draw from them omens more or less favourable to the success of the enterprise; and their explanations are received as oracles by which the expedition will be faithfully regulated. So long as the preparatory fast continues, the warriors make incisions in their bodies, insert pieces of wood in the flesh, and having fastened leather thongs to them cause themselves to be hung from a beam which is fixed horizontally above an abyss a hundred and fifty feet deep. Often indeed they cut off one or two fingers which they offer in sacrifice to the Great Spirit in order that they may come back laden with scalps." It is hard to conceive any course of training which could more effectually incapacitate men for the business of war than that which these foolish Indians actually adopted. With regard to the Creek Indians and kindred tribes we are told they "will not cohabit with women while they are out at war; they religiously abstain from every kind of intercourse even with their own wives, for the space of three days and nights before they go to war, and so after they return home, because they are to sanctify themselves." And as a preparation for attacking the enemy they "go to the aforesaid winter house, and there drink a warm decoction of their supposed holy consecrated herbs and roots for three days and nights, sometimes without any other refreshment. This is to induce the deity to guard and prosper them, amidst their impending dangers. In the most promising appearance of things, they are not to take the least nourishment of food, nor so much as to sit down, during that time of sanctifying themselves, till after sunset. While on their expedition, they are not allowed to lean themselves against a tree, though they may be exceedingly fatigued, after a sharp day's march; nor must they lie by, a whole day to refresh themselves, or kill and barbecue deer and bear for their war journey. The more virtuous they are, they reckon the

greater will be their success against the enemy, by the bountiful smiles of the deity. To gain that favourite point, some of the aged warriors narrowly watch the young men who are newly initiated, lest they should prove irreligious, and prophane the holy fast, and bring misfortunes on the out-standing camp. A gentleman of my acquaintance, in his youthful days observed one of their religious fasts, but under the greatest suspicion of his virtue in this respect, though he had often headed them against the common enemy: during their three days' purification, he was not allowed to go out of the sanctified ground, without a trusty guard, lest hunger should have tempted him to violate their old martial law, and by that means have raised the burning wrath of the holy fire against the whole camp." "Every war captain chuses a noted warrior, to attend on him and the company. He is called *Etissû*, or 'the waiter.' Everything they eat or drink during their journey, he gives them out of his hand, by a rigid abstemious rule,—though each carries on his back all his travelling conveniencies, wrapt in a deer skin, yet they are so bigoted in their religious customs in war that none, though prompted by sharp hunger or burning thirst, dares relieve himself. They are contented with such trifling allowance as the religious waiter distributes to them, even with a scanty hand. Such a regimen would be too mortifying to any of the white people, let their opinion of its violation be ever so dangerous. When I roved the woods in a war party with the Indians, though I carried no scrip, nor bottle, nor staff, I kept a large hollow cane well corked at each end, and used to sheer off now and then to drink, while they suffered greatly by thirst. The constancy of the savages in mortifying their bodies, to gain the divine favour, is astonishing, from the very time they beat to arms, till they return from their campaign. All the while they are out, they are prohibited by ancient custom, the leaning against a tree, either sitting or standing; nor are they allowed to sit in the day-time, under the shade of trees, if it can be avoided; nor on the ground, during the whole journey, but on such rocks, stones, or fallen wood, as their ark of war rests upon. By the attention they invariably pay to those severe rules of living, they weaken themselves much more than by the unavoidable fatigues of war; but it is fruitless to endeavour to dissuade them from those things which they have by tradition, as the appointed means to move the deity, to grant them success against the enemy, and a safe return home." "An Indian, intending to go to war, will commence by blacking his face, permitting his hair to grow long, and neglecting his personal appearance, and also will frequently fast, sometimes for two or three days together, and refrain from all intercourse with the other sex. If his dreams are favorable, he thinks that the Great Spirit will give him success." Among the Ba-Pedi and Ba-Thonga tribes of south Africa not only have the warriors to abstain from women, but the people left behind in the villages are also bound to continence; they think that any incontinence on their part would cause thorns to grow on the ground traversed by the warriors, and that success would not attend the expedition.

When we observe what pains these misguided savages took to unfit themselves for the business of war by abstaining from food, denying themselves rest, and lacerating their bodies, we shall probably not be disposed to attribute their practice of continence in war to a rational fear of dissipating their bodily energies by indulgence in the lusts of the flesh. On the contrary, we can scarcely doubt that the motive which impelled them to observe chastity on a campaign was just as frivolous as the motive which led them simultaneously to fritter away their strength by severe fasts, gratuitous fatigue, and voluntary wounds at the very moment when prudence called most loudly for a precisely opposite regimen. Why exactly so many savages have made it a rule to refrain from women in time of war, we cannot say for certain, but we may conjecture that their motive was a superstitious fear lest, on the principles of sympathetic magic, close contact with women should infect them with feminine weakness and cowardice. Similarly some savages imagine that contact with a woman in childbed enervates warriors and enfeebles their weapons. Indeed the Kayans of central Borneo go so far as to hold that to touch a loom or women's clothes would so weaken a man that he would

have no success in hunting, fishing, and war. Hence it is not merely sexual intercourse with women that the savage warrior sometimes shuns; he is careful to avoid the sex altogether. Thus among the hill tribes of Assam, not only are men forbidden to cohabit with their wives during or after a raid, but they may not eat food cooked by a woman; nay they should not address a word even to their own wives. Once a woman, who unwittingly broke the rule by speaking to her husband while he was under the war taboo, sickened and died when she learned the awful crime she had committed.

§ 5. Manslayers tabooed.

If the reader still doubts whether the rules of conduct which we have just been considering are based on superstitious fears or dictated by a rational prudence, his doubts will probably be dissipated when he learns that rules of the same sort are often imposed even more stringently on warriors after the victory has been won and when all fear of the living corporeal foe is at an end. In such cases one motive for the inconvenient restrictions laid on the victors in their hour of triumph is probably a dread of the angry ghosts of the slain; and that the fear of the vengeful ghosts does influence the behaviour of the slayers is often expressly affirmed. The general effect of the taboos laid on sacred chiefs, mourners, women at childbirth, men on the war-path, and so on, is to seclude or isolate the tabooed persons from ordinary society, this effect being attained by a variety of rules, which oblige the men or women to live in separate huts or in the open air, to shun the commerce of the sexes, to avoid the use of vessels employed by others, and so forth. Now the same effect is produced by similar means in the case of victorious warriors, particularly such as have actually shed the blood of their enemies. In the island of Timor, when a warlike expedition has returned in triumph bringing the heads of the vanquished foe, the leader of the expedition is forbidden by religion and custom to return at once to his own house. A special hut is prepared for him, in which he has to reside for two months, undergoing bodily and spiritual purification. During this time he may not go to his wife nor feed himself; the food must be put into his mouth by another person. That these observances are dictated by fear of the ghosts of the slain seems certain; for from another account of the ceremonies performed on the return of a successful head-hunter in the same island we learn that sacrifices are offered on this occasion to appease the soul of the man whose head has been taken; the people think that some misfortune would befall the victor were such offerings omitted. Moreover, a part of the ceremony consists of a dance accompanied by a song, in which the death of the slain man is lamented and his forgiveness is entreated. "Be not angry," they say, "because your head is here with us; had we been less lucky, our heads might now have been exposed in your village. We have offered the sacrifice to appease you. Your spirit may now rest and leave us at peace. Why were you our enemy? Would it not have been better that we should remain friends? Then your blood would not have been spilt and your head would not have been cut off." The people of Paloo, in central Celebes, take the heads of their enemies in war and afterwards propitiate the souls of the slain in the temple. In some Dyak tribes men on returning from an expedition in which they have taken human heads are obliged to keep by themselves and abstain from a variety of things for several days; they may not touch iron nor eat salt or fish with bones, and they may have no intercourse with women.

In Logea, an island off the south-eastern extremity of New Guinea, men who have killed or assisted in killing enemies shut themselves up for about a week in their houses. They must avoid all intercourse with their wives and friends, and they may not touch food with their hands. They may eat vegetable food only, which is brought to them cooked in special pots. The intention of these restrictions is to guard the men against the smell of the blood of the slain; for it is believed that if they smelt the blood, they would fall ill and die. In the Toaripi or Motumotu tribe of south-eastern New Guinea a man who has killed another may not go

near his wife, and may not touch food with his fingers. He is fed by others, and only with certain kinds of food. These observances last till the new moon. Among the tribes at the mouth of the Wanigela River, in New Guinea, "a man who has taken life is considered to be impure until he has undergone certain ceremonies: as soon as possible after the deed he cleanses himself and his weapon. This satisfactorily accomplished, he repairs to his village and seats himself on the logs of sacrificial staging. No one approaches him or takes any notice whatever of him. A house is prepared for him which is put in charge of two or three small boys as servants. He may eat only toasted bananas, and only the centre portion of them—the ends being thrown away. On the third day of his seclusion a small feast is prepared by his friends, who also fashion some new perineal bands for him. This is called *ivi poro*. The next day the man dons all his best ornaments and badges for taking life, and sallies forth fully armed and parades the village. The next day a hunt is organised, and a kangaroo selected from the game captured. It is cut open and the spleen and liver rubbed over the back of the man. He then walks solemnly down to the nearest water, and standing straddle-legs in it washes himself. All the young untried warriors swim between his legs. This is supposed to impart courage and strength to them. The following day, at early dawn, he dashes out of his house, fully armed, and calls aloud the name of his victim. Having satisfied himself that he has thoroughly scared the ghost of the dead man, he returns to his house. The beating of flooring-boards and the lighting of fires is also a certain method of scaring the ghost. A day later his purification is finished. He can then enter his wife's house." Among the Roro-speaking tribes of British New Guinea homicides were secluded in the warriors' clubhouse. They had to pass the night in the building, but during the day they might paint and decorate themselves and dance in front of it. For some time they might not eat much food nor touch it with their hands, but were obliged to pick it up on a bone fork, the heft of which was wrapped in a banana leaf. After a while they bathed in the sea and thence forward for a period of about a month, though they had still to sleep in the warriors' clubhouse, they were free to eat as much food as they pleased and to pick it up with their bare hands. Finally, those warriors who had never killed a man before assumed a beautiful ornament made of fretted turtle shell, which none but homicides were allowed to flaunt in their head-dresses. Then came a dance, and that same night the men who wore the honourable badge of homicide for the first time were chased about the village; embers were thrown at them and firebrands waved in order, apparently, to drive away the souls of the dead enemies, who seem to be conceived as immanent in some way in the headgear of their slayers. Again, among the Koita of British New Guinea, when a man had killed another, whether the victim were male or female, he did not wash the blood off the spear or club, but carefully allowed it to dry on the weapon. On his way home he bathed in fresh or salt water, and on reaching his village went straight to his own house, where he remained in seclusion for about a week. He was taboo (*aina*): he might not approach women, and he lifted his food to his mouth with a bone fork. His women-folk were not obliged to leave the house, but they might not come near him. At the end of a week he built a rough shelter in the forest, where he lived for a few days. During this time he made a new waist-band, which he wore on his return to the village. A man who has slain another is supposed to grow thin and emaciated, because he had been splashed with the blood of his victim, and as the corpse rotted he wasted away. Among the Southern Massim of British New Guinea a warrior who has taken a prisoner or slain a man remains secluded in his house for six days. During the first three days he may eat only roasted food and must cook it for himself. Then he bathes and blackens his face for the remaining three days.

Among the Monumbos of German New Guinea any one who has slain a foe in war becomes thereby "unclean" (*bolobolo*), and they apply the same term "unclean" to menstruous and lying-in women and also to everything that has come into contact with a corpse, which shews that all these classes of persons and things are closely associated in their minds.

The “unclean” man who has killed an enemy in battle must remain a long time in the men's clubhouse, while the villagers gather round him and celebrate his victory with dance and song. He may touch nobody, not even his own wife and children; if he were to touch them it is believed that they would be covered with sores. He becomes clean again by washing and using other modes of purification. In Windessi, Dutch New Guinea, when a party of head-hunters has been successful, and they are nearing home, they announce their approach and success by blowing on triton shells. Their canoes are also decked with branches. The faces of the men who have taken a head are blackened with charcoal. If several have taken part in killing the same victim, his head is divided among them. They always time their arrival so as to reach home in the early morning. They come rowing to the village with a great noise, and the women stand ready to dance in the verandahs of the houses. The canoes row past the *room sram* or house where the young men live; and as they pass, the murderers throw as many pointed sticks or bamboos at the wall or the roof as there were enemies killed. The day is spent very quietly. Now and then they drum or blow on the conch; at other times they beat the walls of the houses with loud shouts to drive away the ghosts of the slain. Similarly in the Doreh district of Dutch New Guinea, if a murder has taken place in the village, the inhabitants assemble for several evenings in succession and utter frightful yells to drive away the ghost of the victim in case he should be minded to hang about the village. So the Yabim of German New Guinea believe that the spirit of a murdered man pursues his murderer and seeks to do him a mischief. Hence they drive away the spirit with shouts and the beating of drums. When the Fijians had buried a man alive, as they often did, they used at nightfall to make a great uproar by means of bamboos, trumpet-shells, and so forth, for the purpose of frightening away his ghost, lest he should attempt to return to his old home. And to render his house unattractive to him they dismantled it and clothed it with everything that to their ideas seemed most repulsive. On the evening of the day on which they had tortured a prisoner to death, the American Indians were wont to run through the village with hideous yells, beating with sticks on the furniture, the walls, and the roofs of the huts to prevent the angry ghost of their victim from settling there and taking vengeance for the torments that his body had endured at their hands. “Once,” says a traveller, “on approaching in the night a village of Ottawas, I found all the inhabitants in confusion: they were all busily engaged in raising noises of the loudest and most inharmonious kind. Upon inquiry, I found that a battle had been lately fought between the Ottawas and the Kickapoos, and that the object of all this noise was to prevent the ghosts of the departed combatants from entering the village.”

The executioner at Porto Novo, on the coast of Guinea, used to decorate his walls with the jawbones of the persons on whom he had operated in the course of business. But for this simple precaution their ghosts would unquestionably have come at night to knock with sobs and groans, in an insufferable manner, at the door of the room where he slept the sleep of the just. The temper of a man who has just been executed is naturally somewhat short, and in a burst of vexation his ghost is apt to fall foul of the first person he comes across, without discriminating between the objects of his wrath with that nicety of judgment which in calmer moments he may be expected to display. Hence in China it is, or used to be, customary for the spectators of an execution to shew a clean pair of heels to the ghosts as soon as the last head was off. The same fear of the spirits of his victims leads the executioner sometimes to live in seclusion for some time after he has discharged his office. Thus an old writer, speaking of Issini on the Gold Coast of West Africa, tells us that the “executioners, being reckoned impure for three days, they build them a separate hut at a distance from the village. Meantime these fellows run like madmen through the place, seizing all they can lay hands on; poultry, sheep, bread, and oil; everything they can touch is theirs; being deemed so polluted that the owners willingly give it up. They continue three days confined to their hut, their friends bringing them victuals. This time expired, they take their hut in pieces, which

they bundle up, not leaving so much as the ashes of their fire. The first executioner, having a pot on his head, leads them to the place where the criminal suffered. There they all call him thrice by his name. The first executioner breaks his pot, and leaving their old rags and bundles they all scamper home." Here the thrice-repeated invocation of the victim by name gives the clue to the rest of the observances; all of them are probably intended to ward off the angry ghost of the slain man or to give him the slip.

Among the Basutos "ablution is specially performed on return from battle. It is absolutely necessary that the warriors should rid themselves, as soon as possible, of the blood they have shed, or the shades of their victims would pursue them incessantly, and disturb their slumbers. They go in a procession, and in full armour, to the nearest stream. At the moment they enter the water a diviner, placed higher up, throws some purifying substances into the current. This is, however, not strictly necessary. The javelins and battle-axes also undergo the process of washing." According to another account of the Basuto custom, "warriors who have killed an enemy are purified. The chief has to wash them, sacrificing an ox in presence of the whole army. They are also anointed with the gall of the animal, which prevents the ghost of the enemy from pursuing them any further." Among the Bechuanas a man who has killed another, whether in war or in single combat, is not allowed to enter the village until he has been purified. The ceremony takes place in the evening. An ox is slaughtered, and a hole having been made through the middle of the carcass with a spear, the manslayer has to force himself through the animal, while two men hold its stomach open. Sometimes instead of being obliged to squeeze through the carcass of an ox the manslayer is merely smeared with the contents of its stomach. The ceremony has been described as follows: "In the purification of warriors, too, the ox takes a conspicuous part. The warrior who has slain a man in the battle is unclean, and must on no account enter his own courtyard, for it would be a serious thing if even his shadow were to fall upon his children. He studiously keeps himself apart from the civil life of the town until he is purified. The purification ceremony is significant. Having bathed himself in running water, or, if that is not convenient, in water that has been appropriately medicated, he is smeared by the doctor with the contents of the stomach of an ox, into which certain powdered roots have been already mixed, and then the doctor strikes him on the back, sides, and belly with the large bowel of an ox.... A doctor takes a piece of roasted beef and cuts it into small lumps of about the size of a walnut, laying them carefully on a large wooden trencher. He has already prepared charcoal, by roasting the root of certain trees in an old cracked pot, and this he grinds down and sprinkles on the lumps of meat on the trencher. Then the army surrounds the trencher, and every one who has slain a foe in the battle steps forth, kneels down before the trencher, and takes out a piece of meat with his mouth, taking care not to touch it or the trencher with his hands. As he takes the meat, the doctor gives him a smart cut with a switch. And when he has eaten that lump of meat his purification is complete. This ceremony is called *Go alafsha dintèè*, or 'the purification of the strikers.' " The writer to whom we owe this description adds: "This taking of meat from the trencher without using the hands is evidently a matter of ritual." The observation is correct. Here as in so many cases persons ceremonially unclean are forbidden to touch food with defiled hands until their uncleanness has been purged away. The same taboo is laid on the manslayer by the Bageshu of British East Africa. Among them a man who has killed another may not return to his own house on the same day, though he may enter the village and spend the night in a friend's house. He kills a sheep and smears his chest, his right arm, and his head with the contents of the animal's stomach. His children are brought to him and he smears them in like manner. Then he smears each side of the doorway with the tripe and entrails, and finally throws the rest of the stomach on the roof of his house. For a whole day he may not touch food with his hands, but picks it up with two sticks and so conveys it to his mouth. His wife is not under any such restrictions. She may even go to mourn for the man whom her

husband has killed, if she wishes to do so. In some Bechuana tribes the victorious warrior is obliged to eat a piece of the skin of the man he killed; the skin is taken from about the navel of his victim, and without it he may not enter the cattle pen. Moreover, the medicine-man makes a gash with a spear in the warrior's thigh for every man he has killed. Among the Angoni, a Zulu tribe settled to the north of the Zambesi, warriors who have slain foes on an expedition smear their bodies and faces with ashes, hang garments of their victims on their persons, and tie bark ropes round their necks, so that the ends hang down over their shoulders or breasts. This costume they wear for three days after their return, and rising at break of day they run through the village uttering frightful yells to drive away the ghosts of the slain, which, if they were not thus banished from the houses, might bring sickness and misfortune on the inmates. In some Caffre tribes of South Africa men who have been wounded or killed an enemy in fight may not see the king nor drink milk till they have been purified. An ox is killed, and its gall, intestines, and other parts are boiled with roots. Of this decoction the men have to take three gulps, and the rest is sprinkled on their bodies. The wounded man has then to take a stick, spit on it thrice, point it thrice at the enemy, and then throw it in his direction. After that he takes an emetic and is declared clean.

In some of these accounts nothing is said of an enforced seclusion, at least after the ceremonial cleansing, but some South African tribes certainly require the slayer of a very gallant foe in war to keep apart from his wife and family for ten days after he has washed his body in running water. He also receives from the tribal doctor a medicine which he chews with his food. When a Nandi of British East Africa has killed a member of another tribe, he paints one side of his body, spear, and sword red, and the other side white. For four days after the slaughter he is considered unclean and may not go home. He has to build a small shelter by a river and live there; he may not associate with his wife or sweetheart, and he may eat nothing but porridge, beef, and goat's flesh. At the end of the fourth day he must purify himself by taking a strong purge made from the bark of the *segetet* tree and by drinking goat's milk mixed with blood. Among the Akikuya of British East Africa all who have shed human blood must be purified. The elders assemble and one of them cuts a strip of hair from above both ears of each manslayer. After that the warriors rub themselves with the dung taken from the stomach of a sheep which has been slaughtered for the occasion. Finally their bodies are cleansed with water. All the hair remaining on their heads is subsequently shaved off by their wives. For a month after the shedding of blood they may have no contact with women. On the contrary, when a Ketosh warrior of British East Africa, who has killed a foe in battle, returns home "it is considered essential that he should have connection with his wife as soon as convenient; this is believed to prevent the spirit of his dead enemy from haunting and bewitching him." An Angoni who has killed a man in battle is obliged to perform certain purificatory ceremonies before he may return to ordinary life. Amongst other things, he must be sure to make an incision in the corpse of his slain foe, in order to let the gases escape and so prevent the body from swelling. If he fails to do so, his own body will swell in proportion as the corpse becomes inflated. Among the Ovambos of southern Africa, when the warriors return to their villages, those who have killed an enemy pass the first night in the open fields, and may not enter their houses until they have been cleansed of the guilt of blood by an older man, who smears them for this purpose with a kind of porridge. Herero warriors on their return from battle may not approach the sacred hearth until they have been purified from the guilt of bloodshed. They crouch in a circle round the hearth, but at some distance from it, while the chief besprinkles their brows and temples with water in which branches of a holy bush have been placed. Again, ancient Herero custom requires that he who has killed a man or a lion should have blood drawn from his breast and upper arm so as to trickle on the ground: a special name (*outoni*) is given to the cuts thus made; they must be made with a flint, not with an iron tool. Among the Bantu tribes of Kavirondo, in eastern Africa, when a

man has killed an enemy in warfare he shaves his head on his return home, and his friends rub a medicine, which generally consists of goat's dung, over his body to prevent the spirit of the slain man from troubling him. Exactly the same custom is practised for the same reason by the Wageia of German East Africa. With the Ja-Luo of Kavirondo the custom is somewhat different. Three days after his return from the fight the warrior shaves his head. But before he may enter his village he has to hang a live fowl, head uppermost, round his neck; then the bird is decapitated and its head left hanging round his neck. Soon after his return a feast is made for the slain man, in order that his ghost may not haunt his slayer. After the slaughter of the Midianites the Israelitish warriors were obliged to remain outside the camp for seven days: whoever had killed a man or touched the slain had to purify himself and his captive. The spoil taken from the enemy had also to be purified, according to its nature, either by fire or water. Similarly among the Basutos cattle taken from the enemy are fumigated with bundles of lighted branches before they are allowed to mingle with the herds of the tribe.

The Arunta of central Australia believe that when a party of men has been out against the enemy and taken a life, the spirit of the slain man follows the party on its return and is constantly on the watch to do a mischief to those of the band who actually shed the blood. It takes the form of a little bird called the *chichurkna*, and may be heard crying like a child in the distance as it flies. If any of the slayers should fail to hear its cry, he would become paralysed in his right arm and shoulder. At night-time especially, when the bird is flying over the camp, the slayers have to lie awake and keep the right arm and shoulder carefully hidden, lest the bird should look down upon and harm them. When once they have heard its cry their minds are at ease, because the spirit of the dead then recognises that he has been detected, and can therefore do no mischief. On their return to their friends, as soon as they come in sight of the main camp, they begin to perform an excited war-dance, approaching in the form of a square and moving their shields as if to ward off something which was being thrown at them. This action is intended to repel the angry spirit of the dead man, who is striving to attack them. Next the men who did the deed of blood separate themselves from the others, and forming a line, with spears at rest and shields held out in front, stand silent and motionless like statues. A number of old women now approach with a sort of exulting skip and strike the shields of the manslayers with fighting-clubs till they ring again. They are followed by men who smite the shields with boomerangs. This striking of the shields is supposed to be a very effective way of frightening away the spirit of the dead man. The natives listen anxiously to the sounds emitted by the shields when they are struck; for if any man's shield gives forth a hollow sound under the blow, that man will not live long, but if it rings sharp and clear, he is safe. For some days after their return the slayers will not speak of what they have done, and continue to paint themselves all over with powdered charcoal, and to decorate their foreheads and noses with green twigs. Finally, they paint their bodies and faces with bright colours, and become free to talk about the affair; but still of nights they must lie awake listening for the plaintive cry of the bird in which they fancy they hear the voice of their victim.

In the Washington group of the Marquesas Islands, the man who has slain an enemy in battle becomes tabooed for ten days, during which he may hold no intercourse with his wife, and may not meddle with fire. Hence another has to make fire and to cook for him. Nevertheless he is treated with marked distinction and receives presents of pigs. In Fiji any one who had clubbed a human being to death in war was consecrated or tabooed. He was smeared red by the king with turmeric from the roots of his hair to his heels. A hut was built, and in it he had to pass the next three nights, during which he might not lie down, but must sleep as he sat. Till the three nights had elapsed he might not change his garment, nor remove the turmeric, nor enter a house in which there was a woman. In the Pelew Islands, when the men return

from a warlike expedition in which they have taken a life, the young warriors who have been out fighting for the first time, and all who handled the slain, are shut up in the large council-house and become tabooed. They may not quit the edifice, nor bathe, nor touch a woman, nor eat fish; their food is limited to coco-nuts and syrup. They rub themselves with charmed leaves and chew charmed betel. After three days they go together to bathe as near as possible to the spot where the man was killed.

When the Tupi Indians of Brazil had made a prisoner in war, they used to bring him home amid great rejoicings, decked with the gorgeous plumage of tropical birds. In the village he was well treated: he received a house and furniture and was married to a wife. When he was thus comfortably installed, the relations and friends of his captor, who had the first pick, came and examined him and decided which of his limbs and joints they proposed to eat; and according to their choice they were bound to provide him with victuals. Thus he might live for months or years, treated like a king, supplied with all the delicacies of the country, and rearing a family of children who, when they were big, might or might not be eaten with their father. While he was thus being fattened like a capon for the slaughter, he wore a necklace of fruit or of fish-bones strung on a cotton thread. This was the measure of his life. For every fruit or every bone on the string he had a month to live; and as each moon waned and vanished they took a fruit or a bone from the necklace. When only one remained, they sent out invitations to friends and neighbours far and near, who flocked in, sometimes to the number of ten or twelve thousand, to witness the spectacle and partake of the feast; for often a number of prisoners were to die the same day, father, mother, and children all together. As a rule they shewed a remarkable stolidity and indifference to death. The club with which they were to be despatched was elaborately prepared by the women, who adorned it with tassels of feathers, smeared it with the pounded shells of a macaw's eggs, and traced lines on the egg-shell powder. Then they hung it to a pole, above the ground, in an empty hut, and sang around it all night. The executioner, who was painted grey with ashes and his whole body covered with the beautiful feathers of parrots and other birds of gay plumage, performed his office by striking the victim on the head from behind and dashing out his brains. No sooner had he despatched the prisoner than he retired to his house, where he had to stay all that day without eating or drinking, while the rest of the people feasted on the body of the victim or victims. And for three days he was obliged to fast and remain in seclusion. All this time he lay in his hammock and might not set foot on the ground; if he had to go anywhere, he was carried by bearers. They thought that, were he to break this rule, some disaster would befall him or he would die. Meantime he was given a small bow and passed his time in shooting arrows into wax. This he did in order to keep his hand and aim steady. In some of the tribes they rubbed the pulse of the executioner with one of the eyes of his victim, and hung the mouth of the murdered man like a bracelet on his arm. Afterwards he made incisions in his breast, arms, and legs, and other parts of his body with a saw made of the teeth of an animal. An ointment and a black powder were then rubbed into the wounds, which left ineffaceable scars so artistically arranged that they presented the appearance of a tightly-fitting garment. It was believed that he would die if he did not thus draw blood from his own body after slaughtering the captive. We may conjecture that the original intention of these customs was to guard the executioner against the angry and dangerous ghosts of his victims.

Among the Natchez of North America young braves who had taken their first scalps were obliged to observe certain rules of abstinence for six months. They might not sleep with their wives nor eat flesh; their only food was fish and hasty-pudding. If they broke these rules, they believed that the soul of the man they had killed would work their death by magic, that they would gain no more successes over the enemy, and that the least wound inflicted on them would prove mortal. When a Choctaw had killed an enemy and taken his scalp, he went into

mourning for a month, during which he might not comb his hair, and if his head itched he might not scratch it except with a little stick which he wore fastened to his wrist for the purpose. This ceremonial mourning for the enemies they had slain was not uncommon among the North American Indians. Thus the Dacotas, when they had killed a foe, unbraided their hair, blackened themselves all over, and wore a small knot of swan's down on the top of the head. "They dress as mourners yet rejoice." A Thompson River Indian of British Columbia, who had slain an enemy, used to blacken his own face, lest his victim's ghost should blind him. When the Osages have mourned over their own dead, "they will mourn for the foe just as if he was a friend." From observing the great respect paid by the Indians to the scalps they had taken, and listening to the mournful songs which they howled to the shades of their victims, Catlin was convinced that "they have a superstitious dread of the spirits of their slain enemies, and many conciliatory offices to perform, to ensure their own peace." When a Pima Indian has killed an Apache, he must undergo purification. Sixteen days he fasts, and only after the fourth day is he allowed to drink a little pinole. During the whole time he may not touch meat nor salt, nor look on a blazing fire, nor speak to a human being. He lives alone in the woods, waited on by an old woman, who brings him his scanty dole of food. He bathes often in a river, and keeps his head covered almost the whole time with a plaster of mud. On the seventeenth day a large space is cleared near the village and a fire lit in the middle of it. The men of the tribe form a circle round the fire, and outside of it sit all the warriors who have just been purified, each in a small excavation. Some of the old men then take the weapons of the purified and dance with them in the circle, after which both the slayer and his weapon are considered clean; but not until four days later is the man allowed to return to his family. No doubt the peace enforced by the government of the United States has, along with tribal warfare, abolished also these quaint customs. A fuller account of them has been given by a recent writer, and it deserves to be quoted at length. "There was no law among the Pimas," he says, "observed with greater strictness than that which required purification and expiation for the deed that was at the same time the most lauded—the killing of an enemy. For sixteen days the warrior fasted in seclusion and observed meanwhile a number of tabus.... Attended by an old man, the warrior who had to expiate the crime of blood guilt retired to the groves along the river bottom at some distance from the villages or wandered about the adjoining hills. During the period of sixteen days he was not allowed to touch his head with his fingers or his hair would turn white. If he touched his face it would become wrinkled. He kept a stick to scratch his head with, and at the end of every four days this stick was buried at the root and on the west side of a cat's claw tree and a new stick was made of greasewood, arrow bush, or any other convenient shrub. He then bathed in the river, no matter how cold the temperature. The feast of victory which his friends were observing in the meantime at the village lasted eight days. At the end of that time, or when his period of retirement was half-completed, the warrior might go to his home to get a fetish made from the hair of the Apache whom he had killed. The hair was wrapped in eagle down and tied with a cotton string and kept in a long medicine basket. He drank no water for the first two days and fasted for the first four. After that time he was supplied with pinole by his attendant, who also instructed him as to his future conduct, telling him that he must henceforth stand back until all others were served when partaking of food and drink. If he was a married man his wife was not allowed to eat salt during his retirement, else she would suffer from the owl disease which causes stiff limbs. The explanation offered for the observance of this law of lustration is that if it is not obeyed the warrior's limbs will become stiffened or paralyzed." The Apaches, the enemies of the Pimas, purify themselves for the slaughter of their foes by means of baths in the sweat-house, singing, and other rites. These ceremonies they perform for all the dead simultaneously after their return home; but the Pimas, more punctilious on this point, resort to their elaborate ceremonies of purification the moment a single one of their own band or of the

enemy has been laid low. How heavily these religious scruples must have told against the Pimas in their wars with their ferocious enemies is obvious enough. "This long period of retirement immediately after a battle," says an American writer, "greatly diminished the value of the Pimas as scouts and allies for the United States troops operating against the Apaches. The bravery of the Pimas was praised by all army officers having any experience with them, but Captain Bourke and others have complained of their unreliability, due solely to their rigid observance of this religious law." In nothing, perhaps, is the penalty which superstition sooner or later entails on its devotees more prompt and crushing than in the operations of war.

Far away from the torrid home of the Pima and Apaches, an old traveller witnessed ceremonies of the same sort practised near the Arctic Circle by some Indians who had surprised and brutally massacred an unoffending and helpless party of Esquimaux. His description is so interesting that I will quote it in full. "Among the various superstitious customs of those people, it is worth remarking, and ought to have been mentioned in its proper place, that immediately after my companions had killed the Esquimaux at the Copper River, they considered themselves in a state of uncleanness, which induced them to practise some very curious and unusual ceremonies. In the first place, all who were absolutely concerned in the murder were prohibited from cooking any kind of victuals, either for themselves or others. As luckily there were two in company who had not shed blood, they were employed always as cooks till we joined the women. This circumstance was exceedingly favourable on my side; for had there been no persons of the above description in company, that task, I was told, would have fallen on me; which would have been no less fatiguing and troublesome, than humiliating and vexatious. When the victuals were cooked, all the murderers took a kind of red earth, or oker, and painted all the space between the nose and chin, as well as the greater part of their cheeks, almost to the ears, before they would taste a bit, and would not drink out of any other dish, or smoke out of any other pipe, but their own; and none of the others seemed willing to drink or smoke out of theirs. We had no sooner joined the women, at our return from the expedition, than there seemed to be an universal spirit of emulation among them, vying who should first make a suit of ornaments for their husbands, which consisted of bracelets for the wrists, and a band for the forehead, composed of porcupine quills and moose-hair, curiously wrought on leather. The custom of painting the mouth and part of the cheeks before each meal, and drinking and smoking out of their own utensils, was strictly and invariably observed, till the winter began to set in; and during the whole of that time they would never kiss any of their wives or children. They refrained also from eating many parts of the deer and other animals, particularly the head, entrails, and blood; and during their uncleanness, their victuals were never sodden in water, but dried in the sun, eaten quite raw, or broiled, when a fire fit for the purpose could be procured. When the time arrived that was to put an end to these ceremonies, the men, without a female being present, made a fire at some distance from the tents, into which they threw all their ornaments, pipe-stems, and dishes, which were soon consumed to ashes; after which a feast was prepared, consisting of such articles as they had long been prohibited from eating; and when all was over, each man was at liberty to eat, drink, and smoke as he pleased; and also to kiss his wives and children at discretion, which they seemed to do with more raptures than I had ever known them do it either before or since."

Thus we see that warriors who have taken the life of a foe in battle are temporarily cut off from free intercourse with their fellows, and especially with their wives, and must undergo certain rites of purification before they are readmitted to society. Now if the purpose of their seclusion and of the expiatory rites which they have to perform is, as we have been led to believe, no other than to shake off, frighten, or appease the angry spirit of the slain man, we

may safely conjecture that the similar purification of homicides and murderers, who have imbrued their hands in the blood of a fellow-tribesman, had at first the same significance, and that the idea of a moral or spiritual regeneration symbolised by the washing, the fasting, and so on, was merely a later interpretation put upon the old custom by men who had outgrown the primitive modes of thought in which the custom originated. The conjecture will be confirmed if we can shew that savages have actually imposed certain restrictions on the murderer of a fellow-tribesman from a definite fear that he is haunted by the ghost of his victim. This we can do with regard to the Omahas, a tribe of the Siouan stock in North America. Among these Indians the kinsmen of a murdered man had the right to put the murderer to death, but sometimes they waived their right in consideration of presents which they consented to accept. When the life of the murderer was spared, he had to observe certain stringent rules for a period which varied from two to four years. He must walk barefoot, and he might eat no warm food, nor raise his voice, nor look around. He was compelled to pull his robe about him and to have it tied at the neck even in hot weather; he might not let it hang loose or fly open. He might not move his hands about, but had to keep them close to his body. He might not comb his hair and it might not be blown about by the wind. When the tribe went out hunting, he was obliged to pitch his tent about a quarter of a mile from the rest of the people "lest the ghost of his victim should raise a high wind, which might cause damage." Only one of his kindred was allowed to remain with him at his tent. No one wished to eat with him, for they said, "If we eat with him whom Wakanda hates Wakanda will hate us." Sometimes he wandered at night crying and lamenting his offence. At the end of his long isolation the kinsmen of the murdered man heard his crying and said, "It is enough. Begone, and walk among the crowd. Put on moccasins and wear a good robe." Here the reason alleged for keeping the murderer at a considerable distance from the hunters gives the clue to all the other restrictions laid on him: he was haunted and therefore dangerous. The ancient Greeks believed that the soul of a man who had just been killed was wroth with his slayer and troubled him; wherefore it was needful even for the involuntary homicide to depart from his country for a year until the anger of the dead man had cooled down; nor might the slayer return until sacrifice had been offered and ceremonies of purification performed. If his victim chanced to be a foreigner, the homicide had to shun the native country of the dead man as well as his own. The legend of the matricide Orestes, how he roamed from place to place pursued by the Furies of his murdered mother, and none would sit at meat with him, or take him in, till he had been purified, reflects faithfully the real Greek dread of such as were still haunted by an angry ghost. When the turbulent people of Cynaetha, after perpetrating an atrocious massacre, sent an embassy to Sparta, every Arcadian town through which the envoys passed on their journey ordered them out of its walls at once; and the Mantineans, after the embassy had departed, even instituted a solemn purification of the city and its territory by carrying sacrificial victims round them both.

Among the Kwakiutl Indians of British Columbia, men who have partaken of human flesh as a ceremonial rite are subject for a long time afterwards to many restrictions or taboos of the sort we have been dealing with. They may not touch their wives for a whole year; and during the same time they are forbidden to work or gamble. For four months they must live alone in their bedrooms, and when they are obliged to quit the house for a necessary purpose, they may not go out at the ordinary door, but must use only the secret door in the rear of the house. On such occasions each of them is attended by all the rest, carrying small sticks. They must all sit down together on a long log, then get up, then sit down again, repeating this three times before they are allowed to remain seated. Before they rise they must turn round four times. Then they go back to the house. Before entering they must raise their feet four times; with the fourth step they really pass the door, taking care to enter with the right foot foremost. In the doorway they turn four times and walk slowly into the house. They are not permitted to look

back. During the four months of their seclusion each man in eating must use a spoon, dish, and kettle of his own, which are thrown away at the end of the period. Before he draws water from a bucket or a brook, he must dip his cup into it thrice; and he may not take more than four mouthfuls at one time. He must carry a wing-bone of an eagle and drink through it, for his lips may not touch the brim of his cup. Also he keeps a copper nail to scratch his head with, for were his own nails to touch his own skin they would drop off. For sixteen days after he has partaken of human flesh he may not eat any warm food, and for the whole of the four months he is forbidden to cool hot food by blowing on it with his breath. At the end of winter, when the season of ceremonies is over, he feigns to have forgotten the ordinary ways of men, and has to learn everything anew. The reason for these remarkable restrictions imposed on men who have eaten human flesh is not stated; but we may surmise that fear of the ghost of the man whose body was eaten has at least a good deal to do with them. We are confirmed in our conjecture by observing that though these cannibals sometimes content themselves with taking bites out of living people, the rules in question are especially obligatory on them after they have devoured a corpse. Moreover, the careful treatment of the bones of the victim points to the same conclusion; for during the four months of seclusion observed by the cannibals, the bones of the person on whom they feasted are kept alternately for four days at a time under rocks in the sea and in their bedrooms on the north side of the house, where the sun cannot shine on them. Finally the bones are taken out of the house, tied up, weighted with a stone, and thrown into deep water, "because it is believed that if they were buried they would come back and take their master's soul." This seems to mean that if the bones of the victim were buried, his ghost would come back and fetch away the souls of the men who had eaten his body. The Gebars, a cannibal tribe in the north of New Guinea, are much afraid of the spirit of a slain man or woman. Among them persons who have partaken of human flesh for the first time reside for a month afterwards in a small hut and may not enter the dwelling-house.

§ 6. Hunters and Fishers tabooed.

In savage society the hunter and the fisherman have often to observe rules of abstinence and to submit to ceremonies of purification of the same sort as those which are obligatory on the warrior and the manslayer; and though we cannot in all cases perceive the exact purpose which these rules and ceremonies are supposed to serve, we may with some probability assume that, just as the dread of the spirits of his enemies is the main motive for the seclusion and purification of the warrior who hopes to take or has already taken their lives, so the huntsman or fisherman who complies with similar customs is principally actuated by a fear of the spirits of the beasts, birds, or fish which he has killed or intends to kill. For the savage commonly conceives animals to be endowed with souls and intelligences like his own, and hence he naturally treats them with similar respect. Just as he attempts to appease the ghosts of the men he has slain, so he essays to propitiate the spirits of the animals he has killed. These ceremonies of propitiation will be described later on in this work; here we have to deal, first, with the taboos observed by the hunter and the fisherman before or during the hunting and fishing seasons, and, second, with the ceremonies of purification which have to be practised by these men on returning with their booty from a successful chase.

While the savage respects, more or less, the souls of all animals, he treats with particular deference the spirits of such as are either especially useful to him or formidable on account of their size, strength, or ferocity. Accordingly the hunting and killing of these valuable or dangerous beasts are subject to more elaborate rules and ceremonies than the slaughter of comparatively useless and insignificant creatures. Thus the Indians of Nootka Sound prepared themselves for catching whales by observing a fast for a week, during which they ate very little, bathed in the water several times a day, sang, and rubbed their bodies, limbs, and faces

with shells and bushes till they looked as if they had been severely torn with briars. They were likewise required to abstain from any commerce with their women for the like period, this last condition being considered indispensable to their success. A chief who failed to catch a whale has been known to attribute his failure to a breach of chastity on the part of his men. It should be remarked that the conduct thus prescribed as a preparation for whaling is precisely that which in the same tribe of Indians was required of men about to go on the war-path. Rules of the same sort are, or were formerly, observed by Malagasy whalers. For eight days before they went to sea the crew of a whaler used to fast, abstaining from women and liquor, and confessing their most secret faults to each other; and if any man was found to have sinned deeply he was forbidden to share in the expedition. In the island of Kadiak, off the south coast of Alaska, whalers were reckoned unclean during the fishing season, and nobody would eat out of the same dish with them or even come near them. Yet we are told that great respect was paid to them, and that they were regarded as the purveyors of their country. Though it is not expressly said it seems to be implied, and on the strength of analogy we may assume, that these Kadiak whalers had to remain chaste so long as the whaling season lasted. In the island of Mabuiag continence was imposed on the people both before they went to hunt the dugong and while the turtles were pairing. The turtle-season lasts during parts of October and November; and if at that time unmarried persons had sexual intercourse with each other, it was believed that when the canoe approached the floating turtle, the male would separate from the female and both would dive down in different directions. So at Mowat in New Guinea men have no relation with women when the turtle are coupling, though there is considerable laxity of morals at other times. Among the Motu of Port Moresby, in New Guinea, chastity is enjoined before fishing and wallaby-hunting; they believe that men who have been unchaste will be unable to catch the fish and the wallabies, which will turn round and jeer at their pursuers. Among the tribes about the mouth of the Wanigela River in New Guinea the preparations for fishing turtle and dugong are most elaborate. They begin two months before the fishing. A headman is appointed who becomes holy. On his strict observance of the laws of the dugong net depends the success of the season. While the men of the village are making the nets, this sanctified leader lives entirely secluded from his family, and may only eat a roasted banana or two after the sun has gone down. Every evening at sundown he goes ashore and, stripping himself of all his ornaments, which he is never allowed to doff at other times, bathes near where the dugongs feed; as he does so he throws scraped coco-nut and scented herbs and gums into the water to charm the dugong. Among the Roro-speaking tribes of British New Guinea the magician who performs ceremonies for the success of a wallaby hunt must abstain from intercourse with his wife for a month before the hunt takes place; and he may not eat food cooked by his wife or by any other woman. In the island of Uap, one of the Caroline group, every fisherman plying his craft lies under a most strict taboo during the whole of the fishing season, which lasts for six or eight weeks. Whenever he is on shore he must spend all his time in the men's clubhouse (*failu*), and under no pretext whatever may he visit his own house or so much as look upon the faces of his wife and womenkind. Were he but to steal a glance at them, they think that flying fish must inevitably bore out his eyes at night. If his wife, mother, or daughter brings any gift for him or wishes to talk with him, she must stand down towards the shore with her back turned to the men's clubhouse. Then the fisherman may go out and speak to her, or with his back turned to her he may receive what she has brought him; after which he must return at once to his rigorous confinement. Indeed the fishermen may not even join in dance and song with the other men of the clubhouse in the evening; they must keep to themselves and be silent. In the Pelew Islands, also, which belong to the Caroline group, fishermen are likewise debarred from intercourse with women, since it is believed that any such intercourse would infallibly have a prejudicial effect on the fishing. The same taboo is said to be observed in all

the other islands of the South Sea. In Mirzapur, when the seed of the silkworm is brought into the house, the Kol or Bhuiyar puts it in a place which has been carefully plastered with holy cow-dung to bring good luck. From that time the owner must be careful to avoid ceremonial impurity. He must give up cohabitation with his wife; he may not sleep on a bed, nor shave himself, nor cut his nails, nor anoint himself with oil, nor eat food cooked with butter, nor tell lies, nor do anything else that he deems wrong. He vows to Singarmati Devi that if the worms are duly born he will make her an offering. When the cocoons open and the worms appear, he assembles the women of the house and they sing the same song as at the birth of a baby, and red lead is smeared on the parting of the hair of all the married women of the neighbourhood. When the worms pair, rejoicings are made as at a marriage. Thus the silkworms are treated as far as possible like human beings. Hence the custom which prohibits the commerce of the sexes while the worms are hatching may be only an extension, by analogy, of the rule which is observed by many races, that the husband may not cohabit with his wife during pregnancy and lactation.

On Lake Victoria Nyanza the Baganda fishermen use a long stout line which is supported on the surface of the water by wooden floats, while short lines with baited hooks attached to them depend from it at frequent intervals. The place where the fisherman makes his line, whether in his hut or his garden, is tabooed. People may not step over his cords or tools, and he himself has to observe a number of restrictions. He may not go near his wife or any other woman. He eats alone, works alone, sleeps alone. He may not wash, except in the lake. He may not eat salt or meat or butter. He may not smear any fat on his body. When the line is ready he goes to the god, asks his blessing on it, and offers him a pot of beer. In return he receives from the deity a stick or bit of wood to fasten to the line, and also some medicine of herbs to smoke and blow over the water in order that the fish may come to the line and be caught. Then he carries the line to the lake. If in going thither he should stumble over a stone or a tree-root, he takes it with him, and he does the same with any grass-seeds that may stick to his clothes. These stones, roots, and seeds he puts on the line, believing that just as he stumbled over them and they stuck to him, so the fish will also stumble over them and stick to the line. The taboo lasts till he has caught his first fish. If his wife has kept the taboo, he eats the fish with her; but if she has broken it, she may not partake of the fish. After that if he wishes to go in to his wife, he must take his line out of the water and place it in a tree or some other place of safety; he is then free to be with her. But so long as the line is in the water, he must keep apart from women, or the fish would at once leave the shore. Any breach of this taboo renders the line useless to him. He must sell it and make a new one and offer an expiatory offering to the god. Again, in Uganda the fisherman offers fish to his canoe, believing that if he neglected to make this offering more than twice, his net would catch nothing. The fish thus offered to the canoe is eaten by the fishermen. But if at the time of emptying the traps there is any man in the canoe who has committed adultery, eaten flesh or salt, or rubbed his body with butter or fat, that man is not allowed to partake of the fish offered to the canoe. And if the sinner has not confessed his fault to the priest and been purified, the catch will be small. When the adulterer has confessed his sin, the priest calls the husband of the guilty woman and tells him of her crime. Her paramour has to wear a sign to shew that he is doing penance, and he makes a feast for the injured husband, which the latter is obliged to accept in token of reconciliation. After that the husband may not punish either of the erring couple; the sin is atoned for and they are able to catch fish again. Among the Bangala of the Upper Congo, while fishermen are making their traps, they must observe strict continence, and the restriction lasts until the traps have caught fish and the fish have been eaten. Similarly Bangala hunters may have no sexual intercourse from the time they made their traps till they have caught game and eaten it; it is believed that any hunter who broke this rule of chastity would have bad luck in the chase.

In the island of Nias the hunters sometimes dig pits, cover them lightly over with twigs, grass, and leaves, and then drive the game into them. While they are engaged in digging the pits, they have to observe a number of taboos. They may not spit, or the game would turn back in disgust from the pits. They may not laugh, or the sides of the pit would fall in. They may eat no salt, prepare no fodder for swine, and in the pit they may not scratch themselves, for if they did, the earth would be loosened and would collapse. And the night after digging the pit they may have no intercourse with a woman, or all their labour would be in vain.

This practice of observing strict chastity as a condition of success in hunting and fishing is very common among rude races; and the instances of it which have been cited render it probable that the rule is always based on a superstition rather than on a consideration of the temporary weakness which a breach of the custom may entail on the hunter or fisherman. In general it appears to be supposed that the evil effect of incontinence is not so much that it weakens him, as that, for some reason or other, it offends the animals, who in consequence will not suffer themselves to be caught. In the Motumotu tribe of New Guinea a man will not see his wife the night before he starts on a great fishing or hunting expedition; if he did, he would have no luck. In the Motu tribe he is regarded as holy that night, and in the morning no one may speak to him or call out his name. In German East Africa elephant hunters must refrain from women for several days before they set out for the chase. We have seen that in the same region a wife's infidelity during the hunter's absence is believed to give the elephant power over him so as to kill or wound him. As this belief is clearly a superstition, based on sympathetic magic, so doubtless is the practice of chastity before the hunt. The pygmies of the great African forest are also reported to observe strict continence the night before an important hunt. It is said that at this time they propitiate their ancestors by rubbing their skulls, which they keep in boxes, with palm oil and with water in which the ashes of the bark and leaves of a certain tree (*moduma*) have been mixed.

The Huichol Indians of Mexico think that only the pure of heart should hunt the deer. The deer would never enter a snare put up by a man in love; it would only look at it, snort "Pooh, pooh," and go back the way it came. Good luck in love means bad luck in deer-hunting. But even those who have been abstinent must invoke the aid of the fire to burn the last taint or blemish out of them. So the night before they set out for the chase they gather round the fire and pray aloud, all trying to get as near as they can to the flaming god, and turning every side of their bodies to his blessed influence. They hold out their open hands to it, warm the palms, spit on them, and then rub them quickly over their joints, legs, and shoulders, as the shamans do in curing a sick man, in order that their limbs and sinews may be as strong as their hearts are pure for the task of the morrow. A Carrier Indian of British Columbia used to separate from his wife for a full month before he set traps for bears, and during this time he might not drink from the same vessel as his wife, but had to use a special cup made of birch bark. The neglect of these precautions would cause the game to escape after it had been snared. But when he was about to snare martens, the period of continence was cut down to ten days. The Sia, a tribe of Pueblo Indians, observe chastity for four days before a hunt as well as the whole time that it lasts, even if the game be only rabbits. Among the Tsetsaut Indians of British Columbia hunters who desire to secure good luck fast and wash their bodies with ginger-root for three or four days, and do not touch a woman for two or three months. A Shuswap Indian, who intends to go out hunting must also keep away from his wife, or he would have no luck. Among the Thompson Indians the grisly-bear hunter must abstain from sexual intercourse for some time before he went forth to hunt. These Indians believe that bears always hear what is said of them. Hence a man who intends to go bear-hunting must be very careful what he says about the beasts or about his preparations for killing them, or they will get wind of it and keep out of his way. In the same tribe of Indians some trappers and

hunters, who were very particular, would not eat with other people when they were engaged, or about to be engaged, in hunting or trapping; neither would they eat food cooked by any woman, unless she were old. They drank cold water in which mountain juniper or wild rhubarb had been soaked, using a cup of their own, which no one else might touch. Hunters seldom combed their hair when they were on an expedition, but waited to do so till their return. The reason for this last rule is certainly not that at such seasons they have no time to attend to their persons; the custom is probably based on that superstitious objection to touch the heads of tabooed persons of which some examples have already been given, and of which more will be adduced shortly.

In the late autumn or early winter a few families of the Hidatsa Indians seek some quiet spot in the forest and pitch their camp there to catch eagles. After setting up their tents they build a small medicine-lodge, where the ceremonies supposed to be indispensable for trapping the eagles are performed. No woman may enter it. The traps are set on high places among the neighbouring hills. When some of the men wish to take part in the trapping, they fast and then go by day to the medicine-lodge. There they continue without food until about midnight, when they partake of a little nourishment and fall asleep. They get up just before dawn, or when the morning-star has risen, and go to their traps. There they sit all day without food or drink, watching for their prey, and struggling, it may be, from time to time with a captive eagle, for they always take the birds alive. They return to the camp at sunset. As they approach, every one rushes into his tent; for the hunter may neither see nor be seen by any of his fellow-hunters until he enters the medicine-lodge. They spend the night in the lodge, and about midnight eat and drink for the first time since the previous midnight; then they lie down to sleep, only to rise again before dawn and repair anew to the traps. If any one of them has caught nothing during the day, he may not sleep at night, but must spend his time in loud lamentation and prayer. This routine has to be observed by each hunter for four days and four nights, after which he returns to his own tent, hungry, thirsty, and tired, and follows his ordinary pursuits till he feels able to go again to the eagle-traps. During the four days of the trapping he sees none of his family, and speaks to none of his friends except those who are engaged in the trapping at the same time. They believe that if any hunter fails to perform all these rites, the captive eagle will get one of his claws loose and tear his captor's hands. There are men in the tribe who have had their hands crippled for life in that way. It is obvious that the severe fasting coupled with the short sleep, or even the total sleeplessness, of these eagle-hunters can only impair their physical vigour and so far tend to incapacitate them for capturing the eagles. The motive of their behaviour in these respects is purely superstitious, not rational, and so, we may safely conclude, is the custom which simultaneously cuts them off from all intercourse with their wives and families.

An examination of all the many cases in which the savage bridles his passions and remains chaste from motives of superstition, would be instructive, but I cannot attempt it now. I will only add a few miscellaneous examples of the custom before passing to the ceremonies of purification which are observed by the hunter and fisherman after the chase and the fishing are over. The workers in the salt-pans near Siphoum, in Laos, must abstain from all sexual relations at the place where they are at work; and they may not cover their heads nor shelter themselves under an umbrella from the burning rays of the sun. Among the Kachins of Burma the ferment used in making beer is prepared by two women, chosen by lot, who during the three days that the process lasts may eat nothing acid and may have no conjugal relations with their husbands; otherwise it is supposed that the beer would be sour. Among the Masai honey-wine is brewed by a man and a woman who live in a hut set apart for them till the wine is ready for drinking. But they are strictly forbidden to have sexual intercourse with each other during this time; it is deemed essential that they should be chaste for two

days before they begin to brew and for the whole of the six days that the brewing lasts. The Masai believe that were the couple to commit a breach of chastity, not only would the wine be undrinkable but the bees which made the honey would fly away. Similarly they require that a man who is making poison should sleep alone and observe other taboos which render him almost an outcast. The Wandorobbo, a tribe of the same region as the Masai, believe that the mere presence of a woman in the neighbourhood of a man who is brewing poison would deprive the poison of its venom, and that the same thing would happen if the wife of the poison-maker were to commit adultery while her husband was brewing the poison. In this last case it is obvious that a rationalistic explanation of the taboo is impossible. How could the loss of virtue in the poison be a physical consequence of the loss of virtue in the poison-maker's wife? Clearly the effect which the wife's adultery is supposed to have on the poison is a case of sympathetic magic; her misconduct sympathetically affects her husband and his work at a distance. We may, accordingly, infer with some confidence that the rule of continence imposed on the poison-maker himself is also a simple case of sympathetic magic, and not, as a civilised reader might be disposed to conjecture, a wise precaution designed to prevent him from accidentally poisoning his wife. Again, to take other instances, in the East Indian island of Buru people smear their bodies with coco-nut oil as a protection against demons. But in order that the charm may be effective, the oil must have been made by young unmarried girls. In the Seranglao and Gorong archipelagoes the same oil is regarded as an antidote to poison; but it only possesses this virtue if the nuts have been gathered on a Friday by a youth who has never known a woman, and if the oil has been extracted by a pure maiden, while a priest recited the appropriate spells. So in the Marquesas Islands, when a woman was making coco-nut oil, she was tabooed for four or five or more days, during which she might have no intercourse with her husband. If she broke this rule, it was believed that she would obtain no oil. In the same islands when a man had placed a dish of bananas and coco-nuts in an oven of hot stones to bake over night, he might not go in to his wife, or the food would not be found baked in the morning. In ancient Mexico the men who distilled the wine known as *pulque* from the sap of the great aloe, might not touch a woman for four days; if they were unchaste, they thought the wine would be sour and putrid.

Among the Ba-Pedi and Ba-thonga tribes of South Africa, when the site of a new village has been chosen and the houses are building, all the married people are forbidden to have conjugal relations with each other. If it were discovered that any couple had broken this rule, the work of building would immediately be stopped, and another site chosen for the village. For they think that a breach of chastity would spoil the village which was growing up, that the chief would grow lean and perhaps die, and that the guilty woman would never bear another child. Among the Chams of Cochin-China, when a dam is made or repaired on a river for the sake of irrigation, the chief who offers the traditional sacrifices and implores the protection of the deities on the work, has to stay all the time in a wretched hovel of straw, taking no part in the labour, and observing the strictest continence; for the people believe that a breach of his chastity would entail a breach of the dam. Here, it is plain, there can be no idea of maintaining the mere bodily vigour of the chief for the accomplishment of a task in which he does not even bear a hand. In New Caledonia the wizard who performs certain superstitious ceremonies at the building and launching of a large canoe is bound to the most rigorous chastity the whole time that the vessel is on the stocks. Among the natives of the Gazelle Peninsula in New Britain men who are engaged in making fish-traps avoid women and observe strict continence. They believe that if a woman were even to touch a fish-trap, it would catch nothing. Here, therefore, the rule of continence probably springs from a fear of infecting sympathetically the traps with feminine weakness or perhaps with menstrual pollution. Every year at the end of September or the beginning of October, when the north-east monsoon is near an end, a fleet of large sailing canoes leaves Port Moresby and the

neighbouring Motu villages of New Guinea on a trading voyage to the deltas of the rivers which flow into the Papuan Gulf. The canoes are laden with a cargo of earthenware pots, and after about three months they return, sailing before the north-west monsoon and bringing back a cargo of sago which they have obtained by barter for their crockery. It is about the beginning of the south-east monsoon, that is, in April or May, that the skippers, who are leading men in the villages, make up their minds to go on these trading voyages. When their resolution is taken they communicate it to their wives, and from about that time husband and wife cease to cohabit. The same custom of conjugal separation is observed by what we may call the mate or second in command of each vessel. But it is not till the month of August that the work of preparing the canoes for sea by overhauling and caulking them is taken seriously in hand. From that time both skipper and mate become particularly sacred or taboo (*helaga*), and consequently they keep apart from their wives more than ever. Husband and wife, indeed, sleep in the same house but on opposite sides of it. In speaking of his wife he calls her "maiden," and she calls him "youth." They have no direct conversation or dealings with each other. If he wishes to communicate with her, he does so through a third person, usually a relative of one of them. Both refrain from washing themselves, and he from combing his hair. "The wife's position indeed becomes very much like that of a widow." When the canoe has been launched, skipper, mate, and crew are all forbidden to touch their food with their fingers; they must always handle it and convey it to their mouths with a bone fork. A briefer account of the custom and superstition had previously been given by a native pastor settled in the neighbourhood of Port Moresby. He says: "Here is a custom of trading-voyage parties:— If it is arranged to go westward, to procure arrowroot, the leader of the party sleeps apart from his wife for the time being, and on until the return from the expedition, which is sometimes a term of five months. They say if this is not done the canoe of the chief will be sunk on the return voyage, all the arrowroot lost in the sea, and he himself covered with shame. He, however, who observes the rule of self-denial, returns laden with arrowroot, has not a drop of salt water to injure his cargo, and so is praised by his companions and crew." The Akamba and Akikuyu of eastern Africa refrain from the commerce of the sexes on a journey, even if their wives are with them in the caravan; and they observe the same rule of chastity so long as the cattle are at pasture, that is, from the time the herds are driven out to graze in the morning till they come back in the evening. Why the rule should be in force just while the cattle are at pasture is not said, but we may conjecture that any act of incontinence at that time is somehow supposed, on the principles of sympathetic magic, to affect the animals injuriously. The conjecture is confirmed by the observation that among the Akikuyu for eight days after the quarterly festivals, which they hold for the sake of securing God's blessing on their flocks and herds, no commerce is permitted between the sexes. They think that any breach of continence in these eight days would be followed by a mortality among the flocks.

If the taboos or abstinences observed by hunters and fishermen before and during the chase are dictated, as we have seen reason to believe, by superstitious motives, and chiefly by a dread of offending or frightening the spirits of the creatures whom it is proposed to kill, we may expect that the restraints imposed after the slaughter has been perpetrated will be at least as stringent, the slayer and his friends having now the added fear of the angry ghosts of his victims before their eyes. Whereas on the hypothesis that the abstinences in question, including those from food, drink, and sleep, are merely salutary precautions for maintaining the men in health and strength to do their work, it is obvious that the observance of these abstinences or taboos after the work is done, that is, when the game is killed and the fish caught, must be wholly superfluous, absurd, and inexplicable. But as I shall now shew, these taboos often continue to be enforced or even increased in stringency after the death of the animals, in other words, after the hunter or fisher has accomplished his object by making his

bag or landing his fish. The rationalistic theory of them therefore breaks down entirely; the hypothesis of superstition is clearly the only one open to us.

Among the Inuit or Esquimaux of Bering Strait "the dead bodies of various animals must be treated very carefully by the hunter who obtains them, so that their shades may not be offended and bring bad luck or even death upon him or his people." Hence the Unalit hunter who has had a hand in the killing of a white whale, or even has helped to take one from the net, is not allowed to do any work for the next four days, that being the time during which the shade or ghost of the whale is supposed to stay with its body. At the same time no one in the village may use any sharp or pointed instrument for fear of wounding the whale's shade, which is believed to be hovering invisible in the neighbourhood; and no loud noise may be made lest it should frighten or offend the ghost. Whoever cuts a whale's body with an iron axe will die. Indeed the use of all iron instruments is forbidden in the village during these four days. These Inuit have a special name (*nu-na hlukh-tuk*) "for a spot of ground where certain things are tabooed, or where there is to be feared any evil influence caused by the presence of offended shades of men or animals, or through the influence of other supernatural means. This ground is sometimes considered unclean, and to go upon it would bring misfortune to the offender, producing sickness, death, or lack of success in hunting or fishing. The same term is also applied to ground where certain animals have been killed or have died." In the latter case the ground is thought to be dangerous only to him who there performs some forbidden act. For example, the shore where a dead white whale has been beached is so regarded. At such a place and time to chop wood with an iron axe is supposed to be fatal to the imprudent person who chops. Death, too, is supposed to result from cutting wood with an iron axe where salmon are being dressed. An old man at St. Michael told Mr. Nelson of a melancholy case of this kind which had fallen within the scope of his own observation. A man began to chop a log near a woman who was splitting salmon: both of them died soon afterwards. The reason of this disaster, as the old man explained, was that the shade or ghost (*inua*) of the salmon and the spirit or mystery (*yu-a*) of the ground were incensed at the proceeding. Such offences are indeed fatal to every person who may be present at the desecrated spot. Dogs are regarded as very unclean and offensive to the shades of game animals, and great care is taken that no dog shall get at the bones of a white whale. Should a dog touch one of them, the hunter might lose his luck; his nets would break or be shunned by the whales, and his spears would not strike. But in addition to the state of uncleanness or taboo which arises from the presence of the shades of men or animals, these Esquimaux believe in uncleanness of another sort which, though not so serious, nevertheless produces sickness or bad luck in hunting. It consists, we are told, of a kind of invisible, impalpable vapour, which may attach itself to a person from some contamination. A hunter infected by such a vapour is much more than usually visible to game, so that his luck in the chase is gone until he succeeds in cleansing himself once more. That is why hunters must avoid menstruous women; if they do not, they will be unable to catch game.

These same Esquimaux of Bering Strait celebrate a great annual festival in December, when the bladders of all the seals, whales, walrus, and white bears that have been killed in the year are taken into the assembly-house of the village. They remain there for several days, and so long as they do so the hunters avoid all intercourse with women, saying that if they failed in that respect the shades of the dead animals would be offended. Similarly among the Aleuts of Alaska the hunter who had struck a whale with a charmed spear would not throw again, but returned at once to his home and separated himself from his people in a hut specially constructed for the purpose, where he stayed for three days without food or drink, and without touching or looking upon a woman. During this time of seclusion he snorted occasionally in imitation of the wounded and dying whale, in order to prevent the whale

which he had struck from leaving the coast. On the fourth day he emerged from his seclusion and bathed in the sea, shrieking in a hoarse voice and beating the water with his hands. Then, taking with him a companion, he repaired to that part of the shore where he expected to find the whale stranded. If the beast was dead he at once cut out the place where the death-wound had been inflicted. If the whale was not dead, he again returned to his home and continued washing himself until the whale died. Here the hunter's imitation of the wounded whale is probably intended by means of homoeopathic magic to make the beast die in earnest. Among the Kaniagnuts of Alaska the men who attacked the whale were considered by their countrymen as unclean during the fishing season, though otherwise they were held in high honour.

The central Esquimaux of Baffin Land and Hudson Bay think that whales, ground seals, and common seals originated in the severed fingers of the goddess Sedna. Hence an Esquimau of these regions must make atonement for each of these animals that he kills, and must observe strictly certain taboos after their slaughter. Some of the rules of conduct thus enjoined are identical with those which are in force after the death of a human being. Thus after the killing of one of these sea-mammals, as after the decease of a person, it is forbidden to scrape the frost from the window, to shake the bed or to disturb the shrubs under the bed, to remove the drippings of oil from under the lamp, to scrape hair from skins, to cut snow for the purpose of melting it, to work on iron, wood, stone, or ivory. Furthermore, women are forbidden to comb their hair, to wash their faces, and to dry their boots and stockings. All these regulations must be kept with the greatest care after a ground seal has been killed, because the transgression of taboos that refer to this animal makes the hands of Sedna very sore. When a seal is brought into the hut, the women must stop working until it is cut up. After the capture of a ground seal, walrus, or whale, they must rest for three days. Not all kinds of work, however, are forbidden; they may mend articles made of sealskin, but they may not make anything new. Working on the new skins of caribou, the American reindeer, is strictly prohibited; for a series of rules forbids all contact between that animal and the sea-mammals. Thus reindeer-skins obtained in summer may not be prepared before the ice has formed and the first seal is caught with the harpoon. Later, as soon as the first walrus has been killed, the work must stop again until the next autumn. Hence everybody is eager to have his reindeer-skins ready as quickly as possible, for until that is done the walrus season will not begin. When the first walrus has been killed a messenger goes from village to village and announces the news, whereupon all work on reindeer-skins immediately ceases. On the other hand, when the season for hunting the reindeer begins, all the winter clothing and the winter tents that had been in use during the walrus hunting season become tabooed and are buried under stones; they may not be used again till the next walrus hunting season comes round. No walrus-hide or thongs made of such hide may be taken inland, where the reindeer live. Venison may not be put in the same boat with walrus-meat, nor yet with salmon. If venison or the antlers of the reindeer were in a boat which goes walrus-hunting, the boat would be liable to be broken by the walrus. The Esquimaux are not allowed to eat venison and walrus on the same day, unless they first strip naked or put on clothing of reindeer-skin that has never been worn in hunting walrus. The transgression of these taboos gives umbrage to the souls of walrus; and a myth is told to account for the mutual aversion of the walrus and the reindeer. And in general the Esquimaux say that Sedna dislikes the reindeer, wherefore they may not bring the beast into contact with her favourites, the sea-mammals. Hence the meat of the whale and the seal, as well as of the walrus, may not be eaten on the same day with venison. It is not permitted that both sorts of meat lie on the floor of the hut or behind the lamps at the same time. If a man who has eaten venison in the morning happens to enter a hut in which seal meat is being cooked, he is allowed to eat venison on the bed, but it must be wrapped up before it is carried

into the hut, and he must take care to keep clear of the floor. Before they change from one food to the other the Esquimaux must wash themselves.

But even among the sea-beasts themselves there are rules of mutual avoidance which these central Esquimaux must observe. Thus a person who has been eating or hunting walrus must strip naked or change his clothes before he eats seal; otherwise the transgression will become fastened to the soul of the walrus in a manner which will be explained presently. Again, the soul of a salmon is very powerful, and its body may not be eaten on the same day with walrus or venison. Salmon may not be cooked in a pot that has been used to boil any other kind of meat; and it must always be cooked at some distance from the hut. The salmon-fisher is not allowed to wear boots that have been used in hunting walrus; and no work may be done on boot-legs till the first salmon has been caught and put on a boot-leg. Once more the soul of the grim polar bear is offended if the taboos which concern him are not observed. His soul tarries for three days near the spot where it left his body, and during these days the Esquimaux are particularly careful to conform rigidly to the laws of taboo, because they believe that punishment overtakes the transgressor who sins against the soul of a bear far more speedily than him who sins against the souls of the sea-beasts.

The native explanation of the taboos thus enjoined on hunters among the central Esquimaux has been given us by the eminent American ethnologist Dr. Franz Boas. As it sets what may be called the spiritual basis of taboo in the clearest light, it deserves to be studied with attention.

The goddess Sedna, he tells us, the mother of the sea-mammals, may be considered to be the chief deity of the central Esquimaux. She is supposed to bear supreme sway over the destinies of mankind, and almost all the observances of these tribes have for their object to retain her good will or appease her anger. Her home is in the lower world, where she dwells in a house built of stone and whale-ribs. "The souls of seals, ground seals, and whales are believed to proceed from her house. After one of these animals has been killed, its soul stays with the body for three days. Then it goes back to Sedna's abode, to be sent forth again by her. If, during the three days that the soul stays with the body, any taboo or proscribed custom is violated, the violation (*pitssēte*) becomes attached to the animal's soul, and causes it pain. The soul strives in vain to free itself of these attachments, but is compelled to take them down to Sedna. The attachments, in some manner not explained, make her hands sore, and she punishes the people who are the cause of her pains by sending to them sickness, bad weather, and starvation. If, on the other hand, all taboos have been observed, the sea-animals will allow themselves to be caught; they will even come to meet the hunter. The object of the innumerable taboos that are in force after the killing of these sea-animals, therefore, is to keep their souls free from attachments that would hurt their souls as well as Sedna.

"The souls of the sea-animals are endowed with greater powers than those of ordinary human beings. They can see the effect of contact with a corpse, which causes objects touched by it to appear dark in colour; and they can see the effect of flowing human blood, from which a vapour rises that surrounds the bleeding person and is communicated to every one and every thing that comes in contact with such a person. This vapour and the dark colour of death are exceedingly unpleasant to the souls of the sea-animals, that will not come near a hunter thus affected. The hunter must therefore avoid contact with people who have touched a body, or with those who are bleeding, more particularly with menstruating women or with those who have recently given birth. The hands of menstruating women appear red to the sea-animals. If any one who has touched a body or who is bleeding should allow others to come in contact with him, he would cause them to become distasteful to the seals, and therefore to Sedna as well. For this reason custom demands that every person must at once announce if he has

touched a body, and that women must make known when they are menstruating or when they have had a miscarriage. If they do not do so, they will bring ill-luck to all the hunters.

“These ideas have given rise to the belief that it is necessary to announce the transgression of any taboo. The transgressor of a custom is distasteful to Sedna and to the animals, and those who abide with him will become equally distasteful through contact with him. For this reason it has come to be an act required by custom and morals to confess any and every transgression of a taboo, in order to protect the community from the evil influence of contact with the evil-doer. The descriptions of Eskimo life given by many observers contain records of starvation, which, according to the belief of the natives, was brought about by some one transgressing a law, and not announcing what he had done.

“I presume the importance of the confession of a transgression, with a view to warning others to keep at a distance from the transgressor, has gradually led to the idea that a transgression, or, we might say, a sin can be atoned for by confession. This is one of the most remarkable traits among the religious beliefs of the central Eskimo. There are innumerable tales of starvation brought about by the transgression of a taboo. In vain the hunters try to supply their families with food; gales and drifting snow make their endeavours fruitless. Finally the help of the *angakok* is invoked, and he discovers that the cause of the misfortune of the people is due to the transgression of a taboo. Then the guilty one is searched for. If he confesses, all is well; the weather moderates, and the seals allow themselves to be caught; but if he obstinately maintains his innocence, his death alone will soothe the wrath of the offended deity....

“The transgressions of taboos do not affect the souls of game alone. It has already been stated that the sea-mammals see their effect upon man also, who appears to them of a dark colour, or surrounded by a vapour which is invisible to ordinary man. This means, of course, that the transgression also affects the soul of the evil-doer. It becomes attached to it, and makes him sick. The *angakok* is able to see these attachments with the help of his guardian spirit, and is able to free the soul from them. If this is not done, the person must die. In many cases the transgressions become fastened also to persons who come in contact with the evil-doer. This is especially true of children, to whose souls the sins of their parents, and particularly of their mothers, become readily attached. Therefore, when a child is sick, the *angakok* first of all, asks its mother if she has transgressed any taboos. The attachment seems to have a different appearance, according to the taboo that has been violated. A black attachment is due to removing oil-drippings from under the lamp, a piece of caribou-skin represents the scrapings removed from a caribou-skin at a time when such work was forbidden. As soon as the mother acknowledges the transgression of a taboo, the attachment leaves the child's soul, and the child recovers.

“A number of customs may be explained by the endeavours of the natives to keep the sea-mammals free from contaminating influences. All the clothing of a dead person, the tent in which he died, and the skins obtained by him, must be discarded; for if a hunter should wear clothing made of skins that had been in contact with the deceased, these would appear dark, and the seal would avoid him. Neither would a seal allow itself to be taken into a hut darkened by a dead body; and all those who entered such a hut would appear dark to it, and would be avoided.

“While it is customary for a successful hunter to invite all the men of the village to eat of the seal that he has caught, they must not take any of the seal-meat out of the hut, because it might come in contact with persons who are under taboo, and thus the hunter might incur the displeasure of the seal and of Sedna. This is particularly strictly forbidden in the case of the first seal of the season.

“A woman who has a new-born child, and who has not quite recovered, must eat only of seals caught by her husband, by a boy, or by an aged man; else the vapour arising from her body would become attached to the souls of other seals, which would take the transgression down to Sedna, thus making her hands sore.

“Cases of premature birth require particularly careful treatment. The event must be announced publicly, else dire results will follow. If a woman should conceal from the other people that she has had a premature birth, they might come near her, or even eat in her hut of the seals procured by her husband. The vapour arising from her would thus affect them, and they would be avoided by the seals. The transgression would also become attached to the soul of the seal, which would take it down to Sedna.”

In these elaborate taboos so well described by Dr. Boas we seem to see a system of animism in the act of passing into religion. The rules themselves bear the clearest traces of having originated in a doctrine of souls, and of being determined by the supposed likes and dislikes, sympathies and antipathies of the various classes of spirits toward each other. But above and behind the souls of men and animals has grown up the overshadowing conception of a powerful goddess who rules them all, so that the taboos come more and more to be viewed as a means of propitiating her rather than as merely adapted to suit the tastes of the souls themselves. Thus the standard of conduct is shifted from a natural to a supernatural basis: the supposed wish of the deity or, as we commonly put it, the will of God, tends to supersede the wishes, real or imaginative, of purely natural beings as the measure of right and wrong. The old savage taboos, resting on a theory of the direct relations of living creatures to each other, remain in substance unchanged, but they are outwardly transformed into ethical precepts with a religious or supernatural sanction. In this gradual passage of a rude philosophy into an elementary religion the place occupied by confession as a moral purgative is particularly interesting. I can hardly agree with Dr. Boas that among these Esquimaux the confession of sins was in its origin no more than a means of warning others against the dangerous contagion of the sinner; in other words, that its saving efficacy consisted merely in preventing the innocent from suffering with the guilty, and that it had no healing virtue, no purifying influence, for the evil-doer himself. It seems more probable that originally the violation of taboo, in other words, the sin, was conceived as something almost physical, a sort of morbid substance lurking in the sinner's body, from which it could be expelled by confession as by a sort of spiritual purge or emetic. This is confirmed by the form of auricular confession which is practised by the Akikuyu of British East Africa. Amongst them, we are told, “sin is essentially remissable; it suffices to confess it. Usually this is done to the sorcerer, who expels the sin by a ceremony of which the principal rite is a pretended emetic: *kotahikio*, derived from *tahika*, ‘to vomit.’” Thus among these savages the confession and absolution of sins is, so to say, a purely physical process of relieving a sufferer of a burden which sits heavy on his stomach rather than on his conscience. This view of the matter is again confirmed by the observation that these same Akikuyu resort to another physical mode of expelling sin from a sinner, and that is by the employment of a scapegoat, which by them, as by the Jews and many other people, has been employed as a vehicle for carting away moral rubbish and dumping it somewhere else. For example, if a Kikuyu man has committed incest, which would naturally entail his death, he produces a substitute in the shape of a he-goat, to which by an ignoble ceremony he transfers his guilt. Then the throat of the animal is cut, and the human culprit is thereby purged of his sin.

Hence we may suspect that the primary motive of the confession of sins among savages was self-regarding; in other words, the intention was rather to benefit the sinner himself than to safeguard others by warning them of the danger they would incur by coming into contact with him. This view is borne out by the observation that confession is sometimes used as a

means of healing the sick transgressor himself, who is supposed to recover as soon as he has made a clean breast of his transgression. Thus “when the Carriers are severely sick, they often think that they shall not recover, unless they divulge to a priest or magician every crime which they may have committed, which has hitherto been kept secret. In such a case they will make a full confession, and then they expect that their lives will be spared for a time longer. But should they keep back a single crime, they as firmly believe that they shall suffer almost instant death.” Again, the Aurohuaca Indians, who, under the tropical sun of South America, inhabit a chilly region bordering on the perpetual snows of the Sierra Nevada in Colombia, believe that all sickness is a punishment for sin. So when one of their medicine-men is summoned to a sick bed, he does not enquire after the patient's symptoms but makes strange passes over him and asks in a sepulchral voice whether he will confess his sins. If the sick man persists in drawing a veil of silence over his frailties, the doctor will not attempt to treat him, but will turn on his heel and leave the house. On the other hand if a satisfactory confession has been made, the leech directs the patient's friends to procure certain odd-looking bits of stone or shell to which the sins of the sufferer may be transferred, for when that is done he will be made whole. For this purpose the sin-laden stones or shells are carried high up into the mountains and laid in some spot where the first beams of the sun, rising in clear or clouded majesty above the long white slopes or the towering crags of the Sierra Nevada, will strike down on them, driving sin and sickness far away by their radiant influence. Here, again, we see that sin is regarded as something almost material which by confession can be removed from the body of the patient and laid on stones or shells. Further, the confession of sins has been resorted to by some people as a means of accelerating the birth of a child when the mother was in hard labour. Thus, “among the Indians of Guatemala, in the time of their idolatry when a woman was in labour, the midwife ordered her to confess her sins; and if she was not delivered, the husband was to confess his; and if that did not do they took off his clouts and put them about his wife's loins; if still she could not be delivered, the midwife drew blood from herself and sprinkled it towards the four quarters of heaven with some invocations and ceremonies.” In these attempts of the Indians to accelerate the birth of the child it seems clear that the confession of sins on the part first of the wife and afterwards of the husband is nothing but a magical ceremony like the putting of the husband's clothes on the suffering woman or the sprinkling of the midwife's blood towards the four quarters of the heaven. Amongst the Antambahoaka, a savage tribe of Madagascar, when a woman is in hard labour, a sorcerer is called in to her aid. After making some magical signs and uttering some incantations, he generally declares that the patient cannot be delivered until she has publicly confessed a secret fault which she has committed. In such a case a woman has been known to confess to incest with her brother; and immediately after her confession the child was born. In these cases the confession of sins is clearly not a mode of warning people to keep clear of the sinner; it is a magical ceremony primarily intended to benefit the sinner himself or herself and no other. The same thing may perhaps be said of a confession which was prescribed in a certain case by ancient Hindoo ritual. At a great festival of Varuna, which fell at the beginning of the rainy season, the priest asked the wife of the sacrificer to name her paramour or paramours, and she had to mention their names or at least to take up as many grass-stalks as she had lovers. “Now when a woman who belongs to one man carries on intercourse with another, she undoubtedly commits a sin against Varuna. He therefore thus asks her, lest she should sacrifice with a secret pang in her mind; for when confessed the sin becomes less, since it becomes truth; this is why he thus asks her. And whatever connection she confesses not, that indeed will turn out injurious to her relatives.” In this passage of the *Satapatha Brahmana* confession of sin is said to diminish the sin, just as if the mere utterance of the words ejected or expelled some morbid matter from the person of the sinner,

thereby relieving her of its burden and benefiting also her relatives, who would suffer through any sin which she might not have confessed.

Thus at an early stage of culture the confession of sins wears the aspect of a bodily rather than of a moral and spiritual purgation; it is a magical rather than a religious rite, and as such it resembles the ceremonies of washing, scouring, fumigation, and so forth, which in like manner are applied by many primitive peoples to the purification of what we should regard as moral guilt, but what they consider rather as a corporeal pollution or infection, which can be removed by the physical agencies of fire, water, fasts, purgatives, abrasion, scarification, and so forth. But when the guilt of sin ceases to be regarded as something material, a sort of clinging vapour of death, and is conceived as the transgression of the will of a wise and good God, it is obvious that the observance of these outward rites of purification becomes superfluous and absurd, a vain show which cannot appease the anger of the offended deity. The only means of turning away his wrath and averting the fatal consequences of sin is now believed to be the humble confession and true repentance of the sinner. At this stage of ethical evolution the practice of confession loses its old magical character as a bodily purge and assumes the new aspect of a purely religious rite, the propitiation of a great supernatural and moral being, who by a simple fiat can cancel the transgression and restore the transgressor to a state of pristine innocence. This comfortable doctrine teaches us that in order to blot out the effects of our misdeeds we have only to acknowledge and confess them with a lowly and penitent heart, whereupon a merciful God will graciously pardon our sin and absolve us and ours from its consequences. It might indeed be well for the world if we could thus easily undo the past, if we could recall the words that have been spoken amiss, if we could arrest the long train that follows, like a flight of avenging Furies, on every evil action. But this we cannot do. Our words and acts, good and bad, have their natural, their inevitable consequences. God may pardon sin, but Nature cannot.

It seems not improbable that in our own rules of conduct, in what we call the common decencies of life as well as in the weightier matters of morality, there may survive not a few old savage taboos which, masquerading as an expression of the divine will or draped in the flowing robes of a false philosophy, have maintained their credit long after the crude ideas out of which they sprang have been discarded by the progress of thought and knowledge; while on the other hand many ethical precepts and social laws, which now rest firmly on a solid basis of utility, may at first have drawn some portion of their sanctity from the same ancient system of superstition. For example, we can hardly doubt that in primitive society the crime of murder derived much of its horror from a fear of the angry ghost of the murdered man. Thus superstition may serve as a convenient crutch to morality till she is strong enough to throw away the crutch and walk alone. To judge by the legislation of the Pentateuch the ancient Semites appear to have passed through a course of moral evolution not unlike that which we can still detect in process among the Esquimaux of Baffin Land. Some of the old laws of Israel are clearly savage taboos of a familiar type thinly disguised as commands of the deity. This disguise is indeed a good deal more perfect in Palestine than in Baffin Land, but in substance it is the same. Among the Esquimaux it is the will of Sedna; among the Israelites it is the will of Jehovah.

But it is time to return to our immediate subject, to wit, the rules of conduct observed by hunters after the slaughter of the game.

When the Kayans or Bahaus of central Borneo have shot one of the dreaded Bornean panthers, they are very anxious about the safety of their souls, for they think that the soul of a panther is almost more powerful than their own. Hence they step eight times over the carcass of the dead beast reciting the spell, "Panther, thy soul under my soul." On returning home

they smear themselves, their dogs, and their weapons with the blood of fowls in order to calm their souls and hinder them from fleeing away; for being themselves fond of the flesh of fowls they ascribe the same taste to their souls. For eight days afterwards they must bathe by day and by night before going out again to the chase. After killing an animal some Indian hunters used to purify themselves in water as a religious rite. When a Damara hunter returns from a successful chase he takes water in his mouth and ejects it three times over his feet, and also into the fire on his own hearth. Amongst the Caffres of South Africa “the slaughter of a lion, however honourable it is esteemed, is nevertheless associated with an idea of moral uncleanness, and is followed by a very strange ceremony. When the hunters approach the village on their return, the man who gave the lion the first wound is hidden from every eye by the shields which his comrades hold up before him. One of the hunters steps forward and, leaping and bounding in a strange manner, praises the courage of the lion-killer. Then he rejoins the band, and the same performance is repeated by another. All the rest meanwhile keep up a ceaseless shouting, rattling with their clubs on their shields. This goes on till they have reached the village. Then a mean hut is run up not far from the village; and in this hut the lion-killer, because he is unclean, must remain four days, cut off from all association with the tribe. There he dyes his body all over with white paint; and lads who have not yet been circumcised, and are therefore, in respect to uncleanness, in the same state as himself, bring him a calf to eat, and wait upon him. When the four days are over, the unclean man washes himself, paints himself with red paint in the usual manner, and is escorted back to the village by the head chief, attended with a guard of honour. Lastly, a second calf is killed; and, the uncleanness being now at an end, every one is free to eat of the calf with him.” Among the Hottentots, when a man has killed a lion, leopard, elephant, or rhinoceros he is esteemed a great hero, but he is deluged with urine by the medicine-man and has to remain at home quite idle for three days, during which his wife may not come near him; she is also enjoined to restrict herself to a poor diet and to eat no more than is barely necessary to keep her in health. Similarly the Lapps deem it the height of glory to kill a bear, which they consider the king of beasts. Nevertheless, all the men who take part in the slaughter are regarded as unclean, and must live by themselves for three days in a hut or tent made specially for them, where they cut up and cook the bear's carcass. The reindeer which brought in the carcass on a sledge may not be driven by a woman for a whole year; indeed, according to one account, it may not be used by anybody for that period. Before the men go into the tent where they are to be secluded, they strip themselves of the garments they had worn in killing the bear, and their wives spit the red juice of alder bark in their faces. They enter the tent not by the ordinary door but by an opening at the back. When the bear's flesh has been cooked, a portion of it is sent by the hands of two men to the women, who may not approach the men's tent while the cooking is going on. The men who convey the flesh to the women pretend to be strangers bringing presents from a foreign land; the women keep up the pretence and promise to tie red threads round the legs of the strangers. The bear's flesh may not be passed in to the women through the door of their tent, but must be thrust in at a special opening made by lifting up the hem of the tent-cover. When the three days' seclusion is over and the men are at liberty to return to their wives, they run, one after the other, round the fire, holding the chain by which pots are suspended over it. This is regarded as a form of purification; they may now leave the tent by the ordinary door and rejoin the women. But the leader of the party must still abstain from cohabitation with his wife for two days more.

Again, the Caffres are said to dread greatly the boa-constrictor or an enormous serpent resembling it; “and being influenced by certain superstitious notions they even fear to kill it. The man who happened to put it to death, whether in self-defence or otherwise, was formerly required to lie in a running stream of water during the day for several weeks together; and no beast whatever was allowed to be slaughtered at the hamlet to which he belonged, until this

duty had been fully performed. The body of the snake was then taken and carefully buried in a trench, dug close to the cattle-fold, where its remains, like those of a chief, were henceforward kept perfectly undisturbed. The period of penance, as in the case of mourning for the dead, is now happily reduced to a few days." Amongst the Ewe-speaking peoples of the Slave Coast, who worship the python, a native who killed one of these serpents used to be burned alive. But for some time past, though a semblance of carrying out the old penalty is preserved, the culprit is allowed to escape with his life, but he has to pay a heavy fine. A small hut of dry faggots and grass is set up, generally near the lagoon at Whydah, if the crime has been perpetrated there; the guilty man is thrust inside, the door of plaited grass is shut on him, and the hut is set on fire. Sometimes a dog, a kid, and two fowls are enclosed along with him, and he is drenched with palm-oil and yeast, probably to render him the more combustible. As he is unbound, he easily breaks out of the frail hut before the flames consume him; but he has to run the gauntlet of the angry serpent-worshippers, who belabour the murderer of their god with sticks and pelt him with clods until he reaches water and plunges into it, which is supposed to wash away his sin. Thirteen days later a commemoration service is held in honour of the deceased python. In Madras it is considered a great sin to kill a cobra. When this has happened, the people generally burn the body of the serpent just as they burn the bodies of human beings. The murderer deems himself polluted for three days. On the second day milk is poured on the remains of the cobra. On the third day the guilty wretch is free from pollution. Under native rule, we may suspect, he would not get off so lightly.

In these last cases the animal whose slaughter has to be atoned for is sacred, that is, it is one whose life is commonly spared from motives of superstition. Yet the treatment of the sacrilegious slayer seems to resemble so closely the treatment of hunters and fishermen who have killed animals for food in the ordinary course of business, that the ideas on which both sets of customs are based may be assumed to be substantially the same. Those ideas, if I am right, are the respect which the savage feels for the souls of beasts, especially valuable or formidable beasts, and the dread which he entertains of their vengeful ghosts. Some confirmation of this view may be drawn from the ceremonies observed by fishermen of Annam when the carcass of a whale is washed ashore. These fisherfolk, we are told, worship the whale on account of the benefits they derive from it. There is hardly a village on the sea-shore which has not its small pagoda, containing the bones, more or less authentic, of a whale. When a dead whale is washed ashore, the people accord it a solemn burial. The man who first caught sight of it acts as chief mourner, performing the rites which as chief mourner and heir he would perform for a human kinsman. He puts on all the garb of woe, the straw hat, the white robe with long sleeves turned inside out, and the other paraphernalia of full mourning. As next of kin to the deceased he presides over the funeral rites. Perfumes are burned, sticks of incense kindled, leaves of gold and silver scattered, crackers let off. When the flesh has been cut off and the oil extracted, the remains of the carcass are buried in the sand. Afterwards a shed is set up and offerings are made in it. Usually some time after the burial the spirit of the dead whale takes possession of some person in the village and declares by his mouth whether he is a male or a female.

V. Tabooed Things

§ 1. The Meaning of Taboo.

Thus in primitive society the rules of ceremonial purity observed by divine kings, chiefs, and priests agree in many respects with the rules observed by homicides, mourners, women in childbed, girls at puberty, hunters and fishermen, and so on. To us these various classes of persons appear to differ totally in character and condition; some of them we should call holy, others we might pronounce unclean and polluted. But the savage makes no such moral distinction between them; the conceptions of holiness and pollution are not yet differentiated in his mind. To him the common feature of all these persons is that they are dangerous and in danger, and the danger in which they stand and to which they expose others is what we should call spiritual or ghostly, and therefore imaginary. The danger, however, is not less real because it is imaginary; imagination acts upon man as really as does gravitation, and may kill him as certainly as a dose of prussic acid. To seclude these persons from the rest of the world so that the dreaded spiritual danger shall neither reach them, nor spread from them, is the object of the taboos which they have to observe. These taboos act, so to say, as electrical insulators to preserve the spiritual force with which these persons are charged from suffering or inflicting harm by contact with the outer world.

To the illustrations of these general principles which have been already given I shall now add some more, drawing my examples, first, from the class of tabooed things, and, second, from the class of tabooed words; for in the opinion of the savage both things and words may, like persons, be charged or electrified, either temporarily or permanently, with the mysterious virtue of taboo, and may therefore require to be banished for a longer or shorter time from the familiar usage of common life. And the examples will be chosen with special reference to those sacred chiefs, kings and priests, who, more than anybody else, live fenced about by taboo as by a wall. Tabooed things will be illustrated in the present chapter, and tabooed words in the next.

§ 2. Iron tabooed.

In the first place we may observe that the awful sanctity of kings naturally leads to a prohibition to touch their sacred persons. Thus it was unlawful to lay hands on the person of a Spartan king; no one might touch the body of the king or queen of Tahiti; it is forbidden to touch the person of the king of Siam under pain of death; and no one may touch the king of Cambodia, for any purpose whatever, without his express command. In July 1874 the king was thrown from his carriage and lay insensible on the ground, but not one of his suite dared to touch him; a European coming to the spot carried the injured monarch to his palace. Formerly no one might touch the king of Corea; and if he deigned to touch a subject, the spot touched became sacred, and the person thus honoured had to wear a visible mark (generally a cord of red silk) for the rest of his life. Above all, no iron might touch the king's body. In 1800 King Tieng-tsong-tai-oang died of a tumour in the back, no one dreaming of employing the lancet, which would probably have saved his life. It is said that one king suffered terribly from an abscess in the lip, till his physician called in a jester, whose pranks made the king laugh heartily, and so the abscess burst. Roman and Sabine priests might not be shaved with iron but only with bronze razors or shears; and whenever an iron graving-tool was brought into the sacred grove of the Arval Brothers at Rome for the purpose of cutting an inscription in stone, an expiatory sacrifice of a lamb and a pig must be offered, which was repeated when the graving-tool was removed from the grove. As a general rule iron might not

be brought into Greek sanctuaries. In Crete sacrifices were offered to Menedemus without the use of iron, because the legend ran that Menedemus had been killed by an iron weapon in the Trojan war. The Archon of Plataea might not touch iron; but once a year, at the annual commemoration of the men who fell at the battle of Plataea, he was allowed to carry a sword wherewith to sacrifice a bull. To this day a Hottentot priest never uses an iron knife, but always a sharp splint of quartz, in sacrificing an animal or circumcising a lad. Among the Ovambo of south-west Africa custom requires that lads should be circumcised with a sharp flint; if none is to hand, the operation may be performed with iron, but the iron must afterwards be buried. The Antandroy and Tanala of Madagascar cut the navel-strings of their children with sharp wood or with a thread, but never with an iron knife. In Uap, one of the Caroline Islands, wood of the hibiscus tree, which was used to make the fire-drill, must be cut with shell knives or shell axes, never with iron or steel. Amongst the Moquis of Arizona stone knives, hatchets, and so on have passed out of common use, but are retained in religious ceremonies. After the Pawnees had ceased to use stone arrow-heads for ordinary purposes, they still employed them to slay the sacrifices, whether human captives or buffalo and deer. We have seen that among the Esquimaux of Bering Strait the use of iron implements is forbidden for four days after the slaughter of a white whale, and that the use of an iron axe at a place where salmon are being dressed is believed by these people to be a fatal imprudence. They hold a festival in the assembly-house of the village, while the bladders of the slain beasts are hanging there, and during its celebration no wood may be cut with an iron axe. If it is necessary to split firewood, this may be done with wedges of bone. At Kushunuk, near Cape Vancouver, it happened that Mr. Nelson and his party entered an assembly-house of these Esquimaux while the festival of the bladders was in progress. "When our camping outfit was brought in from the sledges, two men took drums, and as the clothing and goods of the traders who were with me were brought in, the drums were beaten softly and a song was sung in a low, humming tone, but when our guns and some steel traps were brought in, with other articles of iron, the drums were beaten loudly and the songs raised in proportion. This was done that the shades of the animals present in the bladders might not be frightened." The Esquimaux on the western coast of Hudson Bay may not work on iron during the season for hunting musk-oxen, which falls in March. And no such work may be done by them until the seals have their pups. Negroes of the Gold Coast remove all iron or steel from their person when they consult their fetish. The men who made the need-fire in Scotland had to divest themselves of all metal. There was hardly any belief, we are told, that had a stronger hold on the mind of a Scottish Highlander than that on no account whatever should iron be put in the ground on Good Friday. Hence no grave was dug and no field ploughed on that day. It has been suggested that the belief was based on that rooted aversion to iron which fairies are known to feel. These touchy beings live underground, and might resent having the roof pulled from over their heads on the hallowed day. Again, in the Highlands of Scotland the shoulder-blades of sheep are employed in divination, being consulted as to future marriages, births, deaths, and funerals; but the forecasts thus made will not be accurate unless the flesh has been removed from the bones without the use of any iron. In making the *clavie* (a kind of Yule-tide fire-wheel) at Burghead, no hammer may be used; the hammering must be done with a stone. Amongst the Jews no iron tool was used in building the Temple at Jerusalem or in making an altar. The old wooden bridge (*Pons Sublicius*) at Rome, which was considered sacred, was made and had to be kept in repair without the use of iron or bronze. It was expressly provided by law that the temple of Jupiter Liber at Furfo might be repaired with iron tools. The council chamber at Cyzicus was constructed of wood without any iron nails, the beams being so arranged that they could be taken out and replaced. The late Rajah Vijyanagram, a member of the Viceroy's Council, and described as one of the most enlightened and estimable of Hindoo princes, would not allow iron to be used in the

construction of buildings within his territory, believing that its use would inevitably be followed by small-pox and other epidemics.

This superstitious objection to iron perhaps dates from that early time in the history of society when iron was still a novelty, and as such was viewed by many with suspicion and dislike. For everything new is apt to excite the awe and dread of the savage. "It is a curious superstition," says a pioneer in Borneo, "this of the Dusuns, to attribute anything—whether good or bad, lucky or unlucky—that happens to them to something novel which has arrived in their country. For instance, my living in Kindram has caused the intensely hot weather we have experienced of late." Some years ago a harmless naturalist was collecting plants among the high forest-clad mountains on the borders of China and Tibet. From the summit of a pass he gazed with delight down a long valley which, stretching away as far as eye could reach to the south, resembled a sea of bloom, for everywhere the forest was ablaze with the gorgeous hues of the rhododendron and azalea in flower. In this earthly paradise the votary of science hastened to install himself beside a lake. But hardly had he done so when, alas! the weather changed. Though the season was early June, the cold became intense, snow fell heavily, and the bloom of the rhododendrons was cut off. The inhabitants of a neighbouring village at once set down the unusual severity of the weather to the presence of a stranger in the forest; and a round-robin, signed by them unanimously, was forwarded to the nearest mandarin, setting forth that the snow which had blocked the road, and the hail which was blasting their crops, were alike caused by the intruder, and that all sorts of disturbances would follow if he were allowed to remain. In these circumstances the naturalist, who had intended to spend most of the summer among the mountains, was forced to decamp. "Collecting in this country," he adds pathetically, "is not an easy matter." The unusually heavy rains which happened to follow the English survey of the Nicobar Islands in the winter of 1886-1887 were imputed by the alarmed natives to the wrath of the spirits at the theodolites, dumpy-levellers, and other strange instruments which had been set up in so many of their favourite haunts; and some of them proposed to soothe the anger of the spirits by sacrificing a pig. When the German Hans Stade was a captive in a cannibal tribe of Brazilian Indians, it happened that, shortly before a prisoner was to be eaten, a great wind arose and blew away part of the roofs of the huts. The savages were angry with Stade, and said he had made the wind to come by looking into his thunder-skins, by which they meant a book he had been reading, in order to save the prisoner, who was a friend of his, from their stomachs. So the pious German prayed to God, and God mercifully heard his prayer; for next morning the weather was beautifully fine, and his friend was butchered, carved, and eaten in the most perfect comfort. According to the Orotchis of eastern Siberia, misfortunes have multiplied on them with the coming of Europeans; "they even go so far as to lay the appearance of *new* phenomena like thunder at the door of the Russians." In the seventeenth century a succession of bad seasons excited a revolt among the Esthonian peasantry, who traced the origin of the evil to a water-mill, which put a stream to some inconvenience by checking its flow. The first introduction of iron ploughshares into Poland having been followed by a succession of bad harvests, the farmers attributed the badness of the crops to the iron ploughshares, and discarded them for the old wooden ones. To this day the primitive Baduwis of Java, who live chiefly by husbandry, will use no iron tools in tilling their fields.

The general dislike of innovation, which always makes itself strongly felt in the sphere of religion, is sufficient by itself to account for the superstitious aversion to iron entertained by kings and priests and attributed by them to the gods; possibly this aversion may have been intensified in places by some such accidental cause as the series of bad seasons which cast discredit on iron ploughshares in Poland. But the disfavour in which iron is held by the gods and their ministers has another side. Their antipathy to the metal furnishes men with a

weapon which may be turned against the spirits when occasion serves. As their dislike of iron is supposed to be so great that they will not approach persons and things protected by the obnoxious metal, iron may obviously be employed as a charm for banning ghosts and other dangerous spirits. And often it is so used. Thus in the Highlands of Scotland the great safeguard against the elfin race is iron, or, better yet, steel. The metal in any form, whether as a sword, a knife, a gun-barrel, or what not, is all-powerful for this purpose. Whenever you enter a fairy dwelling you should always remember to stick a piece of steel, such as a knife, a needle, or a fish-hook, in the door; for then the elves will not be able to shut the door till you come out again. So too when you have shot a deer and are bringing it home at night, be sure to thrust a knife into the carcase, for that keeps the fairies from laying their weight on it. A knife or a nail in your pocket is quite enough to prevent the fairies from lifting you up at night. Nails in the front of a bed ward off elves from women "in the straw" and from their babes; but to make quite sure it is better to put the smoothing-iron under the bed, and the reaping-hook in the window. If a bull has fallen over a rock and been killed, a nail stuck into it will preserve the flesh from the fairies. Music discoursed on that melodious instrument, a Jew's harp, keeps the elfin women away from the hunter, because the tongue of the instrument is of steel. Again, when Scotch fishermen were at sea, and one of them happened to take the name of God in vain, the first man who heard him called out "Cauld airn," at which every man of the crew grasped the nearest bit of iron and held it between his hands for a while. So too when he hears the unlucky word "pig" mentioned, a Scotch fisherman will feel for the nails in his boots and mutter "Cauld airn." The same magic words are even whispered in the churches of Scotch fishing-villages when the clergyman reads the passage about the Gadarene swine. In Morocco iron is considered a great protection against demons; hence it is usual to place a knife or dagger under a sick man's pillow. The Singhalese believe that they are constantly surrounded by evil spirits, who lie in wait to do them harm. A peasant would not dare to carry good food, such as cakes or roast meat, from one place to another without putting an iron nail on it to prevent a demon from taking possession of the viands and so making the eater ill. No sick person, whether man or woman, would venture out of the house without a bunch of keys or a knife in his hand, for without such a talisman he would fear that some devil might take advantage of his weak state to slip into his body. And if a man has a large sore on his body he tries to keep a morsel of iron on it as a protection against demons. The inhabitants of Salsette, an island near Bombay, dread a spirit called *gîrâ*, which plays many pranks with a solitary traveller, leading him astray, lowering him into an empty well, and so on. But a *gîrâ* dare not touch a person who has on him anything made of iron or steel, particularly a knife or a nail, of which the spirit stands in great fear. Nor will he meddle with a woman, especially a married woman, because he is afraid of her bangles. Among the Majhwâr, an aboriginal tribe in the hill country of South Mirzapur, an iron implement such as a sickle or a betel-cutter is constantly kept near an infant's head during its first year for the purpose of warding off the attacks of ghosts. Among the Maravars, an aboriginal race of southern India, a knife or other iron object lies beside a woman after childbirth to keep off the devil. When a Mala woman is in labour, a sickle and some *nîm* leaves are always kept on the cot. In Malabar people who have to pass by burning-grounds or other haunted places commonly carry with them iron in some form, such as a knife or an iron rod used as a walking-stick. When pregnant women go on a journey, they carry with them a few twigs or leaves of the *nîm* tree, or iron in some shape, to scare evil spirits lurking in groves or burial-grounds which they may pass. In Bilaspore people attribute cholera to a goddess who visits the afflicted family. But they think that she may be kept off by iron; hence during an epidemic of cholera people go about with axes or sickles in their hands. "Their horses are not shod, otherwise they might possibly nail horse-shoes to the door, but their belief is more primitive; for with them iron does not *bring* good luck, but it *scares away* the evil spirits, so

when a man has had an epileptic fit he will wear an iron bracelet to keep away the evil spirit which was supposed to have possessed him." The Annamites imagine that a new-born child is exposed to the attacks of evil spirits. To protect the infant from these malignant beings the parents sometimes sell the child to the village smith, who makes a small ring or circlet of iron and puts it on the child's foot, commonly adding a little chain of iron. When the infant has been sold to the smith and firmly attached to him by the chain, the demons no longer have any power over him. After the child has grown big and the danger is over, the parents ask the smith to break the iron ring and thank him for his services. No metal but iron will serve the purpose. On the Slave Coast of Africa when a mother sees her child gradually wasting away, she concludes that a demon has entered into the child and takes her measures accordingly. To lure the demon out of the body of her offspring, she offers a sacrifice of food; and while the devil is bolting it, she attaches iron rings and small bells to her child's ankles and hangs iron chains round his neck. The jingling of the iron and the tinkling of the bells are supposed to prevent the demon, when he has concluded his repast, from entering again into the body of the little sufferer. Hence many children may be seen in this part of Africa weighed down with iron ornaments. The use of iron as a means to exorcise demons was forbidden by the Coptic church. In India "the mourner who performs the ceremony of putting fire into the dead person's mouth carries with him a piece of iron: it may be a key or a knife, or a simple piece of iron, and during the whole time of his separation (for he is unclean for a certain time, and no one will either touch him or eat or drink with him, neither can he change his clothes) he carries the piece of iron about with him to keep off the evil spirit. In Calcutta the Bengali clerks in the Government Offices used to wear a small key on one of their fingers when they had been chief mourners." When a woman dies in childbed in the island of Salsette, they put a nail or other piece of iron in the folds of her dress; this is done especially if the child survives her. The intention plainly is to prevent her spirit from coming back; for they believe that a dead mother haunts the house and seeks to carry away her child. In the north-east of Scotland immediately after a death had taken place, a piece of iron, such as a nail or a knitting-wire, used to be stuck into all the meal, butter, cheese, flesh, and whisky in the house, "to prevent death from entering them." The neglect of this salutary precaution is said to have been closely followed by the corruption of the food and drink; the whisky has been known to become as white as milk. When iron is used as a protective charm after a death, as in these Hindoo and Scotch customs, the spirit against which it is directed is the ghost of the deceased.

§ 3. Sharp Weapons tabooed.

There is a priestly king to the north of Zengwih in Burma, revered by the Sotih as the highest spiritual and temporal authority, into whose house no weapon or cutting instrument may be brought. This rule may perhaps be explained by a custom observed by various peoples after a death; they refrain from the use of sharp instruments so long as the ghost of the deceased is supposed to be near, lest they should wound it. Thus among the Esquimaux of Bering Strait "during the day on which a person dies in the village no one is permitted to work, and the relatives must perform no labour during the three following days. It is especially forbidden during this period to cut with any edged instrument, such as a knife or an axe; and the use of pointed instruments, like needles or bodkins, is also forbidden. This is said to be done to avoid cutting or injuring the shade, which may be present at any time during this period, and, if accidentally injured by any of these things, it would become very angry and bring sickness or death to the people. The relatives must also be very careful at this time not to make any loud or harsh noises that may startle or anger the shade." We have seen that in like manner after killing a white whale these Esquimaux abstain from the use of cutting or pointed instruments for four days, lest they should unwittingly cut or stab the whale's

ghost. The same taboo is sometimes observed by them when there is a sick person in the village, probably from a fear of injuring his shade which may be hovering outside of his body. After a death the Roumanians of Transylvania are careful not to leave a knife lying with the sharp edge uppermost as long as the corpse remains in the house, "or else the soul will be forced to ride on the blade." For seven days after a death, the corpse being still in the house, the Chinese abstain from the use of knives and needles, and even of chopsticks, eating their food with their fingers. On the third, sixth, ninth, and fortieth days after the funeral the old Prussians and Lithuanians used to prepare a meal, to which, standing at the door, they invited the soul of the deceased. At these meals they sat silent round the table and used no knives, and the women who served up the food were also without knives. If any morsels fell from the table they were left lying there for the lonely souls that had no living relations or friends to feed them. When the meal was over the priest took a broom and swept the souls out of the house, saying, "Dear souls, ye have eaten and drunk. Go forth, go forth." In cutting the nails and combing the hair of a dead prince in South Celebes only the back of the knife and of the comb may be used. The Germans say that a knife should not be left edge upwards, because God and the spirits dwell there, or because it will cut the face of God and the angels. Among the Monumbos of New Guinea a pregnant woman may not use sharp instruments; for example, she may not sew. If she used such instruments, they think that she would thereby stab the child in her womb. Among the Kayans of Borneo, when the birth-pangs begin, all men leave the room, and all cutting weapons and iron are also removed, "perhaps in order not to frighten the child," says the writer who reports the custom. The reason may rather be a fear of injuring the flitting soul of mother or babe. In Uganda, when the hour of a woman's delivery is at hand, her husband carries all spears and weapons out of the house, doubtless in order that they may not hurt the tender soul of the new-born child. Early in the period of the Ming dynasty a professor of geomancy made the alarming discovery that the spiritual atmosphere of Kü-yung, a city near Nanking, was in a truly deplorable condition through the intrusion of an evil spirit. The Chinese emperor, with paternal solicitude, directed that the north gate, by which the devil had effected his entrance, should be built up solid, and that for the future the population of the city should devote their energies to the pursuits of hair-dressing, corn-cutting, and the shaving of bamboo-roots, because, as he sagaciously perceived, all these professions call for the use of sharp-edged instruments, which could not fail to keep the demon at bay. We can now understand why no cutting instrument may be taken into the house of the Burmese pontiff. Like so many priestly kings, he is probably regarded as divine, and it is therefore right that his sacred spirit should not be exposed to the risk of being cut or wounded whenever it quits his body to hover invisible in the air or to fly on some distant mission.

§ 4. Blood tabooed.

We have seen that the Flamen Dialis was forbidden to touch or even name raw flesh. At certain times a Brahman teacher is enjoined not to look on raw flesh, blood, or persons whose hands have been cut off. In Uganda the father of twins is in a state of taboo for some time after the birth; among other rules he is forbidden to kill anything or to see blood. In the Pelew Islands when a raid has been made on a village and a head carried off, the relations of the slain man are tabooed and have to submit to certain observances in order to escape the wrath of his ghost. They are shut up in the house, touch no raw flesh, and chew betel over which an incantation has been uttered by the exorcist. After this the ghost of the slaughtered man goes away to the enemy's country in pursuit of his murderer. The taboo is probably based on the common belief that the soul or spirit of the animal is in the blood. As tabooed persons are believed to be in a perilous state—for example, the relations of the slain man are liable to the attacks of his indignant ghost—it is especially necessary to isolate them from contact with

spirits; hence the prohibition to touch raw meat. But as usual the taboo is only the special enforcement of a general precept; in other words, its observance is particularly enjoined in circumstances which seem urgently to call for its application, but apart from such circumstances the prohibition is also observed, though less strictly, as a common rule of life. Thus some of the Esthonians will not taste blood because they believe that it contains the animal's soul, which would enter the body of the person who tasted the blood. Some Indian tribes of North America, "through a strong principle of religion, abstain in the strictest manner from eating the blood of any animal, as it contains the life and spirit of the beast." These Indians "commonly pull their new-killed venison (before they dress it) several times through the smoke and flame of the fire, both by the way of a sacrifice and to consume the blood, life, or animal spirits of the beast, which with them would be a most horrid abomination to eat." Among the western Dénés or Tinneh Indians of British Columbia until lately no woman would partake of blood, "and both men and women abhorred the flesh of a beaver which had been caught and died in a trap, and of a bear strangled to death in a snare, because the blood remained in the carcass." Many of the Slave, Hare, and Dogrib Indians scruple to taste the blood of game; hunters of the former tribes collect the blood in the animal's paunch and bury it in the snow. The Malepa, a Bantu tribe in the north of the Transvaal, will taste no blood. Hence they cut the throats of the cattle they slaughter and let the blood drain out of the carcass before they will eat it. And they do the same with game. Jewish hunters poured out the blood of the game they had killed and covered it up with dust. They would not taste the blood, believing that the soul or life of the animal was in the blood, or actually was the blood. The same belief was held by the Romans, and is shared by the Arabs, by Chinese medical writers, and by some of the Papuan tribes of New Guinea.

It is a common rule that royal blood may not be shed upon the ground. Hence when a king or one of his family is to be put to death a mode of execution is devised by which the royal blood shall not be spilt upon the earth. About the year 1688 the generalissimo of the army rebelled against the king of Siam and put him to death "after the manner of royal criminals, or as princes of the blood are treated when convicted of capital crimes, which is by putting them into a large iron caldron, and pounding them to pieces with wooden pestles, because none of their royal blood must be spilt on the ground, it being, by their religion, thought great impiety to contaminate the divine blood by mixing it with earth." Other Siamese modes of executing a royal person are starvation, suffocation, stretching him on a scarlet cloth and thrusting a billet of fragrant sandal-wood into his stomach, or lastly, sewing him up in a leather sack with a large stone and throwing him into the river; sometimes the sufferer's neck is broken with sandal-wood clubs before he is thrown into the water. When Kublai Khan defeated and took his uncle Nayan, who had rebelled against him, he caused Nayan to be put to death by being wrapt in a carpet and tossed to and fro till he died, "because he would not have the blood of his Line Imperial spilt upon the ground or exposed in the eye of Heaven and before the Sun." "Friar Ricold mentions the Tartar maxim: 'One Khan will put another to death to get possession of the throne, but he takes great care that the blood be not spilt. For they say that it is highly improper that the blood of the Great Khan should be spilt upon the ground; so they cause the victim to be smothered somehow or other.' The like feeling prevails at the court of Burma, where a peculiar mode of execution without bloodshed is reserved for princes of the blood." Another writer on Burma observes that "according to Mongolian tradition, it is considered improper to spill the blood of any member of the royal race. Princes of the Blood are executed by a blow, or blows, of a bludgeon, inflicted on the back of the neck. The corpse is placed in a red velvet sack, which is fixed between two large perforated jars, and then sunk in the river Irawadi. Princesses are executed in a similar manner, with the exception that they are put to death by a blow in front, instead of the back of the neck." In 1878 the relations of Theebaw, king of Burma, were despatched by being beaten across the throat with a

bamboo. In Tonquin the ordinary mode of execution is beheading, but persons of the blood royal are strangled. In Ashantee the blood of none of the royal family may be shed; if one of them is guilty of a great crime he is drowned in the river Dah. As the blood royal of Dahomey may not be spilled, offenders of the royal family are drowned or strangled. Commonly they are bound hand and foot, carried out to sea in a canoe, and thrown overboard. When a king of Benin came to the throne he used to put his brothers to death; but as no one might lay hands on a prince of the blood, the king commanded his brothers to hang themselves, after which he buried their bodies with great pomp. In Madagascar the blood of nobles might not be shed; hence when four Christians of that class were to be executed they were burned alive. In Uganda "no one may shed royal blood on any account, not even when ordered by the king to slay one of the royal house; royalty may only be starved or burned to death." Formerly when a young king of Uganda came of age all his brothers were burnt except two or three, who were preserved to keep up the succession. Or a space of ground having been fenced in with a high paling and a deep ditch, the doomed men were led into the enclosure and left there till they died, while guards kept watch outside to prevent their escape. Among the Bawenda of southern Africa dangerous princes are strangled, for their blood may not be shed.

The reluctance to spill royal blood seems to be only a particular case of a general unwillingness to shed blood or at least to allow it to fall on the ground. Marco Polo tells us that in his day persons caught in the streets of Cambaluc (Peking) at unseasonable hours were arrested, and if found guilty of a misdemeanour were beaten with a stick. "Under this punishment people sometimes die, but they adopt it in order to eschew bloodshed, for their *Bacsis* say that it is an evil thing to shed man's blood." When Captain Christian was shot by the Manx Government at the Restoration in 1660, the spot on which he stood was covered with white blankets, that his blood might not fall on the ground. In West Sussex people believe that the ground on which human blood has been shed is accursed and will remain barren for ever. Among some primitive peoples, when the blood of a tribesman has to be spilt it is not suffered to fall upon the ground, but is received upon the bodies of his fellow-tribesmen. Thus in some Australian tribes boys who are being circumcised are laid on a platform, formed by the living bodies of the tribesmen; and when a boy's tooth is knocked out as an initiatory ceremony, he is seated on the shoulders of a man, on whose breast the blood flows and may not be wiped away. When Australian blacks bleed each other as a cure for headache and other ailments, they are very careful not to spill any of the blood on the ground, but sprinkle it on each other. We have already seen that in the Australian ceremony for making rain the blood which is supposed to imitate the rain is received upon the bodies of the tribesmen. "Also the Gauls used to drink their enemies' blood and paint themselves therewith. So also they write that the old Irish were wont; and so have I seen some of the Irish do, but not their enemies' but friends' blood, as, namely, at the execution of a notable traitor at Limerick, called Murrough O'Brien, I saw an old woman, which was his foster-mother, take up his head whilst he was quartered and suck up all the blood that ran thereout, saying that the earth was not worthy to drink it, and therewith also steeped her face and breast and tore her hair, crying out and shrieking most terribly." After a battle in Horne Island, South Pacific, it was found that the brother of the vanquished king was among the wounded. "It was sad to see his wife collect in her hands the blood which had flowed from his wounds, and throw it on to her head, while she uttered piercing cries. All the relatives of the wounded collected in the same manner the blood which had flowed from them, down even to the last drop, and they even applied their lips to the leaves of the shrubs and licked it all up to the last drop." In the Marquesas Islands the persons who helped a woman at childbirth received on their heads the blood which flowed at the cutting of the navel-string; for the blood might not touch anything but a sacred object, and in Polynesia the head is sacred in a high degree. In South Celebes at childbirth a female slave stands under the house (the houses being raised on posts above the

ground) and receives in a basin on her head the blood which trickles through the bamboo floor. Among the Latuka of central Africa the earth on which a drop of blood has fallen at childbirth is carefully scraped up with an iron shovel, put into a pot along with the water used in washing the mother, and buried tolerably deep outside the house on the left-hand side. In West Africa, if a drop of your blood has fallen on the ground, you must carefully cover it up, rub and stamp it into the soil; if it has fallen on the side of a canoe or a tree, the place is cut out and the chip destroyed. The Caffres, we are told, have a great horror of blood, and must purify themselves from the pollution if they have shed it and been bespattered by it. Hence warriors on the return from battle purge themselves with emetics, and that so violently that some of them give up the ghost. A Caffre would never allow even a drop of blood from his nose or a wound to lie uncovered, but huddles it over with earth, that his feet may not be defiled by it. One motive of these African customs may be a wish to prevent the blood from falling into the hands of magicians, who might make an evil use of it. That is admittedly the reason why people in West Africa stamp out any blood of theirs which has fallen on the ground or cut out any wood that has been soaked with it. From a like dread of sorcery natives of New Guinea are careful to burn any sticks, leaves, or rags which are stained with their blood; and if the blood has dripped on the ground they turn up the soil and if possible light a fire on the spot. The same fear explains the curious duties discharged by a class of men called *ramanga* or "blue blood" among the Betsileo of Madagascar. It is their business to eat all the nail-parings and to lick up all the spilt blood of the nobles. When the nobles pare their nails, the parings are collected to the last scrap and swallowed by these *ramanga*. If the parings are too large, they are minced small and so gulped down. Again, should a nobleman wound himself, say in cutting his nails or treading on something, the *ramanga* lick it up as fast as possible. Nobles of high rank hardly go anywhere without these humble attendants; but if it should happen that there are none of them present, the cut nails and the spilt blood are carefully collected to be afterwards swallowed by the *ramanga*. There is scarcely a nobleman of any pretensions who does not strictly observe this custom, the intention of which probably is to prevent these parts of his person from falling into the hands of sorcerers, who on the principles of contagious magic could work him harm thereby. The tribes of the White Nile are said never to shed human blood in their villages because they think the sight of it would render women barren or bring misfortune on their children. Hence executions and murders commonly take place on the roads or in the forest.

The unwillingness to shed blood is extended by some peoples to the blood of animals. Thus, when the Caffres offer an ox to the spirits, the blood of the beast must be carefully caught in a calabash, and none of it may fall on the ground. When the Wanika in eastern Africa kill their cattle for food, "they either stone or beat the animal to death, so as not to shed the blood." Amongst the Damaras cattle killed for food are suffocated, but when sacrificed they are speared to death. But like most pastoral tribes in Africa, both the Wanika and Damaras very seldom kill their cattle, which are indeed commonly invested with a kind of sanctity. Some of the Ewe-speaking negroes of Togoland, in West Africa, celebrate a festival in honour of the Earth at which it is unlawful to shed blood on the ground. Hence the fowls which are sacrificed on these occasions have their necks wrung, not their throats cut. In killing an animal for food the Easter Islanders do not shed its blood, but stun it or suffocate it in smoke. When the natives of San Cristoval, one of the Solomon Islands, sacrifice a pig to a ghost in a sacred place, they take great care that the blood shall not fall on the ground; so they place the animal in a large bowl and cut it up there. It is said that in ancient India the sacrificial victims were not slaughtered but strangled.

The general explanation of the reluctance to shed blood on the ground is probably to be found in the belief that the soul is in the blood, and that therefore any ground on which it may fall

necessarily becomes taboo or sacred. In New Zealand anything upon which even a drop of a high chief's blood chances to fall becomes taboo or sacred to him. For instance, a party of natives having come to visit a chief in a fine new canoe, the chief got into it, but in doing so a splinter entered his foot, and the blood trickled on the canoe, which at once became sacred to him. The owner jumped out, dragged the canoe ashore opposite the chief's house, and left it there. Again, a chief in entering a missionary's house knocked his head against a beam, and the blood flowed. The natives said that in former times the house would have belonged to the chief. As usually happens with taboos of universal application, the prohibition to spill the blood of a tribesman on the ground applies with peculiar stringency to chiefs and kings, and is observed in their case long after it has ceased to be observed in the case of others.

We have seen that the Flamen Dialis was not allowed to walk under a trellised vine. The reason for this prohibition was perhaps as follows. It has been shewn that plants are considered as animate beings which bleed when cut, the red juice which exudes from some of them being regarded as the blood of the plant. The juice of the grape is therefore naturally conceived as the blood of the vine. And since, as we have just seen, the soul is often believed to be in the blood, the juice of the grape is regarded as the soul, or as containing the soul, of the vine. This belief is strengthened by the intoxicating effects of wine. For, according to primitive notions, all abnormal mental states, such as intoxication or madness, are caused by the entrance of a spirit into the person; such mental states, in other words, are accounted forms of possession or inspiration. Wine, therefore, is considered on two distinct grounds as a spirit, or containing a spirit; first because, as a red juice, it is identified with the blood of the plant, and second because it intoxicates or inspires. Therefore if the Flamen Dialis had walked under a trellised vine, the spirit of the vine, embodied in the clusters of grapes, would have been immediately over his head and might have touched it, which for a person like him in a state of permanent taboo would have been highly dangerous. This interpretation of the prohibition will be made probable if we can shew, first, that wine has been actually viewed by some peoples as blood, and intoxication as inspiration produced by drinking the blood; and, second, that it is often considered dangerous, especially for tabooed persons, to have either blood or a living person over their heads.

With regard to the first point, we are informed by Plutarch that of old the Egyptian kings neither drank wine nor offered it in libations to the gods, because they held it to be the blood of beings who had once fought against the gods, the vine having sprung from their rotting bodies; and the frenzy of intoxication was explained by the supposition that the drunken man was filled with the blood of the enemies of the gods. The Aztecs regarded *pulque* or the wine of the country as bad, on account of the wild deeds which men did under its influence. But these wild deeds were believed to be the acts, not of the drunken man, but of the wine-god by whom he was possessed and inspired; and so seriously was this theory of inspiration held that if any one spoke ill of or insulted a tipsy man, he was liable to be punished for disrespect to the wine-god incarnate in his votary. Hence, says Sahagun, it was believed, not without ground, that the Indians intoxicated themselves on purpose to commit with impunity crimes for which they would certainly have been punished if they had committed them sober. Thus it appears that on the primitive view intoxication or the inspiration produced by wine is exactly parallel to the inspiration produced by drinking the blood of animals. The soul or life is in the blood, and wine is the blood of the vine. Hence whoever drinks the blood of an animal is inspired with the soul of the animal or of the god, who, as we have seen, is often supposed to enter into the animal before it is slain; and whoever drinks wine drinks the blood, and so receives into himself the soul or spirit, of the god of the vine.

With regard to the second point, the fear of passing under blood or under a living person, we are told that some of the Australian blacks have a dread of passing under a leaning tree or

even under the rails of a fence. The reason they give is that a woman may have been upon the tree or fence, and some blood from her may have fallen on it and might fall from it on them. In Ugi, one of the Solomon Islands, a man will never, if he can help it, pass under a tree which has fallen across the path, for the reason that a woman may have stepped over it before him. Amongst the Karens of Burma "going under a house, especially if there are females within, is avoided; as is also the passing under trees of which the branches extend downwards in a particular direction, and the butt-end of fallen trees, etc." The Siamese think it unlucky to pass under a rope on which women's clothes are hung, and to avert evil consequences the person who has done so must build a chapel to the earth-spirit.

Probably in all such cases the rule is based on a fear of being brought into contact with blood, especially the blood of women. From a like fear a Maori will never lean his back against the wall of a native house. For the blood of women is supposed to have disastrous effects upon males. The Arunta of central Australia believe that a draught of woman's blood would kill the strongest man. In the Encounter Bay tribe of South Australia boys are warned that if they see the blood of women they will early become grey-headed and their strength will fail prematurely. Men of the Booandik tribe in South Australia think that if they see the blood of their women they will not be able to fight against their enemies and will be killed; if the sun dazzles their eyes at a fight, the first woman they afterwards meet is sure to get a blow from their club. In the island of Wetar it is thought that if a man or a lad comes upon a woman's blood he will be unfortunate in war and other undertakings, and that any precautions he may take to avoid the misfortune will be vain. The people of Ceram also believe that men who see women's blood will be wounded in battle. It is an Esthonian belief that men who see women's blood will suffer from an eruption on the skin. A Fan negro told Miss Kingsley that a young man in his village, who was so weak that he could hardly crawl about, had fallen into this state through seeing the blood of a woman who had been killed by a falling tree. "The underlying idea regarding blood is of course the old one that the blood is the life. The life in Africa means a spirit, hence the liberated blood is the liberated spirit, and liberated spirits are always whipping into people who do not want them. In the case of the young Fan, the opinion held was that the weak spirit of the woman had got into him."

§ 5. The Head tabooed.

Again, the reason for not passing under dangerous objects, like a vine or women's blood, is a fear that they may come in contact with the head; for among many peoples the head is peculiarly sacred. The special sanctity attributed to it is sometimes explained by a belief that it is the seat of a spirit which is very sensitive to injury or disrespect. Thus the Yorubas of the Slave Coast hold that every man has three spiritual inmates, of whom the first, called Olori, dwells in the head and is the man's protector, guardian, and guide. Offerings are made to this spirit, chiefly of fowls, and some of the blood mixed with palm-oil is rubbed on the forehead. The Karens of Burma suppose that a being called the *tso* resides in the upper part of the head, and while it retains its seat no harm can befall the person from the efforts of the seven *Kelahs*, or personified passions. "But if the *tso* becomes heedless or weak certain evil to the person is the result. Hence the head is carefully attended to, and all possible pains are taken to provide such dress and attire as will be pleasing to the *tso*." The Siamese think that a spirit called *khuan* or *kwun* dwells in the human head, of which it is the guardian spirit. The spirit must be carefully protected from injury of every kind; hence the act of shaving or cutting the hair is accompanied with many ceremonies. The *kwun* is very sensitive on points of honour, and would feel mortally insulted if the head in which he resides were touched by the hand of a stranger. When Dr. Bastian, in conversation with a brother of the king of Siam, raised his hand to touch the prince's skull in order to illustrate some medical remarks he was making, a sullen and threatening murmur bursting from the lips of the crouching courtiers

warned him of the breach of etiquette he had committed, for in Siam there is no greater insult to a man of rank than to touch his head. If a Siamese touch the head of another with his foot, both of them must build chapels to the earth-spirit to avert the omen. Nor does the guardian spirit of the head like to have the hair washed too often; it might injure or incommode him. It was a grand solemnity when the king of Burma's head was washed with water drawn from the middle of the river. Whenever the native professor, from whom Dr. Bastian took lessons in Burmese at Mandalay, had his head washed, which took place as a rule once a month, he was generally absent for three days together, that time being consumed in preparing for, and recovering from, the operation of head-washing. Dr. Bastian's custom of washing his head daily gave rise to much remark. The head of the king of Persia was cleaned only once a year, on his birthday. Roman women washed their heads annually on the thirteenth of August, Diana's day. The Indians of Peru fancied they could rid themselves of their sins by scrubbing their heads with a small stone and then washing them in a stream.

Again, the Burmese think it an indignity to have any one, especially a woman, over their heads, and for this reason Burmese houses have never more than one story. The houses are raised on posts above the ground, and whenever anything fell through the floor Dr. Bastian had always difficulty in persuading a servant to fetch it from under the house. In Rangoon a priest, summoned to the bedside of a sick man, climbed up a ladder and got in at the window rather than ascend the staircase, to reach which he must have passed under a gallery. A pious Burman of Rangoon, finding some images of Buddha in a ship's cabin, offered a high price for them, that they might not be degraded by sailors walking over them on the deck. Formerly in Siam no person might cross a bridge while his superior in rank was passing underneath, nor might he walk in a room above one in which his superior was sitting or lying. The Cambodians esteem it a grave offence to touch a man's head; some of them will not enter a place where anything whatever is suspended over their heads; and the meanest Cambodian would never consent to live under an inhabited room. Hence the houses are built of one story only; and even the Government respects the prejudice by never placing a prisoner in the stocks under the floor of a house, though the houses are raised high above the ground. The same superstition exists amongst the Malays; for an early traveller reports that in Java people "wear nothing on their heads, and say that nothing must be on their heads ... and if any person were to put his hand upon their head they would kill him; and they do not build houses with storeys, in order that they may not walk over each other's heads." In Uganda no person belonging to the king's totem clan was allowed to get on the top of the palace to roof it, for that would have been regarded as equivalent to getting on the top of the king. Hence the palace had to be roofed by men of a different clan from the king.

The same superstition as to the head is found in full force throughout Polynesia. Thus of Gattanewa, a Marquesan chief, it is said that "to touch the top of his head, or anything which had been on his head, was sacrilege. To pass over his head was an indignity never to be forgotten. Gattanewa, nay, all his family, scorned to pass a gateway which is ever closed, or a house with a door; all must be as open and free as their unrestrained manners. He would pass under nothing that had been raised by the hand of man, if there was a possibility of getting round or over it. Often have I seen him walk the whole length of our barrier, in preference to passing between our water-casks; and at the risk of his life scramble over the loose stones of a wall, rather than go through the gateway." Marquesan women have been known to refuse to go on the decks of ships for fear of passing over the heads of chiefs who might be below. The son of a Marquesan high priest has been seen to roll on the ground in an agony of rage and despair, begging for death, because some one had desecrated his head and deprived him of his divinity by sprinkling a few drops of water on his hair. But it was not the Marquesan chiefs only whose heads were sacred. The head of every Marquesan was taboo, and might

neither be touched nor stepped over by another; even a father might not step over the head of his sleeping child; women were forbidden to carry or touch anything that had been in contact with, or had merely hung over, the head of their husband or father. No one was allowed to be over the head of the king of Tonga. In Hawaii (the Sandwich Islands) if a man climbed upon a chiefs house or upon the wall of his yard, he was put to death; if his shadow fell on a chief, he was put to death; if he walked in the shadow of a chiefs house with his head painted white or decked with a garland or wetted with water, he was put to death. In Tahiti any one who stood over the king or queen, or passed his hand over their heads, might be put to death. Until certain rites were performed over it, a Tahitian infant was especially taboo; whatever touched the child's head, while it was in this state, became sacred and was deposited in a consecrated place raised in for the purpose at the child's house. If a branch of a tree touched the child's head, the tree was cut down; and if in its fall it injured another tree so as to penetrate the bark, that tree also was cut down as unclean and unfit for use. After the rites were performed these special taboos ceased; but the head of a Tahitian was always sacred, he never carried anything on it, and to touch it was an offence. In New Zealand "the heads of the chiefs were always tabooed (*tapu*), hence they could not pass, or sit, under food hung up; or carry food, as others, on their backs; neither would they eat a meal in a house, nor touch a calabash of water in drinking. No one could touch their head, nor, indeed, commonly speak of it, or allude to it; to do so offensively was one of their heaviest curses, and grossest insults, only to be wiped out with blood." So sacred was the head of a Maori chief that "if he only touched it with his fingers, he was obliged immediately to apply them to his nose, and snuff up the sanctity which they had acquired by the touch, and thus restore it to the part from whence it was taken." On account of the sacredness of his head a Maori chief "could not blow the fire with his mouth, for the breath being sacred, communicated his sanctity to it, and a brand might be taken by a slave, or a man of another tribe, or the fire might be used for other purposes, such as cooking, and so cause his death." It is a crime for a sacred person in New Zealand to leave his comb, or anything else which has touched his head, in a place where food has been cooked, or to suffer another person to drink out of any vessel which has touched his lips. Hence when a chief wishes to drink he never puts his lips to the vessel, but holds his hands close to his mouth so as to form a hollow, into which water is poured by another person, and thence is allowed to flow into his mouth. If a light is needed for his pipe, the burning ember taken from the fire must be thrown away as soon as it is used; for the pipe becomes sacred because it has touched his mouth; the coal becomes sacred because it has touched the pipe; and if a particle of the sacred cinder were replaced on the common fire, the fire would also become sacred and could no longer be used for cooking. Some Maori chiefs, like other Polynesians, object to go down into a ship's cabin from fear of people passing over their heads. Dire misfortune was thought by the Maoris to await those who entered a house where any article of animal food was suspended over their heads. "A dead pigeon, or a piece of pork hung from the roof, was a better protection from molestation than a sentinel." If I am right, the reason for the special objection to having animal food over the head is the fear of bringing the sacred head into contact with the spirit of the animal; just as the reason why the Flamen Dialis might not walk under a vine was the fear of bringing his sacred head into contact with the spirit of the vine. Similarly King Darius would not pass through a gate over which there was a tomb, because in doing so he would have had a corpse above his head. Among the Awuna tribes of the Gold Coast, West Africa, the worshippers of Hebesio, the god of thunder, believe that their heads are sacred, being associated in some mysterious way with the presence of the protective spirit of their god, which has passed into them through this channel at baptism. Hence they carefully guard their heads against injury, especially against any wound that might draw blood, for they think that such a wound would

entail the loss of reason on the sufferer, and that it would bring down the wrath of the thundering god and of his mouth-piece the fetish priest on the impious smiter.

§ 6. Hair tabooed.

When the head was considered so sacred that it might not even be touched without grave offence, it is obvious that the cutting of the hair must have been a delicate and difficult operation. The difficulties and dangers which, on the primitive view, beset the operation are of two kinds. There is first the danger of disturbing the spirit of the head, which may be injured in the process and may revenge itself upon the person who molests him. Secondly, there is the difficulty of disposing of the shorn locks. For the savage believes that the sympathetic connexion which exists between himself and every part of his body continues to exist even after the physical connexion has been broken, and that therefore he will suffer from any harm that may befall the severed parts of his body, such as the clippings of his hair or the parings of his nails. Accordingly he takes care that these severed portions of himself shall not be left in places where they might either be exposed to accidental injury or fall into the hands of malicious persons who might work magic on them to his detriment or death. Such dangers are common to all, but sacred persons have more to fear from them than ordinary people, so the precautions taken by them are proportionately stringent. The simplest way of evading the peril is not to cut the hair at all; and this is the expedient adopted where the risk is thought to be more than usually great. The Frankish kings were never allowed to crop their hair; from their childhood upwards they had to keep it unshorn. To poll the long locks that floated on their shoulders would have been to renounce their right to the throne. When the wicked brothers Clotaire and Chilbert coveted the kingdom of their dead brother Clodomir, they inveigled into their power their little nephews, the two sons of Clodomir; and having done so, they sent a messenger bearing scissors and a naked sword to the children's grandmother, Queen Clotilde, at Paris. The envoy shewed the scissors and the sword to Clotilde, and bade her choose whether the children should be shorn and live or remain unshorn and die. The proud queen replied that if her grandchildren were not to come to the throne she would rather see them dead than shorn. And murdered they were by their ruthless uncle Clotaire with his own hand. The king of Ponape, one of the Caroline Islands, must wear his hair long, and so must his grandees. The hair of the Aztec priests hung down to their hams, so that the weight of it became very troublesome; for they might never poll it so long as they lived, or at least until they had been relieved of their office on the score of old age. They wore it braided in great tresses, six fingers broad, and tied with cotton. A Haida medicine-man may neither clip nor comb his tresses, so they are always long and tangled. Among the Hos, a negro tribe of Togoland in West Africa, "there are priests on whose head no razor may come during the whole of their lives. The god who dwells in the man forbids the cutting of his hair on pain of death. If the hair is at last too long, the owner must pray to his god to allow him at least to clip the tips of it. The hair is in fact conceived as the seat and lodging-place of his god, so that were it shorn the god would lose his abode in the priest." A rain-maker at Boroma, on the lower Zambesi, used to give out that he was possessed by two spirits, one of a lion, the other of a leopard, and in the assemblies of the people he mimicked the roaring of these beasts. In order that their spirits might not leave him, he never cut his hair nor drank alcohol. The Masai clan of the El Kiboron, who are believed to possess the art of making rain, may not pluck out their beards, because the loss of their beards would, it is supposed, entail the loss of their rain-making powers. The head chief and the sorcerers of the Masai observe the same rule for a like reason: they think that were they to pull out their beards, their supernatural gifts would desert them. In central Borneo the chiefs of a particular Kayan family never allow their hair to be shorn. Ancient Indian law required that when a new king had performed the ceremony of consecration he might not shave his

hair for a year, though he was allowed to crop it. According to one account none of his subjects, except a Brahman, might have his hair cut during this period, and even horses were left unclipped. Amongst the Alfoors of Celebes the *Leleen* or priest who looks after the rice-fields may not shear his hair during the time that he exercises his special functions, that is from a month before the rice is sown until it is housed. In Usukuma, a district to the south of Lake Victoria Nyanza, the people are forbidden to shave their heads till the corn has been sown. Men of the Tsetsaut tribe in British Columbia do not cut their hair, believing that if they cut it they would quickly grow old. In Ceram men do not crop their hair: if married men did so, they would lose their wives; if young men did so, they would grow weak and enervated. In Timorlaut married men may not poll their hair for the same reason as in Ceram, but widowers and men on a journey may do so after offering a fowl or a pig in sacrifice. Malays of the Peninsula are forbidden to clip their hair during their wife's pregnancy and for forty days after the child has been born; and a similar abstention is said to have been formerly incumbent on all persons prosecuting a journey or engaged in war. Elsewhere men travelling abroad have been in the habit of leaving their hair unshorn until their return. The reason for this custom is probably the danger to which, as we have seen, a traveller is believed to be exposed from the magic arts of the strangers amongst whom he sojourns; if they got possession of his shorn hair, they might work his destruction through it. The Egyptians on a journey kept their hair uncut till they returned home. "At Tâif when a man returned from a journey his first duty was to visit the Rabba and poll his hair." Achilles kept unshorn his yellow hair, because his father had vowed to offer it to the River Sperchius if ever his son came home from the wars beyond the sea. Formerly when Dyak warriors returned with the heads of their enemies, each man cut off a lock from the front of his head and threw it into the river as a mode of ending the taboo to which they had been subjected during the expedition. Bechuanas after a battle had their hair shorn by their mothers "in order that new hair might grow, and that all which was old and polluted might disappear and be no more."

Again, men who have taken a vow of vengeance sometimes keep their hair unshorn till they have fulfilled their vow. Thus of the Marquesans we are told that "occasionally they have their head entirely shaved, except one lock on the crown, which is worn loose or put up in a knot. But the latter mode of wearing the hair is only adopted by them when they have a solemn vow, as to revenge the death of some near relation, etc. In such case the lock is never cut off until they have fulfilled their promise." A similar custom was sometimes observed by the ancient Germans; among the Chatti the young warriors never clipped their hair or their beard till they had slain an enemy. Six thousand Saxons once swore that they would not poll their hair nor shave their beards until they had taken vengeance on their foes. On one occasion a Hawaiian taboo is said to have lasted thirty years, "during which the men were not allowed to trim their beards, etc." While his vow lasted, a Nazarite might not have his hair cut: "All the days of the vow of his separation there shall no razor come upon his head." Possibly in this case there was a special objection to touching the tabooed man's head with iron. The Roman priests, as we have seen, were shorn with bronze knives. The same feeling perhaps gave rise to the European rule that a child's nails should not be pared during the first year, but that if it is absolutely necessary to shorten them they should be bitten off by the mother or nurse. For in all parts of the world a young child is believed to be especially exposed to supernatural dangers, and particular precautions are taken to guard it against them; in other words, the child is under a number of taboos, of which the rule just mentioned is one. "Among Hindus the usual custom seems to be that the nails of a first-born child are cut at the age of six months. With other children a year or two is allowed to elapse." The Slave, Hare, and Dogrib Indians of North-West America do not pare the nails of female children till they are four years of age. In Uganda a child's hair may not be cut until the child has received

a name. Should any of it be rubbed or plucked off accidentally, it is refastened to the child's head with string or by being knotted to the other hair. Amongst the Ewe negroes of the Slave Coast, a mother sometimes vows a sacrifice to the fetish if her infant should live. She then leaves the child unshorn till its fourth or sixth year, when she fulfils her vow and has the child's hair cut by a priest. To this day a Syrian mother will sometimes, like Hannah, devote her little one to God. When the child reaches a certain age, its hair is cut and weighed, and money is paid in proportion to the weight. If the boy thus dedicated is a Moslem, he becomes in time a dervish; if he is a Christian, he becomes a monk. Among the Toradjas of central Celebes, when a child's hair is cut to rid it of vermin, some locks are allowed to remain on the crown of the head as a refuge for one of the child's souls. Otherwise the soul would have no place in which to settle, and the child would sicken. The Karo-Bataks of Sumatra are much afraid of frightening away the soul (*těndi*) of a child; hence when they cut its hair, they always leave a patch unshorn, to which the soul can retreat before the shears. Usually this lock remains unshorn all through life, or at least up till manhood. In some parts of Germany it is thought that if a child's hair is combed in its first year the child will be unlucky; or that if a boy's hair is cut before his seventh year he will have no courage.

§ 7. Ceremonies at Hair-cutting.

But when it becomes necessary to crop the hair, measures are taken to lessen the dangers which are supposed to attend the operation. The chief of Namosi in Fiji always ate a man by way of precaution when he had had his hair cut. "There was a certain clan that had to provide the victim, and they used to sit in solemn council among themselves to choose him. It was a sacrificial feast to avert evil from the chief." This remarkable custom has been described more fully by another observer. The old heathen temple at Namosi is called Rukunitambua, "and round about it are hundreds of stones, each of which tells a fearful tale. A subject tribe, whose town was some little distance from Namosi, had committed an unpardonable offence, and were condemned to a frightful doom. The earth-mound on which their temple had stood was planted with the mountain *ndalo* (arum), and when the crop was ripe, the poor wretches had to carry it down to Namosi, and give at least one of their number to be killed and eaten by the chief. He used to take advantage of these occasions to have his hair cut, for the human sacrifice was supposed to avert all danger of witchcraft if any ill-wisher got hold of the cuttings of his hair, human hair being the most dangerous channel for the deadliest spells of the sorcerers. The stones round Rukunitambua represented these and other victims who had been killed and eaten at Namosi. Each stone was the record of a murder succeeded by a cannibal feast." Amongst the Maoris many spells were uttered at hair-cutting; one, for example, was spoken to consecrate the obsidian knife with which the hair was cut; another was pronounced to avert the thunder and lightning which hair-cutting was believed to cause. "He who has had his hair cut is in immediate charge of the Atua (spirit); he is removed from the contact and society of his family and his tribe; he dare not touch his food himself; it is put into his mouth by another person; nor can he for some days resume his accustomed occupations or associate with his fellow-men." The person who cuts the hair is also tabooed; his hands having been in contact with a sacred head, he may not touch food with them or engage in any other employment; he is fed by another person with food cooked over a sacred fire. He cannot be released from the taboo before the following day, when he rubs his hands with potato or fern root which has been cooked on a sacred fire; and this food having been taken to the head of the family in the female line and eaten by her, his hands are freed from the taboo. In some parts of New Zealand the most sacred day of the year was that appointed for hair-cutting; the people assembled in large numbers on that day from all the neighbourhood. Sometimes a Maori chief's hair was shorn by his wife, who was then tabooed for a week as a consequence of having touched his sacred locks. It is an affair of state when

the king of Cambodia's hair is cropped. The priests place on the barber's fingers certain old rings set with large stones, which are supposed to contain spirits favourable to the kings, and during the operation the Brahmans keep up a noisy music to drive away the evil spirits. The hair and nails of the Mikado could only be cut while he was asleep, perhaps because his soul being then absent from his body, there was less chance of injuring it with the shears.

From their earliest days little Siamese children have the crown of the head clean shorn with the exception of a single small tuft of hair, which is daily combed, twisted, oiled, and tied in a little knot until the day when it is finally removed with great pomp and ceremony. The ceremony of shaving the top-knot takes place before the child has reached puberty, and great anxiety is felt at this time lest the *kwun*, or guardian-spirit who commonly resides in the body and especially the head of every Siamese, should be so disturbed by the tonsure as to depart and leave the child a hopeless wreck for life. Great pains are therefore taken to recall this mysterious being in case he should have fled, and to fix him securely in the child. This is the object of an elaborate ceremony performed on the afternoon of the day when the top-knot has been cut. A miniature pagoda is erected, and on it are placed several kinds of food known to be favourites of the spirit. When the *kwun* has arrived and is feasting on these dainties, he is caught and held fast under a cloth thrown over the food. The child is now placed near the pagoda, and all the family and friends form a circle, with the child, the captured spirit, and the Brahman priests in the middle. Hereupon the priests address the spirit, earnestly entreating him to enter into the child. They amuse him with tales, and coax and wheedle him with flattery, jest, and song; the gongs ring out their loudest; the people cheer and only a *kwun* of the sourest and most obdurate disposition could resist the combined appeal. The last sentences of the formal invocation run as follows: "Benignant *kwun*! Thou fickle being who art wont to wander and dally about! From the moment that the child was conceived in the womb, thou hast enjoyed every pleasure, until ten (lunar) months having elapsed and the time of delivery arrived, thou hast suffered and run the risk of perishing by being born alive into the world. Gracious *kwun*! thou wast at that time so tender, delicate, and wavering as to cause great anxiety concerning thy fate; thou wast exactly like a child, youthful, innocent, and inexperienced. The least trifle frightened thee and made thee shudder. In thy infantile playfulness thou wast wont to frolic and wander to no purpose. As thou didst commence to learn to sit, and, unassisted, to crawl tottering on all fours, thou wast ever falling flat on thy face or on thy back. As thou didst grow up in years and couldst move thy steps firmly, thou didst begin to run and sport thoughtlessly and rashly all round the rooms, the terrace, and bridging planks of travelling boat or floating house, and at times thou didst fall into the stream, creek, or pond, among the floating water-weeds, to the utter dismay of those to whom thy existence was most dear. O gentle *kwun*, come into thy corporeal abode; do not delay this auspicious rite. Thou art now full-grown and dost form everybody's delight and admiration. Let all the tiny particles of *kwun* that have fallen on land or water assemble and take permanent abode in this darling little child. Let them all hurry to the site of this auspicious ceremony and admire the magnificent preparations made for them in this hall." The brocaded cloth from the pagoda, under which lurks the captive spirit, is now rolled up tightly and handed to the child, who is told to clasp it firmly to his breast and not let the *kwun* escape. Further, the child drinks the milk of the coco-nuts which had been offered to the spirit, and by thus absorbing the food of the *kwun* ensures the presence of that precious spirit in his body. A magic cord is tied round his wrist to keep off the wicked spirits who would lure the *kwun* away from home; and for three nights he sleeps with the embroidered cloth from the pagoda fast clasped in his arms.

§ 8. Disposal of Cut Hair and Nails.

But even when the hair and nails have been safely cut, there remains the difficulty of disposing of them, for their owner believes himself liable to suffer from any harm that may befall them. The notion that a man may be bewitched by means of the clippings of his hair, the parings of his nails, or any other severed portion of his person is almost world-wide, and attested by evidence too ample, too familiar, and too tedious in its uniformity to be here analysed at length. The general idea on which the superstition rests is that of the sympathetic connexion supposed to persist between a person and everything that has once been part of his body or in any way closely related to him. A very few examples must suffice. They belong to that branch of sympathetic magic which may be called contagious. Thus, when the Chilote Indians, inhabiting the wild, deeply indented coasts and dark rain-beaten forests of southern Chili, get possession of the hair of an enemy, they drop it from a high tree or tie it to a piece of seaweed and fling it into the surf; for they think that the shock of the fall, or the blows of the waves as the tress is tossed to and fro on the heaving billows, will be transmitted through the hair to the person from whose head it was cut. Dread of sorcery, we are told, formed one of the most salient characteristics of the Marquesan islanders in the old days. The sorcerer took some of the hair, spittle, or other bodily refuse of the man he wished to injure, wrapped it up in a leaf, and placed the packet in a bag woven of threads or fibres, which were knotted in an intricate way. The whole was then buried with certain rites, and thereupon the victim wasted away of a languishing sickness which lasted twenty days. His life, however, might be saved by discovering and digging up the buried hair, spittle, or what not; for as soon as this was done the power of the charm ceased. A Marquesan chief told Lieutenant Gamble that he was extremely ill, the Happah tribe having stolen a lock of his hair and buried it in a plantain leaf for the purpose of taking his life. Lieutenant Gamble argued with him, but in vain; die he must unless the hair and the plantain leaf were brought back to him; and to obtain them he had offered the Happahs the greater part of his property. He complained of excessive pain in the head, breast, and sides. A Maori sorcerer intent on bewitching somebody sought to get a tress of his victim's hair, the parings of his nails, some of his spittle, or a shred of his garment. Having obtained the object, whatever it was, he chanted certain spells and curses over it in a falsetto voice and buried it in the ground. As the thing decayed, the person to whom it had belonged was supposed to waste away. Again, an Australian girl, sick of a fever, laid the blame of her illness on a young man who had come behind her and cut off a lock of her hair; she was sure he had buried it and that it was rotting. "Her hair," she said, "was rotting somewhere, and her *Marm-bu-la* (kidney fat) was wasting away, and when her hair had completely rotted, she would die." When an Australian blackfellow wishes to get rid of his wife, he cuts off a lock of her hair in her sleep, ties it to his spear-thrower, and goes with it to a neighbouring tribe, where he gives it to a friend. His friend sticks the spear-thrower up every night before the camp fire, and when it falls down it is a sign that the wife is dead. The way in which the charm operates was explained to Dr. Howitt by a Wirajuri man. "You see," he said, "when a blackfellow doctor gets hold of something belonging to a man and roasts it with things, and sings over it, the fire catches hold of the smell of the man, and that settles the poor fellow." A slightly different form of the charm as practised in Australia is to fasten the enemy's hair with wax to the pinion bone of a hawk, and set the bone in a small circle of fire. According as the sorcerer desires the death or only the sickness of his victim he leaves the bone in the midst of the fire or removes it and lays it in the sun. When he thinks he has done his enemy enough harm, he places the bone in water, which ends the enchantment. Lucian describes how a Syrian witch professed to bring back a faithless lover to his forsaken fair one by means of a lock of his hair, his shoes, his garments, or something of that sort. She hung the hair, or whatever it was, on a peg and fumigated it with brimstone, sprinkling salt on the fire and mentioning the names of the lover and his lass. Then she drew a magic wheel from her bosom and set it spinning, while she gabbled a spell full of barbarous

and fearsome words. This soon brought the false lover back to the feet of his charmer. Apuleius tells how an amorous Thessalian witch essayed to win the affections of a handsome Boeotian youth by similar means. As darkness fell she mounted the roof, and there, surrounded by a hellish array of dead men's bones, she knotted the severed tresses of auburn hair and threw them on the glowing embers of a perfumed fire. But her cunning handmaid had outwitted her; the hair was only goat's hair; and all her enchantments ended in dismal and ludicrous failure.

The Huzuls of the Carpathians imagine that if mice get a person's shorn hair and make a nest of it, the person will suffer from headache or even become idiotic. Similarly in Germany it is a common notion that if birds find a person's cut hair, and build their nests with it, the person will suffer from headache; sometimes it is thought that he will have an eruption on the head. The same superstition prevails, or used to prevail, in West Sussex. "I knew how it would be," exclaimed a maidservant one day, "when I saw that bird fly off with a bit of my hair in its beak that blew out of the window this morning when I was dressing; I knew I should have a clapping headache, and so I have." In like manner the Scottish Highlanders believe that if cut or loose hair is allowed to blow away with the wind and it passes over an empty nest, or a bird takes it to its nest, the head from which it came will ache. The Todas of southern India hide their clipped hair in bushes or hollows in the rocks, in order that it may not be found by crows, and they bury the parings of their nails lest they should be eaten by buffaloes, with whom, it is believed, they would disagree.

Again it is thought that cut or combed-out hair may disturb the weather by producing rain and hail, thunder and lightning. We have seen that in New Zealand a spell was uttered at hair-cutting to avert thunder and lightning. In the Tyrol, witches are supposed to use cut or combed-out hair to make hailstones or thunderstorms with. Thlinket Indians have been known to attribute stormy weather to the rash act of a girl who had combed her hair outside of the house. The Romans seem to have held similar views, for it was a maxim with them that no one on shipboard should cut his hair or nails except in a storm, that is, when the mischief was already done. In the Highlands of Scotland it is said that no sister should comb her hair at night if she have a brother at sea. In West Africa, when the Mani of Chitombe or Jumba died, the people used to run in crowds to the corpse and tear out his hair, teeth, and nails, which they kept as a rain-charm, believing that otherwise no rain would fall. The Makoko of the Anzikos begged the missionaries to give him half their beards as a rain-charm. When Du Chaillu had his hair cut among the Ashira of West Africa, the people scuffled and fought for the clippings of his hair, even the aged king himself taking part in the scrimmage. Every one who succeeded in getting some of the hairs wrapped them up carefully and went off in triumph. When the traveller, who was regarded as a spirit by these simple-minded folk, asked the king what use the clippings could be to him, his sable majesty replied, "Oh, spirit! these hairs are very precious; we shall make *mondas* (fetiches) of them, and they will bring other white men to us, and bring us great good luck and riches. Since you have come to us, oh spirit! we have wished to have some of your hair, but did not dare to ask for it, not knowing that it could be cut." The Wabondei of eastern Africa preserve the hair and nails of their dead chiefs and use them both for the making of rain and the healing of the sick. The hair, beard, and nails of their deceased chiefs are the most sacred possession, the most precious treasure of the Baronga of south-eastern Africa. Preserved in pellets of cow-dung wrapt round with leathern thongs, they are kept in a special hut under the charge of a high priest, who offers sacrifices and prayers at certain seasons, and has to observe strict continence for a month before he handles these holy relics in the offices of religion. A terrible drought was once the result of this palladium falling into the hands of the enemy. In some Victorian tribes the sorcerer used to burn human hair in time of drought; it was never burned at other times for

fear of causing a deluge of rain. Also when the river was low, the sorcerer would place human hair in the stream to increase the supply of water.

If cut hair and nails remain in sympathetic connexion with the person from whose body they have been severed, it is clear that they can be used as hostages for his good behaviour by any one who may chance to possess them; for on the principles of contagious magic he has only to injure the hair or nails in order to hurt simultaneously their original owner. Hence when the Nandi have taken a prisoner they shave his head and keep the shorn hair as a surety that he will not attempt to escape; but when the captive is ransomed, they return his shorn hair with him to his own people. For a similar reason, perhaps, when the Tiaha, an Arab tribe of Moab, have taken a prisoner whom they do not wish to put to death, they shave one corner of his head above his temples and let him go. So, too, an Arab of Moab who pardons a murderer will sometimes cut off the man's hair and shave his chin before releasing him. Again, when two Moabite Arabs had got hold of a traitor who had revealed their plan of campaign to the enemy, they contented themselves with shaving completely one side of his head and his moustache on the other, after which they set him at liberty. We can now, perhaps, understand why Hanun King of Ammon shaved off one-half of the beards of King David's messengers and cut off half their garments before he sent them back to their master. His intention, we may conjecture, was not simply to put a gross affront on the envoys. He distrusted the ambitious designs of King David and wished to have some guarantee of the maintenance of peace and friendly relations between the two countries. That guarantee he may have imagined that he possessed in half of the beards and garments of the ambassadors; and if that was so, we may suppose that when the indignant David set the army of Israel in motion against Ammon, and the fords of Jordan were alive with the passage of his troops, the wizards of Ammon were busy in the strong keep of Rabbah muttering their weird spells and performing their quaint enchantments over the shorn hair and severed skirts in order to dispel the thundercloud of war that was gathering black about their country. Vain hopes! The city fell, and from the gates the sad inhabitants trooped forth in thousands to be laid in long lines on the ground and sawed asunder or ripped up with harrows or to walk into the red glow of the burning brick kilns. Again, the parings of nails may serve the same purpose as the clippings of hair; they too may be treated as bail for the good behaviour of the persons from whose fingers they have been cut. It is apparently on this principle that when the Ba-yaka of the Congo valley cement a peace, the chiefs of the two tribes meet and eat a cake which contains some of their nail-parings as a pledge of the maintenance of the treaty. They believe that he who breaks an engagement contracted in this solemn manner will die. Each of the high contracting parties has in fact given hostages to fortune in the shape of the nail-parings which are lodged in the other man's stomach.

To preserve the cut hair and nails from injury and from the dangerous uses to which they may be put by sorcerers, it is necessary to deposit them in some safe place. Hence the natives of the Maldives carefully keep the cuttings of their hair and nails and bury them, with a little water, in the cemeteries; "for they would not for the world tread upon them nor cast them in the fire, for they say that they are part of their body, and demand burial as it does; and, indeed, they fold them neatly in cotton; and most of them like to be shaved at the gates of temples and mosques." In New Zealand the severed hair was deposited on some sacred spot of ground "to protect it from being touched accidentally or designedly by any one." The shorn locks of a chief were gathered with much care and placed in an adjoining cemetery. The Tahitians buried the cuttings of their hair at the temples. In the streets of Soku, West Africa, a modern traveller observed cairns of large stones piled against walls with tufts of human hair inserted in the crevices. On asking the meaning of this, he was told that when any native of the place polled his hair he carefully gathered up the clippings and deposited

them in one of these cairns, all of which were sacred to the fetish and therefore inviolable. These cairns of sacred stones, he further learned, were simply a precaution against witchcraft, for if a man were not thus careful in disposing of his hair, some of it might fall into the hands of his enemies, who would, by means of it, be able to cast spells over him and so compass his destruction. When the top-knot of a Siamese child has been cut with great ceremony, the short hairs are put into a little vessel made of plantain leaves and set adrift on the nearest river or canal. As they float away, all that was wrong or harmful in the child's disposition is believed to depart with them. The long hairs are kept till the child makes a pilgrimage to the holy Footprint of Buddha on the sacred hill at Prabat. They are then presented to the priests, who are supposed to make them into brushes with which they sweep the Footprint; but in fact so much hair is thus offered every year that the priests cannot use it all, so they quietly burn the superfluity as soon as the pilgrims' backs are turned. The cut hair and nails of the Flamen Dialis were buried under a lucky tree. The shorn tresses of the Vestal virgins were hung on an ancient lotus-tree. In Morocco women often hang their cut hair on a tree that grows on or near the grave of a wonder-working saint; for they think thus to rid themselves of headache or to guard against it. In Germany the clippings of hair used often to be buried under an elder-bush. In Oldenburg cut hair and nails are wrapt in a cloth which is deposited in a hole in an elder-tree three days before the new moon; the hole is then plugged up. In the West of Northumberland it is thought that if the first parings of a child's nails are buried under an ash-tree, the child will turn out a fine singer. In Amboyna, before a child may taste sago-pap for the first time, the father cuts off a lock of the infant's hair, which he buries under a sago-palm. In the Aru Islands, when a child is able to run alone, a female relation shears a lock of its hair and deposits it on a banana-tree. In the island of Rotti it is thought that the first hair which a child gets is not his own, and that, if it is not cut off, it will make him weak and ill. Hence, when the child is about a month old, his hair is polled with much ceremony. As each of the friends who are invited to the ceremony enters the house he goes up to the child, snips off a little of its hair and drops it into a coco-nut shell full of water. Afterwards the father or another relation takes the hair and packs it into a little bag made of leaves, which he fastens to the top of a palm-tree. Then he gives the leaves of the palm a good shaking, climbs down, and goes home without speaking to any one. Indians of the Yukon territory, Alaska, do not throw away their cut hair and nails, but tie them up in little bundles and place them in the crotches of trees or wherever they are not likely to be disturbed by beasts. For "they have a superstition that disease will follow the disturbance of such remains by animals."

Often the clipped hair and nails are stowed away in any secret place, not necessarily in a temple or cemetery or at a tree, as in the cases already mentioned. Thus in Swabia you are recommended to deposit your clipped hair in some spot where neither sun nor moon can shine on it, for example in the earth or under a stone. In Danzig it is buried in a bag under the threshold. In Ugi, one of the Solomon Islands, men bury their hair lest it should fall into the hands of an enemy who would make magic with it and so bring sickness or calamity on them. The same fear seems to be general in Melanesia, and has led to a regular practice of hiding cut hair and nails. In Fiji, the shorn hair is concealed in the thatch of the house. Most Burmese and Shans tie the combings of their hair and the parings of their nails to a stone and sink them in deep water or bury them in the ground. The Zend-Avesta directs that the clippings of hair and the parings of nails shall be placed in separate holes, and that three, six, or nine furrows shall be drawn round each hole with a metal knife. In the *Grihya-Sûtras* it is provided that the hair cut from a child's head at the end of the first, third, fifth, or seventh year shall be buried in the earth at a place covered with grass or in the neighbourhood of water. At the end of the period of his studentship a Brahman has his hair shaved and his nails cut; and a person who is kindly disposed to him gathers the shorn hair and the clipped nails, puts them in a lump of bull's dung, and buries them in a cow-stable or near an *adumbara* tree

or in a clump of *darbha* grass, with the words, "Thus I hide the sins of So-and-so." The Madi or Moru tribe of central Africa bury the parings of their nails in the ground. In Uganda grown people throw away the clippings of their hair, but carefully bury the parings of their nails. The A-lur are careful to collect and bury both their hair and nails in safe places. The same practice prevails among many tribes of South Africa, from a fear lest wizards should get hold of the severed particles and work evil with them. The Caffres carry still further this dread of allowing any portion of themselves to fall into the hands of an enemy; for not only do they bury their cut hair and nails in a secret spot, but when one of them cleans the head of another he preserves the vermin which he catches, "carefully delivering them to the person to whom they originally appertained, supposing, according to their theory, that as they derived their support from the blood of the man from whom they were taken, should they be killed by another, the blood of his neighbour would be in his possession, thus placing in his hands the power of some superhuman influence." Amongst the Wanyoro of central Africa all cuttings of the hair and nails are carefully stored under the bed and afterwards strewed about among the tall grass. Similarly the Wahoko of central Africa take pains to collect their cut hair and nails and scatter them in the forest. The Asa, a branch of the Masai, hide the clippings of their hair and the parings of their nails or throw them away far from the kraal, lest a sorcerer should get hold of them and make their original owners ill by his magic. In North Guinea the parings of the finger-nails and the shorn locks of the head are scrupulously concealed, lest they be converted into a charm for the destruction of the person to whom they belong. For the same reason the clipped hair and nail-parings of chiefs in Southern Nigeria are secretly buried. Among the Thompson Indians of British Columbia loose hair was buried, hidden, or thrown into the water, because, if an enemy got hold of it, he might bewitch the owner. In Bolang Mongondo, a district of western Celebes, the first hair cut from a child's head is kept in a young coco-nut, which is commonly hung on the front of the house, under the roof. To spit upon the hair before throwing it away is thought in some parts of Europe to be a sufficient safeguard against its use by witches. Spitting as a protective charm is well known.

Sometimes the severed hair and nails are preserved, not to prevent them from falling into the hands of a magician, but that the owner may have them at the resurrection of the body, to which some races look forward. Thus the Incas of Peru "took extreme care to preserve the nail-parings and the hairs that were shorn off or torn out with a comb; placing them in holes or niches in the walls; and if they fell out, any other Indian that saw them picked them up and put them in their places again. I very often asked different Indians, at various times, why they did this, in order to see what they would say, and they all replied in the same words saying, 'Know that all persons who are born must return to life' (they have no word to express resuscitation), 'and the souls must rise out of their tombs with all that belonged to their bodies. We, therefore, in order that we may not have to search for our hair and nails at a time when there will be much hurry and confusion, place them in one place, that they may be brought together more conveniently, and, whenever it is possible, we are also careful to spit in one place.' " In Chili this custom of stuffing the shorn hair into holes in the wall is still observed, it being thought the height of imprudence to throw the hair away. Similarly the Turks never throw away the parings of their nails, but carefully stow them in cracks of the walls or of the boards, in the belief that they will be needed at the resurrection. The Armenians do not throw away their cut hair and nails and extracted teeth, but hide them in places that are esteemed holy, such as a crack in the church wall, a pillar of the house, or a hollow tree. They think that all these severed portions of themselves will be wanted at the resurrection, and that he who has not stowed them away in a safe place will have to hunt about for them on the great day. With the same intention the Macedonians bury the parings of their nails in a hole, and devout Moslems in Morocco hide them in a secret place. Similarly the Arabs of Moab bestow the parings of their nails in the crannies of walls, where they are

sanguine enough to expect to find them when they appear before their Maker. Some of the Esthonians keep the parings of their finger and toe nails in their bosom, in order to have them at hand when they are asked for them at the day of judgment. In a like spirit peasants of the Vosges will sometimes bury their extracted teeth secretly, marking the spot well so that they may be able to walk straight to it on the resurrection day. In the village of Drumconrath, near Abbeyleix, in Ireland, there used to be some old women who, having ascertained from Scripture that the hairs of their heads were all numbered by the Almighty, expected to have to account for them at the day of judgment. In order to be able to do so they stuffed the severed hair away in the thatch of their cottages. In Abyssinia men who have had their hands or feet cut off are careful to dry the severed limbs over a fire and preserve them in butter for the purpose of being buried with them in the grave. Thus they expect to get up with all their limbs complete at the general rising. The pains taken by the Chinese to preserve corpses entire and free from decay seems to rest on a firm belief in the resurrection of the dead; hence it is natural to find their ancient books laying down a rule that the hair, nails, and teeth which have fallen out during life should be buried with the dead in the coffin, or at least in the grave. The Fors of central Africa object to cut any one else's nails, for should the part cut off be lost and not delivered into its owner's hands, it will have to be made up to him somehow or other after death. The parings are buried in the ground.

Some people burn their loose hair to save it from falling into the hands of sorcerers. This is done by the Patagonians and some of the Victorian tribes. In the Upper Vosges they say that you should never leave the clippings of your hair and nails lying about, but burn them to hinder the sorcerers from using them against you. For the same reason Italian women either burn their loose hairs or throw them into a place where no one is likely to look for them. The almost universal dread of witchcraft induces the West African negroes, the Makololo of South Africa, and the Tahitians to burn or bury their shorn hair. For the same reason the natives of Uap, one of the Caroline Islands, either burn or throw into the sea the clippings of their hair and the parings of their nails. One of the pygmies who roam through the gloomy depths of the vast central African forests has been seen to collect carefully the clippings of his hair in a packet of banana leaves and keep them till next morning, when, the camp breaking up for the day's march, he threw them into the hot ashes of the abandoned fire. Australian aborigines of the Proserpine River, in Queensland, burn a woman's cut hair to prevent it from getting into a man's bag; for if it did, the woman would fall ill. When an English officer had cut off a lock of hair of a Fuegian woman, the men of her party were angry, and one of them, taking the lock away, threw half of it into the fire and swallowed the rest. "Immediately afterwards, placing his hands to the fire, as if to warm them, and looking upwards, he uttered a few words, apparently of invocation: then, looking at us, pointed upwards, and exclaimed, with a tone and gesture of explanation, '*Pecheray, Pecheray.*' After which they cut off some hair from several of the officers who were present, and repeated a similar ceremony." The Thompson Indians used to burn the parings of their nails, because if an enemy got possession of the parings he might bewitch the person to whom they belonged. In the Tyrol many people burn their hair lest the witches should use it to raise thunderstorms; others burn or bury it to prevent the birds from lining their nests with it, which would cause the heads from which the hair came to ache. Cut and combed-out hair is burned in Pomerania and sometimes in Belgium. In Norway the parings of nails are either burned or buried, lest the elves or the Finns should find them and make them into bullets wherewith to shoot the cattle. In Corea all the clippings and combings of the hair of a whole family are carefully preserved throughout the year and then burned in potsherds outside the house on the evening of New Year's Day. At such seasons the streets of Seoul, the capital, present a weird spectacle. They are for the most part silent and deserted, sometimes muffled deep in snow; but through the dusk of twilight red lights glimmer at every door, where little groups are busy tending tiny fires

whose flickering flames cast a ruddy fitful glow on the moving figures. The burning of the hair in these fires is thought to exclude demons from the house for a year; but coupled with this belief may well be, or once have been, a wish to put these relics out of the reach of witches and wizards.

This destruction of the hair and nails plainly involves an inconsistency of thought. The object of the destruction is avowedly to prevent these severed portions of the body from being used by sorcerers. But the possibility of their being so used depends upon the supposed sympathetic connexion between them and the man from whom they were severed. And if this sympathetic connexion still exists, clearly these severed portions cannot be destroyed without injury to the man.

Before leaving this subject, on which I have perhaps dwelt too long, it may be well to call attention to the motive assigned for cutting a young child's hair in Rotti. In that island the first hair is regarded as a danger to the child, and its removal is intended to avert the danger. The reason of this may be that as a young child is almost universally supposed to be in a tabooed or dangerous state, it is necessary, in removing the taboo, to remove also the separable parts of the child's body because they are infected, so to say, by the virus of taboo and as such are dangerous. The cutting of the child's hair would thus be exactly parallel to the destruction of the vessels which have been used by a tabooed person. This view is borne out by a practice, observed by some Australians, of burning off part of a woman's hair after childbirth as well as burning every vessel which has been used by her during her seclusion. Here the burning of the woman's hair seems plainly intended to serve the same purpose as the burning of the vessels used by her; and as the vessels are burned because they are believed to be tainted with a dangerous infection, so, we must suppose, is also the hair. Similarly among the Latuka of central Africa, a woman is secluded for fourteen days after the birth of her child, and at the end of her seclusion her hair is shaved off and burnt. Again, we have seen that girls at puberty are strongly infected with taboo; hence it is not surprising to find that the Ticunas of Brazil tear out all the hair of girls at that period. Once more, the father of twins in Uganda is tabooed for some time after the birth of the children, and during that time he may not dress his hair nor cut his finger nails. This state of taboo lasts until the next war breaks out. When the army is under orders to march, the father of twins has the whole of his body shaved and his nails cut. The shorn hair and the cut nails are then tied up in a ball, which the man takes with him to the war, together with the bark cloth he wore at the ceremonial dances after the birth of the twins. When he has killed a foe, he crams the ball into the dead man's mouth, ties the bark cloth round the neck of the corpse, and leaves them there on the battlefield. The ceremony appears to be intended to rid the man of the taint of taboo which may be supposed to adhere to his hair, nails, and the garment he wore. Hence we can understand the importance attached by many peoples to the first cutting of a child's hair and the elaborate ceremonies by which the operation is accompanied. Again, we can understand why a man should poll his head after a journey. For we have seen that a traveller is often believed to contract a dangerous infection from strangers, and that, therefore, on his return home he is obliged to submit to various purificatory ceremonies before he is allowed to mingle freely with his own people. On my hypothesis the polling of the hair is simply one of these purificatory or disinfectant ceremonies. Certainly this explanation applies to the custom as practised by the Bechuanas, for we are expressly told that "they cleanse or purify themselves after journeys by shaving their heads, etc., lest they should have contracted from strangers some evil by witchcraft or sorcery." The cutting of the hair after a vow may have the same meaning. It is a way of ridding the man of what has been infected by the dangerous state, whether we call it taboo, sanctity, or uncleanness (for all these are only different expressions for the same primitive conception), under which he laboured during the continuance of the

vow. Still more clearly does the meaning of the practice come out in the case of mourners, who cut their hair and nails and use new vessels when the period of their mourning is at an end. This was done in ancient India, obviously for the purpose of purifying such persons from the dangerous influence of death and the ghost to which for a time they had been exposed. Among the Bodos and Dhimals of Assam, when a death has occurred, the family of the deceased is reckoned unclean for three days. At the end of that time they bathe, shave, and are sprinkled with holy water, after which they hold the funeral feast. Here the act of shaving must clearly be regarded as a purificatory rite, like the bathing and sprinkling with holy water. At Hierapolis no man might enter the great temple of Astarte on the same day on which he had seen a corpse; next day he might enter, provided he had first purified himself. But the kinsmen of the deceased were not allowed to set foot in the sanctuary for thirty days after the death, and before doing so they had to shave their heads. At Agweh, on the Slave Coast of West Africa, widows and widowers at the end of their period of mourning wash themselves, shave their heads, pare their nails, and put on new cloths; and the old cloths, the shorn hair, and the nail-parings are all burnt. The Kayans of Borneo are not allowed to cut their hair or shave their temples during the period of mourning; but as soon as the mourning is ended by the ceremony of bringing home a newly severed human head, the barber's knife is kept busy enough. As each man leaves the barber's hands, he gathers up the shorn locks and spitting on them murmurs a prayer to the evil spirits not to harm him. He then blows the hair out of the verandah of the house. Among the Wajagga of East Africa mourners shear their hair under a fruit-bearing banana-tree and lay their shorn locks at the foot of the tree. When the fruit of the tree is ripe, they brew beer with it and invite all the mourners to partake of it, saying, "Come and drink the beer of those hair-bananas." The tribes of British Central Africa destroy the house in which a man has died, and on the day when this is done the mourners have their heads shaved and bury the shorn hair on the site of the house; the Atonga burn it in a new fire made by the rubbing of two sticks. When an Akikuyu woman has, in accordance with custom, exposed her misshapen or prematurely born infant in the wood for the hyaenas to devour, she is shaved on her return by an old woman and given a magic potion to drink; after which she is regarded as clean. Similarly at some Hindoo places of pilgrimage on the banks of rivers men who have committed great crimes or are troubled by uneasy consciences have every hair shaved off by professional barbers before they plunge into the sacred stream, from which "they emerge new creatures, with all the accumulated guilt of a long life effaced." The matricide Orestes is said to have polled his hair after appeasing the angry Furies of his murdered mother.

§ 9. Spittle tabooed.

The same fear of witchcraft which has led so many people to hide or destroy their loose hair and nails has induced other or the same people to treat their spittle in a like fashion. For on the principles of sympathetic magic the spittle is part of the man, and whatever is done to it will have a corresponding effect on him. A Chilote Indian, who has gathered up the spittle of an enemy, will put it in a potato, and hang the potato in the smoke, uttering certain spells as he does so in the belief that his foe will waste away as the potato dries in the smoke. Or he will put the spittle in a frog and throw the animal into an inaccessible, unnavigable river, which will make the victim quake and shake with ague. When a Cherokee sorcerer desires to destroy a man, he gathers up his victim's spittle on a stick and puts it in a joint of wild parsnip, together with seven earthworms beaten to a paste and several splinters from a tree which has been struck by lightning. He then goes into the forest, digs a hole at the foot of a tree which has been struck by lightning, and deposits in the hole the joint of wild parsnip with its contents. Further, he lays seven yellow stones in the hole, then fills in the earth, and makes a fire over the spot to destroy all traces of his work. If the ceremony has been properly carried

out, the man whose spittle has thus been treated begins to feel ill at once; his soul shrivels up and dwindles; and within seven days he is a dead man. In the East Indian island of Siaoou or Siauou, one of the Sangi group, there are witches who by means of hellish charms compounded from the roots of plants can change their shape and bring sickness and misfortune on other folk. These hags also crawl under the houses, which are raised above the ground on posts, and there gathering up the spittle of the inmates cause them to fall ill. If a Wotjobaluk sorcerer cannot get the hair of his foe, a shred of his rug, or something else that belongs to the man, he will watch till he sees him spit, when he will carefully pick up the spittle with a stick and use it for the destruction of the careless spitter. The natives of Urewera, a district in the north island of New Zealand, enjoyed a high reputation for their skill in magic. It was said that they made use of people's spittle to bewitch them. Hence visitors were careful to conceal their spittle, lest they should furnish these wizards with a handle for working them harm. Similarly among some tribes of South Africa no man will spit when an enemy is near, lest his foe should find the spittle and give it to a wizard, who would then mix it with magical ingredients so as to injure the person from whom it fell. Even in a man's own house his saliva is carefully swept away and obliterated for a similar reason. For a like reason, no doubt, the natives of the Marianne Islands use great precautions in spitting and take care never to expectorate near somebody else's house. Negroes of Senegal, the Bissagos Archipelago, and some of the West Indian Islands, such as Guadeloupe and Martinique, are also careful to efface their spittle by pressing it into the ground with their feet, lest a sorcerer should use it to their hurt. Natives of Astrolabe Bay, in German New Guinea, wipe out their spittle for the same reason; and a like dread of sorcery prevents some natives of German New Guinea from spitting on the ground in presence of others. The Telugus say that if a man, rinsing his teeth with charcoal in the mornings, spits on the road and somebody else treads on his spittle, the spitter will be laid up with a sharp attack of fever for two or three days. Hence all who wish to avoid the ailment should at once efface their spittle by sprinkling water on it.

If common folk are thus cautious, it is natural that kings and chiefs should be doubly so. In the Sandwich Islands chiefs were attended by a confidential servant bearing a portable spittoon, and the deposit was carefully buried every morning to put it out of the reach of sorcerers. On the Slave Coast of Africa, for the same reason, whenever a king or chief expectorates, the saliva is scrupulously gathered up and hidden or buried. The same precautions are taken for the same reason with the spittle of the chief of Tabali in Southern Nigeria. At Bulebane, in Senegambia, a French traveller observed a captive engaged, with an air of great importance, in covering over with sand all the spittle that fell from the lips of a native dignitary; the man used a small stick for the purpose. Page-boys, who carry tails of elephants, hasten to sweep up or cover with sand the spittle of the king of Ashantee; an attendant used to perform a similar service for the king of Congo; and a custom of the same sort prevails or used to prevail at the court of the Muata Jamwo in the interior of Angola. In Yap, one of the Caroline Islands, there are two great wizards, the head of all the magicians, whose exalted dignity compels them to lead a very strict life. They may eat fruit only from plants or trees which are grown specially for them. When one of them goes abroad the other must stay at home, for if they were to meet each other on the road, some direful calamity would surely follow. Though they may not smoke tobacco, they are allowed to chew a quid of betel; but that which they expectorate is carefully gathered up, carried away, and burned in a special manner, lest any evil-disposed person should get possession of the spittle and do their reverences a mischief by uttering a curse over it. Among the Guaycurus and Payaguas of Brazil, when a chief spat, the persons about him received his saliva on their hands, probably in order to prevent it from being misused by magicians.

The magical use to which spittle may be put marks it out, like blood or nail-parings, as a suitable material basis for a covenant, since by exchanging their saliva the covenanting parties give each other a guarantee of good faith. If either of them afterwards forswears himself, the other can punish his perfidy by a magical treatment of the perjurer's spittle which he has in his custody. Thus when the Wajagga of East Africa desire to make a covenant, the two parties will sometimes sit down with a bowl of milk or beer between them, and after uttering an incantation over the beverage they each take a mouthful of the milk or beer and spit it into the other's mouth. In urgent cases, when there is no time to stand on ceremony, the two will simply spit into each other's mouth, which seals the covenant just as well.

§ 10. Foods tabooed.

As might have been expected, the superstitions of the savage cluster thick about the subject of food; and he abstains from eating many animals and plants, wholesome enough in themselves, which for one reason or another he fancies would prove dangerous or fatal to the eater. Examples of such abstinence are too familiar and far too numerous to quote. But if the ordinary man is thus deterred by superstitious fear from partaking of various foods, the restraints of this kind which are laid upon sacred or tabooed persons, such as kings and priests, are still more numerous and stringent. We have already seen that the Flamen Dialis was forbidden to eat or even name several plants and animals, and that the flesh diet of Egyptian kings was restricted to veal and goose. In antiquity many priests and many kings of barbarous peoples abstained wholly from a flesh diet. The *Gangas* or fetish priests of the Loango Coast are forbidden to eat or even see a variety of animals and fish, in consequence of which their flesh diet is extremely limited; often they live only on herbs and roots, though they may drink fresh blood. The heir to the throne of Loango is forbidden from infancy to eat pork; from early childhood he is interdicted the use of the *cola* fruit in company; at puberty he is taught by a priest not to partake of fowls except such as he has himself killed and cooked; and so the number of taboos goes on increasing with his years. In Fernando Po the king after installation is forbidden to eat *cocco* (*arum acaule*), deer, and porcupine, which are the ordinary foods of the people. The head chief of the Masai may eat nothing but milk, honey, and the roasted livers of goats; for if he partook of any other food he would lose his power of soothsaying and of compounding charms. The diet of the king of Unyoro in Central Africa was strictly regulated by immemorial custom. He might never eat vegetables, but must live on milk and beef. Mutton he might not touch. The beef he ate must be that of young animals not more than one year old, and it must be spitted and roasted before a wood fire. But he might not drink milk and eat beef at the same meal. He drank milk thrice a day in the dairy, and the milk was always drawn from a sacred herd which was kept for his exclusive use. Nine cows, neither more nor less, were daily brought from pasture to the royal enclosure to be milked for the king. The herding and the milking of the sacred animals were performed according to certain rules prescribed by ancient custom. Amongst the Murrans of Manipur (a district of eastern India, on the border of Burma) "there are many prohibitions in regard to the food, both animal and vegetable, which the chief should eat, and the Murrans say the chief's post must be a very uncomfortable one." Among the hill tribes of Manipur the scale of diet allowed by custom to the *ghennabura* or religious head of a village is always extremely limited. The savoury dog, the tomato, the *murghi*, are forbidden to him. If a man in one of these tribes is wealthy enough to feast his whole village and to erect a memorial stone, he is entitled to become subject to the same self-denying ordinances as the *ghennabura*. He wears the same special clothes, and for the space of a year at least he may not use a drinking horn, but must drink from a bamboo cup. Among the Karennis or Red Karens of Burma a chief attains his position not by hereditary right but in virtue of the observance of taboo. He must abstain from rice and liquor. His mother too must have eschewed these things and lived only

on yams and potatoes while she was with child. During that time she might neither eat meat nor drink water from a common well; and in order to be duly qualified for a chiefship her son must continue these habits. Among the Pshaws and Chewsurs of the Caucasus, whose nominal Christianity has degenerated into superstition and polytheism, there is an annual office which entails a number of taboos on the holder or *dasturi*, as he is called. He must live the whole year in the temple, without going to his house or visiting his wife; indeed he may not speak to any one, except the priests, for fear of defiling himself. Once a week he must bathe in the river, whatever the weather may be, using for the purpose a ladder on which no one else may set foot. His only nourishment is bread and water. In the temple he superintends the brewing of the beer for the festivals. In the village of Tomil, in Yap, one of the Caroline Islands, the year consists of twenty-four months, and there are five men who for a hundred days of the year may eat only fish and taro, may not chew betel, and must observe strict continence. The reason assigned by them for submitting to these restraints is that if they did not act thus the immature girls would attain to puberty too soon.

To explain the ultimate reason why any particular food is prohibited to a whole tribe or to certain of its members would commonly require a far more intimate knowledge of the history and beliefs of the tribe than we possess. The general motive of such prohibitions is doubtless the same which underlies the whole taboo system, namely, the conservation of the tribe and the individual.

§ 11. Knots and Rings tabooed.

We have seen that among the many taboos which the Flamen Dialis at Rome had to observe, there was one that forbade him to have a knot on any part of his garments, and another that obliged him to wear no ring unless it were broken. In like manner Moslem pilgrims to Mecca are in a state of sanctity or taboo and may wear on their persons neither knots nor rings. These rules are probably of kindred significance, and may conveniently be considered together. To begin with knots, many people in different parts of the world entertain a strong objection to having any knot about their person at certain critical seasons, particularly childbirth, marriage, and death. Thus among the Saxons of Transylvania, when a woman is in travail all knots on her garments are untied, because it is believed that this will facilitate her delivery, and with the same intention all the locks in the house, whether on doors or boxes, are unlocked. The Lapps think that a lying-in woman should have no knot on her garments, because a knot would have the effect of making the delivery difficult and painful. In ancient India it was a rule to untie all knots in a house at the moment of childbirth. Roman religion required that women who took part in the rites of Juno Lucina, the goddess of childbirth, should have no knot tied on their persons. In the East Indies this superstition is extended to the whole time of pregnancy; the people believe that if a pregnant woman were to tie knots, or braid, or make anything fast, the child would thereby be constricted or the woman would herself be "tied up" when her time came. Nay, some of them enforce the observance of the rule on the father as well as the mother of the unborn child. Among the Sea Dyaks neither of the parents may bind up anything with string or make anything fast during the wife's pregnancy. Among the Land Dyaks the husband of the expectant mother is bound to refrain from tying things together with rattans until after her delivery. In the Toumbuluh tribe of North Celebes a ceremony is performed in the fourth or fifth month of a woman's pregnancy, and after it her husband is forbidden, among many other things, to tie any fast knots and to sit with his legs crossed over each other. In the Kaitish tribe of central Australia the father of a newborn child goes out into the scrub for three days, away from his camp, leaving his girdle and arm-bands behind him, so that he has nothing tied tightly round any part of his body. This freedom from constriction is supposed to benefit his wife.

In all these cases the idea seems to be that the tying of a knot would, as they say in the East Indies, "tie up" the woman, in other words, impede and perhaps prevent her delivery, or delay her convalescence after the birth. On the principles of homoeopathic or imitative magic the physical obstacle or impediment of a knot on a cord would create a corresponding obstacle or impediment in the body of the woman. That this is really the explanation of the rule appears from a custom observed by the Hos of Togoland in West Africa at a difficult birth. When a woman is in hard labour and cannot bring forth, they call in a magician to her aid. He looks at her and says, "The child is bound in the womb, that is why she cannot be delivered." On the entreaties of her female relations he then promises to loose the bond so that she may bring forth. For that purpose he orders them to fetch a tough creeper from the forest, and with it he binds the hands and feet of the sufferer on her back. Then he takes a knife and calls out the woman's name, and when she answers he cuts through the creeper with a knife, saying, "I cut through to-day thy bonds and thy child's bonds." After that he chops up the creeper small, puts the bits in a vessel of water, and bathes the woman with the water. Here the cutting of the creeper with which the woman's hands and feet are bound is a simple piece of homoeopathic or imitative magic: by releasing her limbs from their bonds the magician imagines that he simultaneously releases the child in her womb from the trammels which impede its birth. For a similar reason, no doubt, among the same people a priest ties up the limbs of a pregnant woman with grass and then unties the knots, saying, "I will now open you." After that the woman has to partake of some maize-porridge in which a ring made of a magic cord had been previously placed by the priest. The intention of this ceremony is probably, on the principles of homoeopathic magic, to ensure for the woman an easy delivery by releasing her from the bonds of grass. The same train of thought underlies a practice observed by some peoples of opening all locks, doors, and so on, while a birth is taking place in the house. We have seen that at such a time the Germans of Transylvania open all the locks, and the same thing is done also in Voigtland and Mecklenburg. In north-western Argyllshire superstitious people used to open every lock in the house at childbirth. The old Roman custom of presenting women with a key as a symbol of an easy delivery perhaps points to the observance of a similar custom. In the island of Salsette near Bombay, when a woman is in hard labour, all locks of doors or drawers are opened with a key to facilitate her delivery. Among the Mandelings of Sumatra the lids of all chests, boxes, pans and so forth are opened; and if this does not produce the desired effect, the anxious husband has to strike the projecting ends of some of the house-beams in order to loosen them; for they think that "everything must be open and loose to facilitate the delivery." At a difficult birth the Battas of Sumatra make a search through the possessions of husband and wife and untie everything that is tied up in a bundle. In some parts of Java, when a woman is in travail, everything in the house that was shut is opened, in order that the birth may not be impeded; not only are doors opened and the lids of chests, boxes, rice-pots, and water-butts lifted up, but even swords are unsheathed and spears drawn out of their cases. Customs of the same sort are practised with the same intention in other parts of the East Indies. In Chittagong, when a woman cannot bring her child to the birth, the midwife gives orders to throw all doors and windows wide open, to uncork all bottles, to remove the bungs from all casks, to unloose the cows in the stall, the horses in the stable, the watchdog in his kennel, to set free sheep, fowls, ducks, and so forth. This universal liberty accorded to the animals and even to inanimate things is, according to the people, an infallible means of ensuring the woman's delivery and allowing the babe to be born. At the moment of childbirth the Chams of Cochin-China hasten to open the stall of the buffaloes and to unyoke the plough, doubtless with the intention of aiding the woman in travail, though the writer who reports the custom is unable to explain it. Among the Singhalese, a few hours before a birth is expected to take place, all the cupboards in the house are unlocked with the express purpose of facilitating the delivery. In

the island of Saghalien, when a woman is in labour, her husband undoes everything that can be undone. He loosens the plaits of his hair and the laces of his shoes. Then he unties whatever is tied in the house or its vicinity. In the courtyard he takes the axe out of the log in which it is stuck; he unfastens the boat, if it is moored to a tree, he withdraws the cartridges from his gun, and the arrows from his crossbow. In Bilaspore a woman's hair is never allowed to remain knotted while she is in the act of giving birth to a child. Among some modern Jews of Roumania it is customary for the unmarried girls of a household to unbraid their hair and let it hang loose on their shoulders while a woman is in hard labour in the house.

Again, we have seen that a Toumbuluh man abstains not only from tying knots, but also from sitting with crossed legs during his wife's pregnancy. The train of thought is the same in both cases. Whether you cross threads in tying a knot, or only cross your legs in sitting at your ease, you are equally, on the principles of homoeopathic magic, crossing or thwarting the free course of things, and your action cannot but check and impede whatever may be going forward in your neighbourhood. Of this important truth the Romans were fully aware. To sit beside a pregnant woman or a patient under medical treatment with clasped hands, says the grave Pliny, is to cast a malignant spell over the person, and it is worse still if you nurse your leg or legs with your clasped hands, or lay one leg over the other. Such postures were regarded by the old Romans as a let and hindrance to business of every sort, and at a council of war or a meeting of magistrates, at prayers and sacrifices, no man was suffered to cross his legs or clasp his hands. The stock instance of the dreadful consequences that might flow from doing one or the other was that of Alcmena, who travailed with Hercules for seven days and seven nights, because the goddess Lucina sat in front of the house with clasped hands and crossed legs, and the child could not be born until the goddess had been beguiled into changing her attitude. It is a Bulgarian superstition that if a pregnant woman is in the habit of sitting with crossed legs, she will suffer much in childbed. In some parts of Bavaria, when conversation comes to a standstill and silence ensues, they say, "Surely somebody has crossed his legs."

The magical effect of knots in trammelling and obstructing human activity was believed to be manifested at marriage not less than at birth. During the Middle Ages, and down to the eighteenth century, it seems to have been commonly held in Europe that the consummation of marriage could be prevented by any one who, while the wedding ceremony was taking place, either locked a lock or tied a knot in a cord, and then threw the lock or the cord away. The lock or the knotted cord had to be flung into water; and until it had been found and unlocked, or untied, no real union of the married pair was possible. Hence it was a grave offence, not only to cast such a spell, but also to steal or make away with the material instrument of it, whether lock or knotted cord. In the year 1718 the parliament of Bordeaux sentenced some one to be burned alive for having spread desolation through a whole family by means of knotted cords; and in 1705 two persons were condemned to death in Scotland for stealing certain charmed knots which a woman had made, in order thereby to mar the wedded happiness of Spalding of Ashintilly. The belief in the efficacy of these charms appears to have lingered in the Highlands of Perthshire down to the end of the eighteenth century, for at that time it was still customary in the beautiful parish of Logierait, between the river Tummel and the river Tay, to unloose carefully every knot in the clothes of the bride and bridegroom before the celebration of the marriage ceremony. When the ceremony was over, and the bridal party had left the church, the bridegroom immediately retired one way with some young men to tie the knots that had been loosed a little before; and the bride in like manner withdrew somewhere else to adjust the disorder of her dress. In some parts of the Highlands it was deemed enough that the bridegroom's left shoe should be without buckle or latchet, "to

prevent witches from depriving him, on the nuptial night, of the power of loosening the virgin zone." We meet with the same superstition and the same custom at the present day in Syria. The persons who help a Syrian bridegroom to don his wedding garments take care that no knot is tied on them and no button buttoned, for they believe that a button buttoned or a knot tied would put it within the power of his enemies to deprive him of his nuptial rights by magical means. In Lesbos the malignant person who would thus injure a bridegroom on his wedding day ties a thread to a bush, while he utters imprecations; but the bridegroom can defeat the spell by wearing at his girdle a piece of an old net or of an old mantilla belonging to the bride in which knots have been tied. The fear of such charms is diffused all over North Africa at the present day. To render a bridegroom impotent the enchanter has only to tie a knot in a handkerchief which he had previously placed quietly on some part of the bridegroom's body when he was mounted on horseback ready to fetch his bride: so long as the knot in the handkerchief remains tied, so long will the bridegroom remain powerless to consummate the marriage. Another way of effecting the same object is to stand behind the bridegroom when he is on horseback, with an open clasp-knife or pair of scissors in your hand and to call out his name; if he imprudently answers, you at once shut the clasp-knife or the pair of scissors with a snap, and that makes him impotent. To guard against this malignant spell the bridegroom's mother will sometimes buy a penknife on the eve of the marriage, shut it up, and then open it just at the moment when her son is about to enter the bridal chamber.

A curious use is made of knots at marriage in the little East Indian island of Rotti. When a man has paid the price of his bride, a cord is fastened round her waist, if she is a maid, but not otherwise. Nine knots are tied in the cord, and in order to make them harder to unloose, they are smeared with wax. Bride and bridegroom are then secluded in a chamber, where he has to untie the knots with the thumb and forefinger of his left hand only. It may be from one to twelve months before he succeeds in undoing them all. Until he has done so he may not look on the woman as his wife. In no case may the cord be broken, or the bridegroom would render himself liable to any fine that the bride's father might choose to impose. When all the knots are loosed, the woman is his wife, and he shews the cord to her father, and generally presents his wife with a golden or silver necklace instead of the cord. The meaning of this custom is not clear, but we may conjecture that the nine knots refer to the nine months of pregnancy, and that miscarriage would be the supposed result of leaving a single knot untied.

The maleficent power of knots may also be manifested in the infliction of sickness, disease, and all kinds of misfortune. Thus among the Hos of Togoland a sorcerer will sometimes curse his enemy and tie a knot in a stalk of grass, saying, "I have tied up So-and-So in this knot. May all evil light upon him! When he goes into the field, may a snake sting him! When he goes to the chase, may a ravening beast attack him! And when he steps into a river, may the water sweep him away! When it rains, may the lightning strike him! May evil nights be his!" It is believed that in the knot the sorcerer has bound up the life of his enemy. Babylonian witches and wizards of old used to strangle their victim, seal his mouth, wrack his limbs, and tear his entrails by merely tying knots in a cord, while at each knot they muttered a spell. But happily the evil could be undone by simply undoing the knots. We hear of a man in one of the Orkney Islands who was utterly ruined by nine knots cast on a blue thread; and it would seem that sick people in Scotland sometimes prayed to the devil to restore them to health by loosing the secret knot that was doing all the mischief. In the Koran there is an allusion to the mischief of "those who puff into the knots," and an Arab commentator on the passage explains that the words refer to women who practise magic by tying knots in cords, and then blowing and spitting upon them. He goes on to relate how, once upon a time, a wicked Jew bewitched the prophet Mohammed himself by tying nine knots on a string, which he then hid in a well. So the prophet fell ill, and nobody knows what

might have happened if the archangel Gabriel had not opportunely revealed to the holy man the place where the knotted cord was concealed. The trusty Ali soon fetched the baleful thing from the well; and the prophet recited over it certain charms, which were specially revealed to him for the purpose. At every verse of the charms a knot untied itself, and the prophet experienced a certain relief. It will hardly be disputed that by tying knots on the string the pestilent Hebrew contrived, if I may say so, to constrict or astringe or, in short, to tie up some vital organ or organs in the prophet's stomach. At least we are informed that something of this sort is done by Australian blackfellows at the present day, and if so, why should it not have been done by Arabs in the time of Mohammed? The Australian mode of operation is as follows. When a blackfellow wishes to settle old scores with another blackfellow, he ties a rope of fibre or bark so tightly round the neck of his slumbering friend as partially to choke him. Having done this he takes out the man's caul-fat from under his short rib, ties up his inside carefully with string, replaces the skin, and having effaced all external marks of the wound, makes off with the stolen fat. The victim on awakening feels no inconvenience, but sooner or later, sometimes months afterwards, while he is hunting or exerting himself violently in some other way, he will feel the string snap in his inside. "Hallo," says he, "somebody has tied me up inside with string!" and he goes home to the camp and dies on the spot. Who can doubt but that in this lucid diagnosis we have the true key to the prophet's malady, and that he too might have succumbed to the wiles of his insidious foe if it had not been for the timely intervention of the archangel Gabriel?

If knots are supposed to kill, they are also supposed to cure. This follows from the belief that to undo the knots which are causing sickness will bring the sufferer relief. But apart from this negative virtue of maleficent knots, there are certain beneficent knots to which a positive power of healing is ascribed. Pliny tells us that some folk cured diseases of the groin by taking a thread from a web, tying seven or nine knots on it, and then fastening it to the patient's groin; but to make the cure effectual it was necessary to name some widow as each knot was tied. The ancient Assyrians seem to have made much use of knotted cords as a remedy for ailments and disease. The cord with its knots, which were sometimes twice seven in number, was tied round the head, neck, or limbs of the patient, and then after a time cut off and thrown away, carrying with it, as was apparently supposed, the aches and pains of the sufferer. Sometimes the magic cord which was used for this beneficent purpose consisted of a double strand of black and white wool; sometimes it was woven of the hair of a virgin kid. A modern Arab cure for fever reported from the ruins of Nineveh is to tie a cotton thread with seven knots on it round the wrist of the patient, who must wear it for seven or eight days or till such time as the fever passes, after which he may throw it away. O'Donovan describes a similar remedy for fever employed among the Turcomans. The enchanter takes some camel hair and spins it into a stout thread, droning a spell the while. Next he ties seven knots on the thread, blowing on each knot before he pulls it tight. This knotted thread is then worn as a bracelet on his wrist by the patient. Every day one of the knots is untied and blown upon, and when the seventh knot is undone the whole thread is rolled up into a ball and thrown into a river, bearing away (as they imagine) the fever with it. The Hos of Togoland in like manner tie strings round a sick man's neck, arms, or legs, according to the nature of the malady; some of the strings are intended to guard him against the influence of "the evil mouth"; others are a protection against the ghosts of the dead. In Argyleshire, threads with three knots on them are still used to cure the internal ailments of man and beast. The witch rubs the sick person or cow with the knotted thread, burns two of the knots in the fire, saying, "I put the disease and the sickness on the top of the fire," and ties the rest of the thread with the single knot round the neck of the person or the tail of the cow, but always so that it may not be seen. A Scotch cure for a sprained leg or arm is to cast nine knots in a black thread and then tie the thread round the suffering limb, while you say:

*“The Lord rade,
And the foal slade;
He lighted
And he righted,
Set joint to joint,
Bone to bone,
And sinew to sinew.
Heal, in the Holy Ghost's name!”*

In Gujarat, if a man takes seven cotton threads, goes to a place where an owl is hooting, strips naked, ties a knot at each hoot, and fastens the knotted thread round the right arm of a man sick of the fever, the malady will leave him.

Again, knots may be used by an enchantress to win a lover and attach him firmly to herself. Thus the love-sick maid in Virgil seeks to draw Daphnis to her from the city by spells and by tying three knots on each of three strings of different colours. So an Arab maiden, who had lost her heart to a certain man, tried to gain his love and bind him to herself by tying knots in his whip; but her jealous rival undid the knots. On the same principle magic knots may be employed to stop a runaway. In Swazieland you may often see grass tied in knots at the side of the footpaths. Every one of these knots tells of a domestic tragedy. A wife has run away from her husband, and he and his friends have gone in pursuit, binding up the paths, as they call it, in this fashion to prevent the fugitive from doubling back over them. When a Swaheli wishes to capture a runaway slave he will sometimes take a string of coco-nut fibre to a wise man and get him to recite a passage of the Koran seven times over it, while at each reading the wizard ties a knot in the string. Then the slave-owner, armed with the knotted string, takes his stand in the door of the house and calls on his slave seven times by name, after which he hangs the string over the door.

The obstructive power of knots and locks as means of barring out evil manifests itself in many ways. Thus on the principle that prevention is better than cure, Zulu hunters immediately tie a knot in the tail of any animal they have killed, because they believe that this will hinder the meat from giving them pains in their stomachs. An ancient Hindoo book recommends that travellers on a dangerous road should tie knots in the skirts of their garments, for this will cause their journey to prosper. Similarly among some Caffre tribes, when a man is going on a doubtful journey, he knots a few blades of grass together that the journey may turn out well. In Laos hunters fancy that they can throw a spell over a forest so as to prevent any one else from hunting there successfully. Having killed game of any kind, they utter certain magical words, while they knot together some stalks of grass, adding, “As I knot this grass, so let no hunter be lucky here.” The virtue of this spell will last, as usually happens in such cases, so long as the stalks remain knotted together. The Yabims of German New Guinea lay a knot in a fishing-boat that is not ready for sea, in order that a certain being called Balum may not embark in it; for he has the power of taking away the fish and weighing down the boat.

In Russia amulets often derive their protective virtue in great measure from knots. Here, for example, is a spell which will warrant its employer against all risk of being shot: “I attach five knots to each hostile, infidel shooter, over arquebuses, bows, and all manner of warlike weapons. Do ye, O knots, bar the shooter from every road and way, lock fast every arquebuse, entangle every bow, involve all warlike weapons, so that the shooters may not reach me with their arquebuses, nor may their arrows attain to me, nor their warlike weapons do me hurt. In my knots lies hid the mighty strength of snakes—from the twelve-headed

snake." A net, from its affluence of knots, has always been considered in Russia very efficacious against sorcerers; hence in some places, when a bride is being dressed in her wedding attire, a fishing-net is flung over her to keep her out of harm's way. For a similar purpose the bridegroom and his companions are often girt with pieces of net, or at least with tight-drawn girdles, for before a wizard can begin to injure them he must undo all the knots in the net, or take off the girdles. But often a Russian amulet is merely a knotted thread. A skein of red wool wound about the arms and legs is thought to ward off agues and fevers; and nine skeins, fastened round a child's neck, are deemed a preservative against scarlatina. In the Tver Government a bag of a special kind is tied to the neck of the cow which walks before the rest of a herd, in order to keep off wolves; its force binds the maw of the ravening beast. On the same principle, a padlock is carried thrice round a herd of horses before they go afield in the spring, and the bearer locks and unlocks it as he goes, saying, "I lock from my herd the mouths of the grey wolves with this steel lock." After the third round the padlock is finally locked, and then, when the horses have gone off, it is hidden away somewhere till late in the autumn, when the time comes for the drove to return to winter quarters. In this case the "firm word" of the spell is supposed to lock up the mouths of the wolves. The Bulgarians have a similar mode of guarding their cattle against wild beasts. A woman takes a needle and thread after dark, and sews together the skirt of her dress. A child asks her what she is doing, and she tells him that she is sewing up the ears, eyes, and jaws of the wolves so that they may not hear, see, or bite the sheep, goats, calves, and pigs. Similarly in antiquity a witch fancied that she could shut the mouths of her enemies by sewing up the mouth of a fish with a bronze needle, and farmers attempted to ward off hail from their crops by tying keys to ropes all round the fields. The Armenians essay to lock the jaws of wolves by uttering a spell, tying seven knots in a shoe-lace, and placing the string between the teeth of a wool-comber, which are probably taken to represent the fangs of a wolf. And an Armenian bride and bridegroom will carry a locked lock on their persons at and after marriage to guard them against those evil influences to which at this crisis of life they are especially exposed. The following mode of keeping an epidemic from a village is known to have been practised among the Balkan Slavs. Two old women proceed to a spot outside the village, the one with a copper kettle full of water, the other with a house-lock and key. The old dame with the kettle asks the other, "Whither away?" The one with the lock answers, "I came to lock the village against mishap," and suiting the action to the words she locks the lock and throws it, together with the key, into the kettle of water. Then she strides thrice round the village, each time repeating the performance with the lock and kettle. To this day a Transylvanian sower thinks he can keep birds from the corn by carrying a lock in the seed-bag. Such magical uses of locks and keys are clearly parallel to the magical use of knots, with which we are here concerned. In Ceylon the Singhalese observe "a curious custom of the threshing-floor called 'Goigote'—the tying of the cultivator's knot. When a sheaf of corn has been threshed out, before it is removed the grain is heaped up and the threshers, generally six in number, sit round it, and taking a few stalks, with the ears of corn attached, jointly tie a knot and bury it in the heap. It is left there until all the sheaves have been threshed, and the corn winnowed and measured. The object of this ceremony is to prevent the devils from diminishing the quantity of corn in the heap." Knots and locks may serve to avert not only devils but death itself. When they brought a woman to the stake at St. Andrews in 1572 to burn her alive for a witch, they found on her a white cloth like a collar, with strings and many knots on the strings. They took it from her, sorely against her will, for she seemed to think that she could not die in the fire, if only the cloth with the knotted strings was on her. When it was taken away, she said, "Now I have no hope of myself." In many parts of England it is thought that a person cannot die so long as any locks are locked or bolts shot in the house. It is therefore a very common practice to undo all locks and bolts when the sufferer is plainly near his end, in order that his agony

may not be unduly prolonged. For example, in the year 1863, at Taunton, a child lay sick of scarlatina and death seemed inevitable. "A jury of matrons was, as it were, empanelled, and to prevent the child 'dying hard' all the doors in the house, all the drawers, all the boxes, all the cupboards were thrown wide open, the keys taken out, and the body of the child placed under a beam, whereby a sure, certain, and easy passage into eternity could be secured." Strange to say, the child declined to avail itself of the facilities for dying so obligingly placed at its disposal by the sagacity and experience of the British matrons of Taunton; it preferred to live rather than give up the ghost just then. A Masai man whose sons have gone out to war will take a hair and tie a knot in it for each of his absent sons, praying God to keep their bodies and souls as firmly fastened together as these knots.

The precise mode in which the virtue of the knot is supposed to take effect in some of these instances does not clearly appear. But in general we may say that in all the cases we have been considering the leading characteristic of the magic knot or lock is that, in strict accordance with its physical nature, it always acts as an impediment, hindrance, or obstacle, and that its influence is maleficent or beneficent according as the thing which it impedes or hinders is good or evil. The obstructive tendency attributed to the knot in spiritual matters appears in a Swiss superstition that if, in sewing a corpse into its shroud, you make a knot on the thread, it will hinder the soul of the deceased on its passage to eternity. In confining a corpse the Highlanders of Scotland used to untie or cut every string in the shroud; else the spirit could not rest. The Germans of Transylvania place a little pillow with the dead in the coffin; but in sewing it they take great care not to make any knot on the thread, for they say that to do so would hinder the dead man from resting in the grave and his widow from marrying again. Among the Pidhircanes, a Ruthenian people on the hem of the Carpathians, when a widow wishes to marry again soon, she unties the knots on her dead husband's grave-clothes before the coffin is shut down on him. This removes all impediments to her future marriage. A Nandi who is starting on a journey will tie a knot in grass by the wayside, as he believes that by so doing he will prevent the people whom he is going to visit from taking their meal till he arrives, or at all events he will ensure that they leave enough food over for him.

The rule which prescribes that at certain magical and religious ceremonies the hair should hang loose and the feet should be bare is probably based on the same fear of trammelling and impeding the action in hand, whatever it may be, by the presence of any knot or constriction, whether on the head or on the feet of the performer. This connexion of ideas comes out clearly in a passage of Ovid, who bids a pregnant woman loosen her hair before she prays to the goddess of childbirth, in order that the goddess may gently loose her teeming womb. It is less easy to say why on certain solemn occasions it appears to have been customary with some people to go with one shoe off and one shoe on. The forlorn hope of two hundred men who, on a dark and stormy night, stole out of Plataea, broke through the lines of the besieging Spartans, and escaped from the doomed city, were shod on the left foot only. The historian who records the fact assumes that the intention was to prevent their feet from slipping in the mud. But if so, why were not both feet unshod or shod? What is good for the one foot is surely good for the other. The peculiar attire of the Plataeans on this occasion had probably nothing to do with the particular state of the ground and the weather at the time when they made their desperate sally, but was an old custom, a form of consecration or devotion, observed by men in any great hazard or grave emergency. Certainly the costume appears to have been regularly worn by some fighting races in antiquity, at least when they went forth to battle. Thus we are told that all the Aetolians were shod only on one foot, "because they were so warlike," and Virgil represents some of the rustic militia of ancient Latium as marching to war, their right feet shod in boots of raw hide, while their left feet were bare. An oracle

warned Pelias, king of Iolcus, to beware of the man with one sandal, and when Jason arrived with a sandal on his right foot but with his left foot bare, the king recognised the hand of fate. The common story that Jason had lost one of his sandals in fording a river was probably invented when the real motive of the costume was forgotten. Again, according to one legend Perseus seems to have worn only one shoe when he went on his perilous enterprise to cut off the Gorgon's head. In certain forms of purification Greek ritual appears to have required that the person to be cleansed should wear a rough shoe on one foot, while the other was unshod. The rule is not mentioned by ancient writers, but may be inferred from a scene painted on a Greek vase, where a man, naked except for a fillet round his head, is seen crouching on the skin of a sacrificial victim, his bare right foot resting on the skin, while his left foot, shod in a rough boot, is planted on the ground in front of him. Round about women with torches and vessels are engaged in performing ceremonies of purification over him. When Dido in Virgil, deserted by Aeneas, has resolved to die, she feigns to perform certain magical rites which will either win back her false lover or bring relief to her wounded heart. In appealing to the gods and the stars, she stands by the altar with her dress loosened and with one foot bare. Among the heathen Arabs the cursing of an enemy was a public act. The maledictions were often couched in the form of a satirical poem, which the poet himself recited with certain solemn formalities. Thus when the young Lebid appeared at the Court of Norman to denounce the Absites, he anointed the hair of his head on one side only, let his garment hang down loosely, and wore but one shoe. This, we are told, was the costume regularly adopted by certain poets on such occasions.

Thus various peoples seem to be of opinion that it stands a man in good stead to go with one foot shod and one foot bare on certain momentous occasions. But why? The explanation must apparently be sought in the magical virtue attributed to knots; for down to recent times, we may take it, shoes have been universally tied to the feet by lachets. Now the magical action of a knot, as we have seen, is supposed to be to bind and restrain not merely the body but the soul, and this action is beneficial or harmful according as the thing which is bound and restrained is evil or good. It is a necessary corollary of this doctrine that to be without knots is to be free and untrammelled, which, by the way, may be the reason why the augur's staff at Rome had to be made from a piece of wood in which there was no knot; it would never do for a divining rod to be spell-bound. Hence we may suppose that the intention of going with one shoe on and one shoe off is both to restrain and to set at liberty, to bind and to unbind. But to bind or unbind whom or what? Perhaps the notion is to rid the man himself of magical restraint, but to lay it on his foe, or at all events on his foe's magic; in short, to bind his enemy by a spell while he himself goes free. This is substantially the explanation which the acute and learned Servius gives of Dido's costume. He says that she went with one shoe on and one shoe off in order that Aeneas might be entangled and herself released. An analogous explanation would obviously apply to all the other cases we have considered, for in all of them the man who wears this peculiar costume is confronted with hostile powers, whether human or supernatural, which it must be his object to lay under a ban.

A similar power to bind and hamper spiritual as well as bodily activities is ascribed by some people to rings. Thus in the Greek island of Carpathus, people never button the clothes they put upon a dead body and they are careful to remove all rings from it; "for the spirit, they say, can even be detained in the little finger, and cannot rest." Here it is plain that even if the soul is not definitely supposed to issue at death from the finger-tips, yet the ring is conceived to exercise a certain constrictive influence which detains and imprisons the immortal spirit in spite of its efforts to escape from the tabernacle of clay; in short the ring, like the knot, acts as a spiritual fetter. This may have been the reason of an ancient Greek maxim, attributed to Pythagoras, which forbade people to wear rings. Nobody might enter the ancient Arcadian

sanctuary of the Mistress at Lycosura with a ring on his or her finger. Persons who consulted the oracle of Faunus had to be chaste, to eat no flesh, and to wear no rings.

On the other hand, the same constriction which hinders the egress of the soul may prevent the entrance of evil spirits; hence we find rings used as amulets against demons, witches, and ghosts. In the Tyrol it is said that a woman in childbed should never take off her wedding-ring, or spirits and witches will have power over her. Among the Lapps, the person who is about to place a corpse in the coffin receives from the husband, wife, or children of the deceased a brass ring, which he must wear fastened to his right arm until the corpse is safely deposited in the grave. The ring is believed to serve the person as an amulet against any harm which the ghost might do to him. The Huzuls of the Carpathians sometimes milk a cow through a wedding-ring to prevent witches from stealing its milk. In India iron rings are often worn as an amulet against disease or to counteract the malignant influence of the planet Saturn. A coral ring is used in Gujarat to ward off the baleful influence of the sun, and in Bengal mourners touch it as a form of purification. A Masai mother who has lost one or more children at an early age will put a copper ring on the second toe of her next infant's right foot to guard it against sickness. Masai men also wear on the middle finger of the right hand a ring made out of the hide of a sacrificial victim; it is supposed to protect the wearer from witchcraft and disease of every kind. We have seen that magic cords are fastened round the wrists of Siamese children to keep off evil spirits; that some people tie strings round the wrists of women in childbed, of convalescents after sickness, and of mourners after a funeral in order to prevent the escape of their souls at these critical seasons; and that with the same intention the Bagobos put brass rings on the wrists or ankles of the sick. This use of wrist-bands, bracelets, and anklets as amulets to keep the soul in the body is exactly parallel to the use of finger-rings which we are here considering. The placing of these spiritual fetters on the wrists is especially appropriate, because some people fancy that a soul resides wherever a pulse is felt beating. How far the custom of wearing finger-rings, bracelets, and anklets may have been influenced by, or even have sprung from, a belief in their efficacy as amulets to keep the soul in the body, or demons out of it, is a question which seems worth considering. Here we are only concerned with the belief in so far as it seems to throw light on the rule that the Flamen Dialis might not wear a ring unless it were broken. Taken in conjunction with the rule which forbade him to have a knot on his garments, it points to a fear that the powerful spirit embodied in him might be trammelled and hampered in its goings-out and comings-in by such corporeal and spiritual fetters as rings and knots. The same fear probably dictated the rule that if a man in bonds were taken into the house of the Flamen Dialis, the captive was to be unbound and the cords to be drawn up through a hole in the roof and so let down into the street. Further, we may conjecture that the custom of releasing prisoners at a festival may have originated in the same train of thought; it might be imagined that their fetters would impede the flow of the divine grace. The custom was observed at the Greek festival of the Thesmophoria, and at the Athenian festival of Dionysus in the city. At the great festival of the Dassera, celebrated in October by the Goorkhas of Nepaul, all the law courts are closed, and all prisoners in gaol are removed from the precincts of the city; but those who are imprisoned outside the city do not have to change their place of confinement at the time of the Dassera. This Nepaulese custom appears strongly to support the explanation here suggested of such gaol-deliveries. For observe that the prisoners are not released, but merely removed from the city. The intention is therefore not to allow them to share the general happiness, but merely to rid the city of their inopportune presence at the festival.

Before quitting the subject of knots I may be allowed to hazard a conjecture as to the meaning of the famous Gordian knot, which Alexander the Great, failing in his efforts to untie it, cut through with his sword. In Gordium, the ancient capital of the kings of Phrygia,

there was preserved a waggon of which the yoke was fastened to the pole by a strip of cornel-bark or a vine-shoot twisted and tied in an intricate knot. Tradition ran that the waggon had been dedicated by Midas, the first king of the dynasty, and that whoever untied the knot would be ruler of Asia. Perhaps the knot was a talisman with which the fate of the dynasty was believed to be bound up in such a way that whenever the knot was loosed the reign of the dynasty would come to an end. We have seen that the magic virtue ascribed to knots is naturally enough supposed to last only so long as they remain untied. If the Gordian knot was the talisman of the Phrygian kings, the local fame it enjoyed, as guaranteeing to them the rule of Phrygia, might easily be exaggerated by distant rumour into a report that the sceptre of Asia itself would fall to him who should undo the wondrous knot.

VI. Tabooed Words

§ 1. Personal Names tabooed.

Unable to discriminate clearly between words and things, the savage commonly fancies that the link between a name and the person or thing denominated by it is not a mere arbitrary and ideal association, but a real and substantial bond which unites the two in such a way that magic may be wrought on a man just as easily through his name as through his hair, his nails, or any other material part of his person. In fact, primitive man regards his name as a vital portion of himself and takes care of it accordingly. Thus, for example, the North American Indian “regards his name, not as a mere label, but as a distinct part of his personality, just as much as are his eyes or his teeth, and believes that injury will result as surely from the malicious handling of his name as from a wound inflicted on any part of his physical organism. This belief was found among the various tribes from the Atlantic to the Pacific, and has occasioned a number of curious regulations in regard to the concealment and change of names. It may be on this account that both Powhatan and Pocahontas are known in history under assumed appellations, their true names having been concealed from the whites until the pseudonyms were too firmly established to be supplanted. Should his prayers have no apparent effect when treating a patient for some serious illness, the shaman sometimes concludes that the name is affected, and accordingly goes to water, with appropriate ceremonies, and christens the patient with a new name, by which he is henceforth to be known. He then begins afresh, repeating the formulas with the new name selected for the patient, in the confident hope that his efforts will be crowned with success.” Some Esquimaux take new names when they are old, hoping thereby to get a new lease of life. The Tolampoos of central Celebes believe that if you write a man's name down you can carry off his soul along with it. On that account the headman of a village appeared uneasy when Mr. A. C. Kruijt wrote down his name. He entreated the missionary to erase it, and was only reassured on being told that it was not his real name but merely his second name that had been put on paper. Again, when the same missionary took down the names of villages from the lips of a woman, she asked him anxiously if he would not thereby take away the soul of the villages and so cause the inhabitants to fall sick. If we may judge from the evidence of language, this crude conception of the relation of names to persons was widely prevalent, if not universal, among the forefathers of the Aryan race. For an analysis of the words for “name” in the various languages of that great family of speech points to the conclusion that “the Celts, and certain other widely separated Aryans, unless we should rather say the whole Aryan family, believed at one time not only that the name was a part of the man, but that it was that part of him which is termed the soul, the breath of life, or whatever you may choose to define it as being.” However this may have been among the primitive Aryans, it is quite certain that many savages at the present day regard their names as vital parts of themselves, and therefore take great pains to conceal their real names, lest these should give to evil-disposed persons a handle by which to injure their owners.

Thus, to begin with the savages who rank at the bottom of the social scale, we are told that the secrecy with which among the Australian aborigines personal names are often kept from general knowledge “arises in great measure from the belief that an enemy, who knows your name, has in it something which he can use magically to your detriment.” “An Australian black,” says another writer, “is always very unwilling to tell his real name, and there is no doubt that this reluctance is due to the fear that through his name he may be injured by sorcerers.” On Herbert River in Queensland the wizards, in order to practise their arts against

some one, "need only to know the name of the person in question, and for this reason they rarely use their proper names in addressing or speaking of each other, but simply their class names." In the tribes of south-eastern Australia "when the new name is given at initiation, the child's name becomes secret, not to be revealed to strangers, or to be mentioned by friends. The reason appears to be that a name is part of a person, and therefore can be made use of to that person's detriment by any who wish to 'catch' him by evil magic." Thus among the Yuin of New South Wales the totem name is said to have been something magical rather than a mere name in our sense, and it was kept secret lest an enemy should injure its bearer by sorcery. The name was revealed to a youth by his father at initiation, but very few other people knew it. Another writer, who knew the Australians well, observes that in many tribes the belief prevails "that the life of an enemy may be taken by the use of his name in incantations. The consequence of this idea is, that in the tribes in which it obtains, the name of the male is given up for ever at the time when he undergoes the first of a series of ceremonies which end in conferring the rights of manhood. In such tribes a man has no name, and when a man desires to attract the attention of any male of his tribe who is out of his boyhood, instead of calling him by name, he addresses him as brother, nephew, or cousin, as the case may be, or by the name of the class to which he belongs. I used to notice, when I lived amongst the Bangerang, that the names which the males bore in infancy were soon almost forgotten by the tribe." It may be questioned, however, whether the writer whom I have just quoted was not deceived in thinking that among these tribes men gave up their individual names on passing through the ceremony of initiation into manhood. It is more in harmony with savage beliefs and practices to suppose either that the old names were retained but dropped out of use in daily life, or that new names were given at initiation and sedulously concealed from fear of sorcery. A missionary who resided among the aborigines at Lake Tyers, in Victoria, informs us that "the blacks have great objections to speak of a person by name. In speaking to each other they address the person spoken to as brother, cousin, friend, or whatever relation the person spoken to bears. Sometimes a black bears a name which we would term merely a nickname, as the left-handed, or the bad-handed, or the little man. They would speak of a person by this name while living, but they would never mention the proper name. I found great difficulty in collecting the native names of the blacks here. I found afterwards that they had given me wrong names; and, on asking the reason why, was informed they had two or three names, but they never mentioned their right name for fear any one got it, then they would die." Amongst the tribes of central Australia every man, woman, and child has, besides a personal name which is in common use, a secret or sacred name which is bestowed by the older men upon him or her soon after birth, and which is known to none but the fully initiated members of the group. This secret name is never mentioned except upon the most solemn occasions; to utter it in the hearing of women or of men of another group would be a most serious breach of tribal custom, as serious as the most flagrant case of sacrilege among ourselves. When mentioned at all, the name is spoken only in a whisper, and not until the most elaborate precautions have been taken that it shall be heard by no one but members of the group. "The native thinks that a stranger knowing his secret name would have special power to work him ill by means of magic."

The same fear seems to have led to a custom of the same sort amongst the ancient Egyptians, whose comparatively high civilisation was strangely dashed and chequered with relics of the lowest savagery. Every Egyptian received two names, which were known respectively as the true name and the good name, or the great name and the little name; and while the good or little name was made public, the true or great name appears to have been carefully concealed. Similarly in Abyssinia at the present day it is customary to conceal the real name which a person receives at baptism and to call him only by a sort of nickname which his mother gives him on leaving the church. The reason for this concealment is that a sorcerer

cannot act upon a person whose real name he does not know. But if he has ascertained his victim's real name, the magician takes a particular kind of straw, and muttering something over it bends it into a circle and places it under a stone. The person aimed at is taken ill at the very moment of the bending of the straw; and if the straw snaps, he dies. A Brahman child receives two names, one for common use, the other a secret name which none but his father and mother should know. The latter is only used at ceremonies such as marriage. The custom is intended to protect the person against magic, since a charm only becomes effectual in combination with the real name. Amongst the Kru negroes of West Africa a man's real name is always concealed from all but his nearest relations; to other people he is known only under an assumed name. The Ewe-speaking people of the Slave Coast "believe that there is a real and material connexion between a man and his name, and that by means of the name injury may be done to the man. An illustration of this has been given in the case of the tree-stump that is beaten with a stone to compass the death of an enemy; for the name of that enemy is not pronounced solely with the object of informing the animating principle of the stump who it is whose death is desired, but through a belief that, by pronouncing the name, the personality of the man who bears it is in some way brought to the stump." The Wolofs of Senegambia are very much annoyed if any one calls them in a loud voice, even by day; for they say that their name will be remembered by an evil spirit and made use of by him to do them a mischief at night. Similarly, the natives of Nias believe that harm may be done to a person by the demons who hear his name pronounced. Hence the names of infants, who are especially exposed to the assaults of evil spirits, are never spoken; and often in haunted spots, such as the gloomy depths of the forest, the banks of a river, or beside a bubbling spring, men will abstain from calling each other by their names for a like reason. Among the hill tribes of Assam each individual has a private name which may not be revealed. Should any one imprudently allow his private name to be known, the whole village is tabooed for two days and a feast is provided at the expense of the culprit. A Manegre, of the upper valley of the Amoor, will never mention his own name nor that of one of his fellows. Only the names of children are an exception to this rule. A Bagobo man of Mindanao, one of the Philippine Islands, never utters his own name from fear of being turned into a raven, because the raven croaks out its own name. The natives of the East Indian island of Buru, and the Manggarais of West Flores are forbidden by custom to mention their own names. When Fafnir had received his death-wound from Sigurd, he asked his slayer what his name was; but the cunning Sigurd concealed his real name and mentioned a false one, because he well knew how potent are the words of a dying man when he curses his enemy by name.

The Indians of Chiloe, a large island off the southern coast of Chili, keep their names secret and do not like to have them uttered aloud; for they say that there are fairies or imps on the mainland or neighbouring islands who, if they knew folk's names, would do them an injury; but so long as they do not know the names, these mischievous sprites are powerless. The Araucanians, who inhabit the mainland of Chili to the north of Chiloe, will hardly ever tell a stranger their names because they fear that he would thereby acquire some supernatural power over themselves. Asked his name by a stranger, who is ignorant of their superstitions, an Araucanian will answer, "I have none." Names taken from plants, birds, or other natural objects are bestowed on the Indians of Guiana at their birth by their parents or the medicine-man, "but these names seem of little use, in that owners have a very strong objection to telling or using them, apparently on the ground that the name is part of the man, and that he who knows the name has part of the owner of that name in his power. To avoid any danger of spreading knowledge of their names, one Indian, therefore, generally addresses another only according to the relationship of the caller and the called, as brother, sister, father, mother, and so on; or, when there is no relationship, as boy, girl, companion, and so on. These terms, therefore, practically form the names actually used by Indians amongst

themselves.” Amongst the Indians of the Goajira peninsula in Colombia it is a punishable offence to mention a man's name; in aggravated cases heavy compensation is demanded. The Indians of Darien never tell their names, and when one of them is asked, “What is your name?” he answers, “I have none.” For example, the Guami of Panama, “like the greater part of the American Indians, has several names, but that under which he is known to his relations and friends is never mentioned to a stranger; according to their ideas a stranger who should learn a man's name would obtain a secret power over him. As to the girls, they generally have no name of their own up to the age of puberty.” Among the Tepehuanes of Mexico a name is a sacred thing, and they never tell their real native names.

In North America superstitions of the same sort are current. “Names bestowed with ceremony in childhood,” says Schoolcraft, “are deemed sacred, and are seldom pronounced, out of respect, it would seem, to the spirits under whose favour they are supposed to have been selected. Children are usually called in the family by some name which can be familiarly used.” The Navajoes of New Mexico are most unwilling to reveal their own Indian names or those of their friends; they generally go by some Mexican names which they have received from the whites. “No Apache will give his name to a stranger, fearing some hidden power may thus be placed in the stranger's hand to his detriment.” The Tonkawe Indians of Texas will give their children Comanche and English names in addition to their native names, which they are unwilling to communicate to others; for they believe that when somebody calls a person by his or her native name after death the spirit of the deceased may hear it, and may be prompted to take revenge on such as disturbed his rest; whereas if the spirit be called by a name drawn from another language, it will pay no heed. Speaking of the Californian Indians, and especially of the Nishinam tribe, a well-informed writer observes: “One can very seldom learn an Indian's and never a squaw's Indian name, though they will tell their American titles readily enough.... No squaw will reveal her own name, but she will tell all her neighbors' that she can think of. For the reason above given many people believe that half the squaws have no names at all. So far is this from the truth that every one possesses at least one and sometimes two or three.” Blackfoot Indians believe that they would be unfortunate in all their undertakings if they were to speak their names. When the Canadian Indians were asked their names, they used to hang their heads in silence or answer that they did not know. When an Ojebway is asked his name, he will look at some bystander and ask him to answer. “This reluctance arises from an impression they receive when young, that if they repeat their own names it will prevent their growth, and they will be small in stature. On account of this unwillingness to tell their names, many strangers have fancied that they either have no names or have forgotten them.”

In this last case no scruple seems to be felt about communicating a man's name to strangers, and no ill effects appear to be dreaded as a consequence of divulging it; harm is only done when a name is spoken by its owner. Why is this? and why in particular should a man be thought to stunt his growth by uttering his own name? We may conjecture that to savages who act and think thus a person's name only seems to be a part of himself when it is uttered with his own breath; uttered by the breath of others it has no vital connexion with him, and no harm can come to him through it. Whereas, so these primitive philosophers may have argued, when a man lets his own name pass his lips, he is parting with a living piece of himself, and if he persists in so reckless a course he must certainly end by dissipating his energy and shattering his constitution. Many a broken-down debauchee, many a feeble frame wasted with disease, may have been pointed out by these simple moralists to their awe-struck disciples as a fearful example of the fate that must sooner or later overtake the profligate who indulges immoderately in the seductive habit of mentioning his own name.

However we may explain it, the fact is certain that many a savage evinces the strongest reluctance to pronounce his own name, while at the same time he makes no objection at all to other people pronouncing it, and will even invite them to do so for him in order to satisfy the curiosity of an inquisitive stranger. Thus in some parts of Madagascar it is *fady* or taboo for a person to tell his own name, but a slave or attendant will answer for him. "Chatting with an old Sakalava while the men were packing up, we happened to ask him his name; whereupon he politely requested us to ask one of his servants standing by. On expressing our astonishment that he should have forgotten this, he told us that it was *fady* (tabooed) for one of his tribe to pronounce his own name. We found this was perfectly true in that district, but it is not the case with the Sakalava a few days farther down the river." The same curious inconsistency, as it may seem to us, is recorded of some tribes of American Indians. Thus we are told that "the name of an American Indian is a sacred thing, not to be divulged by the owner himself without due consideration. One may ask a warrior of any tribe to give his name, and the question will be met with either a point-blank refusal or the more diplomatic evasion that he cannot understand what is wanted of him. The moment a friend approaches, the warrior first interrogated will whisper what is wanted, and the friend can tell the name, receiving a reciprocation of the courtesy from the other." This general statement applies, for example, to the Indian tribes of British Columbia, as to whom it is said that "one of their strangest prejudices, which appears to pervade all tribes alike, is a dislike to telling their names—thus you never get a man's right name from himself; but they will tell each other's names without hesitation." Though it is considered very rude for a stranger to ask an Apache his name, and the Apache will never mention it himself, he will allow his friend at his side to mention it for him. The Abipones of South America thought it a sin in a man to utter his own name, but they would tell each other's names freely; when Father Dobrizhoffer asked a stranger Indian his name, the man would nudge his neighbour with his elbow as a sign that his companion should answer the question. Some of the Malemut Esquimaux of Bering Strait dislike very much to pronounce their own names; if a man be asked his name he will appear confused and will generally turn to a bystander, and request him to mention it for him. In the whole of the East Indian Archipelago the etiquette is the same. As a general rule no one will utter his own name. To enquire, "What is your name?" is a very indelicate question in native society. When in the course of administrative or judicial business a native is asked his name, instead of replying he will look at his comrade to indicate that he is to answer for him, or he will say straight out, "Ask him." The superstition is current all over the East Indies without exception, and it is found also among the Motu and Motumotu tribes of British New Guinea, the Papuans of Finsch Haven in German New Guinea, the Nufoors of Dutch New Guinea, and the Melanesians of the Bismarck Archipelago. Among many tribes of South Africa men and women never mention their names if they can get any one else to do it for them, but they do not absolutely refuse when it cannot be avoided. No Warua will tell his name, but he does not object to being addressed by it. Among the Masai, "when a man is called or spoken to, he is addressed by his father's name, and his own name is only used when speaking to his mother. It is considered unlucky for a man to be addressed by name. The methods employed in finding out what an individual is called seem apt to lead to confusion. If a man is asked his name, he replies by giving that of his father, and to arrive at his own name it is necessary to ask a third person, or to ask him what is the name of his mother. There is no objection to another person mentioning his name even in his presence." We are told that the Wanyamwesi almost always address each other as "Mate" or "Friend," and a man sometimes quite forgets his own name and has to be reminded of it by another. The writer who makes this statement was probably unaware of the reluctance of many savages to utter their own names, and hence he mistook that reluctance for forgetfulness. In Uganda no one will mention his totem. If it is necessary that it should be known, he will ask a bystander

to mention it for him. The Ba-Lua in the Congo region are unwilling to pronounce the name of their tribe; if they are pressed on the subject, they will call on some foreigner to give the required information.

Sometimes the embargo laid on personal names is not permanent; it is conditional on circumstances, and when these change it ceases to operate. Thus when the Nandi men are away on a foray, nobody at home may pronounce the names of the absent warriors; they must be referred to as birds. Should a child so far forget itself as to mention one of the distant ones by name, the mother would rebuke it, saying, "Don't talk of the birds who are in the heavens." Among the Bangala of the Upper Congo, while a man is fishing and when he returns with his catch, his proper name is in abeyance and nobody may mention it. Whatever the fisherman's real name may be, he is called *mwele* without distinction. The reason is that the river is full of spirits, who, if they heard the fisherman's real name, might so work against him that he would catch little or nothing. Even when he has caught his fish and landed with them, the buyer must still not address him by his proper name, but must only call him *mwele*; for even then, if the spirits were to hear his proper name, they would either bear it in mind and serve him out another day, or they might so mar the fish he had caught that he would get very little for them. Hence the fisherman can extract heavy damages from anybody who mentions his name, or can compel the thoughtless speaker to relieve him of the fish at a good price so as to restore his luck. When the Sulka of New Britain are near the territory of their enemies the Gaktei, they take care not to mention them by their proper name, believing that were they to do so, their foes would attack and slay them. Hence in these circumstances they speak of the Gaktei as *o lapsiek*, that is, "the rotten tree-trunks," and they imagine that by calling them that they make the limbs of their dreaded enemies ponderous and clumsy like logs. This example illustrates the extremely materialistic view which these savages take of the nature of words; they suppose that the mere utterance of an expression signifying clumsiness will homoeopathically affect with clumsiness the limbs of their distant foemen. Another illustration of this curious misconception is furnished by a Caffre superstition that the character of a young thief can be reformed by shouting his name over a boiling kettle of medicated water, then clapping a lid on the kettle and leaving the name to steep in the water for several days. It is not in the least necessary that the thief should be aware of the use that is being made of his name behind his back; the moral reformation will be effected without his knowledge.

When it is deemed necessary that a man's real name should be kept secret, it is often customary, as we have seen, to call him by a surname or nickname. As distinguished from the real or primary names, these secondary names are apparently held to be no part of the man himself, so that they may be freely used and divulged to everybody without endangering his safety thereby. Sometimes in order to avoid the use of his own name a man will be called after his child. Thus we are informed that "the Gippsland blacks objected strongly to let any one outside the tribe know their names, lest their enemies, learning them, should make them vehicles of incantation, and so charm their lives away. As children were not thought to have enemies, they used to speak of a man as 'the father, uncle, or cousin of So-and-so,' naming a child; but on all occasions abstained from mentioning the name of a grown-up person." Similarly among the Nufoors of Dutch New Guinea, grown-up persons who are related by marriage may not mention each other's names, but it is lawful to mention the names of children; hence in order to designate a person whose name they may not pronounce they will speak of him or her as the father or mother of So-and-so. The Alfoors of Poso, in Celebes, will not pronounce their own names. Among them, accordingly, if you wish to ascertain a person's name, you ought not to ask the man himself, but should enquire of others. But if this is impossible, for example, when there is no one else near, you should ask him his

child's name, and then address him as the "Father of So-and-so." Nay, these Alfoors are shy of uttering the names even of children; so when a boy or girl has a nephew or niece, he or she is addressed as "Uncle of So-and-so," or "Aunt of So-and-so." In pure Malay society, we are told, a man is never asked his name, and the custom of naming parents after their children is adopted only as a means of avoiding the use of the parents' own names. The writer who makes this statement adds in confirmation of it that childless persons are named after their younger brothers. Among the land Dyaks of northern Borneo children as they grow up are called, according to their sex, the father or mother of a child of their father's or mother's younger brother, or sister, that is, they are called the father or mother of what we should call their first cousin. The Caffres used to think it discourteous to call a bride by her own name, so they would call her "the Mother of So-and-so," even when she was only betrothed, far less a wife and a mother. Among the Kukis and Zemis or Kacha Nagas of Assam parents drop their own names after the birth of a child and are named Father and Mother of So-and-so. Childless couples go by the names of "the childless father," "the childless mother," "the father of no child," "the mother of no child." A Zulu woman may not utter her husband's name; if she speaks to or of him she says, "Father of So-and-so," mentioning the name of one of his children. A Hindoo woman will not name her husband. If she has to refer to him she will designate him as the father of her child or by some other periphrasis. The widespread custom of naming a father after his child has sometimes been supposed to spring from a desire on the father's part to assert his paternity, apparently as a means of obtaining those rights over his children which had previously, under a system of mother-kin, been possessed by the mother. But this explanation does not account for the parallel custom of naming the mother after her child, which seems commonly to co-exist with the practice of naming the father after the child. Still less, if possible, does it apply to the customs of calling childless couples the father and mother of children which do not exist, of naming people after their younger brothers, and of designating children as the uncles and aunts of So-and-so, or as the fathers and mothers of their first cousins. But all these practices are explained in a simple and natural way if we suppose that they originate in a reluctance to utter the real names of persons addressed or directly referred to. That reluctance is probably based partly on a fear of attracting the notice of evil spirits, partly on a dread of revealing the name to sorcerers, who would thereby obtain a handle for injuring the owner of the name.

§ 2. Names of Relations tabooed.

It might naturally be expected that the reserve so commonly maintained with regard to personal names would be dropped or at least relaxed among relations and friends. But the reverse of this is often the case. It is precisely the persons most intimately connected by blood and especially by marriage to whom the rule applies with the greatest stringency. Such people are often forbidden, not only to pronounce each other's names, but even to utter ordinary words which resemble or have a single syllable in common with these names. The persons who are thus mutually debarred from mentioning each other's names are especially husbands and wives, a man and his wife's parents, and a woman and her husband's father. For example, among the Caffres of South Africa a woman may not publicly pronounce the birth-name of her husband or of any of his brothers, nor may she use the interdicted word in its ordinary sense. If her husband, for instance, be called u-Mpaka, from *impaka*, a small feline animal, she must speak of that beast by some other name. Further, a Caffre wife is forbidden to pronounce even mentally the names of her father-in-law and of all her husband's male relations in the ascending line; and whenever the emphatic syllable of any of their names occurs in another word, she must avoid it by substituting either an entirely new word, or, at least, another syllable in its place. Hence this custom has given rise to an almost distinct language among the women, which the Caffres call *Ukuteta Kwabafazi* or "women's

speech.” The interpretation of this “women's speech” is naturally very difficult, “for no definite rules can be given for the formation of these substituted words, nor is it possible to form a dictionary of them, their number being so great—since there may be many women, even in the same tribe, who would be no more at liberty to use the substitutes employed by some others, than they are to use the original words themselves.” A Caffre man, on his side, may not mention the name of his mother-in-law, nor may she pronounce his; but he is free to utter words in which the emphatic syllable of her name occurs. In Northern Nyassaland no woman will speak the name of her husband or even use a word that may be synonymous with it. If she were to call him by his proper name, she believes it would be unlucky and would affect her powers of conception. In like manner women abstain, for superstitious reasons, from using the common names of articles of food, which they designate by terms peculiar to themselves. Among the Kondes, at the north-western end of Lake Nyassa, a woman may not mention the name of her father-in-law; indeed she may not even speak to him nor see him. Among the Barea and Bogos of Eastern Africa a woman never mentions her husband's name; a Bogo wife would rather be unfaithful to him than commit the monstrous sin of allowing his name to pass her lips. Among the Haussas “the first-born son is never called by his parents by his name; indeed they will not even speak with him if other people are present. The same rule holds good of the first husband and the first wife.” In antiquity Ionian women would not call their husbands by their names. While the rites of Ceres were being performed in Rome, no one might name a father or a daughter. Among the South Slavs at the present day husbands and wives will not mention each other's names, and a young wife may not call any of her housemates by their true names; she must invent or at least adopt other names for them. A Kirghiz woman dares not pronounce the names of the older relations of her husband, nor even use words which resemble them in sound. For example, if one of these relations is called Shepherd, she may not speak of sheep, but must call them “the bleating ones”; if his name is Lamb, she must refer to lambs as “the young of the bleating ones.” After marriage an Aino wife may not mention her husband's name; to do so would be deemed equivalent to killing him. Among the Sgaus, a Karen tribe of Burma, children never mention their parents' names. A Toda man may not utter the names of his mother's brother, his grandfather and grandmother, his wife's mother, and of the man from whom he has received his wife, who is usually the wife's father. All these names are tabooed to him in the lifetime of the persons who bear them, and after death the prohibitions are not only maintained but extended. In southern India wives believe that to tell their husband's name or to pronounce it even in a dream would bring him to an untimely end. Further, they may not mention the names of their parents, their parents-in-law, and their brothers-in-law and sisters-in-law. Among the Ojebways husbands and wives never mention each other's names; among the Omahas a man and his father-in-law and mother-in-law will on no account utter each other's names in company. A Dacota “is not allowed to address or to look towards his wife's mother, especially, and the woman is shut off from familiar intercourse with her husband's father and others, and etiquette prohibits them from speaking the names of their relatives by marriage.” “None of their customs,” adds the same writer, “is more tenacious of life than this; and no family law is more binding.” In the Nishinam tribe of California “a husband never calls his wife by name on any account, and it is said that divorces have been produced by no other provocation than that.”

The Battas or Bataks of Sumatra display a great aversion to mentioning their own names and a still greater aversion to mentioning the names of their parents, grandparents, or elder blood-relations. Politeness forbids the putting of direct questions on this subject, so that the investigation of personal identity becomes difficult and laborious. When a Batta expects to be questioned as to his relations, he will usually provide himself with a friend to answer for him. A Batak man may never mention the names of his wife, his daughter-in-law and of his

son-in-law; a woman is most particularly forbidden to mention the name of the man who has married her daughter. Among the Karo-Bataks the forbidden names are those of parents, uncles, aunts, parents-in-law, brothers and sisters, and especially grandparents. Among the Dyaks a child never pronounces the names of his parents, and is angry if any one else does so in his presence. A husband never calls his wife by her name, and she never calls him by his. If they have children, they name each other after them, "Father of So-and-so" and "Mother of So-and-so"; if they have no children they use the pronouns "he" and "she," or an expression such as "he or she whom I love"; and in general, members of a Dyak family do not mention each other's names. Moreover, when the personal names happen also, as they often do, to be names of common objects, the Dyak is debarred from designating these objects by their ordinary names. For instance, if a man or one of his family is called Bintang, which means "star," he must not call a star a star (*bintang*); he must call it a *pariama*. If he or a member of his domestic circle bears the name of Bulan, which means "moon," he may not speak of the moon as the moon (*bulan*); he must call it *penala*. Hence it comes about that in the Dyak language there are two sets of distinct names for many objects. Among the sea Dyaks of Sarawak a man may not pronounce the name of his father-in-law or mother-in-law without incurring the wrath of the spirits. And since he reckons as his father-in-law and mother-in-law not only the father and mother of his own wife, but also the fathers and mothers of his brothers' wives and sisters' husbands, and likewise the fathers and mothers of all his cousins, the number of tabooed names may be very considerable and the opportunities of error correspondingly numerous. To make confusion worse confounded, the names of persons are often the names of common things, such as moon, bridge, barley, cobra, leopard; so that when any of a man's many fathers-in-law and mothers-in-law are called by such names, these common words may not pass his lips. Among the Dyaks of Landak and Tajan it is forbidden to mention the names of parents and grandparents, sometimes also of great-grandparents, whether they are alive or dead. Among the Alfoors or Toradjas of Poso, in central Celebes, you may not pronounce the names of your father, mother, grandparents, and other near relations. But the strictest taboo is on the names of parents-in-law. A son-in-law and a daughter-in-law may not only never mention the names of their parents-in-law, but if the names happen to be ordinary words of the language, they may never allow the words in their common significance to pass their lips. For example, if my father is called Njara ("horse"), I may not speak of him by that name; but in speaking of the animal I am free to use the word horse (*njara*). But if my father-in-law is called Njara, the case is different, for then not only may I not refer to him by his name, but I may not even call a horse a horse; in speaking of the animal I must use some other word. The missionary who reports the custom is acquainted with a man whose mother-in-law rejoices in the name of Ringgi ("rixdollar"). When this man has occasion to refer to real rixdollars, he alludes to them delicately as "large guilders" (*roepia bose*). Another man may not use the ordinary word for water (*oewe*); in speaking of water he employs a word (*owai*) taken from a different dialect. Indeed, among these Alfoors it is the common practice in such cases to replace the forbidden word by a kindred word of the same significance borrowed from another dialect. In this way many fresh terms or new forms of an old word pass into general circulation. Among the Alfoors of Minahassa, in northern Celebes, the custom is carried still further so as to forbid the use even of words which merely resemble the personal names in sound. It is especially the name of a father-in-law which is thus laid under an interdict. If he, for example, is called Kalala, his son-in-law may not speak of a horse by its common name *kawalo*; he must call it a "riding-beast" (*sasakajan*). So among the Alfoors of the island of Buru it is taboo to mention the names of parents and parents-in-law, or even to speak of common objects by words which resemble these names in sound. Thus, if your mother-in-law is called Dalu, which means "betel," you may not ask for betel by its ordinary name, you must ask for "red

mouth" (*mue miha*); if you want betel-leaf, you may not say betel-leaf (*dalu 'mun*), you must say *karon fenna*. In the same island it is also taboo to mention the name of an elder brother in his presence. Transgressions of these rules are punished with fines. In Bolang Mongondo, a district in the west of Celebes, the unmentionable names are those of parents, parents-in-law, uncles and aunts. Among the Alfoors of Halmahera a son-in-law may never use his father-in-law's name in speaking to him; he must simply address him as "Father-in-law." In Sunda it is thought that a particular crop would be spoiled if a man were to mention the names of his father and mother.

Among the Nufoors, as we have seen, persons who are related to each other by marriage are forbidden to mention each other's names. Among the connexions whose names are thus tabooed are wife, mother-in-law, father-in-law, your wife's uncles and aunts and also her grand-uncles and grand-aunts, and the whole of your wife's or your husband's family in the same generation as yourself, except that men may mention the names of their brothers-in-law, though women may not. The taboo comes into operation as soon as the betrothal has taken place and before the marriage has been celebrated. Families thus connected by the betrothal of two of their members are not only forbidden to pronounce each other's names; they may not even look at each other, and the rule gives rise to the most comical scenes when they happen to meet unexpectedly. And not merely the names themselves, but any words that sound like them are scrupulously avoided and other words used in their place. If it should chance that a person has inadvertently uttered a forbidden name, he must at once throw himself on the floor and say, "I have mentioned a wrong name. I throw it through the chinks of the floor in order that I may eat well." In German New Guinea near relations by marriage, particularly father-in-law and daughter-in-law, mother-in-law and son-in-law, as well as brothers-in-law and sisters-in-law, must see as little of each other as possible; they may not converse together and they may not mention each other's names, not even when these names have passed to younger members of the family. Thus if a child is called after its deceased paternal grandfather, the mother may not call her child by its name but must employ another name for the purpose. Among the Yabim, for example, on the south-east coast of German New Guinea, parents-in-law may neither be touched nor named. Even when their names are borne by other people or are the ordinary names of common objects, they may not pass the lips of their sons-in-law and daughters-in-law. Among the western tribes of British New Guinea the principal taboo or *sabi*, as it is there called, concerns the names of relatives by marriage. A man may not mention the name of his wife's father, mother, elder sister, or elder brother, nor the name of any male or female relative of her father or mother, so long as the relative in question is a member of the same tribe as the speaker. The names of his wife's younger brothers and sisters are not tabooed to him. The same law applies to a woman with reference to the names of her husband's relatives. As a general rule, this taboo does not extend outside the tribal boundaries. Hence when a man or woman marries out of his or her tribe, the taboo is usually not applied. And when members of one tribe, who may not pronounce each other's names at home, are away from their own territory, they are no longer strictly bound to observe the prohibition. A breach of the taboo has to be atoned for by the offender paying a fine to the person whose name he has taken in vain. Until that has been done, neither of the parties concerned, if they are males, may enter the men's club-house. In the old times the offended party might recover his social standing by cutting off somebody else's head.

In the western islands of Torres Straits a man never mentioned the personal names of his father-in-law, mother-in-law, brother-in-law, and sister-in-law; and a woman was subject to the same restrictions. A brother-in-law might be spoken of as the husband or brother of some one whose name it was lawful to mention; and similarly a sister-in-law might be called the

wife of So-and-so. If a man by chance used the personal name of his brother-in-law, he was ashamed and hung his head. His shame was only relieved when he had made a present as compensation to the man whose name he had taken in vain. The same compensation was made to a sister-in-law, a father-in-law, and a mother-in-law for the accidental mention of their names. This disability to use the personal names of relatives by marriage was associated with the custom, so common throughout the world, that a man or woman is not allowed to speak to these relatives. If a man wished to communicate with his father-in-law or mother-in-law, he spoke to his wife and she spoke to her parent. When direct communication became absolutely necessary, it was said that a man might talk to his father-in-law or mother-in-law a very little in a low voice. The behaviour towards a brother-in-law was the same. Similar taboos on the names of persons connected by marriage are in force in New Britain and New Ireland. Among the natives who inhabit the coast of the Gazelle Peninsula in New Britain to mention the name of a brother-in-law is the grossest possible affront you can offer to him; it is a crime punishable with death. In the Santa Cruz and Reef Islands a man is forbidden to pronounce the name of his mother-in-law, and he may never see her face so long as he lives. She on her side lies under similar restrictions in regard to him. Further, a man is prohibited from mentioning the name of his son-in-law, though he is allowed to look at him. And if a husband has paid money for his wife to several men, none of these men may ever utter his name or look him in the face. If one of them did by chance look at him, the offended husband would destroy some of the offender's property. In New Caledonia a brother may not mention his sister's name, and she may not mention his. The same rule is observed by male and female cousins in regard to each other's names. In the Banks' Islands, Melanesia, the taboos laid on the names of persons connected by marriage are very strict. A man will not mention the name of his father-in-law, much less the name of his mother-in-law, nor may he name his wife's brother; but he may name his wife's sister—she is nothing to him. A woman may not name her father-in-law, nor on any account her son-in-law. Two people whose children have intermarried are also debarred from mentioning each other's names. And not only are all these persons forbidden to utter each other's names; they may not even pronounce ordinary words which chance to be either identical with these names or to have any syllables in common with them. “A man on one occasion spoke to me of his house as a shed, and when that was not understood, went and touched it with his hand to shew what he meant; a difficulty being still made, he looked round to be sure that no one was near and whispered, not the name of his son's wife, but the respectful substitute for her name, *amen Mulegona*, she who was with his son, and whose name was Tuwarina, Hind-house.” Again, we hear of a native of these islands who might not use the common words for “pig” and “to die,” because these words occurred in the polysyllabic name of his son-in-law; and we are told of another unfortunate who might not pronounce the everyday words for “hand” and “hot” on account of his wife's brother's name, and who was even debarred from mentioning the number “one,” because the word for “one” formed part of the name of his wife's cousin.

It might be expected that similar taboos on the names of relations and on words resembling them would commonly occur among the aborigines of Australia, and that some light might be thrown on their origin and meaning by the primitive modes of thought and forms of society prevalent among these savages. Yet this expectation can scarcely be said to be fulfilled; for the evidence of the observance of such customs in Australia is scanty and hardly of a nature to explain their origin. We are told that there are instances “in which the names of natives are never allowed to be spoken, as those of a father or mother-in-law, of a son-in-law, and some cases arising from a connection with each other's wives.” Among some Victorian tribes, a man never at any time mentioned the name of his mother-in-law, and from the time of his betrothal to his death neither she nor her sisters might ever look at or speak to him. He might not go within fifty yards of their habitation, and when he met them on a path they

immediately left it, clapped their hands, and covering up their heads with their rugs, walked in a stooping posture and spoke in whispers until he had gone by. They might not talk with him, and when he and they spoke to other people in each other's presence, they used a special form of speech which went by the name of "turn tongue." This was not done with any intention of concealing their meaning, for "turn tongue" was understood by everybody. A writer, who enjoyed unusually favourable opportunities of learning the language and customs of the Victorian aborigines, informs us that "A stupid custom existed among them, which they called *knal-oyne*. Whenever a female child was promised in marriage to any man, from that very hour neither he nor the child's mother were permitted to look upon or hear each other speak nor hear their names mentioned by others; for, if they did, they would immediately grow prematurely old and die." Among the Gudangs of Cape York, in Queensland, and the Kowraregas of the Prince of Wales Islands, a man carefully avoids speaking to or even mentioning the name of his mother-in-law, and his wife acts similarly with regard to her father-in-law. "Thus the mother of a person called Nuki—which means water—is obliged to call water by another name." In the Booandik tribe of South Australia persons connected by marriage, except husbands and wives, spoke to each other in a low whining voice, and employed words different from those in common use. Another writer, speaking of the same tribe, says: "Mothers-in-law and sons-in-law studiously avoid each other. A father-in-law converses with his son-in-law in a low tone of voice, and in a phraseology differing somewhat from the ordinary one."

It will perhaps occur to the reader that customs of this latter sort may possibly have originated in the intermarriage of tribes speaking different languages; and there are some Australian facts which seem at first sight to favour this supposition. Thus with regard to the natives of South Australia we are told that "the principal mark of distinction between the tribes is difference of language or dialect; where the tribes intermix greatly no inconvenience is experienced on this account, as every person understands, in addition to his own dialect, that of the neighbouring tribe; the consequence is that two persons commonly converse in two languages, just as an Englishman and German would hold a conversation, each person speaking his own language, but understanding that of the other as well as his own. This peculiarity will often occur in one family through intermarriages, neither party ever thinking of changing his or her dialect for that of the other. Children do not always adopt the language of the mother, but that of the tribe among whom they live." Among some tribes of western Victoria a man was actually forbidden to marry a wife who spoke the same dialect as himself; and during the preliminary visit, which each paid to the tribe of the other, neither was permitted to speak the language of the tribe which he or she was visiting. The children spoke the language of their father and might never mix it with any other. To her children the mother spoke in their father's language, but to her husband she spoke in her own, and he answered her in his; "so that all conversation is carried on between husband and wife in the same way as between an Englishman and a Frenchwoman, each speaking his or her own language. This very remarkable law explains the preservation of so many distinct dialects within so limited a space, even where there are no physical obstacles to ready and frequent communication between the tribes." So amongst the Sakais, an aboriginal race of the Malay Peninsula, a man goes to a considerable distance for a wife, generally to a tribe who speak quite a different dialect. The Indian tribes of French Guiana have each their own dialect and would hardly be able to understand each other, were it not that almost every person marries a wife or a husband of a different tribe, and thus the newcomers serve as interpreters between the tribe in which they live and that in which they were born and brought up. It is well known that the Carib women spoke a language which differed in some respects from that of the men, and the explanation generally given of the difference is that the women preserved the language of a race of whom the men had been exterminated and the women married by the Caribs. This

explanation is not, as some seem to suppose, a mere hypothesis of the learned, devised to clear up a curious discrepancy; it was a tradition current among the Caribs themselves in the seventeenth century, and as such it deserves serious attention. But there are other facts which seem to point to a different explanation. Among the Carayahis, a tribe of Brazilian Indians on the Rio Grande or Araguaya River, the dialect of the women differs from that of the men. For the most part the differences are limited to the form and sound of the words; only a few words seem to be quite distinct in the two dialects. The speech of the women appears to preserve older and fuller forms than that of the men: for instance, "girl" is *yadokoma* in the female speech but *yadôma* in the male; "nail" is *desika* in the mouth of a woman but *desia* in the mouth of a man. However such remarkable differences are to be explained, a little reflection will probably convince us that a mere intermixture of races speaking different tongues could scarcely account for the phenomena of language under consideration. For the reluctance to mention the names or even syllables of the names of persons connected with the speaker by marriage can hardly be separated from the reluctance evinced by so many people to utter their own names or the names of the dead or of chiefs and kings; and if the reticence as to these latter names springs mainly from superstition, we may infer that the reticence as to the former has no better foundation. That the savage's unwillingness to mention his own name is based, at least in part, on a superstitious fear of the ill use that might be made of it by his foes, whether human or spiritual, has already been shewn. It remains to examine the similar usage in regard to the names of the dead and of royal personages.

§ 3. Names of the Dead tabooed.

The custom of abstaining from all mention of the names of the dead was observed in antiquity by the Albanians of the Caucasus, and at the present day it is in full force among many savage tribes. Thus we are told that one of the customs most rigidly observed and enforced amongst the Australian aborigines is never to mention the name of a deceased person, whether male or female; to name aloud one who has departed this life would be a gross violation of their most sacred prejudices, and they carefully abstain from it. The chief motive for this abstinence appears to be a fear of evoking the ghost, although the natural unwillingness to revive past sorrows undoubtedly operates also to draw the veil of oblivion over the names of the dead. Once Mr. Oldfield so terrified a native by shouting out the name of a deceased person, that the man fairly took to his heels and did not venture to shew himself again for several days. At their next meeting he bitterly reproached the rash white man for his indiscretion; "nor could I," adds Mr. Oldfield, "induce him by any means to utter the awful sound of a dead man's name, for by so doing he would have placed himself in the power of the malign spirits." On another occasion, a Watchandie woman having mentioned the name of a certain man, was informed that he had long been dead. At that she became greatly excited and spat thrice to counteract the evil effect of having taken a dead man's name into her lips. This custom of spitting thrice, as Mr. Oldfield afterwards learned, was the regular charm whereby the natives freed themselves from the power of the dangerous spirits whom they had provoked by such a rash act. Among the aborigines of Victoria the dead were very rarely spoken of, and then never by their names; they were referred to in a subdued voice as "the lost one" or "the poor fellow that is no more." To speak of them by name would, it was supposed, excite the malignity of *Couit-gil*, the spirit of the departed, which hovers on earth for a time before it departs for ever towards the setting sun. Once when a Kurnai man was spoken to about a dead friend, soon after the decease, he looked round uneasily and said, "Do not do that, he might hear you and kill me!" If a Kaiabara black dies, his tribespeople never mention his name, but call him *Wurponum*, "the dead," and in order to explain who it is that has died, they speak of his father, mother, brothers, and so forth. Of the tribes on the Lower Murray River we are told that when a person dies "they carefully avoid

mentioning his name; but if compelled to do so, they pronounce it in a very low whisper, so faint that they imagine the spirit cannot hear their voice." Amongst the tribes of Central Australia no one may utter the name of the deceased during the period of mourning, unless it is absolutely necessary to do so, and then it is only done in a whisper for fear of disturbing and annoying the man's spirit which is walking about in ghostly form. If the ghost hears his name mentioned he concludes that his kinsfolk are not mourning for him properly; if their grief were genuine they could not bear to bandy his name about. Touched to the quick by their hard-hearted indifference, the indignant ghost will come and trouble them in dreams. In these tribes no woman may ever again mention the name of a dead person, but the restriction on the male sex is not so absolute, for the name may be mentioned by men of the two subclasses to which the wife's father and wife's brother of the deceased belong. Among some tribes of north-western Australia a dead man's name is never mentioned after his burial and he is only spoken of as "that one"; otherwise they think that he would return and frighten them at night in camp.

The same reluctance to utter the names of the dead appears to prevail among all the Indian tribes of America from Hudson's Bay Territory to Patagonia. Among the Iroquois, for example, the name of the deceased was never mentioned after the period of mourning had expired. The same rule was rigidly observed by the Indians of California and Oregon; its transgression might be punished with a heavy fine or even with death. Thus among the Karok of California we are told that "the highest crime one can commit is the *pet-chi-é-ri*, the mere mention of the dead relative's name. It is a deadly insult to the survivors, and can be atoned for only by the same amount of blood-money paid for wilful murder. In default of that they will have the villain's blood." Amongst the Wintun, also of California, if some one in a group of merry talkers inadvertently mentions the name of a deceased person, "straightway there falls upon all an awful silence. No words can describe the shuddering and heart-sickening terror which seizes upon them at the utterance of that fearful word." Among the Goajiros of Colombia to mention the dead before his kinsmen is a dreadful offence, which is often punished with death; for if it happen on the *rancho* of the deceased, in presence of his nephew or uncle, they will assuredly kill the offender on the spot if they can. But if he escapes, the penalty resolves itself into a heavy fine, usually of two or more oxen. So among the Abipones of Paraguay to mention the departed by name was a serious crime, which often led to blows and bloodshed. When it was needful to refer to such an one, it was done by means of a general phrase such as "he who is no more," eked out with particulars which served to identify the person meant.

A similar reluctance to mention the names of the dead is reported of peoples so widely separated from each other as the Samoyeds of Siberia and the Todas of southern India; the Mongols of Tartary and the Tuaregs of the Sahara; the Ainos of Japan and the Akamba and Nandi of central Africa; the Tinguianes of the Philippines and the inhabitants of the Nicobar Islands, of Borneo, of Madagascar, and of Tasmania. In all cases, even where it is not expressly stated, the fundamental reason for this avoidance is probably the fear of the ghost. That this is the real motive with the Tuaregs of the Sahara we are positively informed. They dread the return of the dead man's spirit, and do all they can to avoid it by shifting their camp after a death, ceasing for ever to pronounce the name of the departed, and eschewing everything that might be regarded as an evocation or recall of his soul. Hence they do not, like the Arabs, designate individuals by adding to their personal names the names of their fathers; they never speak of So-and-so, son of So-and-so; they give to every man a name which will live and die with him. So among some of the Victorian tribes in Australia personal names were rarely perpetuated, because the natives believed that any one who adopted the name of a deceased person would not live long; probably his ghostly namesake was supposed

to come and fetch him away to the spirit-land. The Yabims of German New Guinea, who believe that the spirits of the dead pass their time in the forest eating unpalatable fruits, are unwilling to mention the names of the deceased lest their ghosts should suspend their habitual occupation to come and trouble the living. In Logea, one of the Samarai Archipelago, off the south-eastern end of New Guinea, no custom is observed so strictly as the one which forbids the naming of the dead in presence of their relations. To say to a person "Your fathers are dead," is considered a direct challenge to fight; it is an insult which must be avenged either by the death of the man who pronounced these awful words, or by the death of one of his relatives or friends. The uttering of the names of the dead is, along with homicide, one of the chief causes of war in the island. When it is necessary to refer to a dead man they designate him by such a phrase as "the father of So-and-so," or "the brother of So-and-so." Thus the fear of mentioning the names of the dead gives rise to circumlocutions of precisely the same sort as those which originate in a reluctance to name living people. Among the Klallam Indians of Washington State no person may bear the name of his deceased father, grandfather, or any other direct ancestor in the paternal line. The Masai of eastern Africa are said to resort to a simple device which enables them to speak of the dead freely without risk of the inopportune appearance of the ghost. As soon as a man or woman dies, they change his or her name, and henceforth always speak of him or her by the new name, while the old name falls into oblivion, and to utter it in the presence of a kinsman of the deceased is an insult which calls for vengeance. They assume that the dead man will not know his new name, and so will not answer to it when he hears it pronounced. Ghosts are notoriously dull-witted; nothing is easier than to dupe them. However, according to another and more probable account, the name of a Masai is not changed after his death; it is merely suppressed, and he or she is referred to by a descriptive phrase, such as "my brother," "my uncle," "my sister." To call a dead man by his name is deemed most unlucky, and is never done except with the intention of doing harm to his surviving family, who make great lamentations on such an occasion.

The same fear of the ghost, which moves people to suppress his old name, naturally leads all persons who bear a similar name to exchange it for another, lest its utterance should attract the attention of the ghost, who cannot reasonably be expected to discriminate between all the different applications of the same name. Thus we are told that in the Adelaide and Encounter Bay tribes of South Australia the repugnance to mentioning the names of those who have died lately is carried so far, that persons who bear the same name as the deceased abandon it, and either adopt temporary names or are known by any others that happen to belong to them. The same practice was observed by the aborigines of New South Wales, and is said to be observed by the tribes of the Lower Murray River, and of King George's Sound in western Australia. A similar custom prevails among some of the Queensland tribes; but the prohibition to use the names of the dead is not permanent, though it may last for many years. On the Bloomfield River, when a namesake dies, the survivor is called Tanyu, a word whose meaning is unknown; or else he or she receives a name which refers to the corpse, with the syllable Wau prefixed to it. For example, he may be called Wau-batcha, with reference to the place where the man was buried; or Wau-wotchinyu ("burnt"), with reference to the cremation of the body. And if there should be several people in camp all bearing one of these allusive designations, they are distinguished from each other by the mention of the names of their mothers or other relatives, even though these last have long been dead and gone. Whenever Mr. W. E. Roth, to whom we owe this information, could obtain an explanation of the custom, the reason invariably assigned was a fear that the ghost, hearing himself called by name, might return and cause mischief. In some Australian tribes the change of name thus brought about is permanent; the old name is laid aside for ever, and the man is known by his new name for the rest of his life, or at least until he is obliged to change it again for a like

reason. Among the North American Indians all persons, whether men or women, who bore the name of one who had just died were obliged to abandon it and to adopt other names, which was formally done at the first ceremony of mourning for the dead. In some tribes to the east of the Rocky Mountains this change of name lasted only during the season of mourning, but in other tribes on the Pacific Coast of North America it seems to have been permanent. Amongst the Masai also, when two men of the same tribe bear the same name, and one of them dies, the survivor changes his name.

Sometimes by an extension of the same reasoning all the near relations of the deceased change their names, whatever they may happen to be, doubtless from a fear that the sound of the familiar names might lure back the vagrant spirit to its old home. Thus in some Victorian tribes the ordinary names of all the next of kin were disused during the period of mourning, and certain general terms, prescribed by custom, were substituted for them. To call a mourner by his own name was considered an insult to the departed, and often led to fighting and bloodshed. Among Indian tribes of north-western America near relations of the deceased often change their names "under an impression that spirits will be attracted back to earth if they hear familiar names often repeated." Among the Kiowa Indians the name of the dead is never spoken in the presence of the relatives, and on the death of any member of a family all the others take new names. This custom was noted by Raleigh's colonists on Roanoke Island more than three centuries ago. Among the Lengua Indians of the Gran Chaco in South America not only is a dead man's name never mentioned, but all the survivors change their names also. They say that Death has been among them and has carried off a list of the living, and that he will soon come back for more victims; hence in order to defeat his fell purpose they change their names, believing that on his return Death, though he has got them all on his list, will not be able to identify them under their new names, and will depart to pursue the search elsewhere. So among the Guaycurus of the Gran Chaco, when a death had taken place, the chief used to change the names of every person in the tribe, man and woman, young and old, and it is said to have been wonderful to observe how from that moment everybody remembered his new name just as if he had borne it all his life. Nicobarese mourners take new names in order to escape the unwelcome attentions of the ghost; and for the same purpose they disguise themselves by shaving their heads so that the ghost is unable to recognise them. The Chukchees of Bering Strait believe that the souls of the dead turn into malignant spirits who seek to harm the living. Hence when a mother dies the name of her youngest and dearest child is changed, in order that her ghost may not know the child.

Further, when the name of the deceased happens to be that of some common object, such as an animal, or plant, or fire, or water, it is sometimes considered necessary to drop that word in ordinary speech and replace it by another. A custom of this sort, it is plain, may easily be a potent agent of change in language; for where it prevails to any considerable extent many words must constantly become obsolete and new ones spring up. And this tendency has been remarked by observers who have recorded the custom in Australia, America, and elsewhere. For example, with regard to the Australian aborigines it has been noted that "the dialects change with almost every tribe. Some tribes name their children after natural objects; and when the person so named dies, the word is never again mentioned; another word has therefore to be invented for the object after which the child was called." The writer gives as an instance the case of a man whose name Karla signified "fire"; when Karla died, a new word for fire had to be introduced. "Hence," adds the writer, "the language is always changing." In the Moorunde tribe the name for "teal" used to be *torpool*; but when a boy called Torpool died, a new name (*tilquaitch*) was given to the bird, and the old name dropped out altogether from the language of the tribe. Sometimes, however, such substitutes for common words were only in vogue for a limited time after the death, and were then discarded

in favour of the old words. Thus among the Kowraregas of the Prince of Wales' Islands and the Gudangs of Cape York in Queensland, the names of the dead are never mentioned without great reluctance, so that, for example, when a man named Us, or quartz, died, the name of the stone was changed to *nattam ure*, "the thing which is a namesake," but the original word would gradually return to common use. Again, a missionary, who lived among the Victorian aborigines, remarks that "it is customary among these blacks to disuse a word when a person has died whose name was the same, or even of the same sound. I find great difficulty in getting blacks to repeat such words. I believe this custom is common to all the Victorian tribes, though in course of time the word is resumed again. I have seen among the Murray blacks the dead freely spoken of when they have been dead some time." Again, in the Encounter Bay tribe of South Australia, if a man of the name of Ngnke, which means "water," were to die, the whole tribe would be obliged to use some other word to express water for a considerable time after his decease. The writer who records this custom surmises that it may explain the presence of a number of synonyms in the language of the tribe. This conjecture is confirmed by what we know of some Victorian tribes whose speech comprised a regular set of synonyms to be used instead of the common terms by all members of a tribe in times of mourning. For instance, if a man called Waa ("crow") departed this life, during the period of mourning for him nobody might call a crow a *waa*; everybody had to speak of the bird as a *narrapart*. When a person who rejoiced in the title of Ringtail Opossum (*weearn*) had gone the way of all flesh, his sorrowing relations and the tribe at large were bound for a time to refer to ringtail opossums by the more sonorous name of *manuungkuurt*. If the community were plunged in grief for the loss of a respected female who bore the honourable name of Turkey Bustard, the proper name for turkey bustards, which was *barrim barrim*, went out, and *tillit tillitsh* came in. And so *mutatis mutandis* with the names of Black Cockatoo, Grey Duck, Gigantic Crane, Kangaroo, Eagle, Dingo, and the rest.

A similar custom used to be constantly transforming the language of the Abipones of Paraguay, amongst whom, however, a word once abolished seems never to have been revived. New words, says the missionary Dobrizhoffer, sprang up every year like mushrooms in a night, because all words that resembled the names of the dead were abolished by proclamation and others coined in their place. The mint of words was in the hands of the old women of the tribe, and whatever term they stamped with their approval and put in circulation was immediately accepted without a murmur by high and low alike, and spread like wildfire through every camp and settlement of the tribe. You would be astonished, says the same missionary, to see how meekly the whole nation acquiesces in the decision of a withered old hag, and how completely the old familiar words fall instantly out of use and are never repeated either through force of habit or forgetfulness. In the seven years that Dobrizhoffer spent among these Indians the native word for jaguar was changed thrice, and the words for crocodile, thorn, and the slaughter of cattle underwent similar though less varied vicissitudes. As a result of this habit, the vocabularies of the missionaries teemed with erasures, old words having constantly to be struck out as obsolete and new ones inserted in their place. Similarly, a peculiar feature of the Comanche language is that a portion of the vocabulary is continually changing. If, for example, a person called Eagle or Bison dies, a new name is invented for the bird or beast, because it is forbidden to mention the name of any one who is dead. So amongst the Kiowa Indians all words that suggest the name of a deceased person are dropped for a term of years and other words are substituted for them. The old word may after the lapse of years be restored, but it often happens that the new one keeps its place and the original word is entirely forgotten. Old men sometimes remember as many as three different names which have been successively used for the same thing. The new word is commonly a novel combination of existing roots, or a novel use of a current word, rather than a deliberately invented term.

The Basagala, a cattle-breeding people to the west of Uganda, cease to use a word if it was the name of an influential person who has died. For example, after the death of a chief named Mwenda, which means "nine," the name for the numeral was changed. "On the death of a child, or a warrior, or a woman amongst the Masai, the body is thrown away, and the person's name is buried, *i.e.* it is never again mentioned by the family. Should there be anything which is called by that name, it is given another name which is not like that of the deceased, For instance, if an unimportant person called Ol-onana (he who is soft, or weak, or gentle) were to die, gentleness would not be called *enanai* in that kraal, but it would be called by another name, such as *epolpol* (it is smooth)... If an elder dies leaving children, his name is not buried for his descendants are named after him." From this statement, which is translated from a native account in the Masai language, we may perhaps infer that among the Masai it is as a rule only the childless dead whose names are avoided. In the island of Buru it is unlawful to mention the names of the dead or any words that resemble them in sound. In many tribes of British New Guinea the names of persons are also the names of common things. The people believe that if the name of a deceased person is pronounced, his spirit will return, and as they have no wish to see it back among them the mention of his name is tabooed and a new word is created to take its place, whenever the name happens to be a common term of the language. Thus at Waga-waga, near the south-eastern extremity of New Guinea, the names of the dead become taboo immediately after death, and if they are, as generally happens, the names of common objects, new words must be adopted for these things and the old words are dropped from the language, so long at least as the memory of the dead survives. For example, when a man died whose name Binama meant "hornbill," a new name *ambadina*, literally "the plasterer," was adopted for the bird. Consequently many words are permanently lost or revived with modified or new meanings. The frequent changes of vocabulary caused by this custom are very inconvenient, and nowadays the practice of using foreign words as substitutes is coming more and more into vogue. English profanity now contributes its share to the language of these savages. In the Caroline Islands the ordinary name for pig is *puik*, but in the Paliker district of Ponape the pig is called not *puik* but *man-teitei*, or "the animal that grubs in the soil," for the word *puik* was there tabooed after the death of a man named Puik. "This is a living instance showing how under our very eyes old words are dropping out of use in these isolated dialects and new ones are taking their place." In the Nicobar Islands a similar practice has similarly affected the speech of the natives. "A most singular custom," says Mr. de Roepstorff, "prevails among them which one would suppose must most effectually hinder the 'making of history,' or, at any rate, the transmission of historical narrative. By a strict rule, which has all the sanction of Nicobar superstition, no man's name may be mentioned after his death! To such a length is this carried that when, as very frequently happens, the man rejoiced in the name of 'Fowl,' 'Hat,' 'Fire,' 'Road,' etc., in its Nicobarese equivalent, the use of these words is carefully eschewed for the future, not only as being the personal designation of the deceased, but even as the names of the common things they represent; the words die out of the language, and either new vocables are coined to express the thing intended, or a substitute for the disused word is found in other Nicobarese dialects or in some foreign tongue. This extraordinary custom not only adds an element of instability to the language, but destroys the continuity of political life, and renders the record of past events precarious and vague, if not impossible."

That a superstition which suppresses the names of the dead must cut at the very root of historical tradition has been remarked by other workers in this field. "The Klamath people," observes Mr. A. S. Gatschet, "possess no historic traditions going further back in time than a century, for the simple reason that there was a strict law prohibiting the mention of the person or acts of a deceased individual by *using his name*. This law was rigidly observed among the Californians no less than among the Oregonians, and on its transgression

the death penalty could be inflicted. This is certainly enough to suppress all historical knowledge within a people. How can history be written without names?" Among some of the tribes of New South Wales the simple ditties, never more than two lines long, to which the natives dance, are never transmitted from one generation to another, because, when the rude poet dies, "all the songs of which he was author are, as it were, buried with him, inasmuch as they, in common with his very name, are studiously ignored from thenceforward, consequently they are quite forgotten in a very short space of time indeed. This custom of endeavouring persistently to forget everything which had been in any way connected with the dead entirely precludes the possibility of anything of an historical nature having existence amongst them; in fact the most vital occurrence, if only dating a single generation back, is quite forgotten, that is to say, if the recounting thereof should necessitate the mention of a defunct aboriginal's name." Thus among these simple savages even a sacred bard could not avail to rescue an Australian Agamemnon from the long night of oblivion.

In many tribes, however, the power of this superstition to blot out the memory of the past is to some extent weakened and impaired by a natural tendency of the human mind. Time, which wears out the deepest impressions, inevitably dulls, if it does not wholly efface, the print left on the savage mind by the mystery and horror of death. Sooner or later, as the memory of his loved ones fades slowly away, he becomes more willing to speak of them, and thus their rude names may sometimes be rescued by the philosophic enquirer before they have vanished, like autumn leaves or winter snows, into the vast undistinguished limbo of the past. This was Sir George Grey's experience when he attempted to trace the intricate system of kinship prevalent among the natives of western Australia. He says: "It is impossible for any person, not well acquainted with the language of the natives, and who does not possess great personal influence over them, to pursue an inquiry of this nature; for one of the customs most rigidly observed and enforced amongst them is, never to mention the name of a deceased person, male or female. In an inquiry, therefore, which principally turns upon the names of their ancestors, this prejudice must be every moment violated, and a very great difficulty encountered in the outset. The only circumstance which at all enabled me to overcome this was, that the longer a person has been dead the less repugnance do they evince in uttering his name. I, therefore, in the first instance, endeavoured to ascertain only the oldest names on record; and on subsequent occasions, when I found a native alone, and in a loquacious humour, I succeeded in filling up some of the blanks. Occasionally, round their fires at night, I managed to involve them in disputes regarding their ancestors, and, on these occasions, gleaned much of the information of which I was in want." In some of the Victorian tribes the prohibition to mention the names of the dead remained in force only during the period of mourning; in the Port Lincoln tribe of South Australia it lasted many years. Among the Chinook Indians of North America "custom forbids the mention of a dead man's name, at least till many years have elapsed after the bereavement." In the Twana, Chemakum, and Klallam tribes of Washington State the names of deceased members may be mentioned two or three years after their death. Among the Puyallup Indians the observance of the taboo is relaxed after several years, when the mourners have forgotten their grief; and if the deceased was a famous warrior, one of his descendants, for instance a great-grandson, may be named after him. In this tribe the taboo is not much observed at any time except by the relations of the dead. Similarly the Jesuit missionary Lafitau tells us that the name of the departed and the similar names of the survivors were, so to say, buried with the corpse until, the poignancy of their grief being abated, it pleased the relations to "lift up the tree and raise the dead." By raising the dead they meant bestowing the name of the departed upon some one else, who thus became to all intents and purposes a reincarnation of the deceased, since on the principles of savage philosophy the name is a vital part, if not the soul, of the man. When Father Lafitau arrived at St. Louis to begin work among the Iroquois, his colleagues decided

that in order to make a favourable impression on his flock the new shepherd should assume the native name of his deceased predecessor, Father Brüyas, “the celebrated missionary,” who had lived many years among the Indians and enjoyed their high esteem. But Father Brüyas had been called from his earthly labours to his heavenly rest only four short months before, and it was too soon, in the phraseology of the Iroquois, to “raise up the tree.” However, raised up it was in spite of them; and though some bolder spirits protested that their new pastor had wronged them by taking the name of his predecessor, “nevertheless,” says Father Lafitau, “they did not fail to regard me as himself in another form (*un autre lui-même*), since I had entered into all his rights.”

The same mode of bringing a dead man to life again by bestowing his name upon a living person was practised by the Hurons and other Indian tribes of Canada. An early French traveller in Canada has described the ceremony of resurrection as it was observed by a tribe whom he calls the Attiuoindarons. He says: “The Attiuoindarons practise resurrections of the dead, principally of persons who have deserved well of their country by their remarkable services, so that the memory of illustrious and valiant men revives in a certain way in others. Accordingly they call assemblies for this purpose and hold councils, at which they choose one of them who has the same virtues and qualities, if possible, as he had whom they wish to resuscitate; or at least he must be of irreproachable life, judged by the standard of a savage people. Wishing, then, to proceed to the resurrection they all stand up, except him who is to be resuscitated, to whom they give the name of the deceased, and all letting their hands down very low they pretend to lift him up from the earth, intending by that to signify that they draw the great personage deceased from the grave and restore him to life in the person of this other, who stands up and, after great acclamations of the people, receives the presents which the bystanders offer him. They further hold several feasts in his honour and regard him thenceforth as the deceased whom he represents; and by this means the memory of virtuous men and of good and valiant captains never dies among them.” Among the Hurons the ceremony took place between the death and the great Festival of the Dead, which was usually celebrated at intervals of twelve years. When it was resolved to resuscitate a departed warrior, the members of his family met and decided which of them was to be regarded as an incarnation of the deceased. If the dead man had been a famous chief and leader in war, his living representative and namesake succeeded to his functions. Presents were made to him, and he entertained the whole tribe at a magnificent banquet. His old robes were taken from him, and he was clad in richer raiment. Thereupon a herald proclaimed aloud the mystery of the incarnation. “Let all the people,” he said, “remain silent. Open your ears and shut your mouths. That which I am about to say is of importance. Our business is to resuscitate a dead man and to bring a great captain to life again.” With that he named the dead man and all his posterity, and reminded his hearers of the place and manner of his death. Then turning to him who was to succeed the departed, he lifted up his voice: “Behold him,” he cried, “clad in this beautiful robe. It is not he whom you saw these past days, who was called Nehap. He has given his name to another, and he himself is now called Etouait” (the name of the defunct). “Look on him as the true captain of this nation. It is he whom you are bound to obey; it is he whom you are bound to listen to; it is he whom you are bound to honour.” The new incarnation meanwhile maintained a dignified silence, and afterwards led the young braves out to war in order to prove that he had inherited the courage and virtues as well as the name of the dead chief. The Carrier Indians of British Columbia firmly believe “that a departed soul can, if it pleases, come back to the earth, in a human shape or body, in order to see his friends, who are still alive. Therefore, as they are about to set fire to the pile of wood on which a corpse is laid, a relation of the deceased person stands at his feet, and asks him if he will ever come back among them. Then the priest or magician, with a grave countenance, stands at the head of the corpse, and looks through both his hands on its naked breast, and

then raises them toward heaven, and blows through them, as they say, the soul of the deceased, that it may go and find, and enter into a relative. Or, if any relative is present, the priest will hold both his hands on the head of this person, and blow through them, that the spirit of the deceased may enter into him or her; and then, as they affirm, the first child which this person has will possess the soul of the deceased person." The writer does not say that the infant took the name of the deceased who was born again in it; but probably it did. For sometimes the priest would transfer the soul from a dead to a living person, who in that case took the name of the departed in addition to his own.

Among the Lapps, when a woman was with child and near the time of her delivery, a deceased ancestor or relation (known as a *Jabmek*) used to appear to her in a dream and inform her what dead person was to be born again in her infant, and whose name the child was therefore to bear. If the woman had no such dream, it fell to the father or the relatives to determine the name by divination or by consulting a wizard. Among the Khonds a birth is celebrated on the seventh day after the event by a feast given to the priest and to the whole village. To determine the child's name the priest drops grains of rice into a cup of water, naming with each grain a deceased ancestor. From the movements of the seed in the water, and from observations made on the person of the infant, he pronounces which of his progenitors has reappeared in him, and the child generally, at least among the northern tribes, receives the name of that ancestor. Among the Ewe-speaking peoples of Togo, in West Africa, when a woman is in hard labour, a fetish priest or priestess is called in to disclose the name of the deceased relative who has just been born again into the world in the person of the infant. The name of that relative is bestowed on the child. Among the Yorubas, soon after a child has been born, a priest of Ifa, the god of divination, appears on the scene to ascertain what ancestral soul has been reborn in the infant. As soon as this has been decided, the parents are told that the child must conform in all respects to the manner of life of the ancestor who now animates him or her, and if, as often happens, they profess ignorance, the priest supplies the necessary information. The child usually receives the name of the ancestor who has been born again in him. In Uganda a child is named with much ceremony by its grandfather, who bestows on it the name of one of its ancestors, but never the name of its father. The spirit of the deceased namesake then enters the child and assists him through life. Here the reincarnation of the ancestor appears to be effected by giving his name, and with it his soul, to his descendant. The same idea seems to explain a curious ceremony observed by the Makalaka of South Africa at the naming of a child. The spirit of the ancestor (*motsimo*), whose name the child is to bear, is represented by an elderly kinsman or kinswoman, according as the little one is a boy or a girl. A pretence is made of catching the representative of the spirit, and dragging him or her to the hut of the child's parents. Outside the hut the pretended spirit takes his seat and the skin of an animal is thrown over him. He then washes his hands in a vessel of water, eats some millet-porridge, and washes it down with beer. Meantime the women and girls dance gleefully round him, screaming or singing, and throw copper rings, beads, and so forth as presents into the vessel of water. The men do the same, but without dancing; after that they enter the hut to partake of a feast. The representative of the ancestral spirit now vanishes, and the child thenceforth bears his or her name. This ceremony may be intended to represent the reincarnation of the ancestral spirit in the child.

In the Nicobar Islands the names of dead relatives are tabooed for a generation; but when both their parents are dead, men and women are bound to assume the names of their deceased grandfathers or grandmothers respectively. Perhaps with the names they may be thought to inherit the spirits of their ancestors. Among the Tartars in the Middle Ages the names of the dead might not be uttered till the third generation. Among the Gilyaks of Saghalien no two

persons in the same tribe may bear the same name at the same time; for they think that if a child were to receive the name of a living man, either the child or the man would die within the year. When a man dies, his name may not be uttered until after the celebration of the festival at which they sacrifice a bear for the purpose of procuring plenty of game and fish. At that festival they call out the name of the deceased while they beat the skin of the bear. Thenceforth the name may be pronounced by every one, and it will be bestowed on a child who shall afterwards be born. These customs suggest that the Gilyaks, like other peoples, suppose the namesake of a deceased person to be his or her reincarnation; for their objection to let two living persons bear the same name seems to imply a belief that the soul goes with the name, and therefore cannot be shared by two people at the same time.

Among the Esquimaux of Bering Strait the first child born in a village after some one has died receives the dead person's name, and must represent him in subsequent festivals which are given in his honour. The day before the great feast of the dead the nearest male relative of the deceased goes to the grave and plants before it a stake bearing the crest or badge of the departed. This is the notice served to the ghost to attend the festival. Accordingly he returns from the spirit-land to the grave. Afterwards a song is sung at the grave inviting the ghost to repair to the assembly-house, where the people are gathered to celebrate the festival. The shade accepts the invitation and takes his place, with the other ghosts, in the fire-pit under the floor of the assembly-house. All the time of the festival, which lasts for several days, lamps filled with seal-oil are kept burning day and night in the assembly-house in order to light up the path to the spirit-land and enable the ghosts to find their way back to their old haunts on earth. When the spirits of the dead are gathered in the pit, and the proper moment has come, they all rise up through the floor and enter the bodies of their living namesakes. Offerings of food, drink, and clothes are now made to these namesakes, who eat and drink and wear the clothes on behalf of the ghosts. Finally, the shades, refreshed and strengthened by the banquet, are sent away back to their graves thinly clad in the spiritual essence of the clothes, while the gross material substance of the garments is retained by their namesakes. Here the reincarnation of the dead in the living is not permanent, but merely occasional and temporary. Still a special connexion may well be thought to subsist at all times between the deceased and the living person who bears his or her name.

In some cases the period during which the name of the deceased may not be pronounced seems to bear a close relation to the time during which his mortal remains may be supposed still to hold together. Thus, of some Indian tribes on the north-west coast of America it is said that they may not speak the name of a dead person "until the bones are finally disposed of." Among the Narrinyeri of South Australia the name might not be uttered until the corpse had decayed. In the Encounter Bay tribe of the same country the dead body is dried over a fire, packed up in mats, and carried about for several months among the scenes which had been familiar to the deceased in his life. Next it is placed on a platform of sticks and left there till it has completely decayed, whereupon the next of kin takes the skull and uses it as a drinking-cup. After that the name of the departed may be uttered without offence. Were it pronounced sooner his kinsmen would be deeply offended, and a war might be the result. The rule that the name of the dead may not be spoken until his body has mouldered away seems to point to a belief that the spirit continues to exist only so long as the body does so, and that, when the material frame is dissolved, the spiritual part of the man perishes with it, or goes away, or at least becomes so feeble and incapable of mischief that his name may be bandied about with impunity. This view is to some extent confirmed by the practice of the Arunta tribe in central Australia. We have seen that among them no one may mention the name of the deceased during the period of mourning for fear of disturbing and annoying the ghost, who is believed to be walking about at large. Some of the relations of the dead man, it is true,

such as his parents, elder brothers and sisters, paternal aunts, mother-in-law, and all his sons-in-law, whether actual or possible, are debarred all their lives from taking his name into their lips; but other people, including his wife, children, grandchildren, grandparents, younger brothers and sisters, and father-in-law, are free to name him so soon as he has ceased to walk the earth and hence to be dangerous. Some twelve or eighteen months after his death the people seem to think that the dead man has enjoyed his liberty long enough, and that it is time to confine his restless spirit within narrower bounds. Accordingly a grand battue or ghost-hunt brings the days of mourning to an end. The favourite haunt of the deceased is believed to be the burnt and deserted camp where he died. Here therefore on a certain day a band of men and women, the men armed with shields and spear-throwers, assemble and begin dancing round the charred and blackened remains of the camp, shouting and beating the air with their weapons and hands in order to drive away the lingering spirit from the spot he loves too well. When the dancing is over, the whole party proceed to the grave at a run, chasing the ghost before them. It is in vain that the unhappy ghost makes a last bid for freedom, and, breaking away from the beaters, doubles back towards the camp; the leader of the party is prepared for this manœuvre, and by making a long circuit adroitly cuts off the retreat of the fugitive. Finally, having run him to earth, they trample him down into the grave, dancing and stamping on the heaped-up soil, while with downward thrusts through the air they beat and force him under ground. There, lying in his narrow house, flattened and prostrate under a load of earth, the poor ghost sees his widow wearing the gay feathers of the ring-neck parrot in her hair, and he knows that the time of her mourning for him is over. The loud shouts of the men and women shew him that they are not to be frightened and bullied by him any more, and that he had better lie quiet. But he may still watch over his friends, and guard them from harm, and visit them in dreams.

§ 4. Names of Kings and other Sacred Persons tabooed.

When we see that in primitive society the names of mere commoners, whether alive or dead, are matters of such anxious care, we need not be surprised that great precautions should be taken to guard from harm the names of sacred kings and priests. Thus the name of the king of Dahomey is always kept secret, lest the knowledge of it should enable some evil-minded person to do him a mischief. The appellations by which the different kings of Dahomey have been known to Europeans are not their true names, but mere titles, or what the natives call “strong names” (*nyi-sese*). As a rule, these “strong names” are the first words of sentences descriptive of certain qualities. Thus Agaja, the name by which the fourth king of the dynasty was known, was part of a sentence meaning, “A spreading tree must be lopped before it can be cast into the fire”; and Tegbwesun, the name of the fifth king, formed the first word of a sentence which signified, “No one can take the cloth off the neck of a wild bull.” The natives seem to think that no harm comes of such titles being known, since they are not, like the birth-names, vitally connected with their owners. In the Galla kingdom of Ghera the birth-name of the sovereign may not be pronounced by a subject under pain of death, and common words which resemble it in sound are changed for others. Thus when a queen named Carre reigned over the kingdom, the word *hara*, which means smoke, was exchanged for *unno*; further, *arre*, “ass,” was replaced by *culula*; and *gudare*, “potato,” was dropped and *loccio* substituted for it. Among the Bahima of central Africa, when the king dies, his name is abolished from the language, and if his name was that of an animal, a new appellation must be found for the creature at once. For example, the king is often called a lion; hence at the death of a king named Lion a new name for lions in general has to be coined. Thus in the language of the Bahima the word for “lion” some years ago was *mpologoma*. But when a prominent chief of that name died, the word for lion was changed to *kichunchu*. Again, in the Bahima language the word for “nine” used to

be *mwenda*, a word which occurs with the same meaning but dialectical variations in the languages of other tribes of central and eastern Africa. But when a chief who bore the name Mwenda died, the old name for "nine" had to be changed, and accordingly the word *isaga* has been substituted for it. In Siam it used to be difficult to ascertain the king's real name, since it was carefully kept secret from fear of sorcery; any one who mentioned it was clapped into gaol. The king might only be referred to under certain high-sounding titles, such as "the august," "the perfect," "the supreme," "the great emperor," "descendant of the angels," and so on. In Burma it was accounted an impiety of the deepest dye to mention the name of the reigning sovereign; Burmese subjects, even when they were far from their country, could not be prevailed upon to do so; after his accession to the throne the king was known by his royal titles only. The proper name of the Emperor of China may neither be pronounced nor written by any of his subjects. Coreans were formerly forbidden, under severe penalties, to utter the king's name, which, indeed, was seldom known. When a prince ascends the throne of Cambodia he ceases to be designated by his real name; and if that name happens to be a common word in the language, the word is often changed. Thus, for example, since the reign of King Ang Duong the word *duong*, which meant a small coin, has been replaced by *dom*. In the island of Sunda it is taboo to utter any word which coincides with the name of a prince or chief. The name of the rajah of Bolang Mongondo, a district in the west of Celebes, is never mentioned except in case of urgent necessity, and even then his pardon must be asked repeatedly before the liberty is taken. In the island of Sumba people do not mention the real name of a prince, but refer to him by the name of the first slave whom in his youth he became master of. This slave is regarded by the chief as his second self, and he enjoys practical impunity for any misdeeds he may commit.

Among the Zulus no man will mention the name of the chief of his tribe or the names of the progenitors of the chief, so far as he can remember them; nor will he utter common words which coincide with or merely resemble in sound tabooed names. "As, for instance, the Zungu tribe say *mata* for *manzi* (water), and *inkosta* for *tshanti* (grass), and *embigatdu* for *umkondo* (assegai), and *inyatugo* for *enhlela* (path), because their present chief is Umfan-o inhlela, his father was Manzini, his grandfather Imkondo, and one before him Tshani." In the tribe of the Dwandwes there was a chief called Langa, which means the sun; hence the name of the sun was changed from *langa* to *gala*, and so remains to this day, though Langa died more than a hundred years ago. Once more, in the Xnumayo tribe the word meaning "to herd cattle" was changed from *alusa* or *ayusa* to *kagesa*, because u-Mayusi was the name of the chief. Besides these taboos, which were observed by each tribe separately, all the Zulu tribes united in tabooing the name of the king who reigned over the whole nation. Hence, for example, when Panda was king of Zululand, the word for "a root of a tree," which is *impando*, was changed to *nxabo*. Again, the word for "lies" or "slander" was altered from *amacebo* to *amakwata*, because *amacebo* contains a syllable of the name of the famous King Cetchwayo. These substitutions are not, however, carried so far by the men as by the women, who omit every sound even remotely resembling one that occurs in a tabooed name. At the king's kraal, indeed, it is sometimes difficult to understand the speech of the royal wives, as they treat in this fashion the names not only of the king and his forefathers, but even of his and their brothers back for generations. When to these tribal and national taboos we add those family taboos on the names of connexions by marriage which have been already described, we can easily understand how it comes about that in Zululand every tribe has words peculiar to itself, and that the women have a considerable vocabulary of their own. Members, too, of one family may be debarred from using words employed by those of another. The women of one kraal, for instance, may call a hyaena by its ordinary name; those of the next may use the common substitute; while in a third the substitute may also be unlawful and another term may have to be invented to supply its place. Hence the Zulu

language at the present day almost presents the appearance of being a double one; indeed, for multitudes of things it possesses three or four synonyms, which through the blending of tribes are known all over Zululand.

In Madagascar a similar custom everywhere prevails and has resulted, as among the Zulus, in producing certain dialectic differences in the speech of the various tribes. There are no family names in Madagascar, and almost every personal name is drawn from the language of daily life and signifies some common object or action or quality, such as a bird, a beast, a tree, a plant, a colour, and so on. Now, whenever one of these common words forms the name or part of the name of the chief of the tribe, it becomes sacred and may no longer be used in its ordinary signification as the name of a tree, an insect, or what not. Hence a new name for the object must be invented to replace the one which has been discarded. Often the new name consists of a descriptive epithet or a periphrasis. Thus when the princess Rabodo became queen in 1863 she took the name of Rasoherina. Now *soherina* was the word for the silkworm moth, but having been assumed as the name of the sovereign it could no longer be applied to the insect, which ever since has been called *zany-dandy*, "offspring of silk." So, again, if a chief had or took the name of an animal, say of the dog (*amboa*), and was known as Ramboa, the animal would henceforth be called by another name, probably a descriptive one, such as "the barker" (*famovo*) or "the driver away" (*fandroaka*), etc. In the western part of Imerina there was a chief called Andria-mamba; but *mamba* was one of the names of the crocodile, so the chiefs subjects might not call the reptile by that name and were always scrupulous to use another. It is easy to conceive what confusion and uncertainty may thus be introduced into a language when it is spoken by many little local tribes each ruled by a petty chief with his own sacred name. Yet there are tribes and people who submit to this tyranny of words as their fathers did before them from time immemorial. The inconvenient results of the custom are especially marked on the western coast of the island, where, on account of the large number of independent chieftains, the names of things, places, and rivers have suffered so many changes that confusion often arises, for when once common words have been banned by the chiefs the natives will not acknowledge to have ever known them in their old sense.

But it is not merely the names of living kings and chiefs which are tabooed in Madagascar; the names of dead sovereigns are equally under a ban, at least in some parts of the island. Thus among the Sakalavas, when a king has died, the nobles and people meet in council round the dead body and solemnly choose a new name by which the deceased monarch shall be henceforth known. The new name always begins with *andrian*, "lord," and ends with *arrivou*, "thousand," to signify that the late king ruled over a numerous nation. The body of the name is composed of an epithet or phrase descriptive of the deceased or of his reign. After the new name has been adopted, the old name by which the king was known during his life becomes sacred and may not be pronounced under pain of death. Further, words in the common language which bear any resemblance to the forbidden name also become sacred and have to be replaced by others. For example, after the death of King Makka the word *laka*, which meant a canoe, was abandoned and the word *fiounrâma* substituted for it. When Taoussi died, the word *taoussi*, signifying "beautiful," was replaced by *senga*. For similar reasons the word *ântétsi*, "old," was changed for *matoué*, which properly means "ripe"; the word *voûssi*, "castrated," was dropped and *manapaka*, "cut," adopted in its place; and the word for island (*nossi*) was changed into *varioû*, which signifies strictly "a place where there is rice." Again, when a Sakalava king named Marentoetsa died, two words fell into disuse, namely, the word *mâry* or *màre* meaning "true," and the word *toetsa* meaning "condition." Persons who uttered these forbidden words were looked on not only as grossly rude, but even as felons; they had committed a capital crime. However,

these changes of vocabulary are confined to the district over which the deceased king reigned; in the neighbouring districts the old words continue to be employed in the old sense. Again, among the Bara, another tribe of Madagascar, “the memory of their deceased kings is held in the very highest respect; the name of such kings is considered sacred—too sacred indeed for utterance, and no one is allowed to pronounce it. To such a length is this absurdity carried that the name of any person or thing whatsoever, if it bear a resemblance to the name of the deceased king, is no longer used, but some other designation is given. For instance, there was a king named Andriamasoandro. After his decease the word *masoandro* was no longer employed as the name of the sun, but *mahenika* was substituted for it.” An eminent authority on Madagascar has observed: “A curious fact, which has had a very marked influence on the Malagasy language, is the custom of no longer pronouncing the name of a dead person nor even the words which resemble it in their conclusions. The name is replaced by another. King Ramitra, since his decease, has been called Mahatenatenarivou, ‘the prince who has conquered a thousand foes,’ and a Malagasy who should utter his old name would be regarded as the murderer of the prince, and would therefore be liable to the confiscation of his property, or even to the penalty of death. It is easy accordingly to understand how the Malagasy language, one in its origin, has been corrupted, and how it comes about that at the present day there are discrepancies between the various dialects. In Menabe, since the death of King Vinany, the word *vilany*, meaning a pot, has been replaced by *fiketrehane*, ‘cooking vessel,’ whereas the old word continues in use in the rest of Madagascar. These changes, it is true, hardly take place except for kings and great chiefs.”

The sanctity attributed to the persons of chiefs in Polynesia naturally extended also to their names, which on the primitive view are hardly separable from the personality of their owners. Hence in Polynesia we find the same systematic prohibition to utter the names of chiefs or of common words resembling them which we have already met with in Zululand and Madagascar. Thus in New Zealand the name of a chief is held so sacred that, when it happens to be a common word, it may not be used in the language, and another has to be found to replace it. For example, a chief to the southward of East Cape bore the name of Maripi, which signified a knife, hence a new word (*nekra*) for knife was introduced, and the old one became obsolete. Elsewhere the word for water (*wai*) had to be changed, because it chanced to be the name of the chief, and would have been desecrated by being applied to the vulgar fluid as well as to his sacred person. This taboo naturally produced a plentiful crop of synonyms in the Maori language, and travellers newly arrived in the country were sometimes puzzled at finding the same things called by quite different names in neighbouring tribes. When a king comes to the throne in Tahiti, any words in the language that resemble his name in sound must be changed for others. In former times, if any man were so rash as to disregard this custom and to use the forbidden words, not only he but all his relations were immediately put to death. On the accession of King Otoo, which happened before Vancouver's visit to Tahiti, the proper names of all the chiefs were changed, as well as forty or fifty of the commonest words in the language, and every native was obliged to adopt the new terms, for any neglect to do so was punished with the greatest severity. When a certain king named Tu came to the throne of Tahiti the word *tu*, which means “to stand,” was changed to *tia*; *fetu*, “a star,” became *fetia*; *tui*, “to strike,” was turned into *tiai*, and so on. Sometimes, as in these instances, the new names were formed by merely changing or dropping some letter or letters of the original words; in other cases the substituted terms were entirely different words, whether chosen for their similarity of meaning though not of sound, or adopted from another dialect, or arbitrarily invented. But the changes thus introduced were only temporary; on the death of the king the new words fell into disuse, and the original ones were revived. Similarly in Samoa, when the name of a sacred chief was that of an animal or bird, the name of the

animal or bird was at once changed for another, and the old one might never again be uttered in that chief's district. For example, a sacred Samoan chief was named Pe'a, which means "flying-fox." Hence in his district a flying-fox was no longer called a flying-fox but a "bird of heaven" (*manu langi*).

In ancient Greece the names of the priests and other high officials who had to do with the performances of the Eleusinian mysteries might not be uttered in their lifetime. To pronounce them was a legal offence. The pedant in Lucian tells how he fell in with these august personages hailing along to the police court a ribald fellow who had dared to name them, though well he knew that ever since their consecration it was unlawful to do so, because they had become anonymous, having lost their old names and acquired new and sacred titles. From two inscriptions found at Eleusis it appears that the names of the priests were committed to the depths of the sea; probably they were engraved on tablets of bronze or lead, which were then thrown into deep water in the Gulf of Salamis. The intention doubtless was to keep the names a profound secret; and how could that be done more surely than by sinking them in the sea? what human vision could spy them glimmering far down in the dim depths of the green water? A clearer illustration of the confusion between the incorporeal and the corporeal, between the name and its material embodiment, could hardly be found than in this practice of civilised Greece.

In Togo, a district of West Africa, a secret religious society flourishes under the name of the Yewe order. Both men and women are admitted to it. The teaching and practice of the order are lewd and licentious. Murderers and debtors join it for the sake of escaping from justice, for the members are not amenable to the laws. On being initiated every one receives a new name, and thenceforth his or her old name may never be mentioned by anybody under penalty of a heavy fine. Should the old name be uttered in a quarrel by an uninitiated person, the aggrieved party, who seems to be oftener a woman than a man, pretends to fall into a frenzy, and in this state rushes into the house of the offender, smashes his pots, destroys the grass roof, and tears down the fence. Then she runs away into the forest, where the simple people believe that she is changed into a leopard. In truth she slinks by night into the conventual buildings of the order, and is there secretly kept in comfort till the business is settled. At last she is publicly brought back by the society with great pomp, her body smeared with red earth and adorned with an artificial tail in order to make the ignorant think that she has really been turned into a leopard.

When the name is held to be a vital part of the person, it is natural to suppose that the mightier the person the more potent must be his name. Hence the names of supernatural beings, such as gods and spirits, are commonly believed to be endowed with marvellous virtues, and the mere utterance of them may work wonders and disturb the course of nature. The Warramunga of central Australia believe in a formidable but mythical snake called the Wollunqua, which lives in a pool. When they speak of it amongst themselves they designate it by another name, because they say that, were they to call the snake too often by its real name, they would lose control over the creature, and it would come out of the water and eat them all up. For this reason, too, the sacred books of the Mongols, which narrate the miraculous deeds of the divinities, are allowed to be read only in spring or summer; because at other seasons the reading of them would bring on tempests or snow. When Mr. Campbell was travelling with some Bechuanas, he asked them one morning after breakfast to tell him some of their stories, but they informed him that were they to do so before sunset, the clouds would fall from the heavens upon their heads. The Sulka of New Britain believe in a certain hostile spirit named Kot, to whose wrath they attribute earthquakes, thunder, and lightning. Among the things which provoke his vengeance is the telling of tales and legends by day; stories should be told only at evening or night. Most of the rites of the Navajo Indians may be

celebrated only in winter, when the thunder is silent and the rattlesnakes are hibernating. Were they to tell of their chief gods or narrate the myths of the days of old at any other time, the Indians believe that they would soon be killed by lightning or snake-bites. When Dr. Washington Matthews was in New Mexico, he often employed as his guide and informant a liberal-minded member of the tribe who had lived with Americans and Mexicans and seemed to be free from the superstitions of his fellows. "On one occasion," says Dr. Matthews, "during the month of August, in the height of the rainy season, I had him in my study conversing with him. In an unguarded moment, on his part, I led him into a discussion about the gods of his people, and neither of us had noticed a heavy storm coming over the crest of the Zuñi mountains, close by. We were just talking of Estsanatlehi, the goddess of the west, when the house was shaken by a terrific peal of thunder. He rose at once, pale and evidently agitated, and, whispering hoarsely, 'Wait till Christmas; they are angry,' he hurried away. I have seen many such evidences of the deep influence of this superstition on them." Among the Iroquois the rehearsal of tales of wonder formed the chief entertainment at the fireside in winter. But all the summer long, from the time when the trees began to bud in spring till the red leaves of autumn began to fall, these marvellous stories were hushed and historical traditions took their place. Other Indian tribes also will only tell their mythic tales in winter, when the snow lies like a pall on the ground, and lakes and rivers are covered with sheets of ice; for then the spirits underground cannot hear the stories in which their names are made free with by merry groups gathered round the fire. The Yabims of German New Guinea tell their magical tales especially at the time when the yams have been gathered and are stored in the houses. Such tales are told at evening by the light of the fire to a circle of eager listeners, the narrative being broken from time to time with a song in which the hearers join. The telling of these stories is believed to promote the growth of the crops. Hence each tale ends with a wish that there may be many yams, that the taro may be big, the sugar-cane thick, and the bananas long.

Among the Kwakiutl Indians of British Columbia the superstition about names has affected in a very curious way the social structure of the tribe. The nobles have two different sets of names, one for use in winter and the other in summer. Their winter names are those which were given them at initiation by their guardian spirits, and as these spirits appear to their devotees only in winter, the names which they bestowed on the Indians may not be pronounced in summer. Conversely the summer names may not be used in winter. The change from summer to winter names takes place from the moment when the spirits are supposed to be present, and it involves a complete transformation of the social system; for whereas during summer the people are grouped in clans, in winter they are grouped in societies, each society consisting of all persons who have been initiated by the same spirit and have received from him the same magical powers. Thus among these Indians the fundamental constitution of society changes with the seasons: in summer it is organised on a basis of kin, in winter on a basis of spiritual affinity: for one half the year it is civil, for the other half religious.

§ 5. Names of Gods tabooed.

Primitive man creates his gods in his own image. Xenophanes remarked long ago that the complexion of negro gods was black and their noses flat; that Thracian gods were ruddy and blue-eyed; and that if horses, oxen, and lions only believed in gods and had hands wherewith to portray them, they would doubtless fashion their deities in the form of horses, and oxen, and lions. Hence just as the furtive savage conceals his real name because he fears that sorcerers might make an evil use of it, so he fancies that his gods must likewise keep their true names secret, lest other gods or even men should learn the mystic sounds and thus be able to conjure with them. Nowhere was this crude conception of the secrecy and magical

virtue of the divine name more firmly held or more fully developed than in ancient Egypt, where the superstitions of a dateless past were embalmed in the hearts of the people hardly less effectually than the bodies of cats and crocodiles and the rest of the divine menagerie in their rock-cut tombs. The conception is well illustrated by a story which tells how the subtle Isis wormed his secret name from Ra, the great Egyptian god of the sun. Isis, so runs the tale, was a woman mighty in words, and she was weary of the world of men, and yearned after the world of the gods. And she meditated in her heart, saying, "Cannot I by virtue of the great name of Ra make myself a goddess and reign like him in heaven and earth?" For Ra had many names, but the great name which gave him all power over gods and men was known to none but himself. Now the god was by this time grown old; he slobbered at the mouth and his spittle fell upon the ground. So Isis gathered up the spittle and the earth with it, and kneaded thereof a serpent and laid it in the path where the great god passed every day to his double kingdom after his heart's desire. And when he came forth according to his wont, attended by all his company of gods, the sacred serpent stung him, and the god opened his mouth and cried, and his cry went up to heaven. And the company of gods cried, "What aileth thee?" and the gods shouted, "Lo and behold!" But he could not answer; his jaws rattled, his limbs shook, the poison ran through his flesh as the Nile floweth over the land. When the great god had stilled his heart, he cried to his followers, "Come to me, O my children, offspring of my body. I am a prince, the son of a prince, the divine seed of a god. My father devised my name; my father and my mother gave me my name, and it remained hidden in my body since my birth, that no magician might have magic power over me. I went out to behold that which I have made, I walked in the two lands which I have created, and lo! something stung me. What it was, I know not. Was it fire? was it water? My heart is on fire, my flesh trembleth, all my limbs do quake. Bring me the children of the gods with healing words and understanding lips, whose power reacheth to heaven." Then came to him the children of the gods, and they were very sorrowful. And Isis came with her craft, whose mouth is full of the breath of life, whose spells chase pain away, whose word maketh the dead to live. She said, "What is it, divine Father? what is it?" The holy god opened his mouth, he spake and said, "I went upon my way, I walked after my heart's desire in the two regions which I have made to behold that which I have created, and lo! a serpent that I saw not stung me. Is it fire? is it water? I am colder than water, I am hotter than fire, all my limbs sweat, I tremble, mine eye is not steadfast, I behold not the sky, the moisture bedeweth my face as in summer-time." Then spake Isis, "Tell me thy name, divine Father, for the man shall live who is called by his name." Then answered Ra, "I created the heavens and the earth, I ordered the mountains, I made the great and wide sea, I stretched out the two horizons like a curtain. I am he who openeth his eyes and it is light, and who shutteth them and it is dark. At his command the Nile riseth, but the gods know not his name. I am Khepera in the morning, I am Ra at noon, I am Tum at eve." But the poison was not taken away from him; it pierced deeper, and the great god could no longer walk. Then said Isis to him, "That was not thy name that thou spakest unto me. Oh tell it me, that the poison may depart; for he shall live whose name is named." Now the poison burned like fire, it was hotter than the flame of fire. The god said, "I consent that Isis shall search into me, and that my name shall pass from my breast into hers." Then the god hid himself from the gods, and his place in the ship of eternity was empty. Thus was the name of the great god taken from him, and Isis, the witch, spake, "Flow away poison, depart from Ra. It is I, even I, who overcome the poison and cast it to the earth; for the name of the great god hath been taken away from him. Let Ra live and let the poison die." Thus spake great Isis, the queen of the gods, she who knows Ra and his true name.

Thus we see that the real name of the god, with which his power was inextricably bound up, was supposed to be lodged, in an almost physical sense, somewhere in his breast, from which it could be extracted by a sort of surgical operation and transferred with all its supernatural

powers to the breast of another. In Egypt attempts like that of Isis to appropriate the power of a high god by possessing herself of his name were not mere legends told of the mythical beings of a remote past; every Egyptian magician aspired to wield like powers by similar means. For it was believed that he who possessed the true name possessed the very being of god or man, and could force even a deity to obey him as a slave obeys his master. Thus the art of the magician consisted in obtaining from the gods a revelation of their sacred names, and he left no stone unturned to accomplish his end. When once a god in a moment of weakness or forgetfulness had imparted to the wizard the wondrous lore, the deity had no choice but to submit humbly to the man or pay the penalty of his contumacy. In one papyrus we find the god Typhon thus adjured: "I invoke thee by thy true names, in virtue of which thou canst not refuse to hear me"; and in another the magician threatens Osiris that if the god does not do his bidding he will name him aloud in the port of Busiris. So in the Lucan the Thessalian witch whom Sextus Pompeius consulted before the battle of Pharsalia threatens to call up the Furies by their real names if they will not do her bidding. In modern Egypt the magician still works his old enchantments by the same ancient means; only the name of the god by which he conjures is different. The man who knows "the most great name" of God can, we are told, by the mere utterance of it kill the living, raise the dead, transport himself instantly wherever he pleases, and perform any other miracle. Similarly among the Arabs of North Africa at the present day "the power of the name is such that when one knows the proper names the jinn can scarcely help answering the call and obeying; they are the servants of the magical names; in this case the incantation has a constraining quality which is for the most part very strongly marked. When Ibn el Hâdjedj et-Tlemsânî relates how the jinn yielded up their secrets to him, he says, 'I once met the seven kings of the jinn in a cave and I asked them to teach me the way in which they attack men and women, causing them to fall sick, smiting them, paralysing them, and the like. They all answered me: "If it were anybody but you we would teach that to nobody, but you have discovered the bonds, the spells, and the names which compel us; were it not for the names by which you have constrained us, we would not have answered to your call." ' ' So, too, "the Chinese of ancient times were dominated by the notion that beings are intimately associated with their names, so that a man's knowledge of the name of a spectre might enable him to exert power over the latter and to bend it to his will."

The belief in the magic virtue of divine names was shared by the Romans. When they sat down before a city, the priests addressed the guardian deity of the place in a set form of prayer or incantation, inviting him to abandon the beleaguered city and come over to the Romans, who would treat him as well as or better than he had ever been treated in his old home. Hence the name of the guardian deity of Rome was kept a profound secret, lest the enemies of the republic might lure him away, even as the Romans themselves had induced many gods to desert, like rats, the falling fortunes of cities that had sheltered them in happier days. Nay, the real name, not merely of its guardian deity, but of the city itself, was wrapt in mystery and might never be uttered, not even in the sacred rites. A certain Valerius Soranus, who dared to divulge the priceless secret, was put to death or came to a bad end. In like manner, it seems, the ancient Assyrians were forbidden to mention the mystic names of their cities; and down to modern times the Cheremiss of the Caucasus keep the names of their communal villages secret from motives of superstition.

If the reader has had the patience to follow this long and perhaps tedious examination of the superstitions attaching to personal names, he will probably agree that the mystery in which the names of royal personages are so often shrouded is no isolated phenomenon, no arbitrary expression of courtly servility and adulation, but merely the particular application of a

general law of primitive thought, which includes within its scope common folk and gods as well as kings and priests.

§ 6. Common Words tabooed.

But personal names are not the only words which superstitious fears have banished from everyday use. In many cases similar motives forbid certain persons at certain times to call common things by common names, thus obliging them either to refrain from mentioning these things altogether or to designate them by special terms or phrases reserved for such occasions. A consideration of these cases follows naturally on an examination of the taboos imposed upon personal names; for personal names are themselves very often ordinary terms of the language, so that an embargo laid on them necessarily extends to many expressions current in the commerce of daily life. And though a survey of some of the interdicts on common words is not strictly necessary for our immediate purpose, it may serve usefully to complete our view of the transforming influence which superstition has exercised on language. I shall make no attempt to subject the examples to a searching analysis or a rigid classification, but will set them down as they come in a rough geographical order. And since my native land furnishes as apt instances of the superstition as any other, we may start on our round from Scotland.

In the Atlantic Ocean, about six leagues to the west of Gallon Head in the Lewis, lies a small group of rocky islets known as the Flannan Islands. Sheep and wild fowl are now their only inhabitants, but remains of what are described as Druidical temples and the title of the Sacred Isles given them by Buchanan suggest that in days gone by piety or superstition may have found a safe retreat from the turmoil of the world in these remote solitudes, where the dashing of the waves and the strident scream of the sea-birds are almost the only sounds that break the silence. Once a year, in summer-time, the inhabitants of the adjacent lands of the Lewis, who have a right to these islands, cross over to them to fleece their sheep and kill the wild fowl for the sake both of their flesh and their feathers. They regard the islands as invested with a certain sanctity, and have been heard to say that none ever yet landed in them but found himself more disposed to devotion there than anywhere else. Accordingly the fowlers who go thither are bound, during the whole of the time that they ply their business, to observe very punctiliously certain quaint customs, the transgression of which would be sure, in their opinion, to entail some serious inconvenience. When they have landed and fastened their boat to the side of a rock, they clamber up into the island by a wooden ladder, and no sooner are they got to the top, than they all uncover their heads and make a turn sun-ways round about, thanking God for their safety. On the biggest of the islands are the ruins of a chapel dedicated to St. Flannan. When the men come within about twenty paces of the altar, they all strip themselves of their upper garments at once and betake themselves to their devotions, praying thrice before they begin fowling. On the first day the first prayer is offered as they advance towards the chapel on their knees; the second is said as they go round the chapel; and the third is said in or hard by the ruins. They also pray thrice every evening, and account it unlawful to kill a fowl after evening prayers, as also to kill a fowl at any time with a stone. Another ancient custom forbids the crew to carry home in the boat any suet of the sheep they slaughter in the islands, however many they may kill. But what here chiefly concerns us is that so long as they stay on the islands they are strictly forbidden to use certain common words, and are obliged to substitute others for them. Thus it is absolutely unlawful to call the island of St. Kilda, which lies thirty leagues to the southward, by its proper Gaelic name of Hirt; they must call it only "the high country." They may not so much as once name the islands in which they are fowling by the ordinary name of Flannan; they must speak only of "the country." "There are several other things that must not be called by their common names: *e.g.* *visk*, which in the language of the natives signifies water, they call burn; a rock,

which in their language is *creg*, must here be called *cruey*, *i.e.* hard; shore in their language expressed by *claddach*, must here be called *vah*, *i.e.* a cave; sour in their language is expressed *gort*, but must here be called *gaire*, *i.e.* sharp; slippery, which is expressed *bog*, must be called soft; and several other things to this purpose." When Highlanders were in a boat at sea, whether sailing or fishing, they were forbidden to call things by the names by which they were known on land. Thus the boat-hook should not be called a *croman*, but a *chliob*; a knife not *sgian*, but "the sharp one" (*a ghiar*); a seal not *ròn*, but "the bald beast" (*béisd mhaol*); a fox not *sionnach*, but "the red dog" (*madadh ruadh*); the stone for anchoring the boat not *clach*, but "hardness" (*cruaidh*). This practice now prevails much more on the east coast than on the west, where it may be said to be generally extinct. It is reported to be carefully observed by the fishermen about the Cromarty Firth. Among the words tabooed by fishermen in the north of Scotland when they are at sea are minister, salmon, hare, rabbit, rat, pig, and porpoise. At the present day if some of the boats that come to the herring-fishing at Wick should meet a salmon-boat from Reay in Caithness, the herring-men will not speak to, nor even look at, the salmon-fishers.

When Shetland fishermen are at sea, they employ a nomenclature peculiar to the occasion, and hardly anything may be mentioned by its usual name. The substituted terms are mostly of Norwegian origin, for the Norway men were reported to be good fishers. In setting their lines the Shetland fishermen are bound to refer to certain objects only by some special words or phrases. Thus a knife is then called a *skunie* or *tullie*; a church becomes *buanhoos* or *banehoos*; a minister is *upstanda* or *haydeen* or *prestingolva*; the devil is *da auld chield*, *da sorrow*, *da ill-healt* (health), or *da black tief*; a cat is *kirser*, *fitting*, *vengla*, or *foodin*. On the north-east coast of Scotland there are some villages, of which the inhabitants never pronounce certain words and family names when they are at sea; each village has its peculiar aversion to one or more of these words, among which are "minister," "kirk," "swine," "salmon," "trout," and "dog." When a church has to be referred to, as often happens, since some of the churches serve as land-marks to the fishermen at sea, it is spoken of as the "bell-hoose" instead of the "kirk." A minister is called "the man wi' the black quyte." It is particularly unlucky to utter the word "sow" or "swine" or "pig" while the line is being baited; if any one is foolish enough to do so, the line is sure to be lost. In some villages on the coast of Fife a fisherman who hears the ill-omened word spoken will cry out "Cold iron." In the village of Buckie there are some family names, especially Ross, and in a less degree Coull, which no fisherman will pronounce. If one of these names be mentioned in the hearing of a fisherman, he spits or, as he calls it, "chiffs." Any one who bears the dreaded name is called a "chiffer-oot," and is referred to only by a circumlocution such as "The man it diz so in so," or "the laad it lives at such and such a place." During the herring-season men who are unlucky enough to inherit the tabooed names have little chance of being hired in the fishing-boats; and sometimes, if they have been hired before their names were known, they have been refused their wages at the end of the season, because the boat in which they sailed had not been successful, and the bad luck was set down to their presence in it. Although in Scotland superstitions of this kind appear to be specially incident to the callings of fishermen and fowlers, other occupations are not exempt from them. Thus in the Outer Hebrides the fire of a kiln is not called fire (*teine*) but *aingeal*. Such a fire, it is said, is a dangerous thing, and ought not to be referred to except by a euphemism. "Evil be to him who called it fire or who named fire in the kiln. It was considered the next thing to setting it on fire." Again, in some districts of Scotland a brewer would have resented the use of the word "water" in reference to the work in which he was engaged. "Water be your part of it," was the common retort. It was supposed that the use of the word would spoil the brewing. The Highlanders say that when you meet a hobgoblin, and the fiend asks what is the name of your dirk, you should not call it a dirk (*biodag*), but "my

father's sister" (*piuthar m'athar*) or "my grandmother's sister" (*piuthar mo sheanamhair*) or by some similar title. If you do not observe this precaution, the goblin will lay such an enchantment on the blade that you will be unable to stab him with it; the dirk will merely make a tinkling noise against the soft impalpable body of the fiend.

Manx fishermen think it unlucky to mention a horse or a mouse on board a fishing-boat. The fishermen of Dieppe on board their boats will not speak of several things, for instance priests and cats. German huntsmen, from motives of superstition, call everything by names different from those in common use. In some parts of Bavaria the farmer will not mention a fox by its proper name, lest his poultry-yard should suffer from the ravages of the animal. So instead of *Fuchs* he calls the beast *Loinl*, *Henoloinl*, *Henading*, or *Henabou*. In Prussia and Lithuania they say that in the month of December you should not call a wolf a wolf but "the vermin" (*das Gewürm*), otherwise you will be torn in pieces by the werewolves. In various parts of Germany it is a rule that certain animals may not be mentioned by their proper names in the mystic season between Christmas and Twelfth Night. Thus in Thüringen they say that if you would be spared by the wolves you must not mention their name at this time. In Mecklenburg people think that were they to name a wolf on one of these days the animal would appear. A shepherd would rather mention the devil than the wolf at this season; and we read of a farmer who had a bailiff named Wolf, but did not dare to call the man by his name between Christmas and Twelfth Night, referring to him instead as Herr Undeert (Mr. Monster). In Quatzow, a village of Mecklenburg, there are many animals whose common names are disused at this season and replaced by others: thus a fox is called "long-tail," and a mouse "leg-runner" (*Boenlöper*). Any person who disregards the custom has to pay a fine. In the Mark of Brandenburg they say that between Christmas and Twelfth Night you should not speak of mice as mice but as *dinger*; otherwise the field-mice would multiply excessively. According to the Swedish popular belief, there are certain animals which should never be spoken of by their proper names, but must always be signified by euphemisms and kind allusions to their character. Thus, if you speak slightly of the cat or beat her, you must be sure not to mention her name; for she belongs to the hellish crew, and is a friend of the mountain troll, whom she often visits. Great caution is also needed in talking of the cuckoo, the owl, and the magpie, for they are birds of witchery. The fox must be called "blue-foot," or "he that goes in the forest"; and rats are "the long-bodied," mice "the small grey," and the seal "brother Lars." Swedish herd-girls, again, believe that if the wolf and the bear be called by other than their proper and legitimate names, they will not attack the herd. Hence they give these brutes names which they fancy will not hurt their feelings. The number of endearing appellations lavished by them on the wolf is legion; they call him "golden tooth," "the silent one," "grey legs," and so on; while the bear is referred to by the respectful titles of "the old man," "grandfather," "twelve men's strength," "golden feet," and more of the same sort. Even inanimate things are not always to be called by their usual names. For instance, fire is sometimes to be called "heat" (*hetta*) not *eld* or *ell*; water for brewing must be called *lag* or *löu*, not *vatn*, else the beer would not turn out so well. The Huzuls of the Carpathians, a pastoral people, who dread the ravages of wild beasts on their flocks and herds, are unwilling to mention the bear by his proper name, so they call him respectfully "the little uncle" or "the big one." In like manner and for similar reasons they name the wolf "the little one" and the serpent "the long one." They may not say that wool is scalded, or in the heat of summer the sheep would rub themselves till their sides were raw; so they merely say that the wool is warmed. The Lapps fear to call the bear by his true name, lest he should ravage their herds; so they speak of him as "the old man with the coat of skin," and in cooking his flesh to furnish a meal they may not refer to the work they are engaged in as "cooking," but must designate it by a special term. The Finns speak of the bear as "the apple of the wood," "beautiful honey-paw," "the pride of the thicket," "the old

man," and so on. And in general a Finnish hunter thinks that he will have poor sport if he calls animals by their real names; the beasts resent it. The fox and the hare are only spoken of as "game," and the lynx is termed "the forest cat," lest it should devour the sheep. Esthonian peasants are very loth to mention wild beasts by their proper names, for they believe that the creatures will not do so much harm if only they are called by other names than their own. Hence they speak of the bear as "broad foot" and the wolf as "grey coat."

The natives of Siberia are unwilling to call a bear a bear; they speak of him as "the little old man," "the master of the forest," "the sage," "the respected one." Some who are more familiar style him "my cousin." The Kamtchatkans reverence the whale, the bear, and the wolf from fear, and never mention their names when they meet them, believing that they understand human speech. Further, they think that mice also understand the Kamtchatkan language; so in autumn, when they rob the field-mice of the bulbs which these little creatures have laid up in their burrows as a store against winter, they call everything by names different from the ordinary ones, lest the mice should know what they were saying. Moreover, they leave odds and ends, such as old rags, broken needles, cedar-nuts, and so forth, in the burrows, to make the mice think that the transaction has been not a robbery but a fair exchange. If they did not do that, they fancy that the mice would go and drown or hang themselves out of pure vexation; and then what would the Kamtchatkans do without the mice to gather the bulbs for them? They also speak kindly to the animals, and beg them not to take it ill, explaining that what they do is done out of pure friendship. The Cherokee Indians regard the rattlesnake as a superior being and take great pains not to offend him. They never say that a man has been bitten by a snake but that he has been "scratched by a briar." In like manner, when an eagle has been shot for a ceremonial dance, it is announced that "a snowbird has been killed." The purpose is to deceive the spirits of rattlesnakes or eagles which might be listening. The Esquimaux of Bering Strait think that some animals can hear and understand what is said of them at a distance. Hence, when a hunter is going out to kill bears he will speak of them with the greatest respect and give out that he is going to hunt some other beast. Thus the bears will be deceived and taken unawares. Among the Esquimaux of Baffin Land, women in mourning may not mention the names of any animals. Among the Thompson Indians of British Columbia, children may not name the coyote or prairie wolf in winter, lest he should turn on his back and so bring cold weather.

The Arabs call a man who has been bitten by a snake "the sound one"; leprosy or the scab they designate "the blessed disease"; the left side they name "the lucky side"; they will not speak of a lion by his right name, but refer to him as for example "the fox." In Africa the lion is alluded to with the same ceremonious respect as the wolf and the bear in northern Europe and Asia. The Arabs of Algeria, who hunt the lion, speak of him as Mr. John Johnson (Johan-ben-el-Johan), because he has the noblest qualities of man and understands all languages. Hence, too, the first huntsman to catch sight of the beast points at him with his finger and says, "He is not there"; for if he were to say "He is there," the lion would eat him up. Except under dire necessity the Waziguas of eastern Africa never mention the name of the lion from fear of attracting him. They call him "the owner of the land" or "the great beast." The negroes of Angola always use the word *ngana* ("sir") in speaking of the same noble animal, because they think that he is "fetish" and would not fail to punish them for disrespect if they omitted to do so. Bushmen and Bechuanas both deem it unlucky to speak of the lion by his proper name; the Bechuanas call him "the boy with the beard." During an epidemic of smallpox in Mombasa, British East Africa, it was noticed that the people were unwilling to mention the native name (*ndui*) of the disease. They referred to it either as "grains of corn" (*tete*) or simply as "the bad disease." So the Chinese of Amoy are averse to speak of fever by its proper name; they prefer to call it "beggar's disease," hoping thereby to make the demons of

fever imagine that they despise it and that therefore it would be useless to attack them. Some of the natives of Nigeria dread the owl as a bird of ill omen and are loth to mention its name, preferring to speak of it by means of a circumlocution such as “the bird that makes one afraid.” The Herero think that if they see a snake and call it by its name, the reptile will sting them, but that if they call it a strap (*omuvia*) it will lie still. When Nandi warriors are out on an expedition, they may not call a knife a knife (*chepkeswet*); they must call it “an arrow for bleeding cattle” (*loñget*); and none of the party may utter the usual word employed in greeting males. In Madagascar there seems to be an aversion to pronouncing the word for lightning (*vàratra*); the word for mud (*fòtaka*) is sometimes substituted for it. Again, it is strictly forbidden to mention the word for crocodile (*màmba*) near some rivers of Madagascar; and if clothes should be wetted in certain other rivers of the island, you may not say that they are wet (*lèna*); you must say that they are on fire (*may*) or that they are drinking water (*misòtro ràno*). A certain spirit, who used to inhabit a lake in Madagascar, entertained a rooted aversion to salt, so that whenever the thing was carried past the lake in which he resided it had to be called by another name, or it would all have been dissolved and lost. The persons whom he inspired had to veil their references to the obnoxious article under the disguise of “sweet peppers.” In a West African story we read of a man who was told that he would die if ever the word for salt was pronounced in his hearing. The fatal word was pronounced, and die he did sure enough, but he soon came to life again with the help of a magical wooden pestle of which he was the lucky possessor.

In India the animals whose names are most commonly tabooed are the snake and the tiger, but the same tribute of respect is paid to other beasts also. Sayids and Mussulmans of high rank in northern India say that you should never call a snake by its proper name, but always describe it either as a tiger (*sher*) or a string (*rassi*). In Telingana the euphemistic name for a snake, which should always be employed, is worm or insect (*purugu*); if you call a cobra by its proper name, the creature will haunt you for seven years and bite you at the first opportunity. Ignorant Bengalee women will not mention a snake or a thief by their proper names at night, for fear that one or other might appear. When they have to allude to a serpent, they call it “the creeping thing”; when they speak of a thief, they say “the unwelcome visitor.” Other euphemisms for the snake in northern India are “maternal uncle” and “rope.” They say that if a snake bites you, you should not mention its name, but merely observe “A rope has touched me.” Natives of Travancore are careful not to speak disrespectfully of serpents. A cobra is called “the good lord” (*nalla tambiran*) or “the good snake” (*nalla pambu*). While the Malayalies of the Shervaray Hills are hunting the tiger, they speak of the beast only as “the dog.” The Canarese of southern India call the tiger either “the dog” or “the jackal”; they think that if they called him by his proper name, he would be sure to carry off one of them. The jungle people of northern India, who meet the tiger in his native haunts, will not pronounce his name, but speak of him as “the jackal” (*gídar*), or “the beast” (*janwar*), or use some other euphemistic term. In some places they treat the wolf and the bear in the same fashion. The Pankas of South Mirzapur will not name the tiger, bear, camel, or donkey by their proper names; the camel they call “long neck.” Other tribes of the same district only scruple to mention certain animals in the morning. Thus, the Kharwars, a Dravidian tribe, will not name a pig, squirrel, hare, jackal, bear, monkey, or donkey in the morning hours; if they have to allude to these animals at that time, they call them by special names. For instance, they call the hare “the four-footed one” or “he that hides in the rocks”; while they speak of the bear as *jigariya*, which being interpreted means “he with the liver of compassion.” If the Bhuiyars are absolutely obliged to refer to a monkey or a bear in the morning, they speak of the monkey as “the tree-climber” and the bear as “the eater of white ants.” They would not mention a crocodile. Among the Pataris the matutinal title of the bear is “the hairy creature.” The Kols, a Dravidian race of northern India, will not speak of death

or beasts of prey by their proper names in the morning. Their name for the tiger at that time of day is "he with the claws," and for the elephant "he with the teeth." The forests of the Sundarbans, the district at the mouth of the Ganges, are full of man-eating tigers and the annual loss of life among the woodcutters is heavy. Here accordingly the ferocious animal is not called a tiger but a jackal (*çial*).

In Annam the fear inspired by tigers, elephants, and other wild animals induces the people to address these creatures with the greatest respect as "lord" or "grandfather," lest the beasts should take umbrage and attack them. The tiger reigns supreme in the forests of Tonquin and Cochin-China, and the peasants honour him as a maleficent deity. In talking of him they always call him *ong*, which means monsieur or grandfather. They are convinced that if they dared to speak of him disrespectfully, he would avenge the insult. In Siam there are many people who would never venture to utter the words tiger or crocodile in a spot where these terrible creatures might be in hiding, lest the sound of their names should attract the attention of the beasts towards the speakers. When the Malays of Patani Bay in Siam are in the jungle and think there is a tiger near, they will either speak of him in complimentary terms as the "grandfather of the woods" or only mention him in a whisper. In Laos, while a man is out hunting elephants he is obliged to give conventional names to all common objects, which creates a sort of special language for elephant-hunters. So when the Chams and Orang-Glaï of Indo-China are searching for the precious eagle-wood in the forest, they must employ an artificial jargon to designate most objects of everyday life; thus, for example, fire is called "the red," a she-goat becomes "a spider," and so on. Some of the terms which compose the jargon are borrowed from the dialects of neighbouring tribes. When the Mentras or aborigines of Malacca are searching for what they call *gaharu* (*lignum aloes*) they are obliged to use a special language, avoiding the words in ordinary use. At such times they call *gaharu* by the name of *tabak*, and they speak of a snake as "the long animal" and of the elephant as "the great animal." They have also to observe a number of other taboos, particularly in the matter of diet. If a man has found a promising *gaharu* tree, and on going home dreams that the guardian spirit of the tree (*hantu gaharu*) demands a human victim as the price of his property, the dreamer will try next day to catch somebody asleep and to smear his forehead with lime. This is a sign to the guardian spirit of the tree, who accordingly carries away the soul of the sleeper to the land of the dead by means of a fever or other ailment, whereas the original dreamer gets a good supply of aloes wood.

At certain seasons of the year parties of Jakuns and Binuas go out to seek for camphor in the luxuriant forests of their native country, which is the narrow southern extremity of the Malay Peninsula, the Land's End of Asia. They are absent for three or four months together, and during the whole of this time the use of the ordinary Malay language is forbidden to them, and they have to speak a special language called by them the *bassa kapur* (camphor language) or *pantang kapur*. Indeed not only have the searchers to employ this peculiar language, but even the men and women who stay at home in the villages are obliged to speak it while the others are away looking for the camphor. They believe that a spirit presides over the camphor trees, and that without propitiating him they could not obtain the precious gum; the shrill cry of a species of cicada, heard at night, is supposed to be the voice of the spirit. If they failed to employ the camphor language, they think that they would have great difficulty in finding the camphor trees, and that even when they did find them the camphor would not yield itself up to the collector. The camphor language consists in great part of words which are either Malayan or of Malay origin; but it also contains many words which are not Malayan but are presumed to be remains of the original Jakun dialects now almost extinct in these districts. The words derived from Malayan are formed in many cases by merely substituting a descriptive phrase for the common term. Thus instead of rice they say "grass

fruit”; instead of gun they say “far sounding”; the epithet “short-legged” is substituted for hog; hair is referred to as “leaves,” and so on. So when the Battas or Bataks of Sumatra have gone out to search for camphor, they must abandon the speech of daily life as soon as they reach the camphor forest. For example, if they wish to speak of the forest they may not use the ordinary word for it (*hoetan*), but must call it *kerrengettetdoeng*. When they have fixed on a spot in which to try their luck, they set up a booth and clear a space in front of it to serve as a place of sacrifice. Here, after summoning the camphor spirit (*berroe ni kapoer*) by playing on a flute, they offer sacrifice to him repeatedly. Then they lie down to dream of the place where camphor is to be found. If this succeeds, the leader goes and chooses the tree. When it has been cut down to the accompaniment of certain spells or incantations, one of the men runs and wraps the top of the fallen tree in a garment to prevent the camphor from escaping from the trunk before they have secured it. Then the tree is cleft and split up in the search for the camphor crystals, which are to be found in the fibres of the wood. Similarly, when the Kayans of Borneo are searching for camphor, they talk a language invented solely for their use at this time. The camphor itself is never mentioned by its proper name, but is always referred to as “the thing that smells”; and all the tools employed in collecting the drug receive fanciful names. Unless they conform to this rule they suppose that the camphor crystals, which are found only in the crevices of the wood, will elude them. The Malanau tribes of Borneo observe the same custom very strictly, believing that the crystals would immediately dissolve if they spoke anything but the camphor language. For example, the common Malanau word for “return” is *muli*, but in presence of a camphor tree they say *beteku*. Again, “to hide” is *palim* in the Malanau language, but when they are looking for camphor they say *krian*. In like manner, all common names for implements and food are exchanged for others. In some tribes the camphor-seekers may never mention the names of chiefs and influential men; if they broke this rule, they would find no camphor in the trees.

In the western states of the Malay Peninsula the chief industry is tin-mining, and odd ideas prevail among the natives as to the nature and properties of the ore. They regard it as alive and growing, sometimes in the shape of a buffalo, which makes its way from place to place underground. Ore of inferior quality is excused on the score of its tender years; it will no doubt improve as it grows older. Not only is the tin believed to be under the protection and command of certain spirits who must be propitiated, but it is even supposed to have its own special likes and dislikes for certain persons and things. Hence the Malays deem it advisable to treat tin ore with respect, to consult its convenience, nay, to conduct the business of mining in such a way that the ore may, as it were, be extracted without its own knowledge. When such are their ideas about the mineral it is no wonder that the miners scruple to employ certain words in the mines, and replace them by others which are less likely to give offence to the ore or its guardian spirits. Thus, for example, the elephant must not be called an elephant but “the tall one who turns himself about”; and in like manner special words, different from those in common use, are employed by the miners to designate the cat, the buffalo, the snake, the centipede, tin sand, metallic tin, and lemons. Lemons are particularly distasteful to the spirits; they may not be brought into the mines. Again, the Malay wizard, who is engaged in snaring pigeons with the help of a decoy-bird and a calling-tube, must on no account call things by their common names. The tiny conical hut, in which he sits waiting for the wild pigeons to come fluttering about him, goes by the high-sounding name of the Magic Prince, perhaps with a delicate allusion to its noble inmate. The calling-tube is known as Prince Distraction, doubtless on account of the extraordinary fascination it exercises on the birds. The decoy-pigeon receives the name of the Squatting Princess, and the rod with a noose at the end of it, which serves to catch the unwary birds, is disguised under the title of Prince Invitation. Everything, in fact, is on a princely scale, so far at least as words can make it so. The very nooses destined to be slipped over the necks or legs of the little struggling

prisoners are dignified by the title of King Solomon's necklaces and armlets; and the trap into which the birds are invited to walk is variously described as King Solomon's Audience Chamber, or a Palace Tower, or an Ivory Hall carpeted with silver and railed with amalgam. What pigeon could resist these manifold attractions, especially when it is addressed by the respectful title of Princess Kapor or Princess Sarap or Princess Puding? Again, the fisher-folk on the east coast of the Malay Peninsula, like their brethren in Scotland, are reluctant to mention the names of birds or beasts while they are at sea. All animals then go by the name of *cheweh*, a meaningless word which is believed not to be understood by the creatures to whom it refers. Particular kinds of animals are distinguished by appropriate epithets; the pig is "the grunting *cheweh*," the buffalo is "the *cheweh* that says *uak*," the snipe is "the *cheweh* that cries *kek-kek*," and so on. In this respect the fishermen of Patani Bay class together sea spirits, Buddhist monks, beasts, and reptiles; these are all *cheweh* and their common names may not be mentioned at sea. But, curiously enough, they lay no such embargo on the names of fish and birds, except the vulture and domestic fowls and ducks. At sea the vulture is named "bald head," the tiger "striped," the snake "weaver's sword," the horse "fast," and a species of monkey "long tail." The human foot is called "tortoise," and a Buddhist monk "yellow" on account of the colour of his robe. These Malay fishermen are at least as unwilling to speak of a Buddhist monk at sea as Scotch fishermen are to mention a minister in similar circumstances. If one of them mentions a monk, his mates will fall on him and beat him; whereas for other slips of the tongue they think it enough to throw a little bilgewater over the back of the transgressor and to say, "May the ill-luck be dismissed!" The use of this special language is even more obligatory by night than by day. On shore the fishermen make very merry over those lubberly landsmen who cannot talk correctly at sea. In like manner Achinese fishermen, in northern Sumatra, employ a special vocabulary when they are at sea. Thus they may not call a mountain a mountain, or mountain-high billows would swamp the boat; they refer to it as "high ground." They may not speak of an elephant by its proper name of *gadjah*, but must call it *pò meurah*. If a man wishes to say that something is clear, he must not use the ordinary word for clear (*lheuëh*) because it bears the meaning also of "free," "loose"; and the utterance of such a word might enable the fish to get free from the net and escape. Instead of *lheuëh* he must therefore employ the less dangerous synonym *leungka*. In like manner, we are told, among the fishermen of the north coast of Java whole lists of words might be compiled which are tabooed at sea and must be replaced by others.

In Sumatra the spirits of the gold mines are treated with as much deference as the spirits of the tin-mines in the Malay Peninsula. Tin, ivory, and the like may not be brought by the miners to the scene of their operations, for at the scent of such things the spirits of the mine would cause the gold to vanish. For the same reason it is forbidden to refer to certain things by their proper names, and in speaking of them the miners must use other words. In some cases, for example in removing the grains of the gold, a deep silence must be observed; no commands may be given or questions asked, probably because the removal of the precious metal is regarded as a theft which the spirits would punish if they caught the thieves in the act. Certainly the Dyaks believe that gold has a soul which seeks to avenge itself on men who dig the precious metal. But the angry spirit is powerless to harm miners who observe certain precautions, such as never to bathe in a river with their faces turned up stream, never to sit with their legs dangling, and never to tie up their hair. Again, a Sumatran who fancies that there is a tiger or a crocodile in his neighbourhood, will speak of the animal by the honourable title of "grandfather" for the purpose of propitiating the creature. In the forest a Karo-Batak refers to a tiger as "Grandfather to whom the wood belongs," "he with the striped coat," or "the roving trap." Among the Gayos of Sumatra it is forbidden to mention the name of small-pox in the house of a man who is suffering from the disease; and the words for ugly,

red, stinking, unlucky, and so forth are forbidden under the same circumstances. The disease is referred to under the title of "prince of the averters of misfortune." So long as the hunting season lasts, the natives of Nias may not name the eye, the hammer, stones, and in some places the sun by their true names; no smith may ply his trade in the village, and no person may go from one village to another to have smith's work done for him. All this, with the exception of the rule about not naming the eye and the sun, is done to prevent the dogs from growing stiff, and so losing the power of running down the game. During the rice-harvest in Nias the reapers seldom speak to each other, and when they do so, it is only in whispers. Outside the field they must speak of everything by names different from those in common use, which gives rise to a special dialect or jargon known as "field speech." It has been observed that some of the words in this jargon resemble words in the language of the Battas of Sumatra. While these rice-reapers of Nias are at work they may not address each other by their names; they must use only such general terms as "man," "woman," "girl," "old man," and "old woman." The word for "fire" may not pass their lips; instead of it they must use the word for "cold." Other words tabooed to them during the harvest are the words for "smoke" and "stone." If a reaper wishes to ask another for his whetstone to sharpen his knife, he must speak of it as a "fowl's egg." In Java when people suspect that a tiger or crocodile is near, they avoid the use of the proper name of the beast and refer to him as "the old lord" or "grandfather." Similarly, men who are watching a plantation to protect it from wild boars speak of these animals as "handsome men" (*wong bagus*). When after harvest the unhusked rice is to be brought into the barn, the barn is not called a barn but "the dark storehouse." Serious epidemics may not be mentioned by their true names; thus smallpox is called the "pretty girl" (*lara bagus*). The Javanese are particularly careful to eschew certain common words at evening or night. Thus the snake is then called a "tree-root"; the venomous centipede is referred to as the "red ant"; oil is spoken of as "water"; and so forth. And when leaves and herbs are being gathered for use in medicine they are regularly designated by other than their ordinary names.

The Alfoors or Toradjas of Poso, in Celebes, are forbidden by custom to speak the ordinary language when they are at work in the harvest-field. At such times they employ a secret language which is said to agree with the ordinary one only in this, that in it some things are designated by words usually applied in a different sense, or by descriptive phrases or circumlocutions. Thus instead of "run" they say "limp"; instead of "hand" they say "that with which one reaches"; instead of "foot" they say "that with which one limps"; and instead of "ear" they say "that with which one hears." Again, in the field-speech "to drink" becomes "to thrust forward the mouth"; "to pass by" is expressed by "to nod with the head"; a gun is "a fire-producer"; and wood is "that which is carried on the shoulder." The writer who reports the custom was formerly of opinion that this secret language was designed to avoid attracting the attention of evil spirits to the ripe rice; but further enquiry has satisfied him that the real reason for adopting it is a wish not to frighten the soul of the rice by revealing to it the alarming truth that it is about to be cut, carried home, boiled, and eaten. It is just the words referring to these actions, he tells us, which are especially tabooed and replaced by others. Beginning with a rule of avoiding a certain number of common words, the custom has grown among people of the Malay stock till it has produced a complete language for use in the fields. In Minahassa also this secret field-speech consists in part of phrases or circumlocutions, of which many are said to be very poetical. But it is not only on the harvest field that the Toradja resorts to the use of a secret language from superstitious motives. In the great primaeval forest he feels ill at ease, for well he knows the choleric temper of the spirits who inhabit the giant trees of the wood, and that were he to excite their wrath they would assuredly pay him out in one way or other, it might be by carrying off his soul and so making him ill, it might be by crushing him flat under a falling tree. These touchy beings particularly

dislike to hear certain words pronounced, and accordingly on his way through the forest the Toradja takes care to avoid the offensive terms and to substitute others for them. Thus he will not call a dog a dog, but refers to it as "the hairy one"; a buffalo is spoken of as "thick hide"; a cooking pot becomes "that which is set down"; the hair of the head is alluded to as "betel"; goats and pigs are "the folk under the house"; a horse is "long nose"; and deer are "denizens of the fell." If he is rash or careless enough to utter a forbidden word in the forest, a short-tempered tree-spirit will fetch him such a bang on the head that the blood will spout from his nose and mouth. Again, when the weather is fine and the Toradja wishes it to continue so, he is careful not to utter the word "rain," for if he did so the rain would fancy he was called for and would obligingly present himself. Indeed, in the district of Pakambia, which is frequently visited by heavy storms, the word "rain" may not be mentioned throughout the year lest it should provoke a tempest; the unmentionable thing is there delicately alluded to as "tree-blossoms."

When a Bugineese or Macassar man is at sea and sailing past a place which he believes to be haunted by evil spirits, he keeps as quiet as he can; but if he is obliged to speak he designates common things and actions, such as water, wind, fire, cooking, eating, the rice-pot, and so forth, by peculiar terms which are neither Bugineese nor Macassar, and therefore cannot be understood by the evil spirits, whose knowledge of languages is limited to these two tongues. However, according to another and later account given by the same authority, it appears that many of the substituted terms are merely figurative expressions or descriptive phrases borrowed from the ordinary language. Thus the word for water is replaced by a rare word meaning "rain"; a rice-pot is called a "black man"; boiled rice is "one who is eaten"; a fish is a "tree-leaf"; a fowl is "one who lives in a poultry hatch"; and an ape is a "tree-dweller." Natives of the island of Saleyer, which lies off the south coast of Celebes, will not mention the name of their island when they are making a certain sea-passage; and in sailing they will never speak of a fair wind by its proper name. The reason in both cases is a fear of disturbing the evil spirits. When natives of the Sapoodi Archipelago, to the north-east of Java, are at sea they will never say that they are near the island of Sapoodi, for if they did so they would be carried away from it by a head wind or by some other mishap. When Galelareese sailors are crossing over to a land that is some way off, say one or two days' sail, they do not remark on any vessels that may heave in sight or any birds that may fly past; for they believe that were they to do so they would be driven out of their course and not reach the land they are making for. Moreover, they may not mention their own ship, or any part of it. If they have to speak of the bow, for example, they say "the beak of the bird"; starboard is named "sword," and larboard "shield." The inhabitants of Ternate and of the Sangi Islands deem it very dangerous to point at distant objects or to name them while they are at sea. Once while sailing with a crew of Ternate men a European asked one of them the name of certain small islands which they had passed. The man had been talkative before, but the question reduced him to silence. "Sir," he said, "that is a great taboo; if I told you we should at once have wind and tide against us, and perhaps suffer a great calamity. As soon as we come to anchor I will tell you the name of the islands." The Sangi Islanders have, besides the ordinary language, an ancient one which is only partly understood by some of the people. This old language is often used by them at sea, as well as in popular songs and certain heathen rites. The reason for resorting to it on shipboard is to hinder the evil spirits from overhearing and so frustrating the plans of the voyagers. The Nufoors of Dutch New Guinea believe that if they were to mention the name of an island to which the bow of their vessel was pointing, they would be met by storm, rain, or mist which would drive them from their course.

In some parts of Sunda it is taboo or forbidden to call a goat a goat; it must be called a "deer under the house." A tiger may not be spoken of as a tiger; he must be referred to as "the supple one," "the one there," "the honourable," "the whiskered one," and so on. Neither a wild boar nor a mouse may be mentioned by its proper name; a boar must be called "the beautiful one" (masculine) and the mouse "the beautiful one" (feminine). When the people are asked what would be the consequence of breaking a taboo, they generally say that the person or thing would suffer for it, either by meeting with a mishap or by falling ill. But some say they do not so much fear a misfortune as experience an indefinite feeling, half fear, half reverence, towards an institution of their forefathers. Others can assign no reason for observing the taboos, and cut enquiry short by saying that "It is so because it is so." When the Kenyahs of Borneo are about to poison the fish of a section of the river with the *tuba* root, they always speak of the matter as little as possible and use the most indirect and fanciful modes of expression. Thus they will say, "There are many leaves fallen here," meaning that there are many fish in the river. And they will not breathe the name of the *tuba* root; if they must refer to it, they call it *pakat abong*, where *abong* is the name of a strong-smelling root something like *tuba*, and *pakat* means "to agree upon"; so that *pakat abong* signifies "what we have agreed to call *abong*." This concealment of the truth deceives all the bats, birds, and insects, which might otherwise overhear the talk of the men and inform the fish of the deep-laid plot against them. These Kenyahs also fear the crocodile and do not like to mention it by name, especially if one be in sight; they refer to the beast as "the old grandfather." When small-pox invades a village of the Sakarang Dyaks in Borneo, the people desert the place and take refuge in the jungle. In the daytime they do not dare to stir or to speak above a whisper, lest the spirits should see or hear them. They do not call the small-pox by its proper name, but speak of it as "jungle leaves" or "fruit" or "the chief," and ask the sufferer, "Has he left you?" and the question is put in a whisper lest the spirit should hear. Natives of the Philippines were formerly prohibited from speaking of the chase in the house of a fisherman and from speaking of fishing in the house of a hunter; journeying by land they might not talk of marine matters, and sailing on the sea they might not talk of terrestrial matters.

When we survey the instances of this superstition which have now been enumerated, we can hardly fail to be struck by the number of cases in which a fear of spirits, or of other beings regarded as spiritual and intelligent, is assigned as the reason for abstaining in certain circumstances from the use of certain words. The speaker imagines himself to be overheard and understood by spirits, or animals, or other beings whom his fancy endows with human intelligence; and hence he avoids certain words and substitutes others in their stead, either from a desire to soothe and propitiate these beings by speaking well of them, or from a dread that they may understand his speech and know what he is about, when he happens to be engaged in that which, if they knew of it, would excite their anger or their fear. Hence the substituted terms fall into two classes according as they are complimentary or enigmatic; and these expressions are employed, according to circumstances, for different and even opposite reasons, the complimentary because they will be understood and appreciated, and the enigmatic because they will not. We can now see why persons engaged in occupations like fishing, fowling, hunting, mining, reaping, and sailing the sea, should abstain from the use of the common language and veil their meaning in strange words and dark phrases. For they have this in common that all of them are encroaching on the domain of the elemental beings, the creatures who, whether visible or invisible, whether clothed in fur or scales or feathers, whether manifesting themselves in tree or stone or running stream or breaking wave, or hovering unseen in the air, may be thought to have the first right to those regions of earth and sea and sky into which man intrudes only to plunder and destroy. Thus deeply imbued with a sense of the all-pervading life and intelligence of nature, man at a certain stage of his intellectual development cannot but be visited with fear or compunction, whether he is killing

wild fowl among the stormy Hebrides, or snaring doves in the sultry thickets of the Malay Peninsula; whether he is hunting the bear in Lapland snows, or the tiger in Indian jungles, or hauling in the dripping net, laden with silvery herring, on the coast of Scotland; whether he is searching for the camphor crystals in the shade of the tropical forest, or extracting the red gold from the darksome mine, or laying low with a sweep of his sickle the yellow ears on the harvest field. In all these his depredations on nature, man's first endeavour apparently is by quietness and silence to escape the notice of the beings whom he dreads; but if that cannot be, he puts the best face he can on the matter by dissembling his foul designs under a fair exterior, by flattering the creatures whom he proposes to betray, and by so guarding his lips, that, though his dark ambiguous words are understood well enough by his fellows, they are wholly unintelligible to his victims. He pretends to be what he is not, and to be doing something quite different from the real business in hand. He is not, for example, a fowler catching pigeons in the forest; he is a Magic Prince or King Solomon himself inviting fair princesses into his palace tower or ivory hall. Such childish pretences suffice to cheat the guileless creatures whom the savage intends to rob or kill, perhaps they even impose to some extent upon himself; for we can hardly dis sever them wholly from those forms of sympathetic magic in which primitive man seeks to effect his purpose by imitating the thing he desires to produce, or even by assimilating himself to it. It is hard indeed for us to realise the mental state of a Malay wizard masquerading before wild pigeons in the character of King Solomon; yet perhaps the make-believe of children and of the stage, where we see the players daily forgetting their real selves in their passionate impersonation of the shadowy realm of fancy, may afford us some glimpse into the workings of that instinct of imitation or mimicry which is deeply implanted in the constitution of the human mind.

VII. Our Debt To The Savage

It would be easy to extend the list of royal and priestly taboos, but the instances collected in the preceding pages may suffice as specimens. To conclude this part of our subject it only remains to state summarily the general conclusions to which our enquiries have thus far conducted us. We have seen that in savage or barbarous society there are often found men to whom the superstition of their fellows ascribes a controlling influence over the general course of nature. Such men are accordingly adored and treated as gods. Whether these human divinities also hold temporal sway over the lives and fortunes of their adorers, or whether their functions are purely spiritual and supernatural, in other words, whether they are kings as well as gods or only the latter, is a distinction which hardly concerns us here. Their supposed divinity is the essential fact with which we have to deal. In virtue of it they are a pledge and guarantee to their worshippers of the continuance and orderly succession of those physical phenomena upon which mankind depends for subsistence. Naturally, therefore, the life and health of such a god-man are matters of anxious concern to the people whose welfare and even existence are bound up with his; naturally he is constrained by them to conform to such rules as the wit of early man has devised for averting the ills to which flesh is heir, including the last ill, death. These rules, as an examination of them has shewn, are nothing but the maxims with which, on the primitive view, every man of common prudence must comply if he would live long in the land. But while in the case of ordinary men the observance of the rules is left to the choice of the individual, in the case of the god-man it is enforced under penalty of dismissal from his high station, or even of death. For his worshippers have far too great a stake in his life to allow him to play fast and loose with it. Therefore all the quaint superstitions, the old-world maxims, the venerable saws which the ingenuity of savage philosophers elaborated long ago, and which old women at chimney corners still impart as treasures of great price to their descendants gathered round the cottage fire on winter evenings—all these antique fancies clustered, all these cobwebs of the brain were spun about the path of the old king, the human god, who, immeshed in them like a fly in the toils of a spider, could hardly stir a limb for the threads of custom, "light as air but strong as links of iron," that crossing and recrossing each other in an endless maze bound him fast within a network of observances from which death or deposition alone could release him.

Thus to students of the past the life of the old kings and priests teems with instruction. In it was summed up all that passed for wisdom when the world was young. It was the perfect pattern after which every man strove to shape his life; a faultless model constructed with rigorous accuracy upon the lines laid down by a barbarous philosophy. Crude and false as that philosophy may seem to us, it would be unjust to deny it the merit of logical consistency. Starting from a conception of the vital principle as a tiny being or soul existing in, but distinct and separable from, the living being, it deduces for the practical guidance of life a system of rules which in general hangs well together and forms a fairly complete and harmonious whole. The flaw—and it is a fatal one—of the system lies not in its reasoning, but in its premises; in its conception of the nature of life, not in any irrelevancy of the conclusions which it draws from that conception. But to stigmatise these premises as ridiculous because we can easily detect their falseness, would be ungrateful as well as unphilosophical. We stand upon the foundation reared by the generations that have gone before, and we can but dimly realise the painful and prolonged efforts which it has cost humanity to struggle up to the point, no very exalted one after all, which we have reached. Our gratitude is due to the nameless and forgotten toilers, whose patient thought and active exertions have largely made us what we are. The amount of new knowledge which one age, certainly which one man, can

add to the common store is small, and it argues stupidity or dishonesty, besides ingratitude, to ignore the heap while vaunting the few grains which it may have been our privilege to add to it. There is indeed little danger at present of undervaluing the contributions which modern times and even classical antiquity have made to the general advancement of our race. But when we pass these limits, the case is different. Contempt and ridicule or abhorrence and denunciation are too often the only recognition vouchsafed to the savage and his ways. Yet of the benefactors whom we are bound thankfully to commemorate, many, perhaps most, were savages. For when all is said and done our resemblances to the savage are still far more numerous than our differences from him; and what we have in common with him, and deliberately retain as true and useful, we owe to our savage forefathers who slowly acquired by experience and transmitted to us by inheritance those seemingly fundamental ideas which we are apt to regard as original and intuitive. We are like heirs to a fortune which has been handed down for so many ages that the memory of those who built it up is lost, and its possessors for the time being regard it as having been an original and unalterable possession of their race since the beginning of the world. But reflection and enquiry should satisfy us that to our predecessors we are indebted for much of what we thought most our own, and that their errors were not wilful extravagances or the ravings of insanity, but simply hypotheses, justifiable as such at the time when they were propounded, but which a fuller experience has proved to be inadequate. It is only by the successive testing of hypotheses and rejection of the false that truth is at last elicited. After all, what we call truth is only the hypothesis which is found to work best. Therefore in reviewing the opinions and practices of ruder ages and races we shall do well to look with leniency upon their errors as inevitable slips made in the search for truth, and to give them the benefit of that indulgence which we ourselves may one day stand in need of; *cum excusatione itaque veteres audiendi sunt*.

Note. Not To Step Over Persons And Things.

The superstition that harm is done to a person or thing by stepping over him or it is very widely spread. Thus the Galelareese think that if a man steps over your fishing-rod or your arrow, the fish will not bite when you fish with that rod, and the game will not be hit by that arrow when you shoot it. They say it is as if the implements merely skimmed past the fish or the game. Similarly, if a Highland sportsman saw a person stepping over his gun or fishing-rod, he presumed but little on that day's diversion. When a Dacota had bad luck in hunting, he would say that a woman had been stepping over some part of the animal which he revered. Amongst many South African tribes it is considered highly improper to step over a sleeper; if a wife steps over her husband he cannot hit his enemy in war; if she steps over his assegais, they are from that time useless, and are given to boys to play with. The Baganda think that if a woman steps over a man's weapons, they will not aim straight and will not kill, unless they have been first purified. The Nandi of British East Africa hold that to step over a snare or trap is to court death and must be avoided at all risks; further, they are of opinion that if a man were to step over a pot, he would fall to pieces whenever the pot were broken. The people of the Lower Congo deem that to step over a person's body or legs will cause ill-luck to that person and they are careful not to do so, especially in passing men who are holding a palaver. At such times a passer-by will shuffle his feet along the ground without lifting them in order that he may not be charged with bringing bad luck on any one. On the other hand among the Wajagga of East Africa grandchildren leap over the corpse of their grandfather, when it is laid out, expressing a wish that they may live to be as old as he. In Laos hunters are careful never to step over their weapons. The Tepehuanes of Mexico believe that if anybody steps over them, they will not be able to kill another deer in their lives. Some of the Australian aborigines are seriously alarmed if a woman steps over them as they lie asleep on the ground. In the tribes about Maryborough in Queensland, if a woman steps over anything

that belongs to a man he will throw it away. In New Caledonia it is thought to endanger a canoe if a woman steps over the cable. Everything that a Samoyed woman steps over becomes unclean and must be fumigated. Malagasy porters believe that if a woman strides over their poles, the skin will certainly peel off the shoulders of the bearers when next they take up the burden. The Cherokees fancy that to step over a vine causes it to wither and bear no fruit. The Ba-Pendi and Ba-thonga of South Africa think that if a woman steps over a man's legs, they will swell and he will not be able to run. According to the South Slavonians, the most serious maladies may be communicated to a person by stepping over him, but they can afterwards be cured by stepping over him in the reverse direction. The belief that to step over a child hinders it from growing is found in France, Belgium, Germany, Austria, and Syria; in Syria, Germany, and Bohemia the mischief can be remedied by stepping over the child in the opposite direction.

Part III. The Dying God

(Originally published in Volume IV)

Preface

With this third part of *The Golden Bough* we take up the question, Why had the King of the Wood at Nemi regularly to perish by the hand of his successor? In the first part of the work I gave some reasons for thinking that the priest of Diana, who bore the title of King of the Wood beside the still lake among the Alban Hills, personated the great god Jupiter or his duplicate Dianus, the deity of the oak, the thunder, and the sky. On this theory, accordingly, we are at once confronted with the wider and deeper question, Why put a man-god or human representative of deity to a violent death? Why extinguish the divine light in its earthly vessel instead of husbanding it to its natural close? My general answer to that question is contained in the present volume. If I am right, the motive for slaying a man-god is a fear lest with the enfeeblement of his body in sickness or old age his sacred spirit should suffer a corresponding decay, which might imperil the general course of nature and with it the existence of his worshippers, who believe the cosmic energies to be mysteriously knit up with those of their human divinity. Hence, if there is any measure of truth in this theory, the practice of putting divine men and particularly divine kings to death, which seems to have been common at a particular stage in the evolution of society and religion, was a crude but pathetic attempt to disengage an immortal spirit from its mortal envelope, to arrest the forces of decomposition in nature by retrenching with ruthless hand the first ominous symptoms of decay. We may smile if we please at the vanity of these and the like efforts to stay the inevitable decline, to bring the relentless revolution of the great wheel to a stand, to keep youth's fleeting roses for ever fresh and fair; but perhaps in spite of every disillusionment, when we contemplate the seemingly endless vistas of knowledge which have been opened up even within our own generation, many of us may cherish in our heart of hearts a fancy, if not a hope, that some loophole of escape may after all be discovered from the iron walls of the prison-house which threaten to close on and crush us; that, groping about in the darkness, mankind may yet chance to lay hands on "that golden key that opes the palace of eternity," and so to pass from this world of shadows and sorrow to a world of untroubled light and joy. If this is a dream, it is surely a happy and innocent one, and to those who would wake us from it we may murmur with Michael Angelo,

"Però non mi destar, deh! parla basso."

J. G. FRAZER.

Cambridge,
11th June 1911.

I. The Mortality Of The Gods

At an early stage of his intellectual development man deems himself naturally immortal, and imagines that were it not for the baleful arts of sorcerers, who cut the vital thread prematurely short, he would live for ever. The illusion, so flattering to human wishes and hopes, is still current among many savage tribes at the present day, and it may be supposed to have prevailed universally in that Age of Magic which appears to have everywhere preceded the Age of Religion. But in time the sad truth of human mortality was borne in upon our primitive philosopher with a force of demonstration which no prejudice could resist and no sophistry dissemble. Among the manifold influences which combined to wring from him a reluctant assent to the necessity of death must be numbered the growing influence of religion, which by exposing the vanity of magic and of all the extravagant pretensions built on it gradually lowered man's proud and defiant attitude towards nature, and taught him to believe that there are mysteries in the universe which his feeble intellect can never fathom, and forces which his puny hands can never control. Thus more and more he learned to bow to the inevitable and to console himself for the brevity and the sorrows of life on earth by the hope of a blissful eternity hereafter. But if he reluctantly acknowledged the existence of beings at once superhuman and supernatural, he was as yet far from suspecting the width and the depth of the gulf which divided him from them. The gods with whom his imagination now peopled the darkness of the unknown were indeed admitted by him to be his superiors in knowledge and in power, in the joyous splendour of their life and in the length of its duration. But, though he knew it not, these glorious and awful beings were merely, like the spectre of the Brocken, the reflections of his own diminutive personality exaggerated into gigantic proportions by distance and by the mists and clouds upon which they were cast. Man in fact created gods in his own likeness and being himself mortal he naturally supposed his creatures to be in the same sad predicament. Thus the Greenlanders believed that a wind could kill their most powerful god, and that he would certainly die if he touched a dog. When they heard of the Christian God, they kept asking if he never died, and being informed that he did not, they were much surprised, and said that he must be a very great god indeed. In answer to the enquiries of Colonel Dodge, a North American Indian stated that the world was made by the Great Spirit. Being asked which Great Spirit he meant, the good one or the bad one, "Oh, neither of *them*" replied he, "the Great Spirit that made the world is dead long ago. He could not possibly have lived as long as this." A tribe in the Philippine Islands told the Spanish conquerors that the grave of the Creator was upon the top of Mount Cabunian. Heitsi-eibib, a god or divine hero of the Hottentots, died several times and came to life again. His graves are generally to be met with in narrow defiles between mountains. When the Hottentots pass one of them, they throw a stone on it for good luck, sometimes muttering "Give us plenty of cattle." The grave of Zeus, the great god of Greece, was shewn to visitors in Crete as late as about the beginning of our era. The body of Dionysus was buried at Delphi beside the golden statue of Apollo, and his tomb bore the inscription, "Here lies Dionysus dead, the son of Semele." According to one account, Apollo himself was buried at Delphi; for Pythagoras is said to have carved an inscription on his tomb, setting forth how the god had been killed by the python and buried under the tripod. The ancient god Cronus was buried in Sicily, and the graves of Hermes, Aphrodite, and Ares were shewn in Hermopolis, Cyprus, and Thrace.

The great gods of Egypt themselves were not exempt from the common lot. They too grew old and died. For like men they were composed of body and soul, and like men were subject to all the passions and infirmities of the flesh. Their bodies, it is true, were fashioned of more ethereal mould, and lasted longer than ours, but they could not hold out for ever against the

siege of time. Age converted their bones into silver, their flesh into gold, and their azure locks into lapis-lazuli. When their time came, they passed away from the cheerful world of the living to reign as dead gods over dead men in the melancholy world beyond the grave. Even their souls, like those of mankind, could only endure after death so long as their bodies held together; and hence it was as needful to preserve the corpses of the gods as the corpses of common folk, lest with the divine body the divine spirit should also come to an untimely end. At first their remains were laid to rest under the desert sands of the mountains, that the dryness of the soil and the purity of the air might protect them from putrefaction and decay. Hence one of the oldest titles of the Egyptian gods is "they who are under the sands." But when at a later time the discovery of the art of embalming gave a new lease of life to the souls of the dead by preserving their bodies for an indefinite time from corruption, the deities were permitted to share the benefit of an invention which held out to gods as well as to men a reasonable hope of immortality. Every province then had the tomb and mummy of its dead god. The mummy of Osiris was to be seen at Mendes; Thinis boasted of the mummy of Anhour; and Heliopolis rejoiced in the possession of that of Toumou. But while their bodies lay swathed and bandaged here on earth in the tomb, their souls, if we may trust the Egyptian priests, shone as bright stars in the firmament. The soul of Isis sparkled in Sirius, the soul of Horus in Orion, and the soul of Typhon in the Great Bear. But the death of the god did not involve the extinction of his sacred stock; for he commonly had by his wife a son and heir, who on the demise of his divine parent succeeded to the full rank, power, and honours of the godhead. The high gods of Babylon also, though they appeared to their worshippers only in dreams and visions, were conceived to be human in their bodily shape, human in their passions, and human in their fate; for like men they were born into the world, and like men they loved and fought and died.

One of the most famous stories of the death of a god is told by Plutarch. It runs thus. In the reign of the emperor Tiberius a certain schoolmaster named Epitherses was sailing from Greece to Italy. The ship in which he had taken his passage was a merchantman and there were many other passengers on board. At evening, when they were off the Echinadian Islands, the wind died away, and the vessel drifted close in to the island of Paxos. Most of the passengers were awake and many were still drinking wine after dinner, when suddenly a voice hailed the ship from the island, calling upon Thamus. The crew and passengers were taken by surprise, for though there was an Egyptian pilot named Thamus on board, few knew him even by name. Twice the cry was repeated, but Thamus kept silence. However, at the third call he answered, and the voice from the shore, now louder than ever, said, "When you are come to Palodes, announce that the Great Pan is dead." Astonishment fell upon all, and they consulted whether it would be better to do the bidding of the voice or not. At last Thamus resolved that, if the wind held, he would pass the place in silence, but if it dropped when they were off Palodes he would give the message. Well, when they were come to Palodes, there was a great calm; so Thamus standing in the stern and looking towards the land cried out, as he had been bidden, "The Great Pan is dead." The words had hardly passed his lips when a loud sound of lamentation broke on their ears, as if a multitude were mourning. This strange story, vouched for by many on board, soon got wind at Rome, and Thamus was sent for and questioned by the emperor Tiberius himself, who caused enquiries to be made about the dead god. In modern times, also, the annunciation of the death of the Great Pan has been much discussed and various explanations of it have been suggested. On the whole the simplest and most natural would seem to be that the deity whose sad end was thus mysteriously proclaimed and lamented was the Syrian god Tammuz or Adonis, whose death is known to have been annually bewailed by his followers both in Greece and in his native Syria. At Athens the solemnity fell at midsummer, and there is no improbability in the view that in a Greek island a band of worshippers of Tammuz should have been

celebrating the death of their god with the customary passionate demonstrations of sorrow at the very time when a ship lay becalmed off the shore, and that in the stillness of the summer night the voices of lamentation should have been wafted with startling distinctness across the water and should have made on the minds of the listening passengers a deep and lasting impression. However that may be, stories of the same kind found currency in western Asia down to the Middle Ages. An Arab writer relates that in the year 1063 or 1064 a.d., in the reign of the caliph Caiem, a rumour went abroad through Bagdad, which soon spread all over the province of Irac, that some Turks out hunting in the desert had seen a black tent, where many men and women were beating their faces and uttering loud cries, as it is the custom to do in the East when some one is dead. And among the cries they distinguished these words, "The great King of the Jinn is dead, woe to this country!" In consequence of this a mysterious threat was circulated from Armenia to Chuzistan that every town which did not lament the dead King of the Jinn should utterly perish. Again, in the year 1203 or 1204 a.d. a fatal disease, which attacked the throat, raged in parts of Mosul and Irac, and it was divulged that a woman of the Jinn called Umm 'Uncūd or "Mother of the Grape-cluster" had lost her son, and that all who did not lament for him would fall victims to the epidemic. So men and women sought to save themselves from death by assembling and beating their faces, while they cried out in a lamentable voice, "O mother of the Grape-cluster, excuse us; the Grape-cluster is dead; we knew it not."

II. The Killing Of The Divine King

§ 1. Preference for a Violent Death.

If the high gods, who dwell remote from the fret and fever of this earthly life, are yet believed to die at last, it is not to be expected that a god who lodges in a frail tabernacle of flesh should escape the same fate, though we hear of African kings who have imagined themselves immortal by virtue of their sorceries. Now primitive peoples, as we have seen, sometimes believe that their safety and even that of the world is bound up with the life of one of these god-men or human incarnations of the divinity. Naturally, therefore, they take the utmost care of his life, out of a regard for their own. But no amount of care and precaution will prevent the man-god from growing old and feeble and at last dying. His worshippers have to lay their account with this sad necessity and to meet it as best they can. The danger is a formidable one; for if the course of nature is dependent on the man-god's life, what catastrophes may not be expected from the gradual enfeeblement of his powers and their final extinction in death? There is only one way of averting these dangers. The man-god must be killed as soon as he shews symptoms that his powers are beginning to fail, and his soul must be transferred to a vigorous successor before it has been seriously impaired by the threatened decay. The advantages of thus putting the man-god to death instead of allowing him to die of old age and disease are, to the savage, obvious enough. For if the man-god dies what we call a natural death, it means, according to the savage, that his soul has either voluntarily departed from his body and refuses to return, or more commonly that it has been extracted, or at least detained in its wanderings, by a demon or sorcerer. In any of these cases the soul of the man-god is lost to his worshippers; and with it their prosperity is gone and their very existence endangered. Even if they could arrange to catch the soul of the dying god as it left his lips or his nostrils and so transfer it to a successor, this would not effect their purpose; for, dying of disease, his soul would necessarily leave his body in the last stage of weakness and exhaustion, and so enfeebled it would continue to drag out a languid, inert existence in any body to which it might be transferred. Whereas by slaying him his worshippers could, in the first place, make sure of catching his soul as it escaped and transferring it to a suitable successor; and, in the second place, by putting him to death before his natural force was abated, they would secure that the world should not fall into decay with the decay of the man-god. Every purpose, therefore, was answered, and all dangers averted by thus killing the man-god and transferring his soul, while yet at its prime, to a vigorous successor.

Some of the reasons for preferring a violent death to the slow death of old age or disease are obviously as applicable to common men as to the man-god. Thus the Mangaians think that "the spirits of those who die a natural death are excessively feeble and weak, as their bodies were at dissolution; whereas the spirits of those who are slain in battle are strong and vigorous, their bodies not having been reduced by disease." The Barongo believe that in the world beyond the grave the spirits of their dead ancestors appear with the exact form and lineaments which their bodies exhibited at the moment of death; the spirits are young or old according as their bodies were young or old when they died; there are baby spirits who crawl about on all fours. The Lengua Indians of the Gran Chaco are persuaded that the souls of the departed correspond exactly in form and characteristics to the bodies which they quitted at death; thus a tall man is tall, a short man is short, and a deformed man is deformed in the spirit-land, and the disembodied soul of a child remains a child, it never develops into an adult. Hence they burn the body of a murderer and scatter the ashes to the winds, thinking that this treatment will prevent his spirit from assuming human shape in the other world. So,

too, the Naga tribes of Manipur hold that the ghost of a dead man is an exact image of the deceased as he was at the moment of death, with his scars, tattoo marks, mutilations, and all the rest. The Baganda think that the ghosts of men who were mutilated in life are mutilated in like manner after death; so to avoid that shame they will rather die with all their limbs than lose one by amputation and live. Hence, men sometimes prefer to kill themselves or to be killed before they grow feeble, in order that in the future life their souls may start fresh and vigorous as they left their bodies, instead of decrepit and worn out with age and disease. Thus in Fiji, "self-immolation is by no means rare, and they believe that as they leave this life, so they will remain ever after. This forms a powerful motive to escape from decrepitude, or from a crippled condition, by a voluntary death." Or, as another observer of the Fijians puts it more fully, "the custom of voluntary suicide on the part of the old men, which is among their most extraordinary usages, is also connected with their superstitions respecting a future life. They believe that persons enter upon the delights of their elysium with the same faculties, mental and physical, that they possess at the hour of death, in short, that the spiritual life commences where the corporeal existence terminates. With these views, it is natural that they should desire to pass through this change before their mental and bodily powers are so enfeebled by age as to deprive them of their capacity for enjoyment. To this motive must be added the contempt which attaches to physical weakness among a nation of warriors, and the wrongs and insults which await those who are no longer able to protect themselves. When therefore a man finds his strength declining with the advance of age, and feels that he will soon be unequal to discharge the duties of this life, and to partake in the pleasures of that which is to come, he calls together his relations, and tells them that he is now worn out and useless, that he sees they are all ashamed of him, and that he has determined to be buried." So on a day appointed they used to meet and bury him alive. In *Vaté*, one of the New Hebrides, the aged were buried alive at their own request. It was considered a disgrace to the family of an old chief if he was not buried alive. Of the Kamants, a Jewish tribe in Abyssinia, it is reported that "they never let a person die a natural death, but that if any of their relatives is nearly expiring, the priest of the village is called to cut his throat; if this be omitted, they believe that the departed soul has not entered the mansions of the blessed." The old Greek philosopher Heraclitus thought that the souls of those who die in battle are purer than the souls of those who die of disease.

Among the Chiriguanos, a tribe of South American Indians on the river Pilcomayo, when a man was at the point of death his nearest relative used to break his spine by a blow of an axe, for they thought that to die a natural death was the greatest misfortune that could befall a man. Whenever a Payagua Indian of Paraguay, or a Guayana of south-eastern Brazil, grew weary of life, a feast was made, and amid the revelry and dancing the man was gummed and feathered with the plumage of many-coloured birds. A huge jar had been previously fixed in the ground to be ready for him; in this he was placed, the mouth of the jar was covered with a heavy lid of baked clay, the earth was heaped over it, and thus "he went to his doom more joyful and gladsome than to his first nuptials." Among the Koryaks of north-eastern Asia, when a man felt that his last hour was come, superstition formerly required that he should either kill himself or be killed by a friend, in order that he might escape the Evil One and deliver himself up to the Good God. Similarly among the Chukchees of the same region, when a man's strength fails and he is tired of life, he requests his son or other near relation to despatch him, indicating the manner of death he prefers to die. So, on a day appointed, his friends and neighbours assemble, and in their presence he is stabbed, strangled, or otherwise disposed of according to his directions. The turbulent Angamis are the most warlike and bloodthirsty of the wild head-hunting tribes in the valley of the Brahmapootra. Among them, when a warrior dies a natural death, his nearest male relative takes a spear and wounds the corpse by a blow on the head, in order that the man may be received with honour in the other

world as one who has died in battle. The heathen Norsemen believed that only those who fell fighting were received by Odin in Valhalla; hence it appears to have been customary to wound the dying with a spear, in order to secure their admission to the happy land. The custom may have been a mitigation of a still older practice of slaughtering the sick. We know from Procopius that among the Heruli, a Teutonic tribe, the sick and old were regularly slain at their own request and then burned on a pyre. The Wends used to kill their aged parents and other kinsfolk, and having killed them they boiled and ate their bodies; and the old folks preferred to die thus rather than to drag out a weary life of weakness and decrepitude.

§ 2. Kings killed when their Strength fails.

But it is with the death of the god-man—the divine king or priest—that we are here especially concerned. The mystic kings of Fire and Water in Cambodia are not allowed to die a natural death. Hence when one of them is seriously ill and the elders think that he cannot recover, they stab him to death. The people of Congo believed, as we have seen, that if their pontiff the Chitomé were to die a natural death, the world would perish, and the earth, which he alone sustained by his power and merit, would immediately be annihilated. Accordingly when he fell ill and seemed likely to die, the man who was destined to be his successor entered the pontiff's house with a rope or a club and strangled or clubbed him to death. A fuller account of this custom is given by an old Italian writer as follows: "Let us pass to the death of the magicians, who often die a violent death, and that for the most part voluntarily. I shall speak only of the head of this crew, from whom his followers take example. He is called Ganga Chitome, being reputed god of the earth. The first-fruits of all the crops are offered to him as his due, because they are thought to be produced by his power, and not by nature at the bidding of the Most High God. This power he boasts he can impart to others, when and to whom he pleases. He asserts that his body cannot die a natural death, and therefore when he knows he is near the end of his days, whether it is brought about by sickness or age, or whether he is deluded by the demon, he calls one of his disciples to whom he wishes to communicate his power, in order that he may succeed him. And having made him tie a noose to his neck he commands him to strangle him, or to knock him on the head with a great cudgel and kill him. His disciple obeys and sends him a martyr to the devil, to suffer torments with Lucifer in the flames for ever. This tragedy is enacted in public, in order that his successor may be manifested, who hath the power of fertilising the earth, the power having been imparted to him by the deceased; otherwise, so they say, the earth would remain barren, and the world would perish. Oh too great foolishness and palpable blindness of the gentiles, to enlighten the eye of whose mind there would be needed the very hand of Christ whereby he opened the bodily eyes of him that had been born blind! I know that in my time one of these magicians was cast into the sea, another into a river, a mother put to death with her son, and many more seized by our orders and banished." The Ethiopian kings of Meroe were worshipped as gods; but whenever the priests chose, they sent a messenger to the king, ordering him to die, and alleging an oracle of the gods as their authority for the command. This command the kings always obeyed down to the reign of Ergamenes, a contemporary of Ptolemy II., King of Egypt. Having received a Greek education which emancipated him from the superstitions of his countrymen, Ergamenes ventured to disregard the command of the priests, and, entering the Golden Temple with a body of soldiers, put the priests to the sword.

Customs of the same sort appear to have prevailed in this region down to modern times. Thus we are told that in Fazoql, a district in the valley of the Blue Nile, to the west of Abyssinia, it was customary, as late as the middle of the nineteenth century, to hang a king who was no longer beloved. His relatives and ministers assembled round him, and announced that as he no longer pleased the men, the women, the asses, the oxen, and the fowls of the country, it was better he should die. Once on a time, when a king was unwilling to take the hint, his own

wife and mother urged him so strongly not to disgrace himself by disregarding the custom, that he submitted to his fate and was strung up in the usual way. In some tribes of Fazoql the king had to administer justice daily under a certain tree. If from sickness or any other cause he was unable to discharge this duty for three whole days, he was hanged on the tree in a noose, which contained two razors so arranged that when the noose was drawn tight by the weight of the king's body they cut his throat. At Fazolglou an annual festival, which partook of the nature of a Saturnalia, was preceded by a formal trial of the king in front of his house. The judges were the chief men of the country. The king sat on his royal stool during the trial, surrounded by armed men, who were ready to carry out a sentence of death. A little way off a jackal and a dog were tied to a post. The conduct of the king during his year of office was discussed, complaints were heard, and if the verdict was unfavourable, the king was executed and his successor chosen from among the members of his family. But if the monarch was acquitted, the people at once paid their homage to him afresh, and the dog or the jackal was killed in his stead. This custom lasted down to the year 1837 or 1838, when king Yassin was thus condemned and executed. His nephew Assusa was compelled under threats of death to succeed him in the office. Afterwards it would seem that the death of the dog was regularly accepted as a substitute for the death of the king. At least this may be inferred from a later account of the Fazoql practice, which runs thus: "The meaning of another of their customs is quite obscure. At a certain time of the year they have a kind of carnival, where every one does what he likes best. Four ministers of the king then bear him on an anqareb out of his house to an open space of ground; a dog is fastened by a long cord to one of the feet of the anqareb. The whole population collects round the place, streaming in on every side. They then throw darts and stones at the dog, till he is killed, after which the king is again borne into his house."

A custom of putting their divine kings to death at the first symptoms of infirmity or old age prevailed until lately, if indeed it is even now extinct and not merely dormant, among the Shilluk of the White Nile, and in recent years it has been carefully investigated by Dr. C. G. Seligmann, to whose researches I am indebted for the following detailed information on the subject. The Shilluk are a tribe or nation who inhabit a long narrow fringe of territory on the western bank of the White Nile from Kaka in the north to Lake No in the south, as well as a strip on the eastern bank of the river, which stretches from Fashoda to Taufikia and for some thirty-five miles up the Sobat River. The country of the Shilluk is almost entirely in grass, hence the principal wealth of the people consists in their flocks and herds, but they also grow a considerable quantity of the species of millet which is known as durra. But though the Shilluk are mainly a pastoral people, they are not nomadic, but live in many settled villages. The tribe at present numbers about forty thousand souls, and is governed by a single king (*ret*), whose residence is at Fashoda. His subjects take great care of him, and hold him in much honour. In the old days his word was law and he was not suffered to go forth to battle. At the present day he still keeps up considerable state and exercises much authority; his decisions on all matters brought before him are readily obeyed; and he never moves without a bodyguard of from twelve to twenty men. The reverence which the Shilluk pay to their king appears to arise chiefly from the conviction that he is a reincarnation of the spirit of Nyakang, the semi-divine hero who founded the dynasty and settled the tribe in their present territory, to which he is variously said to have conducted them either from the west or from the south. Tradition has preserved the pedigree of the kings from Nyakang to the present day. The number of kings recorded between Nyakang and the father of the reigning monarch is twenty, distributed over twelve generations; but Dr. Seligmann is of opinion that many more must have reigned, and that the genealogy of the first six or seven kings, as given to him, has been much abbreviated. There seems to be no reason to doubt the historical character of all of them, though myths have gathered like clouds round the persons of Nyakang and his

immediate successors. The Shilluk about Kodok (Fashoda) think of Nyakang as having been a man in appearance and physical qualities, though unlike his royal descendants of more recent times he did not die but simply disappeared. His holiness is manifested especially by his relation to Jüok, the great god of the Shilluk, who created man and is responsible for the order of nature. Jüok is formless and invisible and like the air he is everywhere at once. He is far above Nyakang and men alike, but he is not worshipped directly, and it is only through the intercession of Nyakang, whose favour the Shilluk secure by means of sacrifices, that Jüok can be induced to send the needed rain for the cattle and the crops. In his character of rain-giver Nyakang is the great benefactor of the Shilluk. Their country, baked by the burning heat of the tropical sun, depends entirely for its fertility on the waters of heaven, for the people do not resort to artificial irrigation. When the rain falls, then the grass sprouts, the millet grows, the cattle thrive, and the people have food to eat. Drought brings famine and death in its train. Nyakang is said not only to have brought the Shilluk into their present land, but to have made them into a nation of warriors, divided the country among them, regulated marriage, and made the laws. The religion of the Shilluk at the present time consists mainly of the worship paid to this semi-divine hero, the traditionary ancestor of their kings. There seems to be no reason to doubt that the traditions concerning him are substantially correct; in all probability he was simply a man whom the superstition of his fellows in his own and subsequent ages has raised to the rank of a deity. No less than ten shrines are dedicated to his worship; the three most famous are at Fashoda, Akurwa, and Fenikang. They consist of one or more huts enclosed by a fence; generally there are several huts within the enclosure, one or more of them being occupied by the guardians of the shrine. These guardians are old men, who not only keep the hallowed spot scrupulously clean, but also act as priests, killing the sacrificial victims which are brought to the shrine, sharing their flesh, and taking the skins for themselves. All the shrines of Nyakang are called graves of Nyakang (*kengo Nyakang*), though it is well known that nobody is buried there. Sacred spears are kept in all of them and are used to slaughter the victims offered in sacrifice at the shrines. The originals of these spears are said to have belonged to Nyakang and his companions, but they have disappeared and been replaced by others.

Two great ceremonies are annually performed at the shrines of Nyakang: one of them is intended to ensure the fall of rain, the other is celebrated at harvest. At the rain-making ceremony, which is held before the rains at the beginning of the month *alabor*, a bullock is slain with a sacred spear before the door of the shrine, while the king stands by praying in a loud voice to Nyakang to send down the refreshing showers on the thirsty land. As much of the blood of the victim as possible is collected in a gourd and thrown into the river, perhaps as a rain-charm. This intention of the sacrifice comes out more plainly in a form of the ritual which is said to be observed at Ashop. There the sacrificial bullock is speared high up in the flank, so that the wound is not immediately fatal. Then the wounded animal is allowed and indeed encouraged to walk to and from the river before it sinks down and dies. In the blood that streams from its side on the ground the people may see a symbol of the looked-for rain. Care is taken not to break the bones of the animal, and they, like the blood, are thrown into the river. At the annual rain-making ceremony a cow is also dedicated to Nyakang: it is not killed but added to the sacred herd of the shrine. The other great annual ceremony observed at the shrines of Nyakang falls at harvest. When the millet has been reaped, every one brings a portion of the grain to a shrine of Nyakang, where it is ground into flour, which is made into porridge with water fetched from the river. Then some of the porridge is poured out on the threshold of the hut which the spirit of Nyakang is supposed to inhabit; some of it is smeared on the outer walls of the building; and some of it is emptied out on the ground outside. Even before harvest it is customary to bring some of the ripening grain from the fields and to thrust it into the thatch of the huts in the shrines, no doubt in order to secure the

blessing of Nyakang on the crops. Sacrifices are also offered at these shrines for the benefit of sick people. A sufferer will bring or send a sheep to the nearest sanctuary, where the guardians will slaughter the animal with a sacred spear and pray for the patient's recovery.

It is a fundamental article of the Shilluk creed that the spirit of the divine or semi-divine Nyakang is incarnate in the reigning king, who is accordingly himself invested to some extent with the character of a divinity. But while the Shilluk hold their kings in high, indeed religious reverence and take every precaution against their accidental death, nevertheless they cherish "the conviction that the king must not be allowed to become ill or senile, lest with his diminishing vigour the cattle should sicken and fail to bear their increase, the crops should rot in the fields, and man, stricken with disease, should die in ever increasing numbers." To prevent these calamities it used to be the regular custom with the Shilluk to put the king to death whenever he shewed signs of ill-health or failing strength. One of the fatal symptoms of decay was taken to be an incapacity to satisfy the sexual passions of his wives, of whom he has very many, distributed in a large number of houses at Fashoda. When this ominous weakness manifested itself, the wives reported it to the chiefs, who are popularly said to have intimated to the king his doom by spreading a white cloth over his face and knees as he lay slumbering in the heat of the sultry afternoon. Execution soon followed the sentence of death. A hut was specially built for the occasion: the king was led into it and lay down with his head resting on the lap of a nubile virgin: the door of the hut was then walled up; and the couple were left without food, water, or fire to die of hunger and suffocation. This was the old custom, but it was abolished some five generations ago on account of the excessive sufferings of one of the kings who perished in this way. He survived his companion for some days, and in the interval was so distressed by the stench of her putrefying body that he shouted to the people, whom he could hear moving outside, never again to let a king die in this prolonged and exquisite agony. After a time his cries died away into silence; death had released him from his sufferings; but since then the Shilluk have adopted a quicker and more merciful mode of executing their kings. What the exact form of execution has been in later times Dr. Seligmann found it very difficult to ascertain, though with regard to the fact of the execution he tells us that there is not the least doubt. It is said that the chiefs announce his fate to the king, and that afterwards he is strangled in a hut which has been specially built for the occasion.

From Dr. Seligmann's enquiries it appears that not only was the Shilluk king liable to be killed with due ceremony at the first symptoms of incipient decay, but even while he was yet in the prime of health and strength he might be attacked at any time by a rival and have to defend his crown in a combat to the death. According to the common Shilluk tradition any son of a king had the right thus to fight the king in possession and, if he succeeded in killing him, to reign in his stead. As every king had a large harem and many sons, the number of possible candidates for the throne at any time may well have been not inconsiderable, and the reigning monarch must have carried his life in his hand. But the attack on him could only take place with any prospect of success at night; for during the day the king surrounded himself with his friends and bodyguards, and an aspirant to the throne could hardly hope to cut his way through them and strike home. It was otherwise at night. For then the guards were dismissed and the king was alone in his enclosure with his favourite wives, and there was no man near to defend him except a few herdsmen, whose huts stood a little way off. The hours of darkness were therefore the season of peril for the king. It is said that he used to pass them in constant watchfulness, prowling round his huts fully armed, peering into the blackest shadows, or himself standing silent and alert, like a sentinel on duty, in some dark corner. When at last his rival appeared, the fight would take place in grim silence, broken only by the

clash of spears and shields, for it was a point of honour with the king not to call the herdsmen to his assistance.

When the king did not perish in single combat, but was put to death on the approach of sickness or old age, it became necessary to find a successor for him. Apparently the successor was chosen by the most powerful chiefs from among the princes (*niäret*), the sons either of the late king or of one of his predecessors. Details as to the mode of election are lacking. So far as Dr. Seligmann could ascertain, the kings elect shewed no reluctance to accept the fatal sovereignty; indeed he was told a story of a man who clamoured to be made king for only one day, saying that he was perfectly ready to be killed after that. The age at which the king was killed would seem to have commonly been between forty and fifty. To the improvident and unimaginative savage the prospect of being put to death at the end of a set time, whether long or short, has probably few terrors; and if it has any, we may suspect that they are altogether outweighed in his mind by the opportunities for immediate enjoyment of all kinds which a kingdom affords to his unbridled appetites and passions.

An important part of the solemnities attending the accession of a Shilluk king appears to be intended to convey to the new monarch the divine spirit of Nyakang, which has been transmitted from the founder of the dynasty to all his successors on the throne. For this purpose a sacred four-legged stool and a mysterious object which bears the name of Nyakang himself are brought with much solemnity from the shrine of Nyakang at Akurwa to the small village of Kwom near Fashoda, where the king elect and the chiefs await their arrival. The thing called Nyakang is said to be of cylindrical shape, some two or three feet long by six inches broad. The chief of Akurwa informed Dr. Seligmann that the object in question is a rude wooden figure of a man, which was fashioned long ago at the command of Nyakang in person. We may suppose that it represents the divine king himself and that it is, or was formerly, supposed to house his spirit, though the chief of Akurwa denied to Dr. Seligmann that it does so now. Be that as it may, the object plays a prominent part at the installation of a new king. When the men of Akurwa arrive at Kwom with the sacred stool and the image of Nyakang, as we may call it, they engage in a sham fight with the men who are waiting for them with the king elect. The weapons used on both sides are simply stalks of millet. Being victorious in the mock combat, the men of Akurwa escort the king to Fashoda, and some of them enter the shrine of Nyakang with the stool. After a short time they bring the stool forth again and set it on the ground outside of the sacred enclosure. Then the image of Nyakang is placed on the stool; the king elect holds one leg of the stool and an important chief holds another. The king is surrounded by a crowd of princes and nobles, and near him stand two of his paternal aunts and two of his sisters. After that a bullock is killed and its flesh eaten by the men of certain families called *ororo*, who are said to be descended from the third of the Shilluk kings. Then the Akurwa men carry the image of Nyakang into the shrine, and the *ororo* men place the king elect on the sacred stool, where he remains seated for some time, apparently till sunset. When he rises, the Akurwa men carry the stool back into the shrine, and the king is escorted to three new huts, where he stays in seclusion for three days. On the fourth night he is conducted quietly, almost stealthily, to his royal residence at Fashoda, and next day he shews himself publicly to his subjects. The three new huts in which he spent the days of his seclusion are then broken up and their fragments cast into the river. The installation of a new king generally takes place about the middle of the dry season; and it is said that the men of Akurwa tarry at Fashoda with the image of Nyakang till about the beginning of the rains. Before they leave Fashoda they sacrifice a bullock, and at every waddy or bed of a stream that they cross they kill a sheep.

Like Nyakang himself, their founder, each of the Shilluk kings after death is worshipped at a shrine, which is erected over his grave, and the grave of a king is always in the village where

he was born. The tomb-shrine of a king resembles the shrine of Nyakang, consisting of a few huts enclosed by a fence; one of the huts is built over the king's grave, the others are occupied by the guardians of the shrine. Indeed the shrines of Nyakang and the shrines of the kings are scarcely to be distinguished from each other, and the religious rituals observed at all of them are identical in form and vary only in matters of detail, the variations being due apparently to the far greater sanctity attributed to the shrines of Nyakang. The grave-shrines of the kings are tended by certain old men or women, who correspond to the guardians of the shrines of Nyakang. They are usually widows or old men-servants of the deceased king, and when they die they are succeeded in their office by their descendants. Moreover, cattle are dedicated to the grave-shrines of the kings and sacrifices are offered at them just as at the shrines of Nyakang. Thus when the millet crop threatens to fail or a murrain to break out among the cattle, either Nyakang himself or one of his successors on the throne will appear to somebody in a dream and demand a sacrifice. The dream is reported to the king, who thereupon at once sends a cow and a bullock to one or more of the shrines of Nyakang, if it was he who appeared in the vision, or to the grave-shrine of the particular king whom the dreamer saw in his dream. The bullock is then sacrificed and the cow added to the sacred herd belonging to the shrine. Further, the harvest ceremony which is performed at the shrines of Nyakang is usually, though not necessarily, performed also at the grave-shrines of the kings; and, lastly, sick folk send animals to be sacrificed as offerings on their behalf at the shrines of the kings just as they send them to the shrines of Nyakang.

Sick people have, indeed, a special reason for sacrificing to the spirits of the dead kings in the hope of recovery, inasmuch as one of the commonest causes of sickness, according to the Shilluk, is the entrance of one of these royal spirits into the body of the sufferer, whose first care, therefore, is to rid himself as quickly as possible of his august but unwelcome guest. Apparently, however, it is only the souls of the early kings who manifest themselves in this disagreeable fashion. Dr. Seligmann met with a woman, for example, who had been ill and who attributed her illness to the spirit of Dag, the second of the Shilluk kings, which had taken possession of her body. But a sacrifice of two sheep had induced the spirit to quit her, and she wore anklets of beads, with pieces of the ears of the sheep strung on them, which she thought would effectually guard her against the danger of being again possessed by the soul of the dead king. Nor is it only in sickness that the souls of dead kings are thought to take possession of the bodies of the living. Certain men and women, who bear the name of *ajuago*, are believed to be permanently possessed by the spirit of one or other of the early kings, and in virtue of this inspiration they profess to heal the sick and do a brisk trade in amulets. The first symptom of possession may take the form of illness or of a dream from which the sleeper awakes trembling and agitated. A long and complicated ceremony follows to abate the extreme force of the spiritual manifestations in the new medium, for were these to continue in their first intensity he would not dare to approach his women. But whichever of the dead kings may manifest himself to the living, whether in dreams or in the form of bodily possession, his spirit is deemed, at least by many of the Shilluk, to be identical with that of Nyakang; they do not clearly distinguish, if indeed they distinguish at all, between the divine spirit of the founder of the dynasty and its later manifestations in all his royal successors.

In general the principal element in the religion of the Shilluk would seem to be the worship which they pay to their sacred or divine kings, whether dead or alive. These are believed to be animated by a single divine spirit, which has been transmitted from the semi-mythical, but probably in substance historical, founder of the dynasty through all his successors to the present day. Yet the divine spirit, as Dr. Seligmann justly observes, is clearly not thought of as congenital in the members of the royal house; it is only conveyed to each king on his accession by means of the mysterious object called Nyakang, in which, as Dr. Seligmann

with great probability conjectures, the holy spirit of Nyakang may be supposed to reside. Hence, regarding their kings as incarnate divinities on whom the welfare of men, of cattle, and of the corn implicitly depends, the Shilluk naturally pay them the greatest respect and take every care of them; and however strange it may seem to us, their custom of putting the divine king to death as soon as he shews signs of ill-health or failing strength springs directly from their profound veneration for him and from their anxiety to preserve him, or rather the divine spirit by which he is animated, in the most perfect state of efficiency: nay, we may go further and say that their practice of regicide is the best proof they can give of the high regard in which they hold their kings. For they believe, as we have seen, that the king's life or spirit is so sympathetically bound up with the prosperity of the whole country, that if he fell ill or grew senile the cattle would sicken and cease to multiply, the crops would rot in the fields, and men would perish of widespread disease. Hence, in their opinion, the only way of averting these calamities is to put the king to death while he is still hale and hearty, in order that the divine spirit which he has inherited from his predecessors may be transmitted in turn by him to his successor while it is still in full vigour and has not yet been impaired by the weakness of disease and old age. In this connexion the particular symptom which is commonly said to seal the king's death-warrant is highly significant; when he can no longer satisfy the passions of his numerous wives, in other words, when he has ceased, whether partially or wholly, to be able to reproduce his kind, it is time for him to die and to make room for a more vigorous successor. Taken along with the other reasons which are alleged for putting the king to death, this one suggests that the fertility of men, of cattle, and of the crops is believed to depend sympathetically on the generative power of the king, so that the complete failure of that power in him would involve a corresponding failure in men, animals, and plants, and would thereby entail at no distant date the entire extinction of all life, whether human, animal, or vegetable. No wonder, that with such a danger before their eyes the Shilluk should be most careful not to let the king die what we should call a natural death of sickness or old age. It is characteristic of their attitude towards the death of the kings that they refrain from speaking of it as death: they do not say that a king has died but simply that he has "gone away" like his divine ancestors Nyakang and Dag, the two first kings of the dynasty, both of whom are reported not to have died but to have disappeared. The similar legends of the mysterious disappearance of early kings in other lands, for example at Rome and in Uganda, may well point to a similar custom of putting them to death for the purpose of preserving their life.

On the whole the theory and practice of the divine kings of the Shilluk correspond very nearly to the theory and practice of the priests of Nemi, the Kings of the Wood, if my view of the latter is correct. In both we see a series of divine kings on whose life the fertility of men, of cattle, and of vegetation is believed to depend, and who are put to death, whether in single combat or otherwise, in order that their divine spirit may be transmitted to their successors in full vigour, uncontaminated by the weakness and decay of sickness or old age, because any such degeneration on the part of the king would, in the opinion of his worshippers, entail a corresponding degeneration on mankind, on cattle, and on the crops. Some points in this explanation of the custom of putting divine kings to death, particularly the method of transmitting their divine souls to their successors, will be dealt with more fully in the sequel. Meantime we pass to other examples of the general practice.

The Dinka are a congeries of independent tribes in the valley of the White Nile, whose territory, lying mostly on the eastern bank of the river and stretching from the sixth to the twelfth degree of North Latitude, has been estimated to comprise between sixty and seventy thousand square miles. They are a tall long-legged people rather slender than fat, with curly hair and a complexion of the deepest black. Though ill-fed, they are strong and healthy and in

general reach a great age. The nation embraces a number of independent tribes, and each tribe is mainly composed of the owners of cattle; for the Dinka are essentially a pastoral people, passionately devoted to the care of their numerous herds of oxen, though they also keep sheep and goats, and the women cultivate small quantities of millet (*durra*) and sesame. The tribes have no political union. Each village forms a separate community, pasturing its herds together in the same grass-land. With the change of the seasons the people migrate with their flocks and herds to and from the banks of the Nile. In summer, when the plains near the great river are converted into swamps and covered with clouds of mosquitoes, the herdsmen and their families drive their beasts to the higher land of the interior, where the animals find firm ground, abundant fodder, and pools of water at which to slake their thirst in the fervour of the noonday heat. Here in the clearings of the forest the community takes up its abode, each family dwelling by itself in one or more conical huts enclosed by a strong fence of stakes and thorn-bushes. It is in the patches of open ground about these dwellings that the women grow their scanty crops of millet and sesame. The mode of tillage is rude. The stumps of the trees which have been felled are left standing to a height of several feet; the ground is hacked by the help of a tool between a hoe and a spade, and the weeds are uprooted with the hand. Such as it is, the crop is exposed to the ravages of apes and elephants by night and of birds by day. The hungry blacks do not always wait till the corn is ripe, but eat much of it while the ears are still green. The cattle are kept in separate parks (*murahs*) away from the villages. It is in the season of the summer rains that the Dinka are most happy and prosperous. Then the cattle find sweet grass, plentiful water, coolness and shade in the forest; then the people subsist in comfort on the milk of their flocks and herds, supplementing it with the millet which they reap and the wild fruits which they gather in the forest; then they brew the native beer, then they marry and dance by night under the bright moon of the serene tropical sky. But in autumn a great change passes over the life of the community. When October has come, the rains are over, the grass of the pastures is eaten down or withered, the pools are dry; thirst compels the whole village, with its lowing herds and bleating flocks, to migrate to the neighbourhood of the river. Now begins a time of privation and suffering. There is no grass for the cattle save in some marshy spots, where the herdsman must fight his rivals in order to win a meagre supply of fodder for his starveling beasts. There is no milk for the people, no fruits on the trees, except a bitter sort of acorns, from which a miserable flour is ground to stay the pangs of hunger. The lean and famished natives are driven to fish in the river for the tubers of water-lilies, to grub in the earth for roots, to boil the leaves of trees, and as a last resource to drink the blood drawn from the necks of their wretched cattle. The gaunt appearance of the people at this season fills the beholder with horror. The herds are decimated by famine, but even more beasts perish by dysentery and other diseases when the first rains cause the fresh grass to sprout.

It is no wonder that the rain, on which the Dinka are so manifestly dependent for their subsistence, should play a great part in their religion and superstition. They worship a supreme being whose name of *Dengdit* means literally Great Rain. It was he who created the world and established the present order of things, and it is he who sends down the rain from the "rain-place," his home in the upper regions of the air. But according to the Niel Dinka this great being was once incarnate in human form. Born of a woman, who descended from the sky, he became the ancestor of a clan which has the rain for its totem; for the recent researches of Dr. C. G. Seligmann have proved that every Dinka tribe is divided into a number of clans, each of which reveres as its totem a species of animals or plants or other natural objects, such as rain or fire. Animal totems seem to be the commonest; amongst them are the lion, the elephant, the crocodile, the hippopotamus, the fox, the hyaena, and a species of small birds called *amur*, clouds of which infest the cornfields and do great damage to the crops. Each clan speaks of its totemic animal or plant as its ancestor and refrains from

injuring and eating it. Men of the Crocodile clan, for example, call themselves “Brothers of the Crocodile,” and will neither kill nor eat the animal; indeed they will not even eat out of any vessel which has held crocodile flesh. And as they do not injure crocodiles, so they imagine that their crocodile kinsfolk will not injure them; hence men of this clan swim freely in the river, even by night, without fear of being attacked by the dangerous reptiles. And when the totem is a carnivorous animal, members of the clan may propitiate it by killing sheep and throwing out the flesh to be devoured by their animal brethren either on the outskirts of the village or in the river. Members of the Small Bird (*amur*) clan perform ceremonies to prevent the birds from injuring the crops. The relationship between a clan and its animal ancestor or totem is commonly explained by a legend that in the beginning an ancestress gave birth to twins, one of whom was the totemic animal and the other the human ancestor. Like most totemic clans, the clans of the Dinka are exogamous, that is, no man may marry a woman of his own clan. The descent of the clans is in the paternal line; in other words, every man and woman belongs to his or her father's clan, not to that of his or her mother. But the Rain clan of the Niel Dinka has for its ancestor, as we have seen, the supreme god himself, who deigned to be born of a woman and to live for a long time among men, ruling over them, till at last he grew very old and disappeared appropriately, like Romulus, in a great storm of rain. Shrines erected in his honour appear to be scattered all over the Dinka country and offerings are made at them.

Perhaps without being unduly rash we may conjecture that the great god of the Dinka, who gives them the rain, was indeed, what tradition represents him as having been, a man among men, in fact a human rain-maker, whom at his death the superstition of his fellows promoted to the rank of a deity above the clouds. Be that as it may, the human rain-maker (*bain*) is a very important personage among the Dinka to this day; indeed the men in authority whom travellers dub chiefs or sheikhs are in fact the actual or potential rain-makers of the tribe or community. Each of them is believed to be animated by the spirit of a great rain-maker, which has come down to him through a succession of rain-makers; and in virtue of this inspiration a successful rain-maker enjoys very great power and is consulted on all important matters. For example, in the Bor tribe of Dinka at the present time there is an old but active rain-maker named Biyordit, who is reputed to have immanent in him a great and powerful spirit called Lerpiu, and by reason of this reputation he exercises immense influence over all the Dinka of the Bor and Tain tribes. While the mighty spirit Lerpiu is supposed to be embodied in the rain-maker, it is also thought to inhabit a certain hut which serves as a shrine. In front of the hut stands a post to which are fastened the horns of many bullocks that have been sacrificed to Lerpiu; and in the hut is kept a very sacred spear which bears the name of Lerpiu and is said to have fallen from heaven six generations ago. As fallen stars are also called Lerpiu, we may suspect that an intimate connexion is supposed to exist between meteorites and the spirit which animates the rain-maker; nor would such a connexion seem unnatural to the savage, who observes that meteorites and rain alike descend from the sky. In spring, about the month of April, when the new moon is a few days old, a sacrifice of bullocks is offered to Lerpiu for the purpose of inducing him to move Dengdit, the great heavenly rain-maker, to send down rain on the parched and thirsty earth. Two bullocks are led twice round the shrine and afterwards tied by the rain-maker to the post in front of it. Then the drums beat and the people, old and young, men and women, dance round the shrine and sing, while the beasts are being sacrificed, “Lerpiu, our ancestor, we have brought you a sacrifice. Be pleased to cause rain to fall.” The blood of the bullocks is collected in a gourd, boiled in a pot on the fire, and eaten by the old and important people of the clan. The horns of the animals are attached to the post in front of the shrine.

In spite, or rather in virtue, of the high honour in which he is held, no Dinka rain-maker is allowed to die a natural death of sickness or old age; for the Dinka believe that if such an untoward event were to happen, the tribe would suffer from disease and famine, and the herds would not yield their increase. So when a rain-maker feels that he is growing old and infirm, he tells his children that he wishes to die. Among the Agar Dinka a large grave is dug and the rain-maker lies down in it on his right side with his head resting on a skin. He is surrounded by his friends and relatives, including his younger children; but his elder children are not allowed to approach the grave lest in their grief and despair they should do themselves a bodily injury. For many hours, generally for more than a day, the rain-maker lies without eating or drinking. From time to time he speaks to the people, recalling the past history of the tribe, reminding them how he has ruled and advised them, and instructing them how they are to act in the future. Then, when he has concluded his admonition, he tells them that it is finished and bids them cover him up. So the earth is thrown down on him as he lies in the grave, and he soon dies of suffocation. Such, with minor variations, appears to be the regular end of the honourable career of a rain-maker in all the Dinka tribes. The Khor-Adar Dinka told Dr. Seligmann that when they have dug the grave for their rain-maker they strangle him in his house. The father and paternal uncle of one of Dr. Seligmann's informants had both been rain-makers and both had been killed in the most regular and orthodox fashion. Even if a rain-maker is quite young he will be put to death should he seem likely to perish of disease. Further, every precaution is taken to prevent a rain-maker from dying an accidental death, for such an end, though not nearly so serious a matter as death from illness or old age, would be sure to entail sickness on the tribe. As soon as a rain-maker is killed, his valuable spirit is supposed to pass to a suitable successor, whether a son or other near blood relation.

In the Central African kingdom of Unyoro down to recent years custom required that as soon as the king fell seriously ill or began to break up from age, he should die by his own hand; for, according to an old prophecy, the throne would pass away from the dynasty if ever the king were to die a natural death. He killed himself by draining a poisoned cup. If he faltered or were too ill to ask for the cup, it was his wife's duty to administer the poison. When the king of Kibanga, on the Upper Congo, seems near his end, the sorcerers put a rope round his neck, which they draw gradually tighter till he dies. If the king of Gingero happens to be wounded in war, he is put to death by his comrades, or, if they fail to kill him, by his kinsfolk, however hard he may beg for mercy. They say they do it that he may not die by the hands of his enemies. The Jukos are a heathen tribe of the Benue river, a great tributary of the Niger. In their country "the town of Gatri is ruled by a king who is elected by the big men of the town as follows. When in the opinion of the big men the king has reigned long enough, they give out that 'the king is sick'—a formula understood by all to mean that they are going to kill him, though the intention is never put more plainly. They then decide who is to be the next king. How long he is to reign is settled by the influential men at a meeting; the question is put and answered by each man throwing on the ground a little piece of stick for each year he thinks the new king should rule. The king is then told, and a great feast prepared, at which the king gets drunk on guinea-corn beer. After that he is speared, and the man who was chosen becomes king. Thus each Juko king knows that he cannot have very many more years to live, and that he is certain of his predecessor's fate. This, however, does not seem to frighten candidates. The same custom of king-killing is said to prevail at Quonde and Wukari as well as at Gatri." In the three Hausa kingdoms of Gobir, Katsina, and Daura, in Northern Nigeria, as soon as a king shewed signs of failing health or growing infirmity, an official who bore the title of Killer of the Elephant (*kariagiwa*) appeared and throttled him by holding his windpipe. The king elect was afterwards conducted to the centre of the town, called Head of the Elephant (*kan giwa*), where he was made to lie down on a bed. Then a black ox was slaughtered and its blood allowed to pour all over his body. Next the ox was flayed, and the

remains of the dead king, which had been disembowelled and smoked for seven days over a slow fire, were wrapt up in the hide and dragged along the ground to the place of burial, where they were interred in a circular pit. After his bath of ox blood the new king had to remain for seven days in his mother's house, undergoing ablutions daily. On the eighth day he was conducted in state to his palace. In the kingdom of Daura the new monarch had moreover to step over the corpse of his predecessor.

The Matiamvo is a great king or emperor in the interior of Angola. One of the inferior kings of the country, by name Challa, gave to a Portuguese expedition the following account of the manner in which the Matiamvo comes by his end. "It has been customary," he said, "for our Matiamvos to die either in war or by a violent death, and the present Matiamvo must meet this last fate, as, in consequence of his great exactions, he has lived long enough. When we come to this understanding, and decide that he should be killed, we invite him to make war with our enemies, on which occasion we all accompany him and his family to the war, when we lose some of our people. If he escapes unhurt, we return to the war again and fight for three or four days. We then suddenly abandon him and his family to their fate, leaving him in the enemy's hands. Seeing himself thus deserted, he causes his throne to be erected, and, sitting down, calls his family around him. He then orders his mother to approach; she kneels at his feet; he first cuts off her head, then decapitates his sons in succession, next his wives and relatives, and, last of all, his most beloved wife, called Anacullo. This slaughter being accomplished, the Matiamvo, dressed in all his pomp, awaits his own death, which immediately follows, by an officer sent by the powerful neighbouring chiefs, Caniquinha and Canica. This officer first cuts off his legs and arms at the joints, and lastly he cuts off his head; after which the head of the officer is struck off. All the potentates retire from the encampment, in order not to witness his death. It is my duty to remain and witness his death, and to mark the place where the head and arms have been deposited by the two great chiefs, the enemies of the Matiamvo. They also take possession of all the property belonging to the deceased monarch and his family, which they convey to their own residence. I then provide for the funeral of the mutilated remains of the late Matiamvo, after which I retire to his capital and proclaim the new government. I then return to where the head, legs, and arms have been deposited, and, for forty slaves, I ransom them, together with the merchandise and other property belonging to the deceased, which I give up to the new Matiamvo, who has been proclaimed. This is what has happened to many Matiamvos, and what must happen to the present one."

It appears to have been a Zulu custom to put the king to death as soon as he began to have wrinkles or grey hairs. At least this seems implied in the following passage written by one who resided for some time at the court of the notorious Zulu tyrant Chaka, in the early part of the nineteenth century: "The extraordinary violence of the king's rage with me was mainly occasioned by that absurd nostrum, the hair oil, with the notion of which Mr. Farewell had impressed him as being a specific for removing all indications of age. From the first moment of his having heard that such a preparation was attainable, he evinced a solicitude to procure it, and on every occasion never forgot to remind us of his anxiety respecting it; more especially on our departure on the mission his injunctions were particularly directed to this object. It will be seen that it is one of the barbarous customs of the Zoolas in their choice or election of their kings that he must neither have wrinkles nor grey hairs, as they are both distinguishing marks of disqualification for becoming a monarch of a warlike people. It is also equally indispensable that their king should never exhibit those proofs of having become unfit and incompetent to reign; it is therefore important that they should conceal these indications so long as they possibly can. Chaka had become greatly apprehensive of the approach of grey hairs; which would at once be the signal for him to prepare to make his exit

from this sublunary world, it being always followed by the death of the monarch.” The writer to whom we are indebted for this instructive anecdote of the hair-oil omits to specify the mode in which a grey-haired and wrinkled Zulu chief used “to make his exit from this sublunary world”; but on analogy we may conjecture that he did so by the simple and perfectly sufficient process of being knocked on the head.

The custom of putting kings to death as soon as they suffered from any personal defect prevailed two centuries ago in the Caffre kingdom of Sofala, to the north of the present Zululand. We have seen that these kings of Sofala, each of whom bore the official name of Quiteve, were regarded as gods by their people, being entreated to give rain or sunshine, according as each might be wanted. Nevertheless a slight bodily blemish, such as the loss of a tooth, was considered a sufficient cause for putting one of these god-men to death, as we learn from the following passage of an old Portuguese historian: “It was formerly the custom of the kings of this land to commit suicide by taking poison when any disaster or natural physical defect fell upon them, such as impotence, infectious disease, the loss of their front teeth, by which they were disfigured, or any other deformity or affliction. To put an end to such defects they killed themselves, saying that the king should be free from any blemish, and if not, it was better for his honour that he should die and seek another life where he would be made whole, for there everything was perfect. But the Quiteve who reigned when I was in those parts would not imitate his predecessors in this, being discreet and dreaded as he was; for having lost a front tooth he caused it to be proclaimed throughout the kingdom that all should be aware that he had lost a tooth and should recognise him when they saw him without it, and if his predecessors killed themselves for such things they were very foolish, and he would not do so; on the contrary, he would be very sorry when the time came for him to die a natural death, for his life was very necessary to preserve his kingdom and defend it from his enemies; and he recommended his successors to follow his example.” The same historian tells us that “near the kingdom of Quiteve is another of which Sedanda is king, the laws and customs of which are very similar to those of Quiteve, all these Kaffirs being of the same nation, and these two kingdoms having formerly been one, as I shall relate hereafter. When I was in Sofala it happened that King Sedanda was seized with a severe and contagious leprosy, and seeing that his complaint was incurable, having named the prince who was to succeed him, he took poison and died, according to the custom of those kings when they are afflicted with any physical deformity.”

The king of Sofala who dared to survive the loss of his front tooth was thus a bold reformer like Ergamenes, king of Ethiopia. We may conjecture that the ground for putting the Ethiopian kings to death was, as in the case of the Zulu and Sofala kings, the appearance on their person of any bodily defect or sign of decay; and that the oracle which the priests alleged as the authority for the royal execution was to the effect that great calamities would result from the reign of a king who had any blemish on his body; just as an oracle warned Sparta against a “lame reign,” that is, the reign of a lame king. It is some confirmation of this conjecture that the kings of Ethiopia were chosen for their size, strength, and beauty long before the custom of killing them was abolished. To this day the Sultan of Wadai must have no obvious bodily defect, and the king of Angoy cannot be crowned if he has a single blemish, such as a broken or a filed tooth or the scar of an old wound. According to the Book of Acaill and many other authorities no king who was afflicted with a personal blemish might reign over Ireland at Tara. Hence, when the great King Cormac Mac Art lost one eye by an accident, he at once abdicated. It is only natural, therefore, to suppose, especially with the other African examples before us, that any bodily defect or symptom of old age appearing on the person of the Ethiopian monarch was the signal for his execution. At a later time it is recorded that if the king of Ethiopia became maimed in any part of his body all his courtiers

had to suffer the same mutilation. But this rule may perhaps have been instituted at the time when the custom of killing the king for any personal defect was abolished; instead of compelling the king to die because, for example, he had lost a tooth, all his subjects would be obliged to lose a tooth, and thus the invidious superiority of the subjects over the king would be cancelled. A rule of this sort is still observed in the same region at the court of the Sultans of Darfur. When the Sultan coughs, every one makes the sound *ts ts* by striking the tongue against the root of the upper teeth; when he sneezes, the whole assembly utters a sound like the cry of the jeko; when he falls off his horse, all his followers must fall off likewise; if any one of them remains in the saddle, no matter how high his rank, he is laid on the ground and beaten. At the court of the king of Uganda in central Africa, when the king laughs, every one laughs; when he sneezes, every one sneezes; when he has a cold, every one pretends to have a cold; when he has his hair cut, so has everybody. At the court of Boni in Celebes it is a rule that whatever the king does all the courtiers must do. If he stands, they stand; if he sits, they sit; if he falls off his horse, they fall off their horses; if he bathes, they bathe, and passers-by must go into the water in the dress, good or bad, which they happen to have on. When the emperor of China laughs, the mandarins in attendance laugh also; when he stops laughing, they stop; when he is sad, their countenances are chopfallen; “you would say that their faces are on springs, and that the emperor can touch the springs and set them in motion at pleasure.” But to return to the death of the divine king.

Many days' journey to the north-east of Abomey, the old capital of Dahomey, lies the kingdom of Eyeo. “The Eyeos are governed by a king, no less absolute than the king of Dahomy, yet subject to a regulation of state, at once humiliating and extraordinary. When the people have conceived an opinion of his ill-government, which is sometimes insidiously infused into them by the artifice of his discontented ministers, they send a deputation to him with a present of parrots' eggs, as a mark of its authenticity, to represent to him that the burden of government must have so far fatigued him that they consider it full time for him to repose from his cares and indulge himself with a little sleep. He thanks his subjects for their attention to his ease, retires to his own apartment as if to sleep, and there gives directions to his women to strangle him. This is immediately executed, and his son quietly ascends the throne upon the usual terms of holding the reins of government no longer than whilst he merits the approbation of the people.” About the year 1774, a king of Eyeo, whom his ministers attempted to remove in the customary manner, positively refused to accept the proffered parrots' eggs at their hands, telling them that he had no mind to take a nap, but on the contrary was resolved to watch for the benefit of his subjects. The ministers, surprised and indignant at his recalcitrancy, raised a rebellion, but were defeated with great slaughter, and thus by his spirited conduct the king freed himself from the tyranny of his councillors and established a new precedent for the guidance of his successors. However, the old custom seems to have revived and persisted until late in the nineteenth century, for a Catholic missionary, writing in 1884, speaks of the practice as if it were still in vogue. Another missionary, writing in 1881, thus describes the usage of the Egbas and the Yorubas of west Africa: “Among the customs of the country one of the most curious is unquestionably that of judging and punishing the king. Should he have earned the hatred of his people by exceeding his rights, one of his councillors, on whom the heavy duty is laid, requires of the prince that he shall ‘go to sleep,’ which means simply ‘take poison and die.’ If his courage fails him at the supreme moment, a friend renders him this last service, and quietly, without betraying the secret, they prepare the people for the news of the king's death. In Yoruba the thing is managed a little differently. When a son is born to the king of Oyo, they make a model of the infant's right foot in clay and keep it in the house of the elders (*ogboni*). If the king fails to observe the customs of the country, a messenger, without speaking a word, shews him his child's foot. The king knows what that means. He takes poison and goes to sleep.” The old

Prussians acknowledged as their supreme lord a ruler who governed them in the name of the gods, and was known as God's Mouth (*Kirwaido*). When he felt himself weak and ill, if he wished to leave a good name behind him, he had a great heap made of thorn-bushes and straw, on which he mounted and delivered a long sermon to the people, exhorting them to serve the gods and promising to go to the gods and speak for the people. Then he took some of the perpetual fire which burned in front of the holy oak-tree, and lighting the pile with it burned himself to death.

We need not doubt the truth of this last tradition. Fanaticism or the mere love of notoriety has led men in other ages and other lands to court death in the flames. In antiquity the mountebank Peregrinus, after bidding for fame in the various characters of a Christian martyr, a shameless cynic, and a rebel against Rome, ended his disreputable and vainglorious career by publicly burning himself at the Olympic festival in the presence of a crowd of admirers and scoffers, among whom was the satirist Lucian. Buddhist monks in China sometimes seek to attain Nirvana by the same method, the flame of their religious zeal being fanned by a belief that the merit of their death redounds to the good of the whole community, while the praises which are showered upon them in their lives, and the prospect of the honours and worship which await them after death, serve as additional incentives to suicide. The beautiful mountains of Tien-tai, in the district of Tai-chow, are, or were till lately, the scene of many such voluntary martyrdoms. The victims are monks who, weary of the vanities of earth, have withdrawn even from their monasteries and spent years alone in one or other of the hermitages which are scattered among the ravines and precipices of this wild and secluded region. Their fancy having been wrought and their resolution strung to the necessary pitch by a life of solitude and brooding contemplation, they announce their intention and fix the day of their departure from this world of shadows, always choosing for that purpose a festival which draws a crowd of worshippers and pilgrims to one of the many monasteries of the district. Advertisements of the approaching solemnity are posted throughout the country, and believers are invited to attend and assist the martyrs with their prayers. From three to five monks are said thus to commit themselves to the flames every year at Tien-tai. They prepare by fasting and ablution for the last fiery trial of their faith. An upright chest containing a seat is placed in a brick furnace, and the space between the chest and the walls of the furnace is filled with fuel. The doomed man takes his seat in the chest; the door is shut on him and barred; fire is applied to the combustibles, and consumes the candidate for heaven. When all is over, the charred remains are raked together, worshipped, and reverently buried in a dagoba or shrine destined for the preservation and worship of the relics of saints. The victims, it is said, are not always voluntary. In remote districts unscrupulous priests have been known to stupefy a clerical brother with drugs and then burn him publicly, an unwilling martyr, as a means of spreading the renown of the monastery and thereby attracting the alms of the faithful. On the twenty-eighth of January 1888 the Spiritual-hill monastery, distant about a day's journey from the city of Wen-chow, witnessed the voluntary death by fire of two monks who bore the euphonious names of Perceptive-intelligence and Effulgent-glamour. Before they entered the furnaces, the spectators prayed them to become after death the spiritual guardians of the neighbourhood, to protect it from all evil influences, and to grant luck in trade, fine seasons, plentiful harvests, and every other blessing. The martyrs complaisantly promised to comply with these requests, and were thereupon worshipped as living Buddhas, while a stream of gifts poured into the coffers of the monastery. Among the Esquimaux of Bering Strait a shaman has been known to burn himself alive in the expectation of returning to life with much stronger powers than he had possessed before.

But the suicides by fire of Chinese Buddhists and Esquimaux sorcerers have been far surpassed by the frenzies of Christian fanaticism. In the seventeenth century the internal

troubles of their unhappy country, viewed in the dim light of prophecy, created a widespread belief among the Russian people that the end of the world was at hand, and that the reign of Antichrist was about to begin. We know from Scripture that the old serpent, which is the devil, has been or will be shut up under lock and key for a thousand years, and that the number of the Beast is six hundred and sixty-six. A simple mathematical calculation, based on these irrefragable data, pointed to the year one thousand six hundred and sixty-six as the date when the final consummation of all things and the arrival of the Beast in question might be confidently anticipated. When the year came and went and still, to the general surprise, the animal failed to put in an appearance, the calculations were revised, it was discovered that an error had crept into them, and the world was respited for another thirty-three years. But though opinions differed as to the precise date of the catastrophe, the pious were unanimous in their conviction of its proximity. Accordingly some of them ceased to till their fields, abandoned their houses, and on certain nights of the year expected the sound of the last trump in coffins which they took the precaution of closing, lest their senses, or what remained of them, should be overpowered by the awful vision of the Judgment Day.

It would have been well if the delusion of their disordered intellects had stopped there. Unhappily in many cases it went much further, and suicide, universal suicide, was preached by fervent missionaries as the only means to escape the snares of Antichrist and to pass from the sins and sorrows of this fleeting world to the eternal joys of heaven. Whole communities hailed with enthusiasm the gospel of death, and hastened to put its precepts in practice. An epidemic of suicide raged throughout northern and north-eastern Russia. At first the favourite mode of death was by starvation. In the forest of Vetloug, for example, an old man founded an establishment for the use of religious suicides. It was a building without doors and windows. The aspirants to heaven were lowered into it through a hole in the roof, the hatch was battened down on them, and men armed with clubs patrolled the outer walls to prevent the prisoners from escaping. Hundreds of persons thus died a lingering death. At first the sounds of devotion issued from the walls; but as time went on these were replaced by entreaties for food, prayers for mercy, and finally imprecations on the miscreant who had lured these misguided beings to destruction and on the parents who had brought them into the world to suffer such exquisite torments. Thus death by famine was attended by some obvious disadvantages. It was slow: it opened the door to repentance: it occasionally admitted of rescue. Accordingly death by fire was preferred as surer and more expeditious. Priests, monks, and laymen scoured the villages and hamlets preaching salvation by the flames, some of them decked in the spoils of their victims; for the motives of the preachers were often of the basest sort. They did not spare even the children, but seduced them by promises of the gay clothes, the apples, the nuts, the honey they would enjoy in heaven. Sometimes when the people hesitated, these infamous wretches decided the wavering minds of their dupes by a false report that the troops were coming to deliver them up to Antichrist, and so to rob them of a blissful eternity. Then men, women, and children rushed into the flames. Sometimes hundreds, and even thousands, thus perished together. An area was enclosed by barricades, fuel was heaped up in it, the victims huddled together, fire set to the whole, and the sacrifice consummated. Any who in their agony sought to escape were driven or thrown back into the flames, sometimes by their own relations. These sinister fires generally blazed at night, reddening the sky till daybreak. In the morning nothing remained but charred bodies gnawed by prowling dogs; but the stench of burnt human flesh poisoned the air for days afterwards.

As the Christians expected the arrival of Antichrist in the year 1666, so the Jews cheerfully anticipated the long-delayed advent of their Messiah in the same fateful year. A Jew of Smyrna, by name Sabatei-Sevi, availed himself of this general expectation to pose as the Messiah in person. He was greeted with enthusiasm. Jews from many parts of Europe

hastened to pay their homage and, what was still better, their money to the future deliverer of his country, who in return parcelled out among them, with the greatest liberality, estates in the Holy Land which did not belong to him. But the alternative of death by impalement or conversion to Mohammedanism, which the Sultan submitted to his consideration, induced him to revise his theological opinions, and on looking into the matter more closely he discovered that his true mission in life was to preach the total abolition of the Jewish religion and the substitution for it of Islam.

§ 3. Kings killed at the End of a Fixed Term.

In the cases hitherto described, the divine king or priest is suffered by his people to retain office until some outward defect, some visible symptom of failing health or advancing age, warns them that he is no longer equal to the discharge of his divine duties; but not until such symptoms have made their appearance is he put to death. Some peoples, however, appear to have thought it unsafe to wait for even the slightest symptom of decay and have preferred to kill the king while he was still in the full vigour of life. Accordingly, they have fixed a term beyond which he might not reign, and at the close of which he must die, the term fixed upon being short enough to exclude the probability of his degenerating physically in the interval. In some parts of southern India the period fixed was twelve years. Thus, according to an old traveller, in the province of Quilacare, about twenty leagues to the north-east of Cape Comorin, "there is a Gentile house of prayer, in which there is an idol which they hold in great account, and every twelve years they celebrate a great feast to it, whither all the Gentiles go as to a jubilee. This temple possesses many lands and much revenue: it is a very great affair. This province has a king over it, who has not more than twelve years to reign from jubilee to jubilee. His manner of living is in this wise, that is to say: when the twelve years are completed, on the day of this feast there assemble together innumerable people, and much money is spent in giving food to Bramans. The king has a wooden scaffolding made, spread over with silken hangings: and on that day he goes to bathe at a tank with great ceremonies and sound of music, after that he comes to the idol and prays to it, and mounts on to the scaffolding, and there before all the people he takes some very sharp knives, and begins to cut off his nose, and then his ears, and his lips, and all his members, and as much flesh off himself as he can; and he throws it away very hurriedly until so much of his blood is spilled that he begins to faint, and then he cuts his throat himself. And he performs this sacrifice to the idol, and whoever desires to reign other twelve years and undertake this martyrdom for love of the idol, has to be present looking on at this: and from that place they raise him up as king."

The king of Calicut, on the Malabar coast, bears the title of Samorin or Samory, which in the native language is said to mean "God on earth." He "pretends to be of a higher rank than the Brahmans, and to be inferior only to the invisible gods; a pretention that was acknowledged by his subjects, but which is held as absurd and abominable by the Brahmans, by whom he is only treated as a Sudra." Formerly the Samorin had to cut his throat in public at the end of a twelve years' reign. But towards the end of the seventeenth century the rule had been modified as follows: "Many strange customs were observed in this country in former times, and some very odd ones are still continued. It was an ancient custom for the Samorin to reign but twelve years, and no longer. If he died before his term was expired, it saved him a troublesome ceremony of cutting his own throat, on a publick scaffold erected for the purpose. He first made a feast for all his nobility and gentry, who are very numerous. After the feast he saluted his guests, and went on the scaffold, and very decently cut his own throat in the view of the assembly, and his body was, a little while after, burned with great pomp and ceremony, and the grandees elected a new Samorin. Whether that custom was a religious or a civil ceremony, I know not, but it is now laid aside. And a new custom is followed by the

modern Samorins, that jubilee is proclaimed throughout his dominions, at the end of twelve years, and a tent is pitched for him in a spacious plain, and a great feast is celebrated for ten or twelve days, with mirth and jollity, guns firing night and day, so at the end of the feast any four of the guests that have a mind to gain a crown by a desperate action, in fighting their way through 30 or 40,000 of his guards, and kill the Samorin in his tent, he that kills him succeeds him in his empire. In anno 1695, one of those jubilees happened, and the tent pitched near Pennany, a seaport of his, about fifteen leagues to the southward of Calicut. There were but three men that would venture on that desperate action, who fell in, with sword and target, among the guard, and, after they had killed and wounded many, were themselves killed. One of the desperados had a nephew of fifteen or sixteen years of age, that kept close by his uncle in the attack on the guards, and, when he saw him fall, the youth got through the guards into the tent, and made a stroke at his Majesty's head, and had certainly despatched him if a large brass lamp which was burning over his head had not marred the blow; but, before he could make another, he was killed by the guards; and, I believe, the same Samorin reigns yet. I chanced to come that time along the coast and heard the guns for two or three days and nights successively."

The English traveller, whose account I have quoted, did not himself witness the festival he describes, though he heard the sound of the firing in the distance. Fortunately, exact records of these festivals and of the number of men who perished at them have been preserved in the archives of the royal family at Calicut. In the latter part of the nineteenth century they were examined by Mr. W. Logan, with the personal assistance of the reigning king, and from his work it is possible to gain an accurate conception both of the tragedy and of the scene where it was periodically enacted down to 1743, when the ceremony took place for the last time.

The festival at which the king of Calicut staked his crown and his life on the issue of battle was known as the *Maha Makham* or Great Sacrifice. It fell every twelfth year, when the planet Jupiter was in retrograde motion in the sign of the Crab, and it lasted twenty-eight days, culminating at the time of the eighth lunar asterism in the month of Makaram. As the date of the festival was determined by the position of Jupiter in the sky, and the interval between two festivals was twelve years, which is roughly Jupiter's period of revolution round the sun, we may conjecture that the splendid planet was supposed to be in a special sense the king's star and to rule his destiny, the period of its revolution in heaven corresponding to the period of his reign on earth. However that may be, the ceremony was observed with great pomp at the Tirunavayi temple, on the north bank of the Ponnani River. The spot is close to the present railway line. As the train rushes by, you can just catch a glimpse of the temple, almost hidden behind a clump of trees on the river bank. From the western gateway of the temple a perfectly straight road, hardly raised above the level of the surrounding rice-fields and shaded by a fine avenue, runs for half a mile to a high ridge with a precipitous bank, on which the outlines of three or four terraces can still be traced. On the topmost of these terraces the king took his stand on the eventful day. The view which it commands is a fine one. Across the flat expanse of the rice-fields, with the broad placid river winding through them, the eye ranges eastward to high tablelands, their lower slopes embowered in woods, while afar off looms the great chain of the western Ghats, and in the furthest distance the Neilgherries or Blue Mountains, hardly distinguishable from the azure of the sky above.

But it was not to the distant prospect that the king's eyes naturally turned at this crisis of his fate. His attention was arrested by a spectacle nearer at hand. For all the plain below was alive with troops, their banners waving gaily in the sun, the white tents of their many camps standing sharply out against the green and gold of the rice-fields. Forty thousand fighting men or more were gathered there to defend the king. But if the plain swarmed with soldiers, the road that cuts across it from the temple to the king's stand was clear of them. Not a soul

was stirring on it. Each side of the way was barred by palisades, and from the palisades on either hand a long hedge of spears, held by strong arms, projected into the empty road, their blades meeting in the middle and forming a glittering arch of steel. All was now ready. The king waved his sword. At the same moment a great chain of massy gold, enriched with bosses, was placed on an elephant at his side. That was the signal. On the instant a stir might be seen half a mile away at the gate of the temple. A group of swordsmen, decked with flowers and smeared with ashes, has stepped out from the crowd. They have just partaken of their last meal on earth, and they now receive the last blessings and farewells of their friends. A moment more and they are coming down the lane of spears, hewing and stabbing right and left at the spearmen, winding and turning and writhing among the blades as if they had no bones in their bodies. It is all in vain. One after the other they fall, some nearer the king, some further off, content to die, not for the shadow of a crown, but for the mere sake of approving their dauntless valour and swordsmanship to the world. On the last days of the festival the same magnificent display of gallantry, the same useless sacrifice of life was repeated again and again. Yet perhaps no sacrifice is wholly useless which proves that there are men who prefer honour to life.

“It is a singular custom in Bengal,” says an old native historian of India, “that there is little of hereditary descent in succession to the sovereignty. There is a throne allotted for the king; there is, in like manner, a seat or station assigned for each of the *amirs*, *wazirs*, and *mansabdars*. It is that throne and these stations alone which engage the reverence of the people of Bengal. A set of dependents, servants, and attendants are annexed to each of these situations. When the king wishes to dismiss or appoint any person, whosoever is placed in the seat of the one dismissed is immediately attended and obeyed by the whole establishment of dependents, servants, and retainers annexed to the seat which he occupies. Nay, this rule obtains even as to the royal throne itself. Whoever kills the king, and succeeds in placing himself on that throne, is immediately acknowledged as king; all the *amirs*, *wazirs*, soldiers, and peasants instantly obey and submit to him, and consider him as being as much their sovereign as they did their former prince, and obey his orders implicitly. The people of Bengal say, ‘We are faithful to the throne; whoever fills the throne we are obedient and true to it.’” A custom of the same sort formerly prevailed in the little kingdom of Passier, on the northern coast of Sumatra. The old Portuguese historian De Barros, who informs us of it, remarks with surprise that no wise man would wish to be king of Passier, since the monarch was not allowed by his subjects to live long. From time to time a sort of fury seized the people, and they marched through the streets of the city chanting with loud voices the fatal words, “The king must die!” When the king heard that song of death he knew that his hour had come. The man who struck the fatal blow was of the royal lineage, and as soon as he had done the deed of blood and seated himself on the throne he was regarded as the legitimate king, provided that he contrived to maintain his seat peaceably for a single day. This, however, the regicide did not always succeed in doing. When Fernão Peres d'Andrade, on a voyage to China, put in at Passier for a cargo of spices, two kings were massacred, and that in the most peaceable and orderly manner, without the smallest sign of tumult or sedition in the city, where everything went on in its usual course, as if the murder or execution of a king were a matter of everyday occurrence. Indeed, on one occasion three kings were raised to the dangerous elevation and followed each other on the dusty road of death in a single day. The people defended the custom, which they esteemed very laudable and even of divine institution, by saying that God would never allow so high and mighty a being as a king, who reigned as his vicegerent on earth, to perish by violence unless for his sins he thoroughly deserved it. Far away from the tropical island of Sumatra a rule of the same sort appears to have obtained among the old Slavs. When the captives Gunn and Jarmerik contrived to slay the king and queen of the Slavs and made their escape, they were pursued by the barbarians,

who shouted after them that if they would only come back they would reign instead of the murdered monarch, since by a public statute of the ancients the succession to the throne fell to the king's assassin. But the flying regicides turned a deaf ear to promises which they regarded as mere baits to lure them back to destruction; they continued their flight, and the shouts and clamour of the barbarians gradually died away in the distance.

When kings were bound to suffer death, whether at their own hands or at the hands of others, on the expiration of a fixed term of years, it was natural that they should seek to delegate the painful duty, along with some of the privileges of sovereignty, to a substitute who should suffer vicariously in their stead. This expedient appears to have been resorted to by some of the princes of Malabar. Thus we are informed by a native authority on that country that "in some places all powers both executive and judicial were delegated for a fixed period to natives by the sovereign. This institution was styled *Thalavettiparothiam* or authority obtained by decapitation. *Parothiam* is the name of a supreme authority of those days. The name of the office is still preserved in the Cochin state, where the village headman is called a *Parathiakaran*. This *Thalavettiparothiam* was a terrible but interesting institution. It was an office tenable for five years during which its bearer was invested with supreme despotic powers within his jurisdiction. On the expiry of the five years the man's head was cut off and thrown up in the air amongst a large concourse of villagers, each of whom vied with the other in trying to catch it in its course down. He who succeeded was nominated to the post for the next five years." A similar delegation of the duty of dying for his country was perhaps practised by the Sultans of Java. At least such a custom would explain a strange scene which was witnessed at the court of one of these sultans by the famous traveller Ibn Batuta, a native of Tangier, who visited the East Indies in the first half of the fourteenth century. He says: "During my audience with the Sultan I saw a man who held in his hand a knife like that used by a grape-gleaner. He placed it on his own neck and spoke for a long time in a language which I did not understand. After that he seized the knife with both hands at once and cut his throat. His head fell to the ground, so sharp was the blade and so great the force with which he used it. I remained dumbfounded at his behaviour, but the Sultan said to me, 'Does any one do like that in your country?' I answered, 'Never did I see such a thing.' He smiled and replied, 'These people are our slaves, and they kill themselves for love of us.' Then he commanded that they should take away him who had slain himself and should burn him. The Sultan's officers, the grandees, the troops, and the common people attended the cremation. The sovereign assigned a liberal pension to the children of the deceased, to his wife, and to his brothers; and they were highly honoured because of his conduct. A person, who was present at the audience when the event I have described took place, informed me that the speech made by the man who sacrificed himself set forth his devotion to the monarch. He said that he wished to immolate himself out of affection for the sovereign, as his father had done for love of the prince's father, and as his grandfather had done out of regard for the prince's grandfather." We may conjecture that formerly the sultans of Java, like the kings of Quilacare and Calicut, were bound to cut their own throats at the end of a fixed term of years, but that at a later time they deputed the painful, though glorious, duty of dying for their country to the members of a certain family, who received by way of recompense ample provision during their life and a handsome funeral at death.

A similar mode of religious suicide seems to have been often adopted in India, especially in Malabar, during the Middle Ages. Thus we are told by Friar Jordanus that in the Greater India, by which he seems to mean Malabar and the neighbouring regions, many sacrifice themselves to the idols. When they are sick or involved in misfortune, they vow themselves to the idol in case they are delivered. Then, when they have recovered, they fatten themselves for one or two years; and when another festival comes round, they cover themselves with

flowers, crown themselves with white garlands, and go singing and playing before the idol, when it is carried through the land. There, after they have shown off a great deal, they take a sword with two handles, like those used in currying leather, put it to the back of their neck, and cutting strongly with both hands sever their heads from their bodies before the idol. Again, Nicolo Conti, who travelled in the East in the early part of the fifteenth century, informs us that in the city of Cambaita “many present themselves who have determined upon self immolation, having on their neck a broad circular piece of iron, the fore part of which is round and the hinder part extremely sharp. A chain attached to the fore part hangs suspended upon the breast, into which the victims, sitting down with their legs drawn up and their neck bent, insert their feet. Then, on the speaker pronouncing certain words, they suddenly stretch out their legs, and at the same time drawing up their neck, cut off their own head, yielding up their lives as a sacrifice to their idols. These men are regarded as saints.” Among the Jaintias or Syntengs, a Khasi tribe of Assam, human sacrifices used to be annually offered on the *Sandhi* day in the month of Ashwin. Persons often came forward voluntarily and presented themselves as victims. This they generally did by appearing before the Rajah on the last day of Shravan and declaring that the goddess had called them to herself. After due enquiry, if the would-be victim were found suitable, it was customary for the Rajah to present him with a golden anklet and to give him permission to live as he chose and to do what he liked, the royal treasury undertaking to pay compensation for any damage he might do in the exercise of his remarkable privileges. But the enjoyment of these privileges was very short. On the day appointed the voluntary victim, after bathing and purifying himself, was dressed in new attire, daubed with red sandal-wood and vermilion, and bedecked with garlands. Thus arrayed, he sat for a time in meditation and prayer on a dais in front of the goddess; then he made a sign with his finger, and the executioner, after uttering the usual formulas, cut off his head, which was thereafter laid before the goddess on a golden plate. The lungs were cooked and eaten by such *Kandra Yogis* as were present, and it is said that the royal family partook of a small quantity of rice cooked in the blood of the victim. The ceremony was usually witnessed by crowds of spectators who assembled from all parts of the neighbouring hills. When the supply of voluntary victims fell short, emissaries were sent out to kidnap strangers from other territories, and it was the practice of such man-hunts that led to the annexation of the Jaintia country by the British.

When once kings, who had hitherto been bound to die a violent death at the end of a term of years, conceived the happy thought of dying by deputy in the persons of others, they would very naturally put it in practice; and accordingly we need not wonder at finding so popular an expedient, or traces of it, in many lands. Thus, for example, the Bhuiyas are an aboriginal race of north-eastern India, and one of their chief seats is Keonjhur. At the installation of a Rajah of Keonjhur a ceremony is observed which has been described as follows by an English officer who witnessed it: “Then the sword, a very rusty old weapon, is placed in the Raja's hands, and one of the Bhuiyas, named Anand Kopat, comes before him, and kneeling sideways, the Raja touches him on the neck as if about to strike off his head, and it is said that in former days there was no fiction in this part of the ceremony. The family of the Kopat hold their lands on the condition that the victim when required shall be produced. Anand, however, hurriedly arose after the accolade and disappeared. He must not be seen for three days; then he presents himself again to the Raja as miraculously restored to life.” Here the custom of putting the king's proxy to death has dwindled, probably under English influence, to a mere pretence; but elsewhere it survives, or survived till recent times, in full force. Cassange, a native state in the interior of Angola, is ruled by a king, who bears the title of Jaga. When a king is about to be installed in office, some of the chiefs are despatched to find a human victim, who may not be related by blood or marriage to the new monarch. When he comes to the king's camp, the victim is provided with everything he requires, and all his

orders are obeyed as promptly as those of the sovereign. On the day of the ceremony the king takes his seat on a perforated iron stool, his chiefs, councillors, and the rest of the people forming a great circle round about him. Behind the king sits his principal wife, together with all his concubines. An iron gong, with two small bells attached to it, is then struck by an official, who continues to ring the bells during the ceremony. The victim is then introduced and placed in front of the king, but with his back towards him. Armed with a scimitar the king then cuts open the man's back, extracts his heart, and having taken a bite out of it, spits it out and gives it to be burned. The councillors meantime hold the victim's body so that the blood from the wound spouts against the king's breast and belly, and, pouring through the hole in the iron stool, is collected by the chiefs in their hands, who rub their breasts and beards with it, while they shout, "Great is the king and the rites of the state!" After that the corpse is skinned, cut up, and cooked with the flesh of an ox, a dog, a hen, and some other animals. The meal thus prepared is served first to the king, then to the chiefs and councillors, and lastly to all the people assembled. Any man who refused to partake of it would be sold into slavery together with his family. The distinction with which the human victim is here treated before his execution suggests that he is a substitute for the king.

Scandinavian traditions contain some hints that of old the Swedish kings reigned only for periods of nine years, after which they were put to death or had to find a substitute to die in their stead. Thus Aun or On, king of Sweden, is said to have sacrificed to Odin for length of days and to have been answered by the god that he should live so long as he sacrificed one of his sons every ninth year. He sacrificed nine of them in this manner, and would have sacrificed the tenth and last, but the Swedes would not allow him. So he died and was buried in a mound at Upsala. Another indication of a similar tenure of the crown occurs in a curious legend of the disposition and banishment of Odin. Offended at his misdeeds, the other gods outlawed and exiled him, but set up in his place a substitute, Oller by name, a cunning wizard, to whom they accorded the symbols both of royalty and of godhead. The deputy bore the name of Odin, and reigned for nearly ten years, when he was driven from the throne, while the real Odin came to his own again. His discomfited rival retired to Sweden and was afterwards slain in an attempt to repair his shattered fortunes. As gods are often merely men who loom large through the mists of tradition, we may conjecture that this Norse legend preserves a confused reminiscence of ancient Swedish kings who reigned for nine or ten years together, then abdicated, delegating to others the privilege of dying for their country. The great festival which was held at Upsala every nine years may have been the occasion on which the king or his deputy was put to death. We know that human sacrifices formed part of the rites.

§ 4. Octennial Tenure of the Kingship.

There are some grounds for believing that the reign of many ancient Greek kings was limited to eight years, or at least that at the end of every period of eight years a new consecration, a fresh outpouring of the divine grace, was regarded as necessary in order to enable them to discharge their civil and religious duties. Thus it was a rule of the Spartan constitution that every eighth year the ephors should choose a clear and moonless night and sitting down observe the sky in silence. If during their vigil they saw a meteor or shooting star, they inferred that the king had sinned against the deity, and they suspended him from his functions until the Delphic or Olympic oracle should reinstate him in them. This custom, which has all the air of great antiquity, was not suffered to remain a dead letter even in the last period of the Spartan monarchy; for in the third century before our era a king, who had rendered himself obnoxious to the reforming party, was actually deposed on various trumped-up charges, among which the allegation that the ominous sign had been seen in the sky took a prominent place. When we compare this custom with the evidence to be presently adduced of an eight

years' tenure of the kingship in Greece, we shall probably agree with K. O. Müller that the quaint Spartan practice was much more than a mere antiquarian curiosity; it was the attenuated survival of an institution which may once have had great significance, and it throws an important light on the restrictions and limitations anciently imposed by religion on the Dorian kingship. What exactly was the import of a meteor in the opinion of the old Dorians we can hardly hope to determine; one thing only is clear, they regarded it as a portent of so ominous and threatening a kind that its appearance under certain circumstances justified and even required the deposition of their king. This exaggerated dread of so simple a natural phenomenon is shared by many savages at the present day; and we shall hardly err in supposing that the Spartans inherited it from their barbarous ancestors, who may have watched with consternation, on many a starry night among the woods of Germany, the flashing of a meteor through the sky. It may be well, even at the cost of a digression, to illustrate this primitive superstition by examples.

Thus, shooting stars and meteors are viewed with apprehension by the natives of the Andaman Islands, who suppose them to be lighted faggots hurled into the air by the malignant spirit of the woods in order to ascertain the whereabouts of any unhappy wight in his vicinity. Hence if they happen to be away from their camp when the meteor is seen, they hide themselves and remain silent for a little before they venture to resume the work they were at; for example, if they are out fishing they will crouch at the bottom of the boat. The natives of the Tully River in Queensland believe falling stars to be the fire-sticks carried about by the spirits of dead enemies. When they see one shooting through the air they take it as a sign that an enemy is near, and accordingly they shout and make as much noise as they can; next morning they all go out in the direction in which the star fell and look for the tracks of their foe. The Turrbal tribe of Queensland thought that a falling star was a medicine-man flying through the air and dropping his fire-stick to kill somebody; if there was a sick man in the camp, they regarded him as doomed. The Ngarigo of New South Wales believed the fall of a meteor to betoken the place where their foes were mustering for war. The Kaitish tribe of central Australia imagine that the fall of a star marks the whereabouts of a man who has killed another by means of a magical pointing-stick or bone. If a member of any group has been killed in this way, his friends watch for the descent of a meteor, march in that direction, slay an enemy there, and leave his body lying on the ground. The friends of the murdered man understand what has happened, and bury his body where the star fell; for they recognise the spot by the softness of the earth. The Mara tribe of northern Australia suppose a falling star to be one of two hostile spirits, father and son, who live up in the sky and come down occasionally to do harm to men. In this tribe the profession of medicine-man is strictly hereditary in the stock which has the falling star for its totem; if these wizards had ever developed into kings, the descent of a meteor at certain times might have had the same fatal significance for them as for the kings of Sparta. The Tau Islands, to the west of the Bismarck Archipelago, make war in the direction in which they have observed a star to fall, probably for a reason like that which induces the Kaitish to do the same.

When the Baronga of south Africa see a shooting star they spit on the ground to avert the evil omen, and cry, "Go away! go away all alone!" By this they mean that the light, which is so soon to disappear, is not to take them with it, but to go and die by itself. So when a Masai perceives the flash of a meteor he spits several times and says, "Be lost! go in the direction of the enemy!" after which he adds, "Stay away from me." The Namaquas "are greatly afraid of the meteor which is vulgarly called a falling star, for they consider it a sign that sickness is coming upon the cattle, and to escape it they will immediately drive them to some other parts of the country. They call out to the star how many cattle they have, and beg of it not to send sickness." The Bechuanas are also much alarmed at the appearance of a meteor. If they

happen to be dancing in the open air at the time, they will instantly desist and retire hastily to their huts. The Ewe negroes of Guinea regard a falling star as a powerful divinity, and worship it as one of their national gods, by the name of Nyikpla or Nyigbla. In their opinion the falling star is especially a war-god who marches at the head of the host and leads it to victory, riding like Castor and Pollux on horseback. But he is also a rain-god, and the showers are sent by him from the sky. Special priests are devoted to his worship, with a chief priest at their head, who resides in the capital. They are known by the red staves which they carry and by the high-pointed caps, woven of threads and palm-leaves, which they wear on their heads. In times of drought they call upon their god by night with wild howls. Once a year an ox is sacrificed to him at the capital, and the priests consume the flesh. On this occasion the people smear themselves with the pollen of a certain plant and go in procession through the towns and villages, singing, dancing, and beating drums.

By some Indians of California meteors were called "children of the moon," and whenever young women saw one of them they fell to the ground and covered their heads, fearing that, if the meteor saw them, their faces would become ugly and diseased. The Tarahumares of Mexico fancy that a shooting star is a dead sorcerer coming to harm a man who harmed him in life. Hence when they see one they huddle together and scream for terror. When a German traveller was living with the Bororos of central Brazil, a splendid meteor fell, spreading dismay through the Indian village. It was believed to be the soul of a dead medicine-man, who suddenly appeared in this form to announce that he wanted meat, and that, as a preliminary measure, he proposed to visit somebody with an attack of dysentery. Its appearance was greeted with yells from a hundred throats: men, women, and children swarmed out of their huts like ants whose nest has been disturbed; and soon watch-fires blazed, round which at a little distance groups of dusky figures gathered, while in the middle, thrown into strong relief by the flickering light of the fire, two red-painted sorcerers reeled and staggered in a state of frantic excitement, snorting and spitting towards the quarter of the sky where the meteor had run its brief but brilliant course. Pressing his right hand to his yelling mouth, each of them held aloft in his extended left, by way of propitiating the angry star, a bundle of cigarettes. "There!" they seemed to say, "all that tobacco will we give to ward off the impending visitation. Woe to you, if you do not leave us in peace." The Lengua Indians of the Gran Chaco also stand in great fear of meteors, imagining them to be stones hurled from heaven at the wicked sorcerers who have done people to death by their charms. When the Abipones beheld a meteor flashing or heard thunder rolling in the sky, they imagined that one of their medicine-men had died, and that the flash of light and the peal of thunder were part of his funeral honours.

When the Laughlan Islanders see a shooting star they make a great noise, for they think it is the old woman who lives in the moon coming down to earth to catch somebody, who may relieve her of her duties in the moon while she goes away to the happy spirit-land. In Vedic India a meteor was believed to be the embodiment of a demon, and on its appearance certain hymns or incantations, supposed to possess the power of killing demons, were recited for the purpose of expiating the prodigy. To this day in India, when women see a falling star, they spit thrice to scare the demon. Some of the Esthonians at the present time regard shooting stars as evil spirits. It is a Mohammedan belief that falling stars are demons or jinn who have attempted to scale the sky, and, being repulsed by the angels with stones, are hurled headlong, flaming, from the celestial vault. Hence every true believer at sight of a meteor should say, "I take refuge with God from the stoned devil."

A widespread superstition, of which some examples have already been given, associates meteors or falling stars with the souls of the dead. Often they are believed to be the spirits of the departed on their way to the other world. The Maoris imagine that at death the soul leaves

the body and goes to the nether world in the form of a falling star. The Kingsmill Islanders deemed a shooting star an omen of death to some member of the family which occupied the part of the council-house nearest to the point of the sky whence the meteor took its flight. If the star was followed by a train of light, it foretold the death of a woman; if not, the death of a man. When the Wotjobaluk tribe of Victoria see a shooting star, they think it is falling with the heart of a man who has been caught by a sorcerer and deprived of his fat. One evening when Mr. Howitt was talking with an Australian black, a bright meteor was seen shooting through the sky. The native watched it and remarked, "An old blackfellow has fallen down there." Among the Yerrunthally tribe of Queensland the ideas on this subject were even more definite. They thought that after death they went to a place away among the stars, and that to reach it they had to climb up a rope; when they had clambered up they let go the rope, which, as it fell from heaven, appeared to people on earth as a falling star. The natives of the Prince of Wales Islands, off Queensland, are much afraid of shooting stars, for they believe them to be ghosts which, in breaking up, produce young ones of their own kind. The natives of the Gazelle Peninsula in New Britain think that meteors are the souls of people who have been murdered or eaten; so at the sight of a meteor flashing they cry out, "The ghost of a murdered man!" According to the Sulka of New Britain meteors are souls which have been flung into the air in order to plunge into the sea; and the train of light which they leave behind them is a burning tail of dry coco-nut leaves which has been tied to them by other souls, in order to help them to wing their way through the air. The Caffres of South Africa often say that a shooting star is the sign of the death of some chief, and at sight of it they will spit on the ground as a mark of friendly feeling towards the dead man. Similarly the Ababua of the Congo valley think that a chief will die in the village into which a star appears to fall, unless the danger of death be averted by a particular dance. In the opinion of the Masai, the fall of a meteor signifies the death of some one; at sight of it they pray that the victim may be one of their enemies. The Wambugwe of eastern Africa fancy that the stars are men, of whom one dies whenever a star is seen to fall. The Tinneh Indians and the Tchiglit Esquimaux of north-western America believe that human life on earth is influenced by the stars, and they take a shooting star to be a sign that some one has died. The Lolos, an aboriginal tribe of western China, hold that for each person on earth there is a corresponding star in the sky. Hence when a man is ill, they sacrifice wine to his star and light four and twenty lamps outside of his room. On the day after the funeral they dig a hole in the chamber of death and pray the dead man's star to descend and be buried in it. If this precaution were not taken, the star might fall and hit somebody and hurt him very much. In classical antiquity there was a popular notion that every human being had his own star in the sky, which shone bright or dim according to his good or evil fortune, and fell in the form of a meteor when he died.

Superstitions of the same sort are still commonly to be met with in Europe. Thus in some parts of Germany they say that at the birth of a man a new star is set in the sky, and that as it burns brilliantly or faintly he grows rich or poor; finally when he dies it drops from the sky in the likeness of a shooting star. Similarly in Brittany, Transylvania, Bohemia, the Abruzzi, the Romagna, and the Esthonian island of Oesel it is thought by some that every man has his own particular star in the sky, and that when it falls in the shape of a meteor he expires. A like belief is entertained by Polish Jews. In Styria they say that when a shooting star is seen a man has just died, or a poor soul been released from purgatory. The Esthonians believe that if any one sees a falling star on New Year's night he will die or be visited by a serious illness that year. In Belgium and many parts of France the people suppose that a meteor is a soul which has just quitted the body, sometimes that it is specially the soul of an unbaptized infant or of some one who has died without absolution. At sight of it they say that you should cross yourself and pray, or that if you wish for something while the star is falling you will be sure to get it. Among the Vosges Mountains in the warm nights of July it is not uncommon to see

whole showers of shooting stars. It is generally agreed that these stars are souls, but some difference of opinion exists as to whether they are souls just taking leave of earth, or tortured by the fires of purgatory, or on their passage from purgatory to heaven. The last and most cheering of these views is held by the French peasantry of Beauce and Perche and by the Italian peasantry of the Abruzzi, and charitable people pray for the deliverance of a soul at the sight of a falling star. The downward direction of its flight might naturally suggest a different goal; and accordingly other people have seen in the transient flame of a meteor the descent of a soul from heaven to be born on earth. In the Punjaub, for example, Hindoos believe that the length of a soul's residence in the realms of bliss is exactly proportioned to the sums which the man distributed in charity during his life; and that when these are exhausted his time in heaven is up, and down he comes. In Polynesia a shooting star was held to be the flight of a spirit, and to presage the birth of a great prince. The Mandans of north America fancied that the stars were dead people, and that when a woman was brought to bed a star fell from heaven, and entering into her was born as a child. On the Biloch frontier of the Punjaub each man is held to have his star, and he may not journey in particular directions when his star is in certain positions. If duty compels him to travel in the forbidden direction, he takes care before setting out to bury his star, or rather a figure of it cut out of cloth, so that it may not see what he is doing.

Which, if any, of these superstitions moved the barbarous Dorians of old to depose their kings whenever at a certain season a meteor flamed in the sky, we cannot say. Perhaps they had a vague general notion that its appearance signified the dissatisfaction of the higher powers with the state of the commonwealth; and since in primitive society the king is commonly held responsible for all untoward events, whatever their origin, the natural course was to relieve him of duties which he had proved himself incapable of discharging. But it may be that the idea in the minds of these rude barbarians was more definite. Possibly, like some people in Europe at the present day, they thought that every man had his star in the sky, and that he must die when it fell. The king would be no exception to the rule, and on a certain night of a certain year, at the end of a cycle, it might be customary to watch the sky in order to mark whether the king's star was still in the ascendant or near its setting. The appearance of a meteor on such a night—of a star precipitated from the celestial vault—might prove for the king not merely a symbol but a sentence of death. It might be the warrant for his execution.

If the tenure of the regal office was formerly limited among the Spartans to eight years, we may naturally ask, why was that precise period selected as the measure of a king's reign? The reason is probably to be found in those astronomical considerations which determined the early Greek calendar. The difficulty of reconciling lunar with solar time is one of the standing puzzles which has taxed the ingenuity of men who are emerging from barbarism. Now an octennial cycle is the shortest period at the end of which sun and moon really mark time together after overlapping, so to say, throughout the whole of the interval. Thus, for example, it is only once in every eight years that the full moon coincides with the longest or shortest day; and as this coincidence can be observed with the aid of a simple dial, the observation is naturally one of the first to furnish a base for a calendar which shall bring lunar and solar times into tolerable, though not exact, harmony. But in early days the proper adjustment of the calendar is a matter of religious concern, since on it depends a knowledge of the right seasons for propitiating the deities whose favour is indispensable to the welfare of the community. No wonder, therefore, that the king, as the chief priest of the state, or as himself a god, should be liable to deposition or death at the end of an astronomical period. When the great luminaries had run their course on high, and were about to renew the heavenly race, it might well be thought that the king should renew his divine energies, or prove them

unabated, under pain of making room for a more vigorous successor. In southern India, as we have seen, the king's reign and life terminated with the revolution of the planet Jupiter round the sun. In Greece, on the other hand, the king's fate seems to have hung in the balance at the end of every eight years, ready to fly up and kick the beam as soon as the opposite scale was loaded with a falling star.

The same train of thought may explain an ancient Greek custom which appears to have required that a homicide should be banished his country, and do penance for a period of eight or nine years. With the beginning of a new cycle or great year, as it was called, it might be thought that all nature was regenerate, all old scores wiped out. According to Pindar, the dead whose guilt had been purged away by an abode of eight years in the nether world were born again on earth in the ninth year as glorious kings, athletes, and sages. The doctrine may well be an old popular belief rather than a mere poetical fancy. If so, it would supply a fresh reason for the banishment of a homicide during the years that the angry ghost of his victim might at any moment issue from its prison-house and pounce on him. Once the perturbed spirit had been happily reborn, he might be supposed to forgive, if not to forget, the man who had done him an injury in a former life.

Whatever its origin may have been, the cycle of eight years appears to have coincided with the normal length of the king's reign in other parts of Greece besides Sparta. Thus Minos, king of Cnossus in Crete, whose great palace has been unearthed in recent years, is said to have held office for periods of eight years together. At the end of each period he retired for a season to the oracular cave on Mount Ida, and there communed with his divine father Zeus, giving him an account of his kingship in the years that were past, and receiving from him instructions for his guidance in those which were to come. The tradition plainly implies that at the end of every eight years the king's sacred powers needed to be renewed by intercourse with the godhead, and that without such a renewal he would have forfeited his right to the throne. We may surmise that among the solemn ceremonies which marked the beginning or the end of the eight years' cycle the sacred marriage of the king with the queen played an important part, and that in this marriage we have the true explanation of the strange legend of Pasiphae and the bull. It was said that Pasiphae, the wife of King Minos, fell in love with a wondrous white bull which rose from the sea, and that in order to gratify her unnatural passion the artist Daedalus constructed a hollow wooden cow, covered with a cow's hide, in which the love-sick queen was hidden while the bull mounted it. The result of their union was the Minotaur, a monster with the body of a man and the head of a bull, whom the king shut up in the labyrinth, a building full of such winding and intricate passages that the prisoner might roam in it for ever without finding the way out. The legend appears to reflect a mythical marriage of the sun and moon, which was acted as a solemn rite by the king and queen of Cnossus, wearing the masks of a bull and cow respectively. To a pastoral people a bull is the most natural type of vigorous reproductive energy, and as such is a fitting emblem of the sun. Islanders who, like many of the Cretans, see the sun daily rising from the sea, might readily compare him to a white bull issuing from the waves. Indeed, we are expressly told that the Cretans called the sun a bull. Similarly in ancient Egypt the sacred bull Mnevis of Heliopolis (the City of the Sun) was deemed an incarnation of the Sun-god, and for thousands of years the kings of Egypt delighted to be styled "mighty bull"; many of them inscribed the title on their *serekh* or cognisance, which set forth their names in their character of descendants of Horus. The identification of Pasiphae, "she who shines on all," with the moon was made long ago by Pausanias, who saw her image along with that of the sun in a sanctuary on that wild rocky coast of Messenia where the great range of Taygetus descends seaward in a long line of naked crags. The horns of the waxing or waning moon naturally suggest the resemblance of the luminary to a white cow; hence the ancients represented the

goddess of the moon drawn by a team of white cattle. When we remember that at the court of Egypt the king and queen figured as god and goddess in solemn masquerades, where the parts of animal-headed deities were played by masked men and women, we need have no difficulty in imagining that similar dramas may have been performed at the court of a Cretan king, whether we suppose them to have been imported from Egypt or to have had an independent origin.

The stories of Zeus and Europa, and of Minos and Britomartis or Dictynna appear to be only different expressions of the same myth, different echoes of the same custom. The moon rising from the sea was the fair maiden Europa coming across the heaving billows from the far eastern land of Phoenicia, borne or pursued by her suitor the solar bull. The moon setting in the western waves was the coy Britomartis or Dictynna, who plunged into the sea to escape the warm embrace of her lover Minos, himself the sun. The story how the drowning maiden was drawn up in a fisherman's net may well be, as some have thought, the explanation given by a simple seafaring folk of the moon's reappearance from the sea in the east after she had sunk into it in the west. To the mythical fancy of the ancients the moon was a coy or a wanton maiden, who either fled from or pursued the sun every month till the fugitive was overtaken and the lovers enjoyed each other's company at the time when the luminaries are in conjunction, namely, in the interval between the old and the new moon. Hence on the principles of sympathetic magic that interval was considered the time most favourable for human marriages. When the sun and moon are wedded in the sky, men and women should be wedded on earth. And for the same reason the ancients chose the interlunar day for the celebration of the Sacred Marriages of gods and goddesses. Similar beliefs and customs based on them have been noted among other peoples. It is likely, therefore, that a king and queen who represented the sun and moon may have been expected to exercise their conjugal rights above all at the time when the moon was thought to rest in the arms of the sun. However that may have been, it would be natural that their union should be consummated with unusual solemnity every eight years, when the two great luminaries, so to say, meet and mark time together once more after diverging from each other more or less throughout the interval. It is true that sun and moon are in conjunction once every month, but every month their conjunction takes place at a different point in the sky, until eight revolving years have brought them together again in the same heavenly bridal chamber where first they met.

Without being unduly rash we may surmise that the tribute of seven youths and seven maidens whom the Athenians were bound to send to Minos every eight years had some connexion with the renewal of the king's power for another octennial cycle. Traditions varied as to the fate which awaited the lads and damsels on their arrival in Crete; but the common view appears to have been that they were shut up in the labyrinth, there to be devoured by the Minotaur, or at least to be imprisoned for life. Perhaps they were sacrificed by being roasted alive in a bronze image of a bull, or of a bull-headed man, in order to renew the strength of the king and of the sun, whom he personated. This at all events is suggested by the legend of Talos, a bronze man who clutched people to his breast and leaped with them into the fire, so that they were roasted alive. He is said to have been given by Zeus to Europa, or by Hephaestus to Minos, to guard the island of Crete, which he patrolled thrice daily. According to one account he was a bull, according to another he was the sun. Probably he was identical with the Minotaur, and stripped of his mythical features was nothing but a bronze image of the sun represented as a man with a bull's head. In order to renew the solar fires, human victims may have been sacrificed to the idol by being roasted in its hollow body or placed on its sloping hands and allowed to roll into a pit of fire. It was in the latter fashion that the Carthaginians sacrificed their offspring to Moloch. The children were laid on the hands of a calf-headed image of bronze, from which they slid into a fiery oven, while the people danced

to the music of flutes and timbrels to drown the shrieks of the burning victims. The resemblance which the Cretan traditions bear to the Carthaginian practice suggests that the worship associated with the names of Minos and the Minotaur may have been powerfully influenced by that of a Semitic Baal. In the tradition of Phalaris, tyrant of Agrigentum, and his brazen bull we may have an echo of similar rites in Sicily, where the Carthaginian power struck deep roots.

But perhaps the youths and maidens who were sent across the sea to Cnossus had to perform certain religious duties before they were cast into the fiery furnace. The same cunning artist Daedalus who planned the labyrinth and contrived the wooden cow for Pasiphae was said to have made a dance for Ariadne, daughter of Minos. It represented youths and maidens dancing in ranks, the youths armed with golden swords, the maidens crowned with garlands. Moreover, when Theseus landed with Ariadne in Delos on his return from Crete, he and the young companions whom he had rescued from the Minotaur are said to have danced a mazy dance in imitation of the intricate windings of the labyrinth; on account of its sinuous turns the dance was called "the Crane." Taken together, these two traditions suggest that the youths and maidens who were sent to Cnossus had to dance in the labyrinth before they were sacrificed to the bull-headed image. At all events there are good grounds for thinking that there was a famous dance which the ancients regularly associated with the Cretan labyrinth.

Among the Romans that dance appears to have been known from the earliest times by the name of Troy or the Game of Troy. Tradition ran that it was imported into Italy by Aeneas, who transmitted it through his son Ascanius to the Alban kings, who in their turn handed it down to the Romans. It was performed by bands of armed youths on horseback. Virgil compares their complicated evolutions to the windings of the Cretan labyrinth; and that the comparison is more than a mere poetical flourish appears from a drawing on a very ancient Etruscan vase found at Tragliatella. The drawing represents a procession of seven beardless warriors dancing, accompanied by two armed riders on horseback, who are also beardless. An inscription proves that the scene depicted is the Game of Troy; and attached to the procession is a figure of the Cretan labyrinth, the pattern of which is well known from coins of Cnossus on which it is often represented. The same pattern, identified by an inscription, "*Labyrinthus, hic habitat Minotaurus,*" is scratched on a wall at Pompeii; and it is also worked in mosaic on the floor of Roman apartments, with the figures of Theseus and the Minotaur in the middle. Roman boys appear to have drawn the very same pattern on the ground and to have played a game on it, probably a miniature Game of Troy. Labyrinths of similar type occur as decorations on the floors of old churches, where they are known as "the Road of Jerusalem"; they were used for processions. The garden mazes of the Renaissance were modelled on them. Moreover, they are found very commonly in the north of Europe, marked out either by raised bands of turf or by rows of stones. Such labyrinths may be seen in Norway, Sweden, Denmark, Finland, the south coast of Russian Lappland, and even in Iceland. They go by various names, such as Babylon, Wieland's House, Trojeborg, Tröburg, and so forth, some of which clearly indicate their connexion with the ancient Game of Troy. They are used for children's games.

A dance or game which has thus spread over Europe and survived in a fashion to modern times must have been very popular, and bearing in mind how often with the decay of old faiths the serious rites and pageants of grown people have degenerated into the sports of children, we may reasonably ask whether Ariadne's Dance or the Game of Troy may not have had its origin in religious ritual. The ancients connected it with Cnossus and the Minotaur. Now we have seen reason to hold, with many other scholars, that Cnossus was the seat of a great worship of the sun, and that the Minotaur was a representative or embodiment of the sun-god. May not, then, Ariadne's dance have been an imitation of the sun's course in the

sky? and may not its intention have been, by means of sympathetic magic, to aid the great luminary to run his race on high? We have seen that during an eclipse of the sun the Chilcotin Indians walk in a circle, leaning on staves, apparently to assist the labouring orb. In Egypt also the king, who embodied the sun-god, seems to have solemnly walked round the walls of a temple for the sake of helping the sun on his way. If there is any truth in this conjecture, it would seem to follow that the sinuous lines of the labyrinth which the dancers followed in their evolutions may have represented the ecliptic, the sun's apparent annual path in the sky. It is some confirmation of this view that on coins of Cnossus the sun or a star appears in the middle of the labyrinth, the place which on other coins is occupied by the Minotaur.

On the whole the foregoing evidence, slight and fragmentary as it is, points to the conclusion that at Cnossus the king represented the sun-god, and that every eight years his divine powers were renewed at a great festival, which comprised, first, the sacrifice of human victims by fire to a bull-headed image of the sun, and, second, the marriage of the king disguised as a bull to the queen disguised as a cow, the two personating respectively the sun and the moon.

Whatever may be thought of these speculations, we know that many solemn rites were celebrated by the ancient Greeks at intervals of eight years. Amongst them, two deserve to be noticed here, because it has been recently suggested, with some appearance of probability, that they were based on an octennial tenure of the kingship. One was the Festival of the Crowning at Delphi; the other was the Festival of the Laurel-bearing at Thebes. In their general features the two festivals seem to have resembled each other very closely. Both represented dramatically the slaying of a great water-dragon by a god or hero; in both, the lad who played the part of the victorious god or hero crowned his brows with a wreath of sacred laurel and had to submit to a penance and purification for the slaughter of the beast. At Delphi the legendary slayer of the dragon was Apollo; at Thebes he was Cadmus. At both places the legendary penance for the slaughter seems to have been servitude for eight years. The evidence for the rites of the Delphic festival is fairly complete, but for the Theban festival it has to be eked out by vase-paintings, which represent Cadmus crowned with laurel preparing to attack the dragon or actually in combat with the monster, while goddesses bend over the champion, holding out wreaths of laurel to him as the mede of victory. It is true that in historical times Apollo appears to have ousted Cadmus from the festival, though not from the myth. But at Thebes the god was plainly a late intruder, for his temple lay outside the walls, whereas the most ancient sanctuaries stood in the oldest part of the city, the low hill which took its name of Cadmea from the genuine Theban hero Cadmus. It is not impossible that at Delphi also, and perhaps at other places where the same drama was acted, Apollo may have displaced an old local hero in the honourable office of dragon-slayer.

Both at Thebes and at Delphi the dragon guarded a spring, the water of which was probably deemed oracular. At Delphi the sacred spring may have been either Cassotis or the more famed Castaly, which issues from a narrow gorge, shut in by rocky walls of tremendous height, a little to the east of Apollo's temple. The waters of both were thought to be endowed with prophetic power. Probably, too, the monster was supposed to keep watch and ward over the sacred laurel, from which the victor in the combat wreathed his brows; for in vase-paintings the Theban dragon appears coiled beside the holy tree, and Euripides describes the Delphic dragon as covered by a leafy laurel. At all oracular seats of Apollo his priestess drank of the sacred spring and chewed the sacred laurel before she prophesied. Thus it would seem that the dragon, which at Delphi is expressly said to have been the guardian of the oracle, had in its custody both the instruments of divination, the holy tree and the holy water. We are reminded of the dragon or serpent, slain by Hercules, which guarded the golden apples of the Hesperides in the happy garden. But at Delphi the oldest sacred tree appears, as Mr. A. B. Cook has pointed out, to have been not a laurel but an oak. For we are told that

originally the victors in the Pythian games at Delphi wore crowns of oak leaves, since the laurel had not yet been created. Now, like the Festival of Crowning, the Pythian games were instituted to commemorate the slaughter of the dragon; like it they were originally held every eighth year; the two festivals were celebrated nearly at the same time of the year; and the representative of Apollo in the one and the victors in the other were adorned with crowns made from the same sacred laurel. In short, the two festivals appear to have been in origin substantially identical; the distinction between them may have arisen when the Delphians decided to hold the Pythian games every fourth, instead of every eighth year. We may fairly suppose, therefore, that the leaf-crowned victors in the Pythian games, like the laurel-wreathed boy in the Festival of Crowning, formerly acted the part of the god himself. But if in the beginning these actors in the sacred drama wore wreaths of oak instead of laurel, it seems to follow that the deity whom they personated was the oak-god Zeus rather than the laurel-god Apollo; from which again we may infer that Delphi was a sanctuary of Zeus and the oak before it became the shrine of Apollo and the laurel.

But why should the crown of oak have ceased to be the badge of victory? and why should a wreath of laurel have taken its place? The abandonment of the oak crown may have been a consequence of the disappearance of the oak itself from the neighbourhood of Delphi; in Greece, as in Italy, the deciduous trees have for centuries been retreating up the mountain sides before the advance of the evergreens. When the last venerable oak, the rustling of whose leaves in the breeze had long been listened to as oracular, finally succumbed through age, or was laid low by a storm, the priests may have cast about for a tree of another sort to take its place. Yet they sought it neither in the lower woods of the valley nor in the dark forests which clothe the upper slopes of Parnassus above the frowning cliffs of Delphi. Legend ran that after the slaughter of the dragon, Apollo had purged himself from the stain of blood in the romantic Vale of Tempe, where the Peneus flows smoothly in a narrow defile between the lofty wooded steeps of Olympus and Ossa. Here the god crowned himself with a laurel wreath, and thither accordingly at the Festival of Crowning his human representative went to pluck the laurel for his brows. The custom, though doubtless ancient, can hardly have been original. We must suppose that in the beginning the dragon-guarded tree, whether an oak or a laurel, grew at Delphi itself. But why should the laurel be chosen as a substitute for the oak? Mr. A. B. Cook has suggested a plausible answer. The laurel leaf resembles so closely the leaf of the ilex or holm-oak in both shape and colour that an untrained observer may easily confuse the two. The upper surface of both is a dark glossy green, the lower surface shews a lighter tint. Nothing, therefore, could be more natural than to make the new wreath out of leaves which looked so like the old oak leaves that the substitution might almost pass undetected.

Whether at Thebes, as at Delphi, the laurel had ousted the oak from the place of honour at the festival of the Slaying of the Dragon, we cannot say. The oak has long disappeared from the low hills and flat ground in the neighbourhood of Thebes, but as late as the second century of our era there was a forest of ancient oaks not many miles off at the foot of Mount Cithaeron.

It has been conjectured that in ancient days the persons who wore the wreath of laurel or oak at the octennial festivals of Delphi and Thebes were no other than the priestly kings, who personated the god, slew their predecessors in the guise of dragons, and reigned for a time in their stead. The theory certainly cannot be demonstrated, but there is a good deal of analogy in its favour. An eight years' tenure of the kingship at Delphi and Thebes would accord with the similar tenure of the office at Sparta and Cnossus. And if the kings of Cnossus disguised themselves as bulls, there seems no reason why the kings of Delphi and Thebes should not have personated dragons or serpents. In all these cases the animal whose guise the king assumed would be sacred to the royal family. At first the relation of the beast to the man

would be direct and simple; the creature would be revered for some such reason as that for which a savage respects a certain species of animals, for example, because he believes that his ancestors were beasts of the same sort, or that the souls of his dead are lodged in them. In later times the sanctity of the species would be explained by saying that a god had at some time, and for some reason or other, assumed the form of the animal. It is probably not without significance that in Greek mythology the gods in general, and Zeus in particular, are commonly said to have submitted to this change of shape for the purpose of prosecuting a love adventure. Such stories may well reflect a custom of a Sacred Marriage at which the actors played the parts of the worshipful animals. With the growth of culture these local worships, the relics of a barbarous age, would be explained away by tales of the loves of the gods, and, gradually falling out of practice, would survive only as myths.

It is said that at the festival of the Wolf-god Zeus, held every nine years on the Wolf-mountain in Arcadia, a man tasted of the bowel of a human victim mixed with the bowels of animals, and having tasted it he was turned into a wolf, and remained a wolf for nine years, when he changed back again into a man if in the interval he had abstained from eating human flesh. The tradition points to the existence of a society of cannibal wolf-worshippers, one or more of whom personated, and were supposed to embody, the sacred animal for periods of nine years together. Their theory and practice would seem to have agreed with those of the Human Leopard Societies of western Africa, whose members disguise themselves in the skins of leopards with sharp claws of steel. In that guise they attack and kill men in order to eat their flesh or to extract powerful charms from their bodies. Their mode of gaining recruits is like that of the Greek Wolf Society. When a visitor came to a village inhabited by a Leopard Society, "he was invited to partake of food, in which was mixed a small quantity of human flesh. The guest all unsuspectingly partook of the repast, and was afterwards told that human flesh formed one of the ingredients of the meal, and that it was then necessary that he should join the society, which was invariably done." As the ancient Greeks thought that a man might be turned into a wolf, so these negroes believe that he can be changed into a leopard; and, like the Greeks, some of them fancy that if the transformed man abstains during his transformation from preying on his fellows he can regain his human shape, but that if he once laps human blood he must remain a leopard for ever.

The hypothesis that the ancient kings of Thebes and Delphi had for their sacred animal the serpent or dragon, and claimed kinship with the creature, derives some countenance from the tradition that at the end of their lives Cadmus and his wife Harmonia quitted Thebes and went to reign over a tribe of Encheleans or Eel-men in Illyria, where they were both finally transformed into dragons or serpents. To the primitive mind an eel is a water-serpent; it can hardly, therefore, be an accident that the serpent-killer afterwards reigned over a tribe of eel-men and himself became a serpent at last. Moreover, according to one account, his wife Harmonia was a daughter of the very dragon which he slew. The tradition would fit in well with the hypothesis that the dragon or serpent was the sacred animal of the old royal house of Thebes, and that the kingdom fell to him who slew his predecessor and married his daughter. We have seen reason to think that such a mode of succession to the throne was common in antiquity. The story of the final transformation of Cadmus and Harmonia into snakes may be a relic of a belief that the souls of the dead kings and queens of Thebes transmigrated into the bodies of serpents, just as Caffre kings turn at death into boa-constrictors or deadly black snakes. Indeed the notion that the souls of the dead lodge in serpents is widely spread in Africa and Madagascar. Other African tribes believe that their dead kings and chiefs turn into lions, leopards, hyaenas, pythons, hippopotamuses, or other creatures, and the animals are respected and spared accordingly. In like manner the Semang and other wild tribes of the Malay Peninsula imagine that the souls of their chiefs, priests, and magicians transmigrate at

death into the bodies of certain wild beasts, such as elephants, tigers, and rhinoceroses, and that in their bestial form the dead men extend a benign protection to their living human kinsfolk. Even during their lifetime kings in rude society sometimes claim kinship with the most formidable beasts of the country. Thus the royal family of Dahomey specially worships the leopard; some of the king's wives are distinguished by the title of Leopard Wives, and on state occasions they wear striped cloths to resemble the animal. One king of Dahomey, on whom the French made war, bore the name of Shark; hence in art he was represented sometimes with a shark's body and a human head, sometimes with a human body and the head of a shark. The Trocadero Museum at Paris contains the wooden images of three kings of Dahomey who reigned during the nineteenth century, and who are all represented partly in human and partly in animal form. One of them, Guezo, bore the surname of the Cock, and his image represents him as a man covered with feathers. His son Guelelé, who succeeded him on the throne, was surnamed the Lion, and his effigy is that of a lion rampant with tail raised and hair on his body, but with human feet and hands. Guelelé was succeeded on the throne by his son Behanzin, who was surnamed the Shark, and his effigy portrays him standing upright with the head and body of a fish, the fins and scales being carefully represented, while his arms and legs are those of a man. Again, a king of Benin was called Panther, and a bronze statue of him, now in the Anthropological Museum at Berlin, represents him with a panther's whiskers. Such portraits furnish an exact parallel to what I conceive to be the true story of the Minotaur. On the Gold Coast of Africa a powerful ruler is commonly addressed as "O Elephant!" or "O Lion!" and one of the titles of the king of Ashantee, mentioned at great ceremonies, is *borri*, the name of a venomous snake. It has been argued that King David belonged to a serpent family, and that the brazen serpent, which down to the time of Hezekiah was worshipped with fumes of burning incense, represented the old sacred animal of his house. In Europe the bull, the serpent, and the wolf would naturally be on the list of royal beasts.

If the king's soul was believed to pass at death into the sacred animal, a custom might arise of keeping live creatures of the species in captivity and revering them as the souls of dead rulers. This would explain the Athenian practice of keeping a sacred serpent on the Acropolis and feeding it with honey cakes; for the serpent was identified with Erichthonius or Erechtheus, one of the ancient kings of Athens, of whose palace some vestiges have been discovered in recent times. The creature was supposed to guard the citadel. During the Persian invasion a report that the serpent had left its honey-cake untasted was one of the strongest reasons which induced the people to abandon Athens to the enemy; they thought that the holy reptile had forsaken the city. Again, Cecrops, the first king of Athens, is said to have been half-serpent and half-man; in art he is represented as a man from the waist upwards, while the lower part of his body consists of the coils of a serpent. It has been suggested that like Erechtheus he was identical with the serpent on the Acropolis. Once more, we are told that Cychreus gained the kingdom of Salamis by slaying a snake which ravaged the island, but that after his death he, like Cadmus, appeared in the form of the reptile. Some said that he was a man who received the name of Snake on account of his cruelty. Such tales may preserve reminiscences of kings who assumed the style of serpents in their lifetime and were believed to transmigrate into serpents after death. Like the dragons of Thebes and Delphi, the Athenian serpent appears to have been conceived as a creature of the waters; for the serpent-man Erechtheus was identified with the water-god Poseidon, and in his temple, the Erechtheum, where the serpent lived, there was a tank which went by the name of "the sea of Erechtheus."

If the explanation of the eight years' cycle which I have adopted holds good for Thebes and Delphi, the octennial festivals held at these places probably had some reference to the sun and

moon, and may have comprised a sacred marriage of these luminaries. The solar character of Apollo, whether original or adventitious, lends some countenance to this view, but at both Delphi and Thebes the god was apparently an intruder who usurped the place of an older god or hero at the festival. At Thebes that older hero was Cadmus. Now Cadmus was a brother of Europa, who appears to have been a personification of the moon conceived in the form of a cow. He travelled westward seeking his lost sister till he came to Delphi, where the oracle bade him give up the search and follow a cow which had the white mark of the full moon on its flank; wherever the cow fell down exhausted, there he was to take up his abode and found a city. Following the cow and the directions of the oracle he built Thebes. Have we not here in another form the myth of the moon pursued and at last overtaken by the sun? and the famous wedding of Cadmus and Harmonia, to attend which all the gods came down from heaven, may it not have been at once the mythical marriage of the great luminaries and the ritual marriage of the king and queen of Thebes masquerading, like the king and queen of Cnossus, in the character of the lights of heaven at the octennial festival which celebrated and symbolised the conjunction of the sun and moon after their long separation, their harmony after eight years of discord? A better name for the bride at such a wedding could hardly have been chosen than Harmonia.

This theory is supported by a remarkable feature of the festival. At the head of the procession, immediately in front of the Laurel-bearer, walked a youth who carried in his hands a staff of olive-wood draped with laurels and flowers. To the top of the staff was fastened a bronze globe, with smaller globes hung from it; to the middle of the staff were attached a globe of medium size and three hundred and sixty-five purple ribbands, while the lower part of the staff was swathed in a saffron pall. The largest globe, we are told, signified the sun, the smaller the moon, and the smallest the stars, and the purple ribbands stood for the course of the year, being equal in number to the days comprised in it. The choir of virgins who followed the Laurel-bearer singing hymns may have represented the Muses, who are said to have sung and played at the marriage of Cadmus and Harmonia; down to late times the very spot in the market-place was shewn where they had discoursed their heavenly music. We may conjecture that the procession of the Laurel-bearing was preceded by a dramatic performance of the Slaying of the Dragon, and that it was followed by a pageant representative of the nuptials of Cadmus and Harmonia in the presence of the gods. On this hypothesis Harmonia, the wife of Cadmus, is only another form of his sister Europa, both of them being personifications of the moon. Accordingly in the Samothracian mysteries, in which the marriage of Cadmus and Harmonia appears to have been celebrated, it was Harmonia and not Europa whose wanderings were dramatically represented. The gods who quitted Olympus to grace the wedding by their presence were probably represented in the rites, whether celebrated at Thebes or in Samothrace, by men and women attired as deities. In like manner at the marriage of a Pharaoh the courtiers masqueraded in the likeness of the animal-headed Egyptian gods.

Within historical times the great Olympic festival was always held at intervals of four, not of eight, years. Yet it too would seem to have been based on the octennial cycle. For it always fell on a full moon, at intervals of fifty and of forty-nine lunar months alternately. Thus the total number of lunar months comprised in two successive Olympiads was ninety-nine, which is precisely the number of lunar months in the octennial cycle. It is possible that, as K. O. Müller conjectured, the Olympic games may, like the Pythian, have originally been celebrated at intervals of eight instead of four years. If that was so, analogy would lead us to infer that the festival was associated with a mythical marriage of the sun and moon. A reminiscence of such a marriage appears to survive in the legend that Endymion, the son of the first king of Elis, had fifty daughters by the Moon, and that he set his sons to run a race

for the kingdom at Olympia. For, as scholars have already perceived, Endymion is the sunken sun overtaken by the moon below the horizon, and his fifty daughters by her are the fifty lunar months of an Olympiad or, more strictly speaking, of every alternate Olympiad. If the Olympic festival always fell, as many authorities have maintained, at the first full moon after the summer solstice, the time would be eminently appropriate for a marriage of the luminaries, since both of them might then be conceived to be at the prime of their vigour.

It has been ingeniously argued by Mr. A. B. Cook that the Olympic victors in the chariot-race were the lineal successors of the old rulers, the living embodiments of Zeus, whose claims to the kingdom were decided by a race, as in the legend of Endymion and his sons, and who reigned for a period of four, perhaps originally of eight years, after which they had again, like Oenomaus, to stake their right to the throne on the issue of a chariot-race. Certainly the four-horse car in which they raced assimilated them to the sun-god, who was commonly supposed to drive through the sky in a similar fashion; while the crown of sacred olive which decked their brows likened them to the great god Zeus himself, whose glorious image at Olympia wore a similar wreath. But if the olive-crowned victor in the men's race at Olympia represented Zeus, it becomes probable that the olive-crowned victor in the girls' race, which was held every fourth year at Olympia in honour of Hera, represented in like manner the god's wife; and that in former days the two together acted the part of the god and goddess in that sacred marriage of Zeus and Hera which is known to have been celebrated in many parts of Greece. This conclusion is confirmed by the legend that the girls' race was instituted by Hippodamia in gratitude for her marriage with Pelops; for if Pelops as victor in the chariot-race represented Zeus, his bride would naturally play the part of Hera. But under the names of Zeus and Hera the pair of Olympic victors would seem to have really personated the Sun and Moon, who were the true heavenly bridegroom and bride of the ancient octennial festival. In the decline of ancient civilisation the old myth of the marriage of the great luminaries was revived by the crazy fanatic and libertine, the emperor Heliogabalus, who fetched the image of Astarte, regarded as the moon-goddess, from Carthage to Rome and wedded it to the image of the Syrian sun-god, commanding all men at Rome and throughout Italy to celebrate with joy and festivity the solemn nuptials of the God of the Sun with the Goddess of the Moon.

§ 5. Funeral Games.

But a different and at first sight inconsistent explanation of the Olympic festival deserves to be considered. Some of the ancients held that all the great games of Greece—the Olympic, the Nemean, the Isthmian, and the Pythian—were funeral games celebrated in honour of the dead. Thus the Olympic games were supposed to have been founded in honour of Pelops, the great legendary hero, who had a sacred precinct at Olympia, where he was honoured above all the other heroes and received annually the sacrifice of a black ram. Once a year, too, all the lads of Peloponnese are said to have lashed themselves on his grave at Olympia, till the blood streamed down their backs as a libation to the departed hero. Similarly at Roman funerals the women scratched their faces till they bled for the purpose, as Varro tells us, of pleasing the ghosts with the sight of the flowing blood. So, too, among the aborigines of Australia mourners sometimes cut and hack themselves and allow the streaming blood to drip on the dead body of their kinsman or into the grave. Among the eastern islanders of Torres Straits in like manner youths who had lately been initiated and girls who had attained to puberty used to have the lobes of their ears cut as a mourning ceremony, and the flowing blood was allowed to drip on the feet of the corpse as a mark of pity or sorrow; moreover, young adults of both sexes had patterns cut in their flesh with a sharp shell so that the blood fell on the dead body. The similarity of these savage rites to the Greek custom observed at the grave of Pelops suggests that the tomb was not a mere cenotaph, but that it contained the

actual remains of the dead hero, though these have not been discovered by the German excavators of Olympia. In like manner the Nemean games are said to have been celebrated in honour of the dead Opheltes, whose grave was shewn at Nemea. According to tradition, the Isthmian games were instituted in honour of the dead Melicertes, whose body had been washed ashore at the Isthmus of Corinth. It is said that when this happened a famine fell upon the Corinthians, and an oracle declared that the evil would not cease until the people paid due obsequies to the remains of the drowned Melicertes and honoured him with funeral games. The Corinthians complied with the injunction for a short time; but as soon as they omitted to celebrate the games, the famine broke out afresh, and the oracle informed them that the honours paid to Melicertes must be eternal. Lastly, the Pythian games are said to have been celebrated in honour of the dead dragon or serpent Python.

These Greek traditions as to the funeral origin of the great games are strongly confirmed by Greek practice in historical times. Thus in the Homeric age funeral games, including chariot-races, foot-races, wrestling, boxing, spear-throwing, quoit-throwing, and archery, were celebrated in honour of dead kings and heroes at their barrows. In the fifth century before Christ, when Miltiades, the victor of Marathon, died in the Thracian Chersonese, the people offered sacrifices to him as their founder and instituted equestrian and athletic games in his honour, in which no citizen of Lampsacus was allowed to contend. Near the theatre at Sparta there were two graves; one contained the bones of the gallant Leonidas which had been brought back from the pass of Thermopylae to rest in Spartan earth; the other held the dust of King Pausanias, who commanded the Greek armies on the great day when they routed the Persian host at Plataea, but who lived to tarnish his laurels and to die a traitor's death. Every year speeches were spoken over these graves and games were held in which none but Spartans might compete. Perhaps in the case of Pausanias the games were intended rather to avert his anger than to do him honour; for we are told that wizards were fetched even from Italy to lay the traitor's unquiet ghost. Again, when the Spartan general Brasidas, defending Amphipolis in Thrace against the Athenians, fell mortally wounded before the city and just lived, like Wolfe on the Heights of Abraham, to learn that his men were victorious, all the allies in arms followed the dead soldier to the grave; and the grateful citizens fenced his tomb about, sacrificed to him as a hero, and decreed that his memory should be honoured henceforth with games and annual sacrifices. So, too, when Timoleon, the saviour of Syracuse, died in the city which he had delivered from tyrants within and defended against enemies without, vast multitudes of men and women, crowned with garlands and clad in clean raiment, attended all that was mortal of their benefactor to the funeral pyre, the voices of praise and benediction mingling with the sound of lamentations and sobs; and when at last the bier was laid on the pyre a herald chosen for his sonorous voice proclaimed that the people of Syracuse were burying Timoleon, and that they would honour him for all time to come with musical, equestrian, and athletic games, because he had put down the tyrants, conquered the foreign foe, rebuilt the cities that had been laid waste, and restored their free constitutions to the Sicilians. In dedicating the great Mausoleum at Halicarnassus to the soul of her dead husband Mausolus, his widow Artemisia instituted a contest of eloquence in his memory, prizes of money and other valuables being offered to such as should pronounce the most splendid panegyrics on the departed. Isocrates himself is said to have entered for the prize but to have been vanquished by his pupil Theopompus. Alexander the Great prepared to pay honour to his dead friend Hephaestion by celebrating athletic and musical contests on a greater scale than had ever been witnessed before, and for this purpose he actually assembled three thousand competitors, who shortly afterwards contended at the funeral games of the great conqueror himself.

Nor were the Greeks in the habit of instituting games in honour only of a few distinguished individuals; they sometimes established them to perpetuate the memory or to appease the ghosts of large numbers of men who had perished on the field of battle or been massacred in cold blood. When the Carthaginians and Tyrrhenians together had beaten the Phocaeans in a sea-fight, they landed their prisoners near Agylla in Etruria and stoned them all to death. After that, whenever the people of Agylla or their oxen or their sheep passed the scene of the massacre, they were attacked by a strange malady, which distorted their bodies and deprived them of the use of their limbs. So they consulted the Delphic oracle, and the priestess told them that they must offer great sacrifices to the dead Phocaeans and institute equestrian and athletic games in their honour, no doubt to appease the angry ghosts of the murdered men, who were supposed to be doing the mischief. At Plataea down to the second century of our era might be seen the graves of the men who fell in the great battle with the Persians. Sacrifices were offered to them every year with great solemnity. The chief magistrate of Plataea, clad in a purple robe, washed with his own hands the tombstones and anointed them with scented oil. He slaughtered a black bull over a burning pyre and called upon the dead warriors to come and partake of the banquet and the blood. Then filling a bowl of wine and pouring a libation he said, "I drink to the men who died for the freedom of Greece." Moreover, games were celebrated every fourth year in honour of these heroic dead, the principal prizes being offered for a race in armour. At Athens funeral games were held in the Academy to commemorate the men slain in war who were buried in the neighbouring Ceramicus, and sacrifices were offered to them at a pit: the games were superintended and the sacrifices offered by the Polemarch or minister of war.

Similar honours have been paid to the spirits of the departed by many other peoples both ancient and modern. Thus in antiquity the Thracians burned or buried their dead, and having raised mounds over their remains they held games of all kinds on the spot, assigning the principal prizes to victory in single combat. At Rome funeral games were celebrated and gladiators fought in honour of distinguished men who had just died. The games were sometimes held in the forum. Thus in the year 216 b.c., when Marcus Aemilius Lepidus died, who had been twice consul, his three sons celebrated funeral games in the forum for three days, and two-and-twenty pairs of gladiators fought on the occasion. Again, in the year 200 b.c. funeral games were held for four days in the forum, and five-and-twenty pairs of gladiators fought in honour of the deceased M. Valerius Laevinus, the expense of the ceremonies being defrayed by the two sons of the dead man. Once more, when the Pontifex Maximus, Publicius Licinius Crassus, died at the beginning of the year 183 b.c., funeral games were celebrated in his honour for three days, a hundred and twenty gladiators fought, and the ceremonies concluded with a banquet, for which the tables were spread in the forum. These games and combats were doubtless intended to please and soothe the ghost of the recently departed, just as we saw that Roman women lacerated their faces for a similar purpose. Similarly, when the Southern Nicobarese dig up the bones of their dead, clean them, and bury them again, they hold a feast at which sham-fights with quarter-staves take place "to gratify the departed spirit." In Futuna, an island of the South Pacific, when a death has taken place friends express their grief by cutting their faces, breast, and arms with shells, and at the funeral festival which follows pairs of boxers commonly engage in combats by way of honouring the deceased. In Laos, a province of Siam, boxers are similarly engaged to bruise each other at the festival which takes place when the remains of a chief or other important person are cremated. The festival lasts three days, but it is while the pyre is actually blazing that the combatants are expected to batter each other's heads with the utmost vigour. Among the Kirghiz the anniversary of the death of a rich man is celebrated with a great feast and with horse-races, shooting-matches, and wrestling-matches. It is said that thousands of sheep and hundreds of horses, besides slaves, coats of mail, and a great many other objects, are

sometimes distributed as prizes among the winners. The Bashkirs, a Tartar people of mixed extraction, bury their dead, and always end the obsequies with horse-races. Among some of the North American Indians contests in running, shooting, and so forth formed part of the funeral celebration.

The Bedouins of the Sinaitic peninsula observe a great annual festival at the grave of the prophet Salih, and camel-races are included in the ceremonies. At the end of the races a procession takes place round the prophet's grave, after which the sacrificial victims are led to the door of the mortuary chapel, their ears are cut off, and the doorposts are smeared with their streaming blood. The custom of holding funeral games in honour of the dead appears to be common among the people of the Caucasus. Thus in Circassia the anniversary of the death of a distinguished warrior or chief is celebrated for years with horse-races, foot-races, and various kinds of martial and athletic exercises, for which prizes are awarded to the successful competitors. Among the Chewsurs, another people of the Caucasus, horse-races are held at the funeral of a rich man, and prizes of cattle and sheep are given to the winners; poorer folk content themselves with a competition in shooting and with more modest prizes. Similar celebrations take place on the anniversary of the death. In like manner shooting-matches form a feature of an annual Festival of All Souls, when the spirits of departed Chewsurs are believed to revisit their old village. Adults and children alike take part in the matches, the adults shooting with guns and the children with bows and arrows. The prizes consist of loaves, stockings, gloves, and so forth. Among the Abchases, another people of the Caucasus, two years after a death a memorial feast is held in honour of the deceased, at which animals are killed and measures taken to appease the soul of the departed. For they believe that if the ghost is discontented he can injure them and their property. The horse of the deceased figures prominently at the festival. After the guests have feasted at a long table spread in the open air, the young men perform evolutions on horseback which are said to recall the tournaments of the Middle Ages, and children of eight or nine years of age ride races on horseback.

Thus it appears that many different peoples have been in the habit of holding games, including horse-races, in honour of the dead; and as the ancient Greeks unquestionably did so within historical times for men whose existence is as little open to question as that of Wellington and Napoleon, we cannot dismiss as improbable the tradition that the Olympic and perhaps other great Greek games were instituted to commemorate real men who once lived, died, and were buried on the spot where the festivals were afterwards held. When the person so commemorated had been great and powerful in his lifetime, his ghost would be deemed great and powerful after death, and the games celebrated in his honour might naturally attract crowds of spectators. The need of providing food and accommodation for the multitude which assembled on these occasions would in turn draw numbers of hucksters and merchants to the spot, and thus what in its origin had been a solemn religious ceremony might gradually assume more and more the character of a fair, that is, of a concourse of people brought together mainly for purposes of trade and amusement. This theory might account for the origin not only of the Olympic and other Greek games, but also for that of the great fairs or public assemblies of ancient Ireland which have been compared, not without reason, to the Greek games. Indeed the two most famous of these Irish festivals, in which horse-races played a prominent part, are actually said to have been instituted in honour of the dead. Most celebrated of all was the fair of Tailltiu or Tailltin, held at a place in the county of Meath which is now called Teltown on the Blackwater, midway between Navan and Kells. The festival lasted for a fortnight before Lammas (the first of August) and a fortnight after it. Among the manly sports and contests which formed a leading feature of the fair horse-races held the principal place. But trade was not neglected, and among the wares brought to market were marriageable women, who, according to a tradition which survived into the nineteenth

century, were bought and sold as wives for one year. The very spot where the marriages took place is still pointed out by the peasantry; they call it "Marriage Hollow." Multitudes flocked to the fair not only from all parts of Ireland, but even from Scotland; it is officially recorded that in the year 1169 a.d. the horses and chariots alone, exclusive of the people on foot, extended in a continuous line for more than six English miles, from Tailltin to Mullach-Aiti, now the Hill of Lloyd near Kells. The Irish historians relate that the fair of Tailltin was instituted by Lug in honour of his foster-mother Tailltiu, whom he buried under a great sepulchral mound on the spot, ordering that a commemorative festival with games and sports should be celebrated there annually for ever. The other great fair of ancient Ireland was held only once in three years at Carman, now called Wexford, in Leinster. It began on Lammas Day (the first of August) and lasted six days. A horse-race took place on each day of the festival. In different parts of the green there were separate markets for victuals, for cattle and horses, and for gold and precious stuffs of the merchants. Harpers harped and pipers piped for the entertainment of the crowds, and in other parts of the fair bards recited in the ears of rapt listeners old romantic tales of forays and cattle-raids, of battles and murders, of love and courtship and marriage. Prizes were awarded to the best performers in every art. In the Book of Ballymote the fair of Carman or Garman is said to have been founded in accordance with the dying wish of a chief named Garman, who was buried on the spot, after begging that a fair of mourning (*aenach n-guba*) should be instituted for him and should bear his name for ever. "It was considered an institution of great importance, and among the blessings promised to the men of Leinster from holding it and duly celebrating the established games, were plenty of corn, fruit and milk, abundance of fish in their lakes and rivers, domestic prosperity, and immunity from the yoke of any other province. On the other hand, the evils to follow from the neglect of this institution were to be failure and early greyness on them and their kings."

Nor were these two great fairs the only ancient Irish festivals of the sort which are reported to have been founded in honour of the dead. The annual fair at Emain is said to have been established to lament the death of Queen Macha of the Golden Hair, who had her palace on the spot. In short "most of the great meetings, by whatever name known, had their origin in funeral games. Tara, Tailltenn, Tlachtga, Ushnagh, Cruachan, Emain Macha and other less prominent meeting-places, are well known as ancient pagan cemeteries, in all of which many illustrious semi-historical personages were interred: and many sepulchral monuments remain in them to this day." "There was a notion that Carman was a cemetery, that there kings and queens had been buried, and that the games and horse-races, which formed the principal attraction of the fair, had been instituted in honour of the dead folk on whose graves the feet of the assembled multitude were treading. The same view is taken of the fairs of Tailltiu and Cruachan: Tailltiu and Cruachan were cemeteries before they served periodically as places of assembly for business and pleasure." The tombs of the first kings of Ulster were at Tailltin.

If we ask whether the tradition as to the funeral origin of these great Irish fairs is true or false, it is important to observe the date at which they were commonly celebrated. The date was the first of August, or Lughnasadh, that is, the *nasadh* or games of Lug, as the day is still called in every part of Ireland. This was the date of the great fair of Cruachan as well as of Tailltin and Carman. Now the first of August is our Lammas Day, a name derived from the Anglo-Saxon *hlafmaesse*, that is, "Loaf-mass" or "Bread-mass," and the name marks the day as a mass or feast of thanksgiving for the first-fruits of the corn-harvest, which in England and Ireland usually ripen about that time. The feast "seems to have been observed with bread of new wheat, and therefore in some parts of England, and even in some near Oxford, the tenants are bound to bring in wheat of that year to their lord, on or before the first of August." But if the festival of the first of August was in its origin an offering of the first-

fruits of the corn-harvest, we can easily understand the great importance which the ancient Irish attached to it, and why they should have thought that its observance ensured a plentiful crop of corn as well as abundance of fruit and milk and fish, whereas the neglect of the festival would entail the failure of these things and cause the hair of their kings to turn prematurely grey. For it is a widespread custom among primitive agricultural peoples to offer the first-fruits of the harvest to divine beings, whether gods or spirits, before any person may eat of the new crops, and wherever such customs are observed we may assume that an omission to offer the first-fruits must be supposed to endanger the crops and the general prosperity of the community, by exciting the wrath of the gods or spirits, who conceive themselves to be robbed of their dues. Now among the divine beings who are thus propitiated the souls of dead ancestors take in many tribes a prominent or even exclusive place, and that these ancestors are not creations of the mythical fancy but were once men of flesh and blood is sometimes demonstrated by the substantial evidence of their skulls, to which the offerings are made and in which the spirits are supposed to take up their abode for the purpose of partaking of the food presented to them. Sometimes the ceremony is designated by the expressive name of "feeding the dead."

All this tends to support the traditional explanation of the great Irish fairs held at the beginning of August, when the first corn is ripe; for if these festivals were indeed celebrated, as they are said to have been, at cemeteries where kings and other famous men were buried, and if the horse-races and other games, which formed the most prominent feature of the celebrations, were indeed instituted, as they are said to have been, in honour of dead men and women, we can perfectly understand why the observance of the festivals and the games was supposed to ensure a plentiful harvest and abundance of fruit and fish, whereas the neglect to celebrate them was believed to entail the failure of these things. So long as the spirits of the dead men and women, who were buried on the spot, received the homage of their descendants in the shape of funeral games and perhaps of first-fruits, so long would they bless their people with plenty by causing the earth to bring forth its fruits, the cows to yield milk, and the waters to swarm with fish; whereas if they deemed themselves slighted and neglected, they would avenge their wrongs by cutting off the food supply and afflicting the people with dearth and other calamities. Among these threatened calamities the premature greyness of the kings is specially mentioned, and was probably deemed not the least serious; for we have seen that the welfare of the whole people is often deemed to be bound up with the physical vigour of the king, and that the appearance of grey hairs on his head and wrinkles on his face is sometimes viewed with apprehension and proves the signal for putting him to death. Similarly the Abchases of the Caucasus imagine that if they do not honour a dead man by horse-races and other festivities, his ghost will be angry with them and visit his displeasure on their persons and their property. In this connexion it is significant that the celebration of the Isthmian games at Corinth in honour of the dead Melicertes is said to have been instituted for the purpose of staying a famine, and that the intermission of the games was immediately followed by a fresh visitation of the calamity. Analogy suggests that the famine may have been ascribed to the anger of the ghost of Melicertes at the neglect of his funeral honours.

Thus on the whole the theory of the funeral origin of the great Greek games is supported not only by Greek tradition and Greek custom but by the evidence of parallel customs observed in many lands. Yet the theory seems hardly adequate to explain all the features in the legends of the foundation and early history of the Olympic games. For if these contests were instituted merely to please and propitiate the soul of a prince named Pelops who was buried on the spot, what are we to make of the tradition that the foot-race was founded in order to determine the successor to the kingdom? or of the similar, though not identical, tradition that

the kingdom and the hand of the king's daughter were awarded as the prize to him who could vanquish the king in a chariot race, while death was the penalty inflicted on the beaten charioteer? Such legends can hardly have been pure fictions; they probably reflect some real custom observed at Olympia. We may perhaps combine them with the tradition of the funeral origin of the games by supposing that victory in the race entitled the winner to reign as a divine king, the embodiment of a god, for a term of years, whether four or eight years according to the interval between successive celebrations of the festival; that when the term had expired the human god must again submit his title to the crown to the hazard of a race for the purpose of proving that his bodily vigour was unimpaired; that if he failed to do so he lost both his kingdom and his life; and lastly that the spirits of these divine kings, like those of the divine kings of the Shilluk, were worshipped with sacrifices at their graves and were thought to delight in the spectacle of the games which reminded them of the laurels they had themselves won long ago, amid the plaudits of a vast multitude, in the sunshine and dust of the race-course, before they joined the shadowy company of ghosts in the darkness and silence of the tomb. The theory would explain the existence of the sacred precinct of Pelops at Olympia, where the black rams, the characteristic offerings to the dead, were sacrificed to the hero, and where the young men lashed themselves till the blood dripped from their backs on the ground—a sight well-pleasing to the grim bloodthirsty ghost lurking unseen below. Perhaps, too, the theory may explain the high mound, at some distance from Olympia, which passed for the grave of the suitors of Hippodamia, to whose shades Pelops is said to have sacrificed as to heroes every year. It is possible that the men buried in this great barrow were not, as tradition had it, the suitors who contended in the chariot-race for the hand of Hippodamia and being defeated were slain by her relentless father; they may have been men who, like Pelops himself, had won the kingdom and a bride in the chariot-race, and, after enjoying the regal dignity and posing as incarnate deities for a term of years, had been finally defeated in the race and put to death.

Whatever may be thought of these speculations, the great Olympic festival cannot have been, like our Lammas, a harvest festival: the quadrennial period of the celebration and the season of the year at which it fell, about halfway between the corn-reaping of early summer and the vintage of mid-autumn, alike exclude the supposition and alike point to an astronomical, not an agricultural, basis of the solemnity. Accordingly we seem driven to conclude that if the winners, male and female, in the Olympic games indeed represented divinities, these divinities must have been personifications of astronomical, not agricultural, powers; in short that the victors posed as embodiments of the Sun and Moon, then at the prime of their radiant power and glory, whose meeting in the heavenly bridechamber of the sky after years of separation was mimicked and magically promoted by the nuptials of their human representatives on earth.

§ 6. The Slaughter of the Dragon.

In the foregoing discussion it has been suggested that Delphi, Thebes, Salamis, and Athens were once ruled by kings who had, in modern language, a serpent or dragon for their crest, and were believed to migrate at death into the bodies of the beasts. But these legends of the dragon admit of another and, at first sight at least, discrepant explanation. It is difficult to separate them from those similar tales of the slaughter of a great dragon which are current in many lands, and have commonly been interpreted as nature-myths, in other words, as personifications of physical phenomena. Of such tales the oldest known versions are the ancient Babylonian and the ancient Indian. The Babylonian myth relates how in the beginning the mighty god Marduk fought and killed the great dragon Tiamat, an embodiment of the *primaeval* watery chaos, and how after his victory he created the present heaven and earth by splitting the huge carcase of the monster into halves and setting one of them up to

form the sky, while the other half apparently he used to fashion the earth. Thus the story is a myth of creation. In language which its authors doubtless understood literally, but which more advanced thinkers afterwards interpreted figuratively, it describes how confusion was reduced to order, how a cosmos emerged from chaos. The account of creation given in the first chapter of Genesis, which has been so much praised for its simple grandeur and sublimity, is merely a rationalised version of the old myth of the fight with the dragon, a myth which for crudity of thought deserves to rank with the quaint fancies of the lowest savages.

Again, the Indian myth embodied in the hymns of the Rigveda tells how the strong and valiant god Indra conquered a great dragon or serpent named Vṛtra, which had obstructed the waters so that they could not flow. He slew the monster with his bolt, and then the pent-up springs gushed in rivers to the sea. And what he did once, he continues to do. Again and again he renews the conflict; again and again he slays the dragon and releases the imprisoned waters. Prayers are addressed to him that he would be pleased to do so in the future. Even priests on earth sometimes associate themselves with Indra in his battles with the dragon. The worshipper is said to have placed the bolt in the god's hands, and the sacrifice is spoken of as having helped the weapon to slay the monster. Thus the feat attributed to Indra would seem to be a mythical account not so much of creation as of some regularly recurring phenomenon. It has been plausibly interpreted as a description of the bursting of the first storms of rain and thunder after the torrid heat of an Indian summer. At such times all nature, exhausted by the drought, longs for coolness and moisture. Day after day men and cattle may be tormented by the sight of clouds that gather and then pass away without disburdening themselves of their contents. At last the long-drawn struggle between the rival forces comes to a crisis. The sky darkens, thunder peals, lightning flashes, and the welcome rain descends in sheets, drenching the parched earth and flooding the rivers. Such a battle of the elements might well present itself to the primitive mind in the guise of a conflict between a maleficent dragon of drought and a beneficent god of thunder and rain. The cloud-dragon has swallowed the waters and keeps them shut up in the black coils of his sinuous body; the god cleaves the monster's belly with his thunder-bolt, and the imprisoned waters escape, in the form of dripping rain and rushing stream.

In other countries a similar myth might, with appropriate variations of detail, express in like manner the passage of one season into another. For example, in more rigorous climates the dragon might stand for the dreary winter and the dragon-slayer for the genial summer. The myths of Apollo and the Python, of St. George and the Dragon have thus been interpreted as symbolising the victory of summer over winter. Similarly it has been held with much probability that the Babylonian legend of Marduk and Tiamat reflects the annual change which transforms the valley of the Euphrates in spring. During the winter the wide Babylonian plain, flooded by the heavy rains, looks like a sea, for which the Babylonian word is *tiamtu*, *tiamat*. Then comes the spring, when with the growing power of the sun the clouds vanish, the waters subside, and dry land and vegetation appear once more. On this hypothesis the dragon Tiamat represents the clouds, the rain, the floods of winter, while Marduk stands for the vernal or summer sun which dispels the powers of darkness and moisture.

But if the combat of Marduk and Tiamat was primarily a mythical description of the Babylonian spring, it would seem that its cosmogonical significance as an account of creation must have been an after-thought. The early philosophers who meditated on the origin of things may have pictured to themselves the creation or evolution of the world on the analogy of the great changes which outside the tropics pass over the face of nature every year. In these changes it is not hard to discern or to imagine a conflict between two hostile forces or principles, the principle of construction or of life and the principle of destruction or of death,

victory inclining now to the one and now to the other, according as winter yields to spring or summer fades into autumn. It would be natural enough to suppose that the same mighty rivals which still wage war on each other had done so from the beginning, and that the formation of the universe as it now exists had resulted from the shock of their battle. On this theory the creation of the world is repeated every spring, and its dissolution is threatened every autumn: the one is proclaimed by summer's gay heralds, the opening flowers; the other is whispered by winter's sad harbingers, the yellow leaves. Here as elsewhere the old creed is echoed by the poet's fancy:—

*“Non alios prima crescentis origine mundi
Inluxisse dies aliumve habuisse tenorem
Crediderim: ver illud erat, ver magnus agebat*

*Orbis, et hibernis parcebant flatibus Euri:
Cum primae lucem pecudes hausere, virumque
Ferrea progenies duris caput extulit arvis,
Inmissaeque ferae silvis et sidera caelo.”*

Thus the ceremonies which in many lands have been performed to hasten the departure of winter or stay the flight of summer are in a sense attempts to create the world afresh, to “re-mould it nearer to the Heart's desire.” But if we would set ourselves at the point of view of the old sages who devised means so feeble to accomplish a purpose so immeasurably vast, we must divest ourselves of our modern conceptions of the immensity of the universe and of the pettiness and insignificance of man's place in it. We must imagine the infinitude of space shrunk to a few miles, the infinitude of time contracted to a few generations. To the savage the mountains that bound the visible horizon, or the sea that stretches away to meet it, is the world's end. Beyond these narrow limits his feet have never strayed, and even his imagination fails to conceive what lies across the waste of waters or the far blue hills. Of the future he hardly thinks, and of the past he knows only what has been handed down to him by word of mouth from his savage forefathers. To suppose that a world thus circumscribed in space and time was created by the efforts or the fiat of a being like himself imposes no great strain on his credulity; and he may without much difficulty imagine that he himself can annually repeat the work of creation by his charms and incantations. And once a horde of savages had instituted magical ceremonies for the renewal or preservation of all things, the force of custom and tradition would tend to maintain them in practice long after the old narrow ideas of the universe had been superseded by more adequate conceptions, and the tribe had expanded into a nation.

Neither in Babylonia nor in India, indeed, so far as I am aware, is there any direct evidence that the story of the Slaughter of the Dragon was ever acted as a miracle-play or magical rite for the sake of bringing about those natural events which it describes in figurative language. But analogy leads us to conjecture that in both countries the myth may have been recited, if not acted, as an incantation, for the purpose I have indicated. At Babylon the recitation may have formed part of the great New Year festival of Marduk, which under the name of Zagnuk was celebrated with great pomp about the vernal equinox. In this connexion it may not be without significance that one version of the Babylonian legend of creation has been found inscribed on a tablet, of which the reverse exhibits an incantation intended to be recited for the purification of the temple of E-zida in Borsippa. Now E-zida was the temple of Nabu or Nebo, a god closely associated, if not originally identical, with Marduk; indeed Hammurabi, the great king of Babylon, dedicated the temple in question to Marduk and not to Nabu. It seems not improbable, therefore, that the creation legend, in which Marduk played so important a part, was recited as an incantation at the purification of the temple E-zida. The

ceremony perhaps took place at the Zagmuk festival, when the image of Nabu was solemnly brought in procession from his temple in Borsippa to the great temple of Marduk in Babylon. Moreover, it was believed that at this great festival the fates were determined by Marduk or Nabu for the ensuing year. Now, the creation myth relates how, after he had slain the dragon, Marduk wrested the tablets of destiny from Ningu, the paramour of Tiamat, sealed them with a seal, and laid them on his breast. We may conjecture that the dramatic representation of this incident formed part of the annual determination of the fates at Zagmuk. In short, it seems probable that the whole myth of creation was annually recited and acted at this great spring festival as a charm to dispel the storms and floods of winter, and to hasten the coming of summer.

Wherever sacred dramas of this sort were acted as magical rites for the regulation of the seasons, it would be natural that the chief part should be played by the king, at first in his character of head magician, and afterwards as representative and embodiment of the beneficent god who vanquishes the powers of evil. If, therefore, the myth of the Slaughter of the Dragon was ever acted with this intention, the king would appropriately figure in the play as the victorious champion, while the defeated monster would be represented by an actor of inferior rank. But it is possible that under certain circumstances the distribution of parts in the drama might be somewhat different. Where the tenure of the regal office was limited to a fixed time, at the end of which the king was inexorably put to death, the fatal part of the dragon might be assigned to the monarch as the representative of the old order, the old year, or the old cycle which was passing away, while the part of the victorious god or hero might be supported by his successor and executioner.

An hypothesis of this latter sort would to a certain extent reconcile the two apparently discrepant interpretations of the myth which have been discussed in the preceding pages, and which for the sake of distinction may be called the totemic and the cosmological interpretations respectively. The serpent or dragon might be the sacred animal or totem of the royal house at the same time that it stood mythically for certain cosmological phenomena, whether moisture or drought, cold or heat, winter or summer. In like manner any other species of animal which served as the totem of the royal family might simultaneously possess a cosmological significance as the symbol of an elemental power. Thus at Cnossus, as we have seen reason to think, the bull was at once the king's crest and an emblem of the sun. Similarly in Egypt the hawk was the symbol both of the sun and of the king. The oldest royal capital known to us was Hieraconpolis or Hawk-town, and the first Egyptian king of whom we hear had for his only royal title the name of hawk. At the same time the hawk was with the Egyptians an emblem of the sun. Hawks were kept in the sun-god's temple, and the deity himself was commonly represented in art as a man with a hawk's head and the disc of the sun above it. However, I am fully sensible of the slipperiness and uncertainty of the ground I am treading, and it is with great diffidence that I submit these speculations to the judgment of my readers. The subject of ancient mythology is involved in dense mists which it is not always possible to penetrate and illumine even with the lamp of the Comparative Method. Demonstration in such matters is rarely, if ever, attainable; the utmost that a candid enquirer can claim for his conclusions is a reasonable degree of probability. Future researches may clear up the obscurity which still rests on the myth of the Slaughter of the Dragon, and may thereby ascertain what measure of truth, if any, there is in the suggested interpretations.

§ 7. Triennial Tenure of the Kingship.

In the province of Lagos, which forms part of Southern Nigeria, the Ijebu tribe of the Yoruba race is divided into two branches, which are known respectively as the Ijebu Ode and the Ijebu Remon. The Ode branch of the tribe is ruled by a chief who bears the title of Awujale

and is surrounded by a great deal of mystery. Down to recent times his face might not be seen even by his own subjects, and if circumstances obliged him to communicate with them he did so through a screen which hid him from view. The other or Remon branch of the Ijebu tribe is governed by a chief, who ranks below the Awujale. Mr. John Parkinson was informed that in former times this subordinate chief used to be killed with ceremony after a rule of three years. As the country is now under British protection the custom of putting the chief to death at the end of a three years' reign has long been abolished, and Mr. Parkinson was unable to ascertain any particulars on the subject.

§ 8. Annual Tenure of the Kingship.

At Babylon, within historical times, the tenure of the kingly office was in practice lifelong, yet in theory it would seem to have been merely annual. For every year at the festival of Zagmuk the king had to renew his power by seizing the hands of the image of Marduk in his great temple of Esagil at Babylon. Even when Babylon passed under the power of Assyria, the monarchs of that country were expected to legalise their claim to the throne every year by coming to Babylon and performing the ancient ceremony at the New-year festival, and some of them found the obligation so burdensome that rather than discharge it they renounced the title of king altogether and contented themselves with the humbler one of Governor. Further, it would appear that in remote times, though not within the historical period, the kings of Babylon or their barbarous predecessors forfeited not merely their crown but their life at the end of a year's tenure of office. At least this is the conclusion to which the following evidence seems to point. According to the historian Berosus, who as a Babylonian priest spoke with ample knowledge, there was annually celebrated in Babylon a festival called the Sacaea. It began on the sixteenth day of the month Lous, and lasted for five days. During these five days masters and servants changed places, the servants giving orders and the masters obeying them. A prisoner condemned to death was dressed in the king's robes, seated on the king's throne, allowed to issue whatever commands he pleased, to eat, drink, and enjoy himself, and to lie with the king's concubines. But at the end of the five days he was stripped of his royal robes, scourged, and hanged or impaled. During his brief term of office he bore the title of Zoganes. This custom might perhaps have been explained as merely a grim jest perpetrated in a season of jollity at the expense of an unhappy criminal. But one circumstance—the leave given to the mock king to enjoy the king's concubines—is decisive against this interpretation. Considering the jealous seclusion of an oriental despot's harem we may be quite certain that permission to invade it would never have been granted by the despot, least of all to a condemned criminal, except for the very gravest cause. This cause could hardly be other than that the condemned man was about to die in the king's stead, and that to make the substitution perfect it was necessary he should enjoy the full rights of royalty during his brief reign. There is nothing surprising in this substitution. The rule that the king must be put to death either on the appearance of any symptom of bodily decay or at the end of a fixed period is certainly one which, sooner or later, the kings would seek to abolish or modify. We have seen that in Ethiopia, Sofala, and Eyeo the rule was boldly set aside by enlightened monarchs; and that in Calicut the old custom of killing the king at the end of twelve years was changed into a permission granted to any one at the end of the twelve years' period to attack the king, and, in the event of killing him, to reign in his stead; though, as the king took care at these times to be surrounded by his guards, the permission was little more than a form. Another way of modifying the stern old rule is seen in the Babylonian custom just described. When the time drew near for the king to be put to death (in Babylon this appears to have been at the end of a single year's reign) he abdicated for a few days, during which a temporary king reigned and suffered in his stead. At first the temporary king may have been an innocent person, possibly a member of the king's own family; but with the growth of civilisation the sacrifice of an

innocent person would be revolting to the public sentiment, and accordingly a condemned criminal would be invested with the brief and fatal sovereignty. In the sequel we shall find other examples of a dying criminal representing a dying god. For we must not forget that, as the case of the Shilluk kings clearly shews, the king is slain in his character of a god or a demigod, his death and resurrection, as the only means of perpetuating the divine life unimpaired, being deemed necessary for the salvation of his people and the world.

If at Babylon before the dawn of history the king himself used to be slain at the festival of the Sacaea, it is natural to suppose that the Sacaea was no other than Zagmuk or Zakmuk, the great New-year festival at which down to historical times the king's power had to be formally renewed by a religious ceremony in the temple of Marduk. The theory of the identity of the festivals is indeed strongly supported by many considerations and has been accepted by some eminent scholars, but it has to encounter a serious chronological difficulty, since Zagmuk fell about the equinox in spring, whereas the Sacaea according to Berossus was held on the sixteenth of the month Lous, which was the tenth month of the Syro-Macedonian calendar and appears to have nearly coincided with July. The question of the sameness or difference of these festivals will be discussed later on. Here it is to be observed that Zagmuk was apparently celebrated in Assyria as well as in Babylonia. For at the end of his great inscription Esarhaddon, king of Assyria, expresses a wish that it may be granted to him to muster all his riding-horses and so forth every year at Zagmuk in his palace. But whether the power of the Assyrian kings had, like that of the Babylonian monarchs, to be annually renewed at this festival, we do not know. However, a trace of an annual tenure of the kingly office in Assyria may perhaps, as Dr. C. Brockelmann thinks, be detected in the rule that an Assyrian king regularly gave his name only to a single year of his reign, while all the other years were named after certain officers and provincial governors, about thirty in number, who were appointed for this purpose and succeeded each other according to a fixed rotation. But we know too little about the institution of the *limu* or eponymate to allow us to press this argument for an annual tenure of the kingship in Assyria. A reminiscence of Zagmuk seems to linger in the belief of the Yezidis that on New-year's day God sits on his throne arranging the decrees for the coming year, assigning to dignitaries their various offices, and delivering to them their credentials under his signature and seal.

The view that at Babylon the condemned prisoner who wore the royal robes was slain as a substitute for the king may be supported by the practice of West Africa, where at the funeral of a king slaves used sometimes to be dressed up as ministers of state and then sacrificed in that character instead of the real ministers, their masters, who purchased for a sum of money the privilege of thus dying by proxy. Such vicarious sacrifices were witnessed by Catholic missionaries at Porto Novo on the Slave Coast.

A vestige of a practice of putting the king to death at the end of a year's reign appears to have survived in the festival called Macahity, which used to be celebrated in Hawaii during the last month of the year. About a hundred years ago a Russian voyager described the custom as follows: "The taboo Macahity is not unlike to our festival of Christmas. It continues a whole month, during which the people amuse themselves with dances, plays, and sham-fights of every kind. The king must open this festival wherever he is. On this occasion his majesty dresses himself in his richest cloak and helmet, and is paddled in a canoe along the shore, followed sometimes by many of his subjects. He embarks early, and must finish his excursion at sun-rise. The strongest and most expert of the warriors is chosen to receive him on his landing. This warrior watches the canoe along the beach; and as soon as the king lands, and has thrown off his cloak, he darts his spear at him, from a distance of about thirty paces, and the king must either catch the spear in his hand, or suffer from it: there is no jesting in the business. Having caught it, he carries it under his arm, with the sharp end downwards, into

the temple or heavoo. On his entrance, the assembled multitude begin their sham-fights, and immediately the air is obscured by clouds of spears, made for the occasion with blunted ends. Hamamea [the king] has been frequently advised to abolish this ridiculous ceremony, in which he risks his life every year; but to no effect. His answer always is, that he is as able to catch a spear as any one on the island is to throw it at him. During the Macahity, all punishments are remitted throughout the country; and no person can leave the place in which he commences these holidays, let the affair be ever so important.”

§ 9. Diurnal Tenure of the Kingship.

That a king should regularly have been put to death at the close of a year's reign will hardly appear improbable when we learn that to this day there is still a kingdom in which the reign and the life of the sovereign are limited to a single day. In Ngoio, a province of the ancient kingdom of Congo in West Africa, the rule obtains that the chief who assumes the cap of sovereignty is always killed on the night after his coronation. The right of succession lies with the chief of the Musurongo; but we need not wonder that he does not exercise it, and that the throne stands vacant. “No one likes to lose his life for a few hours' glory on the Ngoio throne.”

III. The Slaying Of The King In Legend

If a custom of putting kings to death at the end of a set term has prevailed in many lands, it is natural enough that reminiscences of it should survive in tradition long after the custom itself has been abolished. In the *High History of the Holy Graal* we read how Lancelot roamed through strange lands and forests seeking adventures till he came to a fair and wide plain lying without a city that seemed of right great lordship. As he rode across the plain the people came forth from the city to welcome him with the sound of flutes and viols and many instruments of music. When he asked them what meant all this joy, “ ‘Sir,’ said they, ‘all this joy is made along of you, and all these instruments of music are moved to joy and sound of gladness for your coming.’ ‘But wherefore for me?’ saith Lancelot. ‘That shall you know well betimes,’ say they. ‘This city began to burn and to melt in one of the houses from the very same hour that our king was dead, nor might the fire be quenched, nor ever will be quenched until such time as we have a king that shall be lord of the city and of the honour thereunto belonging, and on New Year's Day behoveth him to be crowned in the midst of the fire, and then shall the fire be quenched, for otherwise may it never be put out nor extinguished. Wherefore have we come to meet you to give you the royalty, for we have been told that you are a good knight.’ ‘Lords,’ saith Lancelot, ‘of such a kingdom have I no need, and God defend me from it.’ ‘Sir,’ say they, ‘you may not be defended thereof, for you come into this land at hazard, and great grief would it be that so good a land as you see this is were burnt and melted away by the default of one single man, and the lordship is right great, and this will be right great worship to yourself, that on New Year's Day you should be crowned in the fire and thus save this city and this great people, and thereof shall you have great praise.’ Much marvelleth Lancelot of this that they say. They come round about him on all sides and lead him into the city. The ladies and damsels are mounted to the windows of the great houses and make great joy, and say the one to another, ‘Look at the new king here that they are leading in. Now will he quench the fire on New Year's Day.’ ‘Lord!’ say the most part, ‘what great pity is it of so comely a knight that he shall end on such-wise!’ ‘Be still!’ say the others. ‘Rather should there be great joy that so fair city as is this should be saved by his death, for prayer will be made throughout all the kingdom for his soul for ever!’ Therewith they lead him to the palace with right great joy and say that they will crown him. Lancelot found the palace all strown with rushes and hung about with curtains of rich cloths of silk, and the lords of the city all apparelled to do him homage. But he refuseth right stoutly, and saith that their king nor their lord will he never be in no such sort. Thereupon behold you a dwarf that entereth into the city, leading one of the fairest dames that be in any kingdom, and asketh whereof this joy and this murmuring may be. They tell him they are fain to make the knight king, but that he is not minded to allow them, and they tell him the whole manner of the fire. The dwarf and the damsel are alighted, then they mount up to the palace. The dwarf calleth the provosts of the city and the greater lords. ‘Lords,’ saith he, ‘sith that this knight is not willing to be king, I will be so willingly, and I will govern the city at your pleasure and do whatsoever you have devised to do.’ ‘In faith, sith that the knight refuseth this honour and you desire to have it, willingly will we grant it you, and he may go his way and his road, for herein do we declare him wholly quit.’ Therewithal they set the crown on the dwarf's head, and Lancelot maketh great joy thereof. He taketh his leave, and they commend him to God, and so remounteth he on his horse and goeth his way through the midst of the city all armed. The dames and damsels say that he would not be king for that he had no mind to die so soon.”

A story of the same sort is told of Ujjain, the ancient capital of Malwa in western India, where the renowned King Vikramaditya is said to have held his court, gathering about him a circle of poets and scholars. Tradition has it that once on a time an arch-fiend, with a legion of devils at his command, took up his abode in Ujjain, the inhabitants of which he vexed and devoured. Many had fallen a prey to him, and others had abandoned the country to save their lives. The once populous city was fast being converted into a desert. At last the principal citizens, meeting in council, besought the fiend to reduce his rations to one man a day, who would be duly delivered up to him in order that the rest might enjoy a day's repose. The demon closed with the offer, but required that the man whose turn it was to be sacrificed should mount the throne and exercise the royal power for a single day, all the grandees of the kingdom submitting to his commands, and everybody yielding him the most absolute obedience. Necessity obliged the citizens to accept these hard terms; their names were entered on a list; every day one of them in his turn ruled from morning to night, and was then devoured by the demon.

Now it happened by great good luck that a caravan of merchants from Gujerat halted on the banks of a river not far from the city. They were attended by a servant who was no other than Vikramaditya. At nightfall the jackals began to howl as usual, and one of them said in his own tongue, "In two hours a human corpse will shortly float down this river, with four rubies of great price at his belt, and a turquois ring on his finger. He who will give me that corpse to devour will bear sway over the seven lands." Vikramaditya, knowing the language of birds and beasts, understood what the jackal said, gave the corpse to the beast to devour, and took possession of the ring and the rubies. Next day he entered the town, and, traversing the streets, observed a troop of horse under arms, forming a royal escort, at the door of a potter's house. The grandees of the city were there, and with them was the garrison. They were in the act of inducing the son of the potter to mount an elephant and proceed in state to the palace. But strange to say, instead of being pleased at the honour conferred on their son, the potter and his wife stood on the threshold weeping and sobbing most bitterly. Learning how things stood, the chivalrous Vikramaditya was touched with pity, and offered to accept the fatal sovereignty instead of the potter's son, saying that he would either deliver the people from the tyranny of the demon or perish in the attempt. Accordingly he donned the kingly robes, assumed all the badges of sovereignty, and, mounting the elephant, rode in great pomp to the palace, where he seated himself on the throne, while the dignitaries of the kingdom discharged their duties in his presence. At night the fiend arrived as usual to eat him up. But Vikramaditya was more than a match for him, and after a terrific combat the fiend capitulated and agreed to quit the city. Next morning the people on coming to the palace were astonished to find Vikramaditya still alive. They thought he must be no common mortal, but some superhuman being, or the descendant of a great king. Grateful to him for their deliverance they bestowed the kingdom on him, and he reigned happily over them.

According to one account, the dreadful being who ravaged Ujjain and devoured a king every day was the bloodthirsty goddess Kali. When she quitted the city she left behind her two sisters, whose quaint images still frown on the spectator from the pillared portal known as Vikramaditya's Gate at Ujjain. To these her sisters she granted the privilege of devouring as many human beings as they pleased once every twelve years. That tribute they still exact, though the European in his blindness attributes the deaths to cholera. But in addition seven girls and five buffaloes were to be sacrificed to them every year, and these sacrifices used to be offered regularly until the practice was put down by the English Government. It is said that the men who gave their five-year-old daughters to be slain received grants of land as a reward of their piety. Nowadays only buffaloes are killed at the Daçaratha festival, which is held in October on the ninth day of the month Açvina. The heads of the animals are buried at

Vikramaditya's gateway, and those of the last year's victims are taken up. The girls who would formerly have been sacrificed are now released, but they are not allowed to marry, and their fathers still receive grants of lands just as if the cruel sacrifice had been consummated. The persistence of these bloody rites at Ujjain down to recent times raises a presumption that the tradition of the daily sacrifice of a king in the same city was not purely mythical.

It is worth while to consider another of the stories which are told of King Vikramaditya. His birth is said to have been miraculous, for his father was Gandharva-Sena, who was the son of the great god Indra. One day Gandharva-Sena had the misfortune to offend his divine father, who was so angry that he cursed his son and banished him from heaven to earth, there to remain under the form of an ass by day and of a man by night until a powerful king should burn his ass's body, after which Gandharva-Sena would regain his proper shape and return to the upper world. All this happened according to the divine word. In the shape of an ass the son of the god rendered an important service to the King of Dhara, and received the hand of the king's daughter as his reward. By day he was an ass and ate hay in the stables; by night he was a man and enjoyed the company of the princess his wife. But the king grew tired of the taunts of his enemies, as well as of the gibes which were levelled by unfeeling wits at his asinine son-in-law. So one night, while Gandharva-Sena in human shape was with his wife, the king got hold of the ass's body which his son-in-law had temporarily quitted, and throwing it on a fire burned it to ashes. On the instant Gandharva-Sena appeared to him, and thanking him for undoing the spell announced that he was about to return to heaven, but that his wife was with child by him, and that she would bring forth a son who would bear the name of Vikramaditya and be endowed with the strength of a thousand elephants. The deserted wife was filled with sorrow at his departure, and died in giving birth to Vikramaditya.

This story belongs to a widely diffused type of tale which in England is known by the name of Beauty and the Beast. It relates how a beast, doffing its animal shape, lives as a human husband or wife with a human spouse. Often, though not always, their marriage has a tragic ending. The couple live lovingly together for years and children are born to them. But it is a condition of their union that the transformed husband or wife should never be reminded of his or her old life in furry, feathered, or finny form. At last one unhappy day the fairy spouse finds his or her beast skin, which had been carefully hidden away by her or his loving partner; or husband and wife quarrel and the real man or woman taunts the other with her or his kinship with the beasts. The sight of the once familiar skin awakens old memories and stirs yearnings that had been long suppressed: the cruel words undo the kindness of years. The sometime animal resumes its native shape and disappears, and the human husband or wife is left lamenting. Sometimes, as in the story of Gandharva-Sena, the destruction of the beast's skin causes the fairy mate to vanish for ever; sometimes it enables him or her to remain thenceforth in human form with the human wife or husband. Tales of this sort are told by savages in many parts of the world, and many of them have survived in the folk-lore of civilised peoples. With their implied belief that beasts can turn into men or men into beasts, they must clearly have originated among savages who see nothing incredible in such transformations.

Now it is to be observed that stories of this sort are told by savage tribes to explain why they abstain from eating certain creatures. The reason they assign for the abstinence is that they themselves are descended from a creature of that sort, who was changed for a time into human shape and married a human husband or wife. Thus in the rivers of Sarawak there is a certain fish called a *puttin*, which some of the Dyaks will on no account eat, saying that if they did so they would be eating their relations. Tradition runs that a solitary old man went

out fishing and caught a *puttin*, which he dragged out of the water and laid down in his boat. On turning round he perceived that it had changed into a very pretty girl. He thought she would make a charming wife for his son, so he took her home and brought her up till she was of an age to marry. She consented to be his son's wife, but cautioned her husband to use her well. Some time after marriage, however, he was angry and struck her. She screamed and rushed away into the water, leaving behind her a beautiful daughter who became the mother of the race. Other Dyak tribes tell similar stories of their ancestors. Thus the Sea Dyaks relate how the white-headed hawk married a Sea Dyak woman, and how he gave all his daughters in marriage to the various omen-birds. Hence if a Sea Dyak kills an omen-bird by mistake, he wraps it in a cloth and buries it carefully in the earth along with rice, flesh, and money, entreating the bird not to be vexed, and to forgive him, because it was all an accident. Again, a Kalamantan chief and all his people refrain from killing and eating deer of a certain species (*cervulus muntjac*), because one of their ancestors became a deer of that kind, and as they cannot distinguish his incarnation from common deer they spare them all. In these latter cases the legends explaining the kinship of the men with the animals are not given in full; we can only conjecture, therefore, that they conform to the type here discussed.

The Sea Dyaks also tell a story of the same sort to explain how they first came to plant rice and to revere the omen-birds which play so important a part in Dyak life. Long, long ago, so runs the tale, when rice was yet unknown, and the Dyaks lived on tapioca, yams, potatoes, and such fruits as they could procure, a handsome young chief named Siu went out into the forest with his blow-pipe to shoot birds. He wandered without seeing a bird or meeting an animal till the sun was sinking in the west. Then he came to a wild fig-tree covered with ripe fruit, which a swarm of birds of all kinds were busy pecking at. Never in his life had he seen so many birds together! It seemed as if all the fowls of the forest were gathered in the boughs of that tree. He killed a great many with the poisoned darts of his blow-pipe, and putting them in his basket started for home. But he lost his way in the wood, and the night had fallen before he saw the lights and heard the usual sounds of a Dyak house. Hiding his blow-pipe and the dead birds in the jungle, he went up the ladder into the house, but what was his surprise to find it apparently deserted. There was no one in the long verandah, and of the people whose voices he had heard a minute before not one was to be seen. Only in one of the many rooms, dimly lighted, he found a beautiful girl, who prepared for him his evening meal. Now though Siu did not know it, the house was the house of the great Singalang Burong, the Ruler of the Spirit World. He could turn himself and his followers into any shape. When they went forth against an enemy they took the form of birds for the sake of speed, and flew over the tall trees, the broad rivers, and even the sea. But in his own house and among his own people Singalang Burong appeared as a man. He had eight daughters, and the girl who cooked Siu's food for him was the youngest. The reason why the house was so still and deserted was that the people were in mourning for some of their relatives who had just been killed, and the men had gone out to take human heads in revenge. Siu stayed in the house for a week, and then the girl, whose pet name was Bunsu Burong or "the youngest of the bird family," agreed to marry him; but she said he must promise never to kill or hurt a bird or even to hold one in his hands; for if he did, she would be his wife no more. Siu promised, and together they returned to his people.

There they lived happily, and in time Siu's wife bore him a son whom they named Seragunting. One day when the boy had grown wonderfully tall and strong for his years and was playing with his fellows, a man brought some birds which he had caught in a trap. Forgetting the promise he had made to his wife, Siu asked the man to shew him the birds, and taking one of them in his hand he stroked it. His wife saw it and was sad at heart. She took the pitchers and went as though she would fetch water from the well. But she never came

back. Siu and his son sought her, sorrowing, for days. At last after many adventures they came to the house of the boy's grandfather, Singalang Burong, the Ruler of the Spirit World. There they found the lost wife and mother, and there they stayed for a time. But the heart of Siu yearned to his old home. He would fain have persuaded his wife to return with him, but she would not. So at last he and his son went back alone. But before he went he learned from his father-in-law how to plant rice, and how to revere the sacred birds and to draw omens from them. These birds were named after the sons-in-law of the Ruler of the Spirit World and were the appointed means whereby he made known his wishes to mankind. That is how the Sea Dyaks learned to plant rice and to honour the omen-birds.

Stories of the same kind meet us on the west coast of Africa. Thus the Tshi-speaking negroes of the Gold Coast are divided into a number of great families or clans, mostly named after animals or plants, and the members of a clan refrain from eating animals of the species whose name they bear. In short, the various animals or plants are the totems of their respective clans. Now some of the more recent of these clans possess traditions of their origin, and in such cases the founder of the family, from whom the name is derived, is always represented as having been a beast, bird, or fish, which possessed the power of assuming human shape at will. Thus, for instance, at the town of Chama there resides a family or clan who take their name from the *sarfu* or horse-mackerel, which they may not eat because they are descended from a horse-mackerel. One day, so runs the story, a native of Chama who had lost his wife was walking sadly on the beach, when he met a beautiful young woman whom he persuaded to be his wife. She consented, but told him that her home lay in the sea, that her people were fishes, and that she herself was a fish, and she made him swear that he would never allude to her old home and kinsfolk. All went well for a time till her husband took a second wife, who quarrelled with the first wife and taunted her with being a fish. That grieved her so that she bade her husband good-bye and plunged into the sea with her youngest child in her arms. But she left her two elder children behind, and from them are descended the Horse-mackerel people of Chama. A similar story is told of another family in the town of Appam. Their ancestor caught a fine fish of the sort called *appei*, which turned into a beautiful woman and became his wife. But she told him that in future neither they nor their descendants might eat the *appei* fish or else they would at once return to the sea. The family, duly observing the prohibition, increased and multiplied till they occupied the whole country, which was named after them Appeim or Appam.

We may surmise that stories of this sort, wherever found, had a similar origin; in other words, that they reflect and are intended to explain a real belief in the kinship of certain families with certain species of animals. Hence if the name totemism may be used to include all such beliefs and the practices based on them, the origin of this type of story may be said to be totemic. Now, wherever the totemic clans have become exogamous, that is, wherever a man is always obliged to marry a woman of a totem different from his own, it is obvious that husband and wife will always have to observe different totemic taboos, and that a want of respect shewn by one of them for the sacred animal or plant of the other would tend to domestic jars, which might often lead to the permanent separation of the spouses, the offended wife or husband returning to her or his native clan of the fish-people, the bird-people, or what not. That, I take it, was the origin of the sad story of the man or woman happily mated with a transformed animal and then parted for ever. Such tales, if I am right, were not wholly fictitious. Totemism may have broken many loving hearts. But when that ancient system of society had fallen into disuse, and the ideas on which it was based had ceased to be understood, the quaint stories of mixed marriages to which it had given birth would not be at once forgotten. They would continue to be told, no longer indeed as myths explanatory of custom, but merely as fairy tales for the amusement of the listeners. The

barbarous features of the old legends, which now appeared too monstrously incredible even for story-tellers, would be gradually discarded and replaced by others which fitted in better with the changed beliefs of the time. Thus in particular the animal husband or animal wife of the story might drop the character of a beast to assume that of a fairy. This is the stage of decay exhibited by the two most famous tales of the class in question, the Greek fable of Cupid and Psyche and the Indian story of King Pururavas and the nymph Urvashi, though in the latter we can still detect hints that the fairy wife was once a bird-woman.

It would, no doubt, be a mistake to suppose that totemism, or a system of taboos resembling it, must have existed wherever such stories are told; for it is certain that popular tales spread by diffusion from tribe to tribe and nation to nation, till they may be handed down by oral tradition among people who neither practise nor even understand the customs in which the stories originated. Yet the legend of the miraculous parentage of Vikramaditya may very well have been based on the existence at Ujjain of a line of rajahs who had the ass for their crest or totem. Such a custom is not without analogy in India. The crest of the Maharajah of Nagpur is a cobra with a human face under its expanded hood, surrounded by all the insignia of royalty. Moreover, the Rajah and the chief members of his family always wear turbans so arranged that they resemble a coiled serpent with its head projecting over the wearer's brow. To explain this serpent badge a tale is told which conforms to the type of Beauty and the Beast. Once upon a time a Nag or serpent named Pundarika took upon himself the likeness of a Brahman, and repaired in that guise to the house of a real Brahman at Benares, in order to perfect himself in a knowledge of the sacred books. The teacher was so pleased with the progress made by his pupil that he gave him his only child, the beautiful Parvati, to wife. But the subtle serpent, though he could assume any form at pleasure, was unable to rid himself of his forked tongue and foul breath. To conceal these personal blemishes from his wife he always slept with his back to her. One night, however, she got round him and discovered his unpleasant peculiarities. She questioned him sharply, and to divert her attention he proposed that they should make a pilgrimage to Juggernaut. The idea of visiting that fashionable watering-place so raised the lady's spirits that she quite forgot to pursue the enquiry. However, on their way home her curiosity revived, and she repeated her questions under circumstances which rendered it impossible for the serpent, as a tender husband, to evade them, though well he knew that the disclosure he was about to make would sever him, the immortal, at once and for ever from his mortal wife. He related the wondrous tale, and, plunging into a pool, disappeared from sight. His poor wife was inconsolable at his hurried departure, and in the midst of her grief and remorse her child was born. But instead of rejoicing at the birth, she made for herself a funeral pyre and perished in the flames. At that moment a Brahman appeared on the scene, and perceived the forsaken babe lying sheltered and guarded by a great hooded snake. It was the serpent father protecting his child. Addressing the Brahman, he narrated his history, and foretold that the child should be called Phani-Makuta Raya, that is, "the snake crowned," and that he should reign as rajah over the country to be called Nagpur. That is why the rajahs of Nagpur have the serpent for their crest. Again, the rajahs of Manipur trace their descent from a divine snake. At his installation a rajah of Manipur used to have to pass with great solemnity between two massive dragons of stone which stood in front of the coronation house. Somewhere inside the building was a mysterious chamber, and in the chamber was a pipe, which, according to the popular belief, led down to the depths of a cavern where dwells the snake god, the ancestor of the royal family. The length and prosperity of the rajah's reign were believed to depend on the length of time he could sit on the pipe enduring the fiery breath of his serpentine forefather in the place below. Women are specially devoted to the worship of the ancestral snake, and great reverence is paid them in virtue of their sacred office.

The parallelism between the legends of Nagpur and Ujjain may be allowed to strengthen my conjecture that, if we have a race of royal serpents in the one place, there may well have been a race of royal asses in the other; indeed such dynasties have perhaps not been so rare as might be supposed.

IV. The Supply Of Kings

Tales of the foregoing sort might be dismissed as fictions designed to amuse a leisure hour, were it not for their remarkable agreement with beliefs and customs which, as we have seen, still exist, or are known to have existed in former times. That agreement can hardly be accidental. We seem to be justified, therefore, in assuming that stories of the kind really rest on a basis of facts, however much these facts may have been distorted or magnified in passing through the mind of the story-teller, who is naturally more concerned to amuse than instruct his hearers. Even the legend of a line of kings of whom each reigned for a single day, and was sacrificed at night for the good of the people, will hardly seem incredible when we remember that to this day a kingdom is held on a similar tenure in west Africa, though under modern conditions the throne stands vacant. And while it would be vain to rely on such stories for exact historical details, yet they may help us in a general way to understand the practical working of an institution which to civilised men seems at first sight to belong to the cloudland of fancy rather than to the sober reality of the workaday world. Remark, for example, how in these stories the supply of kings is maintained. In the Indian tradition all the men of the city are put on a list, and each of them, when his turn comes, is forced to reign for a day and to die the death. It is not left to his choice to decide whether he will accept the fatal sovereignty or not. In the *High History of the Holy Grail* the mode of filling the vacant throne is different. A stranger, not a citizen, is seized and compelled to accept office. In the end, no doubt, the dwarf volunteers to be king, thus saving Lancelot's life; but the narrative plainly implies that if a substitute had not thus been found, Lancelot would have been obliged, whether he would or not, to wear the crown and to perish in the fire.

In thus representing the succession to a throne as compulsory, the stories may well preserve a reminiscence of a real custom. To us, indeed, who draw our ideas of kingship from the hereditary and highly privileged monarchies of civilised Europe, the notion of thrusting the crown upon reluctant strangers or common citizens of the lowest rank is apt to appear fantastic and absurd. But that is merely because we fail to realise how widely the modern type of kingship has diverged from the ancient pattern. In early times the duties of sovereignty are more conspicuous than its privileges. At a certain stage of development the chief or king is rather the minister or servant than the ruler of his people. The sacred functions which he is expected to discharge are deemed essential to the welfare, and even the existence, of the community, and at any cost some one must be found to perform them. Yet the burdens and restrictions of all sorts incidental to the early kingship are such that not merely in popular tales, but in actual practice, compulsion has sometimes been found necessary to fill vacancies, while elsewhere the lack of candidates has caused the office to fall into abeyance, or even to be abolished altogether. And where death stared the luckless monarch in the face at the end of a brief reign of a few months or days, we need not wonder that gaols had to be swept and the dregs of society raked to find a king.

Yet we should doubtless err if we supposed that under such hard conditions men could never be found ready and even eager to accept the sovereignty. A variety of causes has led the modern nations of western Europe to set on human life—their own life and that of others—a higher value than is put upon it by many other races. The result is a fear of death which is certainly not shared in the same degree of intensity by some peoples whom we in our self-complacency are accustomed to regard as our inferiors. Among the causes which thus tend to make us cowards may be numbered the spread of luxury and the doctrines of a gloomy theology, which by proclaiming the eternal damnation and excruciating torments of the vast

majority of mankind has added incalculably to the dread and horror of death. The growth of humaner sentiments, which seldom fails to effect a corresponding amelioration in the character even of the gods, has indeed led many Protestant divines of late years to temper the rigour of the divine justice with a large infusion of mercy by relegating the fires of hell to a decent obscurity or even extinguishing them altogether. But these lurid flames appear to blaze as fiercely as ever in the more conservative theology of the Catholic Church.

It would be easy to accumulate evidence of the indifference or apathy exhibited in presence of death by races whom we commonly brand as lower. A few examples must here suffice. Speaking of the natives of India an English writer observes: "We place the highest value on life, while they, being blessed with a comfortable fatalism, which assumes that each man's destiny is written on his forehead in invisible characters, and being besides untroubled with any doubts or thoughts as to the nature of their reception in the next world, take matters of life and death a great deal more unconcernedly, and, compared with our ideas, they may be said to present an almost apathetic indifference on these subjects." To the same effect another English writer remarks that "the absence of that fear of death, which is so powerful in the hearts of civilised men, is the most remarkable trait in the Hindu character." Among the natives of Annam, according to a Catholic missionary, "the subject of death has nothing alarming for anybody. In presence of a sick man people will speak of his approaching end and of his funeral as readily as of anything else. Hence we never need to take the least verbal precaution in warning the sick to prepare themselves to receive the last sacraments. Some time ago I was summoned to a neophyte whose death, though certain, was still distant. On entering the house I found a woman seated at his bedside sewing the mourning dresses of the family. Moreover, the carpenter was fitting together the boards of the coffin quite close to the door of the house, so that the dying man could observe the whole proceeding from his bed. The worthy man superintended personally all these details and gave directions for each of the operations. He even had for his pillow part of the mourning costume which was already finished. I could tell you a host of anecdotes of the same sort." Among these people it is a mark of filial piety to present a father or mother with a coffin; the presentation is the occasion of a family festival to which all friends are invited. Pupils display their respect for their masters in the same fashion. Bishop Masson, whose letter I have just quoted, was himself presented with a fine coffin by some of his converts as a New Year gift and a token of their respect and affection; they invited his attention particularly to the quality of the wood and the beauty of the workmanship.

With regard to the North American Indians a writer who knew them well has said that among them "the idea of immortality is strongly dwelt upon. It is not spoken of as a supposition or a mere belief, not fixed. It is regarded as an actuality,—as something known and approved by the judgment of the nation. During the whole period of my residence and travels in the Indian country, I never knew and never heard of an Indian who did not believe in it, and in the reappearance of the body in a future state. However mistaken they are on the subject of accountabilities for acts done in the present life, no small part of their entire mythology, and the belief that sustains the man in his vicissitudes and wanderings here, arises from the anticipation of ease and enjoyment in a future condition, after the soul has left the body. The resignation, nay, the alacrity with which an Indian frequently lies down and surrenders life, is to be ascribed to this prevalent belief. He does not fear to go to a land which, all his life long, he has heard abounds in rewards without punishments." Another traveller, who saw much of the South American Indians, asserts that they surpass the beasts in their insensibility to hardship and pain, never complaining in sickness nor even when they are being killed, and exhibiting in their last moments an apathetic indifference untroubled by any misgiving as to the future.

Wholesale butcheries of human beings were perpetrated till lately in the name of religion in the west African kingdom of Dahomey. As to the behaviour of the victims we are told that "almost invariably, those doomed to die exhibit the greatest coolness and unconcern. The natural dread of death which the instinct of self-preservation has implanted in every breast, often leads persons who are liable to be seized for immolation to endeavour to escape; but once they are seized and bound, they resign themselves to their fate with the greatest apathy. This is partly due to the less delicate nervous system of the negro; but one reason, and that not the least, is that they have nothing to fear. As has been said, they have but to undergo a surgical operation and a change of place of residence; there is no uncertain future to be faced, and, above all, there is an entire absence of that notion of a place of terrible punishment which makes so many Europeans cowards when face to face with death." One of the earliest European settlers on the coast of Brazil has remarked on the indifference exhibited by the Indian prisoners who were about to be massacred by their enemies. He conversed with the captives, men young, strong, and handsome. To his question whether they did not fear the death that was so near and so appalling, they replied with laughter and mockery. When he spoke of ransoming them from their foes, they jeered at the cowardice of Europeans. The Khonds of India practised an extensive system of human sacrifice, of which we shall hear more in the sequel. The victims, known as Meriahs, were kept for years to be sacrificed, and their manner of death was peculiarly horrible, since they were hacked to pieces or slowly roasted alive. Yet when these destined victims were rescued by the English officers who were engaged in putting down the custom, they generally availed themselves of any opportunity to escape from their deliverers and returned to their fate. In Uganda there were formerly many sacrificial places where human victims used to be slaughtered or burned to death, sometimes in hundreds, from motives of superstition. "Those who have taken part in these executions bear witness how seldom a victim, whether man or woman, raised his voice to protest or appeal against the treatment meted out to him. The victims went to death (so they thought) to save their country and race from some calamity, and they laid down their lives without a murmur or a struggle."

But it is not merely that men of other races and other religions submit to inevitable death with an equanimity which modern Europeans in general cannot match; they often actually seek and find it for reasons which seem to us wholly inadequate. The motives which lead them to sacrifice their lives are very various. Among them religious fanaticism has probably been one of the commonest, and in the preceding pages we have met with many instances of voluntary deaths incurred under its powerful impulse. But more secular motives, such as loyalty, revenge, and an excessive sensibility on the point of honour, have also driven multitudes to throw away their lives with a levity which may strike the average modern Englishman as bordering on insanity. It may be well to illustrate this comparative indifference to death by a few miscellaneous examples drawn from different races. Thus, when the king of Benin died and was about to be lowered into the earth, his favourites and servants used to compete with each other for the privilege of being buried alive with his body in order that they might attend and minister to him in the other world. After the dispute was settled and the tomb had closed over the dead and the living, sentinels were set to watch it day and night. Next day the sepulchre would be opened and some one would call down to the entombed men to know what they were doing and whether any of them had gone to serve the king. The answer was commonly, "No, not yet." The third day the same question would be put, and a voice would reply that so-and-so had gone to join his Majesty. The first to die was deemed the happiest. In four or five days when no answer came up to the question, and all was silent in the grave, the heir to the throne was informed, and he signalled his accession by kindling a fire on the tomb, roasting flesh at it, and distributing the meat to the people. The daughter of a Mbaya chief in South America, having been happily baptized at the very point of death, was

accorded Christian burial in the church by the Jesuit missionary who had rescued her like a brand from the burning. But an old heathen woman of the tribe took it sadly to heart that her chief's daughter should not be honoured with the usual human sacrifices. So, drawing an Indian aside, she implored him to be so kind as to knock her on the head, that she might go and serve her young mistress in the Land of Souls. The savage obligingly complied with her request, and the whole horde begged the missionary that her body might be buried with that of the chief's daughter. The Jesuit sternly refused. He informed them that the girl was now with the angels, and stood in need of no such attendant. As for the old woman, he observed grimly that she had gone to a very different place and would move in a very different circle of society. When Otho committed suicide after the battle of Bedriacum, some of his soldiers slew themselves at his pyre, and their example was afterwards followed by many of their comrades in the armies which had marched with Otho to meet Vitellius; their motive was not fear of the conqueror, but purely loyalty and devotion to their emperor.

In the East that indifference to human life which seems so strange to the Western mind often takes a peculiar form. A man will sometimes kill himself merely in order to be revenged on his foe, believing that his ghost will haunt and torment the survivor, or expecting that punishment of some sort will overtake the wretch who drove him to this extreme step. Among some peoples etiquette requires that if a man commits suicide for this purpose, his enemy should at once follow his example. To take a single example. There is a caste of robbers in southern India among whom "the law of retaliation prevails in all its rigour. If a quarrel takes place, and somebody tears out his own eye or kills himself, his adversary must do the same either to himself or to one of his relations. The women carry this barbarity still further. For a slight affront put on them, a sharp word said to them, they will go and smash their head against the door of her who offended them, and the latter is obliged immediately to do the same. If a woman poisons herself by drinking the juice of a poisonous herb, the other woman who drove her to this violent death must poison herself likewise; else her house will be burned, her cattle carried off, and injuries of all kinds done her until satisfaction is given. They extend this cruelty even to their own children. Not long ago, a few steps from the church in which I have the honour to write to you, two of these barbarians having quarrelled, one of them ran to his house, took from it a child of about four years, and crushed its head between two stones in the presence of his enemy. The latter, without exhibiting any emotion, took his nine-years' old daughter, and, plunging a dagger into her breast, said, 'Your child was only four years old, mine was nine years old. Give me a victim to equal her.' 'Certainly,' replied the other, and seeing at his side his eldest son, who was ready to be married, he stabbed him four or five times with his dagger; and, not content with shedding the blood of his two sons, he killed his wife too, in order to oblige his enemy to murder his wife in like manner. Lastly, a little girl and a baby at the breast had also their throats cut, so that in a single day seven persons were sacrificed to the vengeance of two bloodthirsty men, more cruel than the most ferocious brutes. I have actually in my church a young man who sought refuge among us, wounded by a spear-thrust which his father inflicted on him in order to kill him and thus oblige his foe to slay his own son in like manner. The barbarian had already stabbed two of his children on other occasions for the same purpose. Such atrocious examples will seem to you to partake more of fable than of truth; but believe me that far from exaggerating, I could produce many others not less tragical."

The same contempt of death which many races have exhibited in modern times was displayed in antiquity by the hardy natives of Europe before Christianity had painted the world beyond the grave in colours at which even their bold spirits quailed. Thus, for example, at their banquets the rude Thracians used to suspend a halter over a movable stone and cast lots among themselves. The man on whom the lot fell mounted the stone with a scimitar in his

hand and thrust his head into the noose. A comrade then rolled the stone from under him, and while he did so the other attempted to sever the rope with his scimitar. If he succeeded he dropped to the ground and was saved; if he failed, he was hanged, and his dying struggles were greeted with peals of laughter by his fellows, who regarded the whole thing as a capital joke. The Greek traveller Posidonius, who visited Gaul early in the first century before our era, records that among the Celts men were to be found who for a sum of money or a number of jars of wine, which they distributed among their kinsmen or friends, would allow themselves to be publicly slaughtered in a theatre. They lay down on their backs upon a shield and a man came and cut their throats with a sword.

A Greek author, Euphorion of Chalcis, who lived in the age when the eyes of all the world were turned on the great conflict between Rome and Carthage for the mastery of the Mediterranean, tells us that at Rome it was customary to advertise for men who would consent to be beheaded with an axe in consideration of receiving a sum of five *minae*, or about twenty pounds of our money, to be paid after their death to their heirs. Apparently there was no lack of applicants for this hard-earned bounty; for we are informed that several candidates would often compete for the privilege, each of them arguing that he had the best right to be cudgelled to death. Why were these men invited to be beheaded for twenty pounds a piece? and why in response to the invitation did they gratuitously, as it would seem, express their readiness to suffer a much more painful death than simple decapitation? The reasons are not stated by Euphorion in the brief extract quoted from his work by Athenaeus, the Greek writer who has also preserved for us the testimony of Posidonius to the Gallic recklessness of life. But the connexion in which Athenaeus cites both these passages suggests that the intention of the Roman as of the Gallic practice was merely to minister to the brutal pleasure of the spectators; for he inserts his account of the customs in a dissertation on banquets, and he had just before described how hired ruffians fought and butchered each other at Roman dinner-parties for the amusement of the tipsy guests. Or perhaps the men were wanted to be slaughtered at funerals, for we know that at Rome a custom formerly prevailed of sacrificing human beings at the tomb: the victims were commonly captives or slaves, but they may sometimes have been obtained by advertisement from among the class of needy freemen. Such wretches in bidding against each other may have pleaded as a reason for giving them the preference that they really deserved for their crimes to die a slow and painful death under the cudgel of the executioner. This explanation of the custom, which I owe to my friend Mr. W. Wyse, is perhaps the most probable. But it is also possible, though the language of Euphorion does not lend itself so well to this interpretation, that a cudgelling preceded decapitation as part of the bargain. If that was so, it would seem that the men were wanted to die as substitutes for condemned criminals; for in old Rome capital punishment was regularly inflicted in this fashion, the malefactors being tied up to a post and scourged with rods before they were beheaded with an axe. There is nothing improbable in the view that persons could be hired to suffer the extreme penalty of the law instead of the real culprits. We shall see that a voluntary substitution of the same sort is reported on apparently good authority to be still occasionally practised in China. However, it is immaterial to our purpose whether these men perished to save others, to adorn a funeral, or merely to gratify the Roman lust for blood. The one thing that concerns us is that in the great age of Rome there were to be found Romans willing, nay, eager to barter their lives for a paltry sum of money of which they were not even to have the enjoyment. No wonder that men made of that stuff founded a great empire, and spread the terror of the Roman arms from the Grampians to the tropics.

The comparative indifference with which the Chinese regard their lives is attested by the readiness with which they commit suicide on grounds which often seem to the European extremely trifling. A still more striking proof of their apathy in this respect is furnished by the

readiness with which in China a man can be induced to suffer death for a sum of money to be paid to his relatives. Thus, for example, "one of the most wealthy of the aboriginal tribes, called Shurii-Kia-Miau, is remarkable for the practice of a singular and revolting religious ceremony. The people possess a large temple, in which is an idol in the form of a dog. They resort to this shrine on a certain day every year to worship. At this annual religious festival it is, I believe, customary for the wealthy members of the tribe to entertain their poorer brethren at a banquet given in honour of one who has agreed, for a sum of money paid to his family, to allow himself to be offered as a sacrifice on the altar of the dog idol. At the end of the banquet the victim, having drunk wine freely, is put to death before the idol. This people believe that, were they to neglect this rite, they would be visited with pestilence, famine, or the sword." Further, it is said that in China a man condemned to death can procure a substitute, who, for a small sum, will voluntarily consent to be executed in his stead. The money goes to the substitute's kinsfolk, and since to increase the family prosperity at the expense of personal suffering is regarded by the Chinese as an act of the highest virtue, there is reported to be, just as there used to be in ancient Rome, quite a competition among the candidates for death. Such a substitution is even recognised by the Chinese authorities, except in the case of certain grave crimes, as for instance parricide. The local mandarin is probably not averse to the arrangement, for he is said to make a pecuniary profit by the transaction, engaging a substitute for a less sum than he received from the condemned man, and pocketing the difference.

The foregoing evidence may suffice to convince us that we should commit a grievous error were we to judge all men's love of life by our own, and to assume that others cannot hold cheap what we count so dear. We shall never understand the long course of human history if we persist in measuring mankind in all ages and in all countries by the standard, perhaps excellent but certainly narrow, of the modern English middle class with their love of material comfort and "their passionate, absorbing, almost bloodthirsty clinging to life." That class, of which I may say, in the words of Matthew Arnold, that I am myself a feeble unit, doubtless possesses many estimable qualities, but among them can hardly be reckoned the rare and delicate gift of historical imagination, the power of entering into the thoughts and feelings of men of other ages and other countries, of conceiving that they may regulate their life by principles which do not square with ours, and may throw it away for objects which to us might seem ridiculously inadequate.

To return, therefore, to the point from which we started, we may safely assume that in some races, and at some periods of history, though certainly not in the well-to-do classes of England to-day, it might be easy to find men who would willingly accept a kingdom with the certainty of being put to death after a reign of a year or less. Where men are ready, as they have been in Gaul, in Rome, and in China, to yield up their lives at once for a paltry sum of which they are themselves to reap no benefit, would they not be willing to purchase at the same price a year's tenure of a throne? Among people of that sort the difficulty would probably be not so much to find a candidate for the crown as to decide between the conflicting claims of a multitude of competitors. In point of fact we have heard of a Shilluk clamouring to be made king on condition of being killed at the end of a brief reign of a single day, and we have read how in Malabar a crowd scrambled for the bloody head which entitled the lucky man who caught it to be decapitated after five years of unlimited enjoyment, and how at Calicut many men used to rush cheerfully on death, not for a kingship of a year, or even of an hour, but merely for the honour of displaying their valour in a fruitless attack on the king.

V. Temporary Kings

In some places the modified form of the old custom of regicide which appears to have prevailed at Babylon has been further softened down. The king still abdicates annually for a short time and his place is filled by a more or less nominal sovereign; but at the close of his short reign the latter is no longer killed, though sometimes a mock execution still survives as a memorial of the time when he was actually put to death. To take examples. In the month of Méac (February) the king of Cambodia annually abdicated for three days. During this time he performed no act of authority, he did not touch the seals, he did not even receive the revenues which fell due. In his stead there reigned a temporary king called Sdach Méac, that is, King February. The office of temporary king was hereditary in a family distantly connected with the royal house, the sons succeeding the fathers and the younger brothers the elder brothers, just as in the succession to the real sovereignty. On a favourable day fixed by the astrologers the temporary king was conducted by the mandarins in triumphal procession. He rode one of the royal elephants, seated in the royal palanquin, and escorted by soldiers who, dressed in appropriate costumes, represented the neighbouring peoples of Siam, Annam, Laos, and so on. In place of the golden crown he wore a peaked white cap, and his regalia, instead of being of gold encrusted with diamonds, were of rough wood. After paying homage to the real king, from whom he received the sovereignty for three days, together with all the revenues accruing during that time (though this last custom has been omitted for some time), he moved in procession round the palace and through the streets of the capital. On the third day, after the usual procession, the temporary king gave orders that the elephants should trample under foot the "mountain of rice," which was a scaffold of bamboo surrounded by sheaves of rice. The people gathered up the rice, each man taking home a little with him to secure a good harvest. Some of it was also taken to the king, who had it cooked and presented to the monks.

In Siam on the sixth day of the moon in the sixth month (the end of April) a temporary king is appointed, who for three days enjoys the royal prerogatives, the real king remaining shut up in his palace. This temporary king sends his numerous satellites in all directions to seize and confiscate whatever they can find in the bazaar and open shops; even the ships and junks which arrive in harbour during the three days are forfeited to him and must be redeemed. He goes to a field in the middle of the city, whither they bring a gilded plough drawn by gaily-decked oxen. After the plough has been anointed and the oxen rubbed with incense, the mock king traces nine furrows with the plough, followed by aged dames of the palace scattering the first seed of the season. As soon as the nine furrows are drawn, the crowd of spectators rushes in and scrambles for the seed which has just been sown, believing that, mixed with the seed-rice, it will ensure a plentiful crop. Then the oxen are unyoked, and rice, maize, sesame, sago, bananas, sugar-cane, melons, and so on, are set before them; whatever they eat first will, it is thought, be dear in the year following, though some people interpret the omen in the opposite sense. During this time the temporary king stands leaning against a tree with his right foot resting on his left knee. From standing thus on one foot he is popularly known as King Hop; but his official title is Phaya Phollathep, "Lord of the Heavenly Hosts." He is a sort of Minister of Agriculture; all disputes about fields, rice, and so forth, are referred to him. There is moreover another ceremony in which he personates the king. It takes place in the second month (which falls in the cold season) and lasts three days. He is conducted in procession to an open place opposite the Temple of the Brahmans, where there are a number of poles dressed like May-poles, upon which the Brahmans swing. All the while that they swing and dance, the Lord of the Heavenly Hosts has to stand on one foot upon a seat which is made of bricks plastered over, covered with a white cloth, and hung with tapestry. He is supported by

a wooden frame with a gilt canopy, and two Brahmans stand one on each side of him. The dancing Brahmans carry buffalo horns with which they draw water from a large copper caldron and sprinkle it on the spectators; this is supposed to bring good luck, causing the people to dwell in peace and quiet, health and prosperity. The time during which the Lord of the Heavenly Hosts has to stand on one foot is about three hours. This is thought "to prove the dispositions of the Devattas and spirits." If he lets his foot down "he is liable to forfeit his property and have his family enslaved by the king; as it is believed to be a bad omen, portending destruction to the state, and instability to the throne. But if he stand firm he is believed to have gained a victory over evil spirits, and he has moreover the privilege, ostensibly at least, of seizing any ship which may enter the harbour during these three days, and taking its contents, and also of entering any open shop in the town and carrying away what he chooses."

Such were the duties and privileges of the Siamese King Hop down to about the middle of the nineteenth century or later. Under the reign of the late enlightened monarch this quaint personage was to some extent both shorn of the glories and relieved of the burden of his office. He still watches, as of old, the Brahmans rushing through the air in a swing suspended between two tall masts, each some ninety feet high; but he is allowed to sit instead of stand, and, although public opinion still expects him to keep his right foot on his left knee during the whole of the ceremony, he would incur no legal penalty were he, to the great chagrin of the people, to put his weary foot to the ground. Other signs, too, tell of the invasion of the East by the ideas and civilisation of the West. The thoroughfares that lead to the scene of the performance are blocked with carriages: lamp-posts and telegraph posts, to which eager spectators cling like monkeys, rise above the dense crowd; and, while a tatterdemalion band of the old style, in gaudy garb of vermilion and yellow, bangs and tootles away on drums and trumpets of an antique pattern, the procession of barefooted soldiers in brilliant uniforms steps briskly along to the lively strains of a modern military band playing "Marching through Georgia."

On the first day of the sixth month, which was regarded as the beginning of the year, the king and people of Samarcand used to put on new clothes and cut their hair and beards. Then they repaired to a forest near the capital where they shot arrows on horseback for seven days. On the last day the target was a gold coin, and he who hit it had the right to be king for one day. In Upper Egypt on the first day of the solar year by Coptic reckoning, that is, on the tenth of September, when the Nile has generally reached its highest point, the regular government is suspended for three days and every town chooses its own ruler.

This temporary lord wears a sort of tall fool's cap and a long flaxen beard, and is enveloped in a strange mantle. With a wand of office in his hand and attended by men disguised as scribes, executioners, and so forth, he proceeds to the Governor's house. The latter allows himself to be deposed; and the mock king, mounting the throne, holds a tribunal, to the decisions of which even the governor and his officials must bow. After three days the mock king is condemned to death; the envelope or shell in which he was encased is committed to the flames, and from its ashes the Fellaah creeps forth. The custom perhaps points to an old practice of burning a real king in grim earnest. In Uganda the brothers of the king used to be burned, because it was not lawful to shed the royal blood.

The Mohammedan students of Fez, in Morocco, are allowed to appoint a sultan of their own, who reigns for a few weeks, and is known as *Sultan t-tulba*, "the Sultan of the Scribes." This brief authority is put up for auction and knocked down to the highest bidder. It brings some substantial privileges with it, for the holder is freed from taxes thenceforward, and he has the right of asking a favour from the real sultan. That favour is seldom refused; it usually consists in the release of a prisoner. Moreover, the agents of the student-sultan levy fines on the

shopkeepers and householders, against whom they trump up various humorous charges. The temporary sultan is surrounded with the pomp of a real court, and parades the streets in state with music and shouting, while a royal umbrella is held over his head. With the so-called fines and free-will offerings, to which the real sultan adds a liberal supply of provisions, the students have enough to furnish forth a magnificent banquet; and altogether they enjoy themselves thoroughly, indulging in all kinds of games and amusements. For the first seven days the mock sultan remains in the college; then he goes about a mile out of the town and encamps on the bank of the river, attended by the students and not a few of the citizens. On the seventh day of his stay outside the town he is visited by the real sultan, who grants him his request and gives him seven more days to reign, so that the reign of "the Sultan of the Scribes" nominally lasts three weeks. But when six days of the last week have passed the mock sultan runs back to the town by night. This temporary sultanhip always falls in spring, about the beginning of April. Its origin is said to have been as follows. When Mulai Rasheed II. was fighting for the throne in 1664 or 1665, a certain Jew usurped the royal authority at Taza. But the rebellion was soon suppressed through the loyalty and devotion of the students. To effect their purpose they resorted to an ingenious stratagem. Forty of them caused themselves to be packed in chests which were sent as a present to the usurper. In the dead of night, while the unsuspecting Jew was slumbering peacefully among the packing-cases, the lids were stealthily raised, the brave forty crept forth, slew the usurper, and took possession of the city in the name of the real sultan, who, to mark his gratitude for the help thus rendered him in time of need, conferred on the students the right of annually appointing a sultan of their own. The narrative has all the air of a fiction devised to explain an old custom, of which the real meaning and origin had been forgotten.

A custom of annually appointing a mock king for a single day was observed at Lostwithiel in Cornwall down to the sixteenth century. On "little Easter Sunday" the freeholders of the town and manor assembled together, either in person or by their deputies, and one among them, as it fell to his lot by turn, gaily attired and gallantly mounted, with a crown on his head, a sceptre in his hand, and a sword borne before him, rode through the principal street to the church, dutifully attended by all the rest on horseback. The clergyman in his best robes received him at the churchyard stile and conducted him to hear divine service. On leaving the church he repaired, with the same pomp, to a house provided for his reception. Here a feast awaited him and his suite, and being set at the head of the table he was served on bended knees, with all the rites due to the estate of a prince. The ceremony ended with the dinner, and every man returned home.

Sometimes the temporary king occupies the throne, not annually, but once for all at the beginning of each reign. Thus in the kingdom of Jambi, in Sumatra, it is the custom that at the beginning of a new reign a man of the people should occupy the throne and exercise the royal prerogatives for a single day. The origin of the custom is explained by a tradition that there were once five royal brothers, the four elder of whom all declined the throne on the ground of various bodily defects, leaving it to their youngest brother. But the eldest occupied the throne for one day, and reserved for his descendants a similar privilege at the beginning of every reign. Thus the office of temporary king is hereditary in a family akin to the royal house. In Bilaspur it seems to be the custom, after the death of a Rajah, for a Brahman to eat rice out of the dead Rajah's hand, and then to occupy the throne for a year. At the end of the year the Brahman receives presents and is dismissed from the territory, being forbidden apparently to return. "The idea seems to be that the spirit of the Rájá enters into the Bráhman who eats the *khír* (rice and milk) out of his hand when he is dead, as the Brahman is apparently carefully watched during the whole year, and not allowed to go away." The same or a similar custom is believed to obtain among the hill states about Kangra. The custom of

banishing the Brahman who represents the king may be a substitute for putting him to death. At the installation of a prince of Carinthia a peasant, in whose family the office was hereditary, ascended a marble stone which stood surrounded by meadows in a spacious valley; on his right stood a black mother-cow, on his left a lean ugly mare. A rustic crowd gathered about him. Then the future prince, dressed as a peasant and carrying a shepherd's staff, drew near, attended by courtiers and magistrates. On perceiving him the peasant called out, "Who is this whom I see coming so proudly along?" The people answered, "The prince of the land." The peasant was then prevailed on to surrender the marble seat to the prince on condition of receiving sixty pence, the cow and mare, and exemption from taxes. But before yielding his place he gave the prince a light blow on the cheek.

Some points about these temporary kings deserve to be specially noticed before we pass to the next branch of the evidence. In the first place, the Cambodian and Siamese examples shew clearly that it is especially the divine or magical functions of the king which are transferred to his temporary substitute. This appears from the belief that by keeping up his foot the temporary king of Siam gained a victory over the evil spirits, whereas by letting it down he imperilled the existence of the state. Again, the Cambodian ceremony of trampling down the "mountain of rice," and the Siamese ceremony of opening the ploughing and sowing, are charms to produce a plentiful harvest, as appears from the belief that those who carry home some of the trampled rice, or of the seed sown, will thereby secure a good crop. Moreover, when the Siamese representative of the king is guiding the plough, the people watch him anxiously, not to see whether he drives a straight furrow, but to mark the exact point on his leg to which the skirt of his silken robe reaches; for on that is supposed to hang the state of the weather and the crops during the ensuing season. If the Lord of the Heavenly Hosts hitches up his garment above his knee, the weather will be wet and heavy rains will spoil the harvest. If he lets it trail to his ankle, a drought will be the consequence. But fine weather and heavy crops will follow if the hem of his robe hangs exactly half-way down the calf of his leg. So closely is the course of nature, and with it the weal or woe of the people, dependent on the minutest act or gesture of the king's representative. But the task of making the crops grow, thus deputed to the temporary kings, is one of the magical functions regularly supposed to be discharged by kings in primitive society. The rule that the mock king must stand on one foot upon a raised seat in the rice-field was perhaps originally meant as a charm to make the crop grow high; at least this was the object of a similar ceremony observed by the old Prussians. The tallest girl, standing on one foot upon a seat, with her lap full of cakes, a cup of brandy in her right hand and a piece of elm-bark or linden-bark in her left, prayed to the god Waizganthos that the flax might grow as high as she was standing. Then, after draining the cup, she had it refilled, and poured the brandy on the ground as an offering to Waizganthos, and threw down the cakes for his attendant sprites. If she remained steady on one foot throughout the ceremony, it was an omen that the flax crop would be good; but if she let her foot down, it was feared that the crop might fail. The same significance perhaps attaches to the swinging of the Brahmans, which the Lord of the Heavenly Hosts had formerly to witness standing on one foot. On the principles of homoeopathic or imitative magic it might be thought that the higher the priests swing the higher will grow the rice. For the ceremony is described as a harvest festival, and swinging is practised by the Letts of Russia with the avowed intention of influencing the growth of the crops. In the spring and early summer, between Easter and St. John's Day (the summer solstice), every Lettish peasant is said to devote his leisure hours to swinging diligently; for the higher he rises in the air the higher will his flax grow that season. The gilded plough with which the Siamese mock king opens the ploughing may be compared with the bronze ploughs which the Etruscans employed at the ceremony of founding cities; in both cases the use of bare iron was probably forbidden on superstitious grounds.

In the foregoing cases the temporary king is appointed annually in accordance with a regular custom. But in other cases the appointment is made only to meet a special emergency, such as to relieve the real king from some actual or threatened evil by diverting it to a substitute, who takes his place on the throne for a short time. The history of Persia furnishes instances of such occasional substitutes for the Shah. Thus Shah Abbas the Great, the most eminent of all the kings of Persia, who reigned from 1586 to 1628 a.d., being warned by his astrologers in the year 1591 that a serious danger impended over him, attempted to avert the omen by abdicating the throne and appointing a certain unbeliever named Yusoofee, probably a Christian, to reign in his stead. The substitute was accordingly crowned, and for three days, if we may trust the Persian historians, he enjoyed not only the name and the state but the power of the king. At the end of his brief reign he was put to death: the decree of the stars was fulfilled by this sacrifice; and Abbas, who reascended his throne in a most propitious hour, was promised by his astrologers a long and glorious reign. Again, Shah Sufi II., who reigned from 1668 to 1694 a.d., was crowned a second time and changed his name to Sulaiman or Soliman under the following circumstances: "The King, a few days after, was out of danger, but the matter was to restore him to perfect health. Having been always in a languishing condition, and his physicians never able to discover the cause of his distemper, he suspected that their ignorance retarded his recovery, and two or three of them were therefore ill treated. At length the other physicians, fearing it might be their own turn next, bethought themselves, that Persia being at the same time afflicted with a scarcity of provisions and the King's sickness, the fault must be in the astrologers, who had not chosen a favourable hour when the King was set upon the throne, and therefore persuaded him that the ceremony must be perform'd again, and he change his name in a more lucky minute. The King and his council approving of their notion, the physicians and astrologers together expected the first unfortunate day, which, according to their superstition, was to be followed in the evening by a propitious hour. Among the Gavres, or original Persians, Worshippers of Fire, there are some who boast their descent from the Rustans, who formerly reigned over Persia and Parthia. On the morning of the aforesaid unlucky day, they took one of these Gavres of that Blood-royal, and having plac'd him on the throne, with his back against a figure that represented him to the life, all the great men of the court came to attend him, as if he had been their king, performing all that he commanded. This scene lasted till the favourable hour, which was a little before sun-setting, and then an officer of the court came behind and cut off the head of the wooden statue with his cymiter, the Gaure then starting up and running away. That very moment the King came into the hall, and the Sofy's cap being set on his head, and his sword girt to his side, he sat down on the throne, changing his name for that of Soliman, which was perform'd with the usual ceremonies, the drums beating and trumpets sounding as before. It was requisite to act this farce, in order to satisfy the law, which requires that in order to change his name and take possession of the throne again he must expel a prince that had usurped it upon some pretensions; and therefore they made choice of a Gaure, who pretended to be descended from the ancient kings of Persia, and was besides of a different religion from that of the government."

VI. Sacrifice Of The King's Son

A point to notice about the temporary kings described in the foregoing chapter is that in two places (Cambodia and Jambi) they come of a stock which is believed to be akin to the royal family. If the view here taken of the origin of these temporary kingships is correct, we can easily understand why the king's substitute should sometimes be of the same race as the king. When the king first succeeded in getting the life of another accepted as a sacrifice instead of his own, he would have to shew that the death of that other would serve the purpose quite as well as his own would have done. Now it was as a god or demigod that the king had to die; therefore the substitute who died for him had to be invested, at least for the occasion, with the divine attributes of the king. This, as we have just seen, was certainly the case with the temporary kings of Siam and Cambodia; they were invested with the supernatural functions, which in an earlier stage of society were the special attributes of the king. But no one could so well represent the king in his divine character as his son, who might be supposed to share the divine afflatus of his father. No one, therefore, could so appropriately die for the king and, through him, for the whole people, as the king's son.

According to tradition, Aun or On, King of Sweden, sacrificed nine of his sons to Odin at Upsala in order that his own life might be spared. After he had sacrificed his second son he received from the god an answer that he should live so long as he gave him one of his sons every ninth year. When he had sacrificed his seventh son, he still lived, but was so feeble that he could not walk but had to be carried in a chair. Then he offered up his eighth son, and lived nine years more, lying in his bed. After that he sacrificed his ninth son, and lived another nine years, but so that he drank out of a horn like a weaned child. He now wished to sacrifice his only remaining son to Odin, but the Swedes would not allow him. So he died and was buried in a mound at Upsala. The poet Thiodolf told the king's history in verse:—

“In Upsal's town the cruel king
Slaughtered his sons at Odin's shrine—
Slaughtered his sons with cruel knife,
To get from Odin length of life.
He lived until he had to turn
His toothless mouth to the deer's horn;
And he who shed his children's blood
Sucked through the ox's horn his food.
At length fell Death has tracked him down,
Slowly but sure, in Upsal's town.”

In ancient Greece there seems to have been at least one kingly house of great antiquity of which the eldest sons were always liable to be sacrificed in room of their royal sires. When Xerxes was marching through Thessaly at the head of his mighty host to attack the Spartans at Thermopylae, he came to the town of Alus. Here he was shewn the sanctuary of Laphystian Zeus, about which his guides told him a strange tale. It ran somewhat as follows. Once upon a time the king of the country, by name Athamas, married a wife Nephele, and had by her a son called Phrixus and a daughter named Helle. Afterwards he took to himself a second wife called Ino, by whom he had two sons, Learchus and Melicertes. But his second wife was jealous of her step-children, Phrixus and Helle, and plotted their death. She went about very cunningly to compass her bad end. First of all she persuaded the women of the country to roast the seed corn secretly before it was committed to the ground. So next year no crops came up and the people died of famine. Then the king sent messengers to the oracle at

Delphi to enquire the cause of the dearth. But the wicked step-mother bribed the messenger to give out as the answer of the god that the dearth would never cease till the children of Athamas by his first wife had been sacrificed to Zeus. When Athamas heard that, he sent for the children, who were with the sheep. But a ram with a fleece of gold opened his lips, and speaking with the voice of a man warned the children of their danger. So they mounted the ram and fled with him over land and sea. As they flew over the sea, the girl slipped from the animal's back, and falling into water was drowned. But her brother Phrixus was brought safe to the land of Colchis, where reigned a child of the Sun. Phrixus married the king's daughter, and she bore him a son Cytisorus. And there he sacrificed the ram with the golden fleece to Zeus the God of Flight; but some will have it that he sacrificed the animal to Laphystian Zeus. The golden fleece itself he gave to his wife's father, who nailed it to an oak tree, guarded by a sleepless dragon in a sacred grove of Ares. Meanwhile at home an oracle had commanded that King Athamas himself should be sacrificed as an expiatory offering for the whole country. So the people decked him with garlands like a victim and led him to the altar, where they were just about to sacrifice him when he was rescued either by his grandson Cytisorus, who arrived in the nick of time from Colchis, or by Hercules, who brought tidings that the king's son Phrixus was yet alive. Thus Athamas was saved, but afterwards he went mad, and mistaking his son Learchus for a wild beast shot him dead. Next he attempted the life of his remaining son Melicertes, but the child was rescued by his mother Ino, who ran and threw herself and him from a high rock into the sea. Mother and son were changed into marine divinities, and the son received special homage in the isle of Tenedos, where babes were sacrificed to him. Thus bereft of wife and children the unhappy Athamas quitted his country, and on enquiring of the oracle where he should dwell was told to take up his abode wherever he should be entertained by wild beasts. He fell in with a pack of wolves devouring sheep, and when they saw him they fled and left him the bleeding remnants of their prey. In this way the oracle was fulfilled. But because King Athamas had not been sacrificed as a sin-offering for the whole country, it was divinely decreed that the eldest male scion of his family in each generation should be sacrificed without fail, if ever he set foot in the town-hall, where the offerings were made to Laphystian Zeus by one of the house of Athamas. Many of the family, Xerxes was informed, had fled to foreign lands to escape this doom; but some of them had returned long afterwards, and being caught by the sentinels in the act of entering the town-hall were wreathed as victims, led forth in procession, and sacrificed. These instances appear to have been notorious, if not frequent; for the writer of a dialogue attributed to Plato, after speaking of the immolation of human victims by the Carthaginians, adds that such practices were not unknown among the Greeks, and he refers with horror to the sacrifices offered on Mount Lycaeus and by the descendants of Athamas.

The suspicion that this barbarous custom by no means fell into disuse even in later days is strengthened by a case of human sacrifice which occurred in Plutarch's time at Orchomenus, a very ancient city of Boeotia, distant only a few miles across the plain from the historian's birthplace. Here dwelt a family of which the men went by the name of Psoloeis or "Sooty," and the women by the name of Oleae or "Destructive." Every year at the festival of the Agrionia the priest of Dionysus pursued these women with a drawn sword, and if he overtook one of them he had the right to slay her. In Plutarch's lifetime the right was actually exercised by a priest Zoilus. Now the family thus liable to furnish at least one human victim every year was of royal descent, for they traced their lineage to Minyas, the famous old king of Orchomenus, the monarch of fabulous wealth, whose stately treasury, as it is called, still stands in ruins at the point where the long rocky hill of Orchomenus melts into the vast level expanse of the Copaic plain. Tradition ran that the king's three daughters long despised the other women of the country for yielding to the Bacchic frenzy, and sat at home in the king's house scornfully plying the distaff and the loom, while the rest, wreathed with flowers, their

dishevelled locks streaming to the wind, roamed in ecstasy the barren mountains that rise above Orchomenus, making the solitude of the hills to echo to the wild music of cymbals and tambourines. But in time the divine fury infected even the royal damsels in their quiet chamber; they were seized with a fierce longing to partake of human flesh, and cast lots among themselves which should give up her child to furnish a cannibal feast. The lot fell on Leucippe, and she surrendered her son Hippasus, who was torn limb from limb by the three. From these misguided women sprang the Oleae and the Psoloeis, of whom the men were said to be so called because they wore sad-coloured raiment in token of their mourning and grief.

Now this practice of taking human victims from a family of royal descent at Orchomenus is all the more significant because Athamas himself is said to have reigned in the land of Orchomenus even before the time of Minyas, and because over against the city there rises Mount Laphystius, on which, as at Alus in Thessaly, there was a sanctuary of Laphystian Zeus, where, according to tradition, Athamas purposed to sacrifice his two children Phrixus and Helle. On the whole, comparing the traditions about Athamas with the custom that obtained with regard to his descendants in historical times, we may fairly infer that in Thessaly and probably in Boeotia there reigned of old a dynasty of which the kings were liable to be sacrificed for the good of the country to the god called Laphystian Zeus, but that they contrived to shift the fatal responsibility to their offspring, of whom the eldest son was regularly destined to the altar. As time went on, the cruel custom was so far mitigated that a ram was accepted as a vicarious sacrifice in room of the royal victim, provided always that the prince abstained from setting foot in the town-hall where the sacrifices were offered to Laphystian Zeus by one of his kinsmen. But if he were rash enough to enter the place of doom, to thrust himself wilfully, as it were, on the notice of the god who had good-naturedly winked at the substitution of a ram, the ancient obligation which had been suffered to lie in abeyance recovered all its force, and there was no help for it but he must die. The tradition which associated the sacrifice of the king or his children with a great dearth points clearly to the belief, so common among primitive folk, that the king is responsible for the weather and the crops, and that he may justly pay with his life for the inclemency of the one or the failure of the other. Athamas and his line, in short, appear to have united divine or magical with royal functions; and this view is strongly supported by the claims to divinity which Salmoneus, the brother of Athamas, is said to have set up. We have seen that this presumptuous mortal professed to be no other than Zeus himself, and to wield the thunder and lightning, of which he made a trumpery imitation by the help of tinkling kettles and blazing torches. If we may judge from analogy, his mock thunder and lightning were no mere scenic exhibition designed to deceive and impress the beholders; they were enchantments practised by the royal magician for the purpose of bringing about the celestial phenomena which they feebly mimicked.

Among the Semites of Western Asia the king, in a time of national danger, sometimes gave his own son to die as a sacrifice for the people. Thus Philo of Byblus, in his work on the Jews, says: "It was an ancient custom in a crisis of great danger that the ruler of a city or nation should give his beloved son to die for the whole people, as a ransom offered to the avenging demons; and the children thus offered were slain with mystic rites. So Cronus, whom the Phoenicians call Israel, being king of the land and having an only-begotten son called Jeoud (for in the Phoenician tongue Jeoud signifies 'only-begotten'), dressed him in royal robes and sacrificed him upon an altar in a time of war, when the country was in great danger from the enemy." When the king of Moab was besieged by the Israelites and hard beset, he took his eldest son, who should have reigned in his stead, and offered him for a burnt offering on the wall.

But amongst the Semites the practice of sacrificing their children was not confined to kings. In times of great calamity, such as pestilence, drought, or defeat in war, the Phoenicians used to sacrifice one of their dearest to Baal. "Phoenician history," says an ancient writer, "is full of such sacrifices." The writer of a dialogue ascribed to Plato observes that the Carthaginians immolated human beings as if it were right and lawful to do so, and some of them, he adds, even sacrificed their own sons to Baal. When Gelo, tyrant of Syracuse, defeated the Carthaginians in the great battle of Himera he required as a condition of peace that they should sacrifice their children to Baal no longer. But the barbarous custom was too inveterate and too agreeable to Semitic modes of thought to be so easily eradicated, and the humane stipulation of the Greek despot probably remained a dead letter. At all events the history of this remarkable people, who combined in so high a degree the spirit of commercial enterprise with a blind attachment to a stern and gloomy religion, is stained in later times with instances of the same cruel superstition. When the Carthaginians were defeated and besieged by Agathocles, they ascribed their disasters to the wrath of Baal; for whereas in former times they had been wont to sacrifice to him their own offspring, they had latterly fallen into the habit of buying children and rearing them to be victims. So, to appease the angry god, two hundred children of the noblest families were picked out for sacrifice, and the tale of victims was swelled by not less than three hundred more who volunteered to die for the fatherland. They were sacrificed by being placed, one by one, on the sloping hands of the brazen image, from which they rolled into a pit of fire. Childless people among the Carthaginians bought children from poor parents and slaughtered them, says Plutarch, as if they were lambs or chickens; and the mother had to stand by and see it done without a tear or a groan, for if she wept or moaned she lost all the credit and the child was sacrificed none the less. But all the place in front of the image was filled with a tumultuous music of fifes and drums to drown the shrieks of the victims. Infants were publicly sacrificed by the Carthaginians down to the proconsulate of Tiberius, who crucified the priests on the trees beside their temples. Yet the practice still went on secretly in the lifetime of Tertullian.

Among the Canaanites or aboriginal inhabitants of Palestine, whom the invading Israelites conquered but did not exterminate, the grisly custom of burning their children in honour of Baal or Moloch seems to have been regularly practised. To the best representatives of the Hebrew people, the authors of their noble literature, such rites were abhorrent, and they warned their fellow-countrymen against participating in them. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Again we read: "And thou shalt not give any of thy seed to pass through the fire to Molech." Whatever effect these warnings may have had in the earlier days of Israelitish history, there is abundant evidence that in later times the Hebrews lapsed, or rather perhaps relapsed, into that congenial mire of superstition from which the higher spirits of the nation struggled—too often in vain—to rescue them. The Psalmist laments that his erring countrymen "mingled themselves with the nations, and learned their works: and they served their idols; which became a snare unto them: yea, they sacrificed their sons and their daughters unto demons, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood." When the Hebrew annalist has recorded how Shalmaneser, king of Assyria, besieged Samaria for three years and took it and carried Israel away into captivity, he explains that this was a divine punishment inflicted on his people for having fallen in with the evil ways of the Canaanites.

They had built high places in all their cities, and set up pillars and sacred poles (*asherim*) upon every high hill and under every green tree; and there they burnt incense after the manner of the heathen. "And they forsook all the commandments of the Lord their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments." At Jerusalem in these days there was a regularly appointed place where parents burned their children, both boys and girls, in honour of Baal or Moloch. It was in the valley of Hinnom, just outside the walls of the city, and bore the name, infamous ever since, of Tophet. The practice is referred to again and again with sorrowful indignation by the prophets. The kings of Judah set an example to their people by burning their own children at the usual place. Thus of Ahaz, who reigned sixteen years at Jerusalem, we are told that "he burnt incense in the valley of Hinnom, and burnt his children in the fire." Again, King Manasseh, whose long reign covered fifty-five years, "made his children to pass through the fire in the valley of Hinnom." Afterwards in the reign of the good king Josiah the idolatrous excesses of the people were repressed, at least for a time, and among other measures of reform Tophet was defiled by the King's orders, "that no man might make his son or his daughter to pass through the fire to Molech." Whether the place was ever used again for the same dark purpose as before does not appear. Long afterwards, under the sway of a milder faith, there was little in the valley to recall the tragic scenes which it had so often witnessed. Jerome describes it as a pleasant and shady spot, watered by the rills of Siloam and laid out in delightful gardens.

It would be interesting, though it might be fruitless, to enquire how far the Hebrew prophets and psalmists were right in their opinion that the Israelites learned these and other gloomy superstitions only through contact with the old inhabitants of the land, that the primitive purity of faith and morals which they brought with them from the free air of the desert was tainted and polluted by the grossness and corruption of the heathen in the fat land of Canaan. When we remember, however, that the Israelites were of the same Semitic stock as the population they conquered and professed to despise, and that the practice of human sacrifice is attested for many branches of the Semitic race, we shall, perhaps, incline to surmise that the chosen people may have brought with them into Palestine the seeds which afterwards sprang up and bore such ghastly fruit in the valley of Hinnom. It is at least significant of the prevalence of such customs among the Semites that no sooner were the native child-burning Israelites carried off by King Shalmaneser to Assyria than their place was taken by colonists who practised precisely the same rites in honour of deities who probably differed in little but name from those revered by the idolatrous Hebrews. "The Sepharvites," we are told, "burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim." The pious Jewish historian, who saw in Israel's exile God's punishment for sin, has suggested no explanation of that mystery in the divine economy which suffered the Sepharvites to continue on the same spot the very same abominations for which the erring Hebrews had just been so signally chastised.

We have still to ask which of their children the Semites picked out for sacrifice; for that a choice was made and some principle of selection followed, may be taken for granted. A people who burned all their children indiscriminately would soon extinguish themselves, and such an excess of piety is probably rare, if not unknown. In point of fact it seems, at least among the Hebrews, to have been only the firstborn child that was doomed to the flames. The prophet Micah asks, in a familiar passage, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my

soul?" These were the questions which pious and doubting hearts were putting to themselves in the days of the prophet. The prophet's own answer is not doubtful. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" It is a noble answer and one which only elect spirits in that or, perhaps, in any age have given. In Israel the vulgar answer was given on bloody altars and in the smoke and flames of Tophet, and the form in which the prophet's question is cast—"Shall I give my firstborn for my transgression?"—shews plainly on which of the children the duty of atoning for the sins of their father was supposed to fall. A passage in Ezekiel points no less clearly to the same conclusion. The prophet represents God as saying, "I gave them statutes that were not good, and judgments wherein they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate." That the writer was here thinking specially of the sacrifice of children is proved by his own words a little later on. "When ye offer your gifts, when ye make your sons to pass through the fire, do ye pollute yourselves with all your idols, unto this day?" Further, that by the words "to pass through the fire all that openeth the womb" he referred only to the firstborn can easily be shewn by the language of Scripture in reference to that law of the consecration of firstlings which Ezekiel undoubtedly had in his mind when he wrote this passage. Thus we find that law enunciated in the following terms: "And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." Again, it is written: "Thou shalt set apart unto the Lord all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be the Lord's." Once more: "All that openeth the womb is mine; and all thy cattle that is male, the firstlings of ox and sheep." This ancient Hebrew custom of the consecration to God of all male firstlings, whether of man or beast, was merely the application to the animal kingdom of the law that all first fruits whatsoever belong to the deity and must be made over to him or his representatives. That general law is thus stated by the Hebrew legislator: "Thou shalt not delay to offer of the abundance of thy fruits, and of thy liquors. The firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; and on the eighth day thou shalt give it me."

Thus the god of the Hebrews plainly regarded the first-born of men and the firstlings of animals as his own, and required that they should be made over to him. But how? Here a distinction was drawn between sheep, oxen, and goats on the one hand and men and asses on the other; the firstlings of the former were always sacrificed, the firstlings of the latter were generally redeemed. "The firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire for a sweet savour unto the Lord." The flesh went to the Levites, who consumed it, no doubt, instead of the deity whom they represented. On the other hand, the ass was not sacrificed by the Israelites, probably because they did not eat the animal themselves, and hence concluded that God did not do so either. In the matter of diet the taste of gods generally presents a striking resemblance to that of their worshippers. Still the firstling ass, like all other firstlings, was sacred to the deity, and since it was not sacrificed to him, he had to receive an equivalent for it. In other words, the ass had to be redeemed, and the price of the redemption was a lamb which was burnt as a vicarious sacrifice instead of the ass, on the hypothesis, apparently, that roast lamb is likely to be more palatable to the Supreme Being than roast donkey. If the ass was not redeemed, it had to be killed by having its neck broken. The firstlings of other unclean animals and of men were redeemed for five shekels a head, which were paid to the Levites.

We can now readily understand why so many of the Hebrews, at least in the later days of their history, sacrificed their firstborn children, and why tender-hearted parents, whose affection for their offspring exceeded their devotion to the deity, may often have been visited with compunction, and even tormented with feelings of bitter self-reproach and shame at their carnal weakness in suffering the beloved son to live, when they saw others, with an heroic piety which they could not emulate, calmly resigning their dear ones to the fire, through which, as they firmly believed, they passed to God, to reap, perhaps, in endless bliss in heaven the reward of their sharp but transient sufferings on earth. From infancy they had been bred up in the belief that the firstborn was sacred to God, and though they knew that he had waived his right to them in consideration of the receipt of five shekels a head, they could, hardly view this as anything but an act of gracious condescension, of generous liberality on the part of the divinity who had stooped to accept so trifling a sum instead of the life which really belonged to him. "Surely," they might argue, "God would be better pleased if we were to give him not the money but the life, not the poor paltry shekels, but what we value most, our first and best-loved child. If we hold that life so dear, will not he also? It is his. Why should we not give him his own?" It was in answer to anxious questions such as these, and to quite truly conscientious scruples of this sort that the prophet Micah declared that what God required of his true worshippers was not sacrifice but justice and mercy and humility. It is the answer of morality to religion—of the growing consciousness that man's duty is not to propitiate with vain oblations those mysterious powers of the universe of which he can know little or nothing, but to be just and merciful in his dealings with his fellows and to humbly trust, though he cannot know, that by acting thus he will best please the higher powers, whatever they may be.

But while morality ranges itself on the side of the prophet, it may be questioned whether history and precedent were not on the side of his adversaries. If the firstborn of men and cattle were alike sacred to God, and the firstborn of cattle were regularly sacrificed, while the firstborn of men were ransomed by a money payment, has not this last provision the appearance of being a later mitigation of an older and harsher custom which doomed firstborn children, like firstling lambs and calves and goats, to the altar or the fire? The suspicion is greatly strengthened by the remarkable tradition told to account for the sanctity of the firstborn. When Israel was in bondage in Egypt, so runs the tradition, God resolved to deliver them from captivity, and to lead them to the Promised Land. But the Egyptians were loth to part with their bondmen and thwarted the divine purpose by refusing to let the Israelites go. Accordingly God afflicted these cruel taskmasters with one plague after another, but all in vain, until at last he made up his mind to resort to a strong measure, which would surely have the desired effect. At dead of night he would pass through the land killing all the firstborn of the Egyptians, both man and beast; not one of them would be left alive in the morning. But the Israelites were warned of what was about to happen and told to keep indoors that night, and to put a mark on their houses, so that when he passed down the street on his errand of slaughter, God might know them at sight from the houses of the Egyptians and not turn in and massacre the wrong children and animals. The mark was to be the blood of a lamb smeared on the lintel and side posts of the door. In every house the lamb, whose red blood was to be the badge of Israel that night, as the white scarves were the badge of the Catholics on the night of St. Bartholomew, was to be killed at evening and eaten by the household, with very peculiar rites, during the hours of darkness while the butchery was proceeding: none of the flesh was to see the morning light: whatever the family could not eat was to be burned with fire. All this was done. The massacre of Egyptian children and animals was successfully perpetrated and had the desired effect; and to commemorate this great triumph God ordained that all the firstborn of man and beast among the Israelites should be sacred to him ever afterwards in the manner already described, the edible animals to be sacrificed, and the

uneatable, especially men and asses, to be ransomed by a substitute or by a pecuniary payment of so much a head. And a festival was to be celebrated every spring with rites exactly like those which were observed on the night of the great slaughter. The divine command was obeyed, and the festival thus instituted was the Passover.

The one thing that looms clear through the haze of this weird tradition is the memory of a great massacre of firstborn. This was the origin, we are told, both of the sanctity of the firstborn and of the feast of the Passover. But when we are further told that the people whose firstborn were slaughtered on that occasion were not the Hebrews but their enemies, we are at once met by serious difficulties. Why, we may ask, should the Israelites kill the firstlings of their cattle for ever because God once killed those of the Egyptians? and why should every Hebrew father have to pay God a ransom for his firstborn child because God once slew all the firstborn children of the Egyptians? In this form the tradition offers no intelligible explanation of the custom. But it at once becomes clear and intelligible when we assume that in the original version of the story it was the Hebrew firstborn that were slain; that in fact the slaughter of the firstborn children was formerly, what the slaughter of the firstborn cattle always continued to be, not an isolated butchery but a regular custom, which with the growth of more humane sentiments was afterwards softened into the vicarious sacrifice of a lamb and the payment of a ransom for each child. Here the reader may be reminded of another Hebrew tradition in which the sacrifice of the firstborn child is indicated still more clearly. Abraham, we are informed, was commanded by God to offer up his firstborn son Isaac as a burnt sacrifice, and was on the point of obeying the divine command, when God, content with this proof of his faith and obedience, substituted for the human victim a ram, which Abraham accordingly sacrificed instead of his son. Putting the two traditions together and observing how exactly they dovetail into each other and into the later Hebrew practice of actually sacrificing the firstborn children by fire to Baal or Moloch, we can hardly resist the conclusion that, before the practice of redeeming them was introduced, the Hebrews, like the other branches of the Semitic race, regularly sacrificed their firstborn children by the fire or the knife. The Passover, if this view is right, was the occasion when the awful sacrifice was offered; and the tradition of its origin has preserved in its main outlines a vivid memory of the horrors of these fearful nights. They must have been like the nights called Evil on the west coast of Africa, when the people kept indoors, because the executioners were going about the streets and the heads of the human victims were falling in the king's palace. But seen in the lurid light of superstition or of legend they were no common mortals, no vulgar executioners, who did the dreadful work at the first Passover. The Angel of Death was abroad that night; into every house he entered, and a sound of lamentation followed him as he came forth with his dripping sword. The blood that bespattered the lintel and door-posts would at first be the blood of the firstborn child of the house; and when the blood of a lamb was afterwards substituted, we may suppose that it was intended not so much to appease as to cheat the ghastly visitant. Seeing the red drops in the doorway he would say to himself, "That is the blood of their child. I need not turn in there. I have many yet to slay before the morning breaks grey in the east." And he would pass on in haste. And the trembling parents, as they clasped their little one to their breast, might fancy that they heard his footfalls growing fainter and fainter down the street. In plain words, we may surmise that the slaughter was originally done by masked men, like the Mumbo Jumbos and similar figures of west Africa, who went from house to house and were believed by the uninitiated to be the deity or his divine messengers come in person to carry off the victims. When the leaders had decided to allow the sacrifice of animals instead of children, they would give the people a hint that if they only killed a lamb and smeared its blood on the door-posts, the bloodthirsty but near-sighted deity would never know the difference.

The attempt to outwit a malignant and dangerous spirit is common, and might be illustrated by many examples. Some instances will be noticed in a later part of this work. Here a single one may suffice. The Malays believe in a Spectral Huntsman, who ranges the forest with a pack of ghostly dogs, and whose apparition bodes sickness or death. Certain birds which fly in flocks by night uttering a loud and peculiar note are supposed to follow in his train. Hence when Perak peasants hear the weird sound, they run out and make a clatter with a knife on a wooden platter, crying, "Great-grandfather, bring us their hearts!" The Spectral Huntsman, hearing these words, will take the supplicants for followers of his own asking to share his bag. So he will spare the household and pass on, and the tumult of the wild hunt will die away in the darkness and the distance.

If this be indeed the origin of the Passover and of the sanctity of the firstborn among the Hebrews, the whole of the Semitic evidence on the subject is seen to fall into line at once. The children whom the Carthaginians, Phoenicians, Canaanites, Moabites, Sepharvites, and probably other branches of the Semitic race burnt in the fire would be their firstborn only, although in general ancient writers have failed to indicate this limitation of the custom. For the Moabites, indeed, the limitation is clearly indicated, if not expressly stated, when we read that the king of Moab offered his eldest son, who should have reigned after him, as a burnt sacrifice on the wall. For the Phoenicians it comes out less distinctly in the statement of Porphyry that the Phoenicians used to sacrifice one of their dearest to Baal, and in the legend recorded by Philo of Byblus that Cronus sacrificed his only-begotten son. We may suppose that the custom of sacrificing the firstborn both of men and animals was a very ancient Semitic institution, which many branches of the race kept up within historical times; but that the Hebrews, while they maintained the custom in regard to domestic cattle, were led by their loftier morality to discard it in respect of children, and to replace it by a merciful law that firstborn children should be ransomed instead of sacrificed.

The conclusion that the Hebrew custom of redeeming the firstborn is a modification of an older custom of sacrificing them has been mentioned by some very distinguished scholars only to be rejected on the ground, apparently, of its extreme improbability. To me the converging lines of evidence which point to this conclusion seem too numerous and too distinct to be thus lightly brushed aside. And the argument from improbability can easily be rebutted by pointing to other peoples who are known to have practised or to be still practising a custom of the same sort. In some tribes of New South Wales the firstborn child of every woman was eaten by the tribe as part of a religious ceremony. Among the aborigines on the lower portions of the Paroo and Warrego rivers, which join the Darling River in New South Wales, girls used to become wives when they were mere children and to be mothers at fourteen, and the old custom was to kill the firstborn child by strangulation. Again, among the tribes about Maryborough in Queensland a girl's first child was almost always exposed and left to perish. In the tribes about Beltana, in South Australia, girls were married at fourteen, and it was customary to destroy their firstborn. The natives of Rook, an island off the east coast of New Guinea, used to kill all their firstborn children; they prided themselves on their humanity in burying the murdered infants instead of eating them as their barbarous neighbours did. They spared the second child but killed the third, and so on alternately with the rest of their offspring. Chinese history reports that in a state called Khai-muh, to the east of Yueh, it was customary to devour the firstborn sons, and further, that to the west of Kiaochi or Tonquin "there was a realm of man-eaters, where the firstborn son was, as a rule, chopped into pieces and eaten, and his younger brothers were nevertheless regarded to have fulfilled their fraternal duties towards him. And if he proved to be appetizing food, they sent some of his flesh to their chieftains, who, exhilarated, gave the father a reward." In India, down to the beginning of the nineteenth century, the custom of sacrificing a firstborn child to

the Ganges was common. Again, we are told that among the Hindoos “the firstborn has always held a peculiarly sacred position, especially if born in answer to a vow to parents who have long been without offspring, in which case sacrifice of the child was common in India. The Mairs used to sacrifice a firstborn son to Mata, the small-pox goddess.”

The Borans, on the southern borders of Abyssinia, propitiate a sky-spirit called Wak by sacrificing their children and cattle to him. Among them when a man of any standing marries, he becomes a Raba, as it is called, and for a certain period after marriage, probably four to eight years, he must leave any children that are born to him to die in the bush. No Boran cares to contemplate the fearful calamities with which Wak would visit him if he failed to discharge this duty. After he ceases to be a Raba, a man is circumcised and becomes a Gudda. The sky-spirit has no claim on the children born after their father's circumcision, but they are sent away at a very early age to be reared by the Wata, a low caste of hunters. They remain with these people till they are grown up, and then return to their families. In this remarkable custom it would appear that the circumcision of the father is regarded as an atoning sacrifice which redeems the rest of his children from the spirit to whom they would otherwise belong. The obscure story told by the Israelites to explain the origin of circumcision seems also to suggest that the custom was supposed to save the life of the child by giving the deity a substitute for it. Again, the Kerre, Banna, and Bashada, three tribes in the valley of the Omo River, to the south of Abyssinia, are in the habit of strangling their firstborn children and throwing the bodies away. The Kerre cast the bodies into the river Omo, where they are devoured by crocodiles; the other two tribes leave them in the forest to be eaten by the hyaenas. The only explanation they give of the custom is that it was decreed by their ancestors. Captain C. H. Stigand enquired into the practice very carefully and was told that “for a certain number of years after marriage children would be thrown away, and after that they would be kept. The number of the first children who were strangled, and the period of years during which this was done, appears to be variable, but I could not understand what regulated it. There was one point, however, about which they were certain, and that was that the first-born of all, rich, poor, high and low, had to be strangled and thrown away. The chief of the Kerre said, ‘If I had a child now, it would have to be thrown away,’ laughing as if it were a great joke. What amused him really was that I should be so interested in their custom.” So far as Captain Stigand could ascertain, there is no idea of sacrificing the children to the crocodiles by throwing them into the river. If a Kerre man has a first child born to him while he is on a journey away from the river, he will throw the infant away in the forest. In Uganda if the firstborn child of a chief or any important person is a son, the midwife strangles it and reports that the infant was still-born. “This is done to ensure the life of the father; if he has a son born first he will soon die, and the child inherit all he has.” Amongst the people of Senjero in eastern Africa we are told that many families must offer up their firstborn sons as sacrifices, because once upon a time, when summer and winter were jumbled together in a bad season, and the fruits of the earth would not ripen, the soothsayers enjoined it. At that time a great pillar of iron is said to have stood at the entrance of the capital, which in accordance with the advice of the soothsayers was broken down by order of the king, whereupon the seasons became regular again. To avert the recurrence of such a calamity the wizards commanded the king to pour human blood once a year on the base of the broken shaft of the pillar, and also upon the throne. Since then certain families have been obliged to deliver up their firstborn sons, who were sacrificed at an appointed time. Among some tribes of south-eastern Africa there is a rule that when a woman's husband has been killed in battle and she marries again, the first child she gives birth to after her second marriage must be put to death, whether she has it by her first or her second husband. Such a child is called “the child of the assegai,” and if it were not killed, death or an accident would be sure to befall the second spouse, and the woman herself would be barren. The notion is that the woman must

have had some share in the misfortune that overtook her first husband, and that the only way of removing the malign influence is to slay “the child of the assegai.”

The heathen Russians often sacrificed their firstborn to the god Perun. It is said that on Mag Slacht or “plain of prostrations,” near the present village of Ballymagauran, in the County Cavan, there used to stand a great idol called Cromm Cruach, covered with gold, to which the ancient Irish sacrificed “the firstlings of every issue and the chief scions of every clan” in order to obtain plenty of corn, honey, and milk. Round about the golden image, which was spoken of as the king idol of Erin, stood twelve other idols of stone. The Kutonaqa Indians of British Columbia worship the sun and sacrifice their firstborn children to him. When a woman is with child she prays to the sun, saying, “I am with child. When it is born I shall offer it to you. Have pity upon us.” Thus they expect to secure health and good fortune for their families. Among the Coast Salish Indians of the same region the first child is often sacrificed to the sun in order to ensure the health and prosperity of the whole family. The Indians of Florida sacrificed their firstborn male children. Among the Indians of north Carolina down to the early part of the eighteenth century a remarkable ceremony was performed, which seems to be most naturally interpreted as a modification of an older custom of putting the king's son to death, perhaps as a substitute for his father. It is thus described by a writer of that period: “They have a strange custom or ceremony amongst them, to call to mind the persecutions and death of the kings their ancestors slain by their enemies at certain seasons, and particularly when the savages have been at war with any nation, and return from their country without bringing home some prisoners of war, or the heads of their enemies. The king causes as a perpetual remembrance of all his predecessors to beat and wound the best beloved of all his children with the same weapons wherewith they had been kill'd in former times, to the end that by renewing the wound, their death should be lamented afresh. The king and his nation being assembled on these occasions, a feast is prepared, and the Indian who is authorised to wound the king's son, runs about the house like a distracted person crying and making a most hideous noise all the time with the weapon in his hand, wherewith he wounds the king's son; this he performs three several times, during which interval he presents the king with victuals or *cassena*, and it is very strange to see the Indian that is thus struck never offers to stir till he is wounded the third time, after which he falls down backwards stretching out his arms and legs as if he had been ready to expire; then the rest of the king's sons and daughters, together with the mother and vast numbers of women and girls, fall at his feet and lament and cry most bitterly. During this time the king and his retinue are feasting, yet with such profound silence for some hours, that not one word or even a whisper is to be heard amongst them. After this manner they continue till night, which ends in singing, dancing, and the greatest joy imaginable.” In this account the description of the frantic manner assumed by the person whose duty it was to wound the king's son reminds us of the frenzy of King Athamas when he took or attempted the lives of his children. The same feature is said to have characterised the sacrifice of children in Peru. “When any person of note was sick and the priest said he must die, they sacrificed his son, desiring the idol to be satisfied with him and not to take away his father's life. The ceremonies used at these sacrifices were strange, for they behaved themselves like mad men. They believed that all calamities were occasioned by sin, and that sacrifices were the remedy.” An early Spanish historian of the conquest of Peru, in describing the Indians of the Peruvian valleys between San-Miguel and Caxamalca, records that “they have disgusting sacrifices and temples of idols which they hold in great veneration; they offer them their most precious possessions. Every month they sacrifice their own children and smear with the blood of the victims the face of the idols and the doors of the temples.” In Puruha, a province of Quito, it used to be customary to sacrifice the firstborn children to the gods. Their remains were dried, enclosed in vessels of metal or stone, and kept in the houses. The Ximanas and Cauxanas, two Indian

tribes in the upper valley of the Amazon, kill all their firstborn children. If the firstborn is a girl, the Lengua Indians invariably put it to death.

Among the ancient Italian peoples, especially of the Sabine stock, it was customary in seasons of great peril or public calamity, as when the crops had failed or a pestilence was raging, to vow that they would sacrifice to the gods every creature, whether man or beast, that should be born in the following spring. To the creatures thus devoted to sacrifice the name of "the sacred spring" was applied. "But since," says Festus, "it seemed cruel to slay innocent boys and girls, they were kept till they had grown up, then veiled and driven beyond the boundaries." Several Italian peoples, for example the Piceni, Samnites, and Hirpini, traced their origin to a "sacred spring," that is, to the consecrated youth who had swarmed off from the parent stock in consequence of such a vow. When the Romans were engaged in a life-and-death struggle with Hannibal after their great defeat at the Trasimene Lake, they vowed to offer a "sacred spring" if victory should attend their arms and the commonwealth should retrieve its shattered fortunes. But the vow extended only to all the offspring of sheep, goats, oxen, and swine that should be brought forth on Italian mountains, plains, and meadows the following spring. On a later occasion, when the Romans pledged themselves again by a similar vow, it was decided that by the "sacred spring" should be meant all the cattle born between the first day of March and the last day of April. Although in later times the Italian peoples appear to have resorted to measures of this sort only in special emergencies, there was a tradition that in former times the consecration of the firstborn to the gods had been an annual custom. Accordingly, it seems not impossible that originally the Italians may, like the Hebrews and perhaps the Semites in general, have been in the habit of dedicating all the firstborn, whether of man or beast, and sacrificing them at a great festival in spring. The custom of the "sacred spring" was not confined to the Italians, but was practised by many other peoples, both Greeks and barbarians, in antiquity.

Thus it would seem that a custom of putting to death all firstborn children has prevailed in many parts of the world. What was the motive which led people to practise a custom which to us seems at once so cruel and so foolish? It cannot have been the purely prudential consideration of adjusting the numbers of the tribe to the amount of the food-supply; for, in the first place, savages do not take such thought for the morrow, and, in the second place, if they did, they would be likely to kill the later born children rather than the firstborn. The foregoing evidence suggests that the custom may have been practised by different peoples from different motives. With the Semites, the Italians, and their near kinsmen the Irish the sacrifice or at least the consecration of the firstborn seems to have been viewed as a tribute paid to the gods, who were thus content to receive a part though they might justly have claimed the whole. In some cases the death of the child appears to be definitely regarded as a substitute for the death of the father, who obtains a new lease of life by the sacrifice of his offspring. This comes out clearly in the tradition of Aun, King of Sweden, who sacrificed one of his sons every nine years to Odin in order to prolong his own life. And in Peru also the son died that the father might live. But in some cases it would seem that the child has been killed, not so much as a substitute for the father, as because it is supposed to endanger his life by absorbing his spiritual essence or vital energy. In fact, a belief in the transmigration or rebirth of souls has operated to produce a regular custom of infanticide, especially infanticide of the firstborn. At Whydah, on the Slave coast of West Africa, where the doctrine of reincarnation is firmly held, it has happened that a child has been put to death because the fetish doctors declared it to be the king's father come to life again. The king naturally could not submit to be pushed from the throne by his predecessor in this fashion; so he compelled his supposed parent to return to the world of the dead from which he had very inopportunistically effected his escape. The Hindoos are of opinion that a man is literally reborn in the person of his son.

Thus in the *Laws of Manu* we read that “the husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife, that he is born again by her.” Hence after the birth of a son the father is clearly in a very delicate position. Since he is his own son, can he himself, apart from his son, be said to exist? Does he not rather die in his own person as soon as he comes to life in the person of his son? This appears to be the opinion of the subtle Hindoo, for in some sections of the Khattris, a mercantile caste of the Punjab, funeral rites are actually performed for the father in the fifth month of his wife's pregnancy. But apparently he is allowed, by a sort of legal fiction, to come to life again in his own person; for after the birth of his first son he is formally remarried to his wife, which may be regarded as a tacit admission that in the eye of the law at least he is alive.

Now to people who thus conceive the relation of father and son it is plain that fatherhood must appear a very dubious privilege; for if you die in begetting a son, can you be quite sure of coming to life again? His existence is at the best a menace to yours, and at the worst it may involve your extinction. The danger seems to lie especially in the birth of your first son; if only you can tide that over, you are, humanly speaking, safe. In fact, it comes to this, Are you to live? or is he? It is a painful dilemma. Parental affection urges you to die that he may live. Self-love whispers, “Live and let him die. You are in the flower of your age. You adorn the circle in which you move. You are useful, nay, indispensable, to society. He is a mere babe. He never will be missed.” Such a train of thought, preposterous as it seems to us, might easily lead to a custom of killing the firstborn.

Further, the same notion of the rebirth of the father in his eldest son would explain the remarkable rule of succession which prevailed in Polynesia and particularly in Tahiti, where as soon as the king had a son born to him he was obliged to abdicate the throne in favour of the infant. Whatever might be the king's age, his influence in the state, or the political situation of affairs, no sooner was the child born than the monarch became a subject: the infant was at once proclaimed the sovereign of the people: the royal name was conferred upon him, and his father was the first to do him homage, by saluting his feet and declaring him king. All matters, however, of importance which concerned either the internal welfare or the foreign relations of the country continued to be transacted by the father and his councillors; but every edict was issued in the name and on the behalf of the youthful monarch, and though the whole of the executive government might remain in the hands of the father, he only acted as regent for his son, and was regarded as such by the nation. The lands and other sources of revenue were appropriated to the maintenance of the infant ruler, his household, and his attendants; the insignia of royal authority were transferred to him, and his father rendered him all those marks of humble respect which he had hitherto exacted from his subjects. This custom of succession was not confined to the family of the sovereign, it extended also to the nobles and the landed gentry; they, too, had to resign their rank, honours, and possessions on the birth of a son. A man who but yesterday was a baron, not to be approached by his inferiors till they had ceremoniously bared the whole of the upper part of their bodies, was to-day reduced to the rank of a mere commoner with none to do him reverence, if in the night time his wife had given birth to a son, and the child had been suffered to live. The father indeed still continued to administer the estate, but he did so for the benefit of the infant, to whom it now belonged, and to whom all the marks of respect were at once transferred.

This singular usage becomes intelligible if the spirit of the father was supposed to quit him at the birth of his first son and to reappear in the infant. Such a belief and such a practice would, it is obvious, supply a powerful motive to infanticide, since a father could not rear his firstborn son without thereby relinquishing the honours and possessions to which he had been accustomed. The sacrifice was a heavy one, and we need not wonder if many men refused to

make it. Certainly infanticide was practised in Polynesia to an extraordinary extent. The first missionaries estimated that not less than two-thirds of the children were murdered by their parents, and this estimate has been confirmed by a careful enquirer. It would seem that before the introduction of Christianity there was not a single mother in the islands who was not also a murderess, having imbrued her hands in the blood of her offspring. Three native women, the eldest not more than forty years of age, happened once to be in a room where the conversation turned on infanticide, and they confessed to having destroyed not less than twenty-one infants between them. It would doubtless be a gross mistake to lay the whole blame of these massacres on the doctrine of reincarnation, but we can hardly doubt that it instigated a great many. Once more we perceive the fatal consequences that may flow in practice from a theoretical error.

In some places the abdication of the father does not take place until the son is grown up. This was the general practice in Fiji. In Raratonga as soon as a son reached manhood, he would fight and wrestle with his father for the mastery, and if he obtained it he would take forcible possession of the farm and drive his parent in destitution from home. Among the Corannas of South Africa the youthful son of a chief is hardly allowed to walk, but has to idle away his time in the hut and to drink much milk in order that he may grow strong. When he has attained to manhood his father produces two short, bullet-headed sticks and presents one to his son, while he keeps the other for himself. Armed with these weapons the two often fight, and when the son succeeds in knocking his parent down he is acknowledged chief of the kraal. But such customs probably do not imply the theory of rebirth; they may only be applications of the principle that might is right. Still they would equally supply the father with a motive for killing the infant son who, if suffered to live, would one day strip him of his rank and possessions.

Perhaps customs of this sort have left traces of themselves in Greek myth and legend. Cronus or Saturn, as the Romans called him, is said to have been the youngest son of the sky-god Uranus, and to have mutilated his father and reigned in his stead as king of gods and men. Afterwards he was warned by an oracle that he himself should be deposed by his son. To prevent that catastrophe Cronus swallowed his children, one after the other, as soon as they were born. Only the youngest of them, Zeus, was saved through a trick of his mother's, and in time he fulfilled the oracle by banishing his father and sitting on his throne. But Zeus in his turn was told that his wife Metis would give birth to a son who would supplant him in the kingdom of heaven. Accordingly, to rid himself of his future rival he resorted to a device like that which his father Cronus had employed for a similar purpose. Only instead of waiting till the child was born and then devouring it, he made assurance doubly sure by swallowing his wife with the unborn babe in her womb. Such barbarous myths become intelligible if we suppose that they took their rise among people who were accustomed to see grown-up sons supplanting their fathers by force, and fathers murdering and perhaps eating their infants in order to secure themselves against their future rivalry. We have met with instances of savage tribes who are said to devour their firstborn children.

The legend that Laius, king of Thebes, exposed his infant son Oedipus, who afterwards slew his father and sat on the throne, may well be a reminiscence of a state of things in which father and son regularly plotted against each other. The other feature of the story, to wit the marriage of Oedipus with the widowed queen, his mother, fits in very well with the rule which has prevailed in some countries that a valid title to the throne is conferred by marriage with the late king's widow. That custom probably arose, as I have endeavoured to shew, in an age when the blood-royal ran in the female line, and when the king was a man of another family, often a stranger and foreigner, who reigned only in virtue of being the consort of a native princess, and whose sons never succeeded him on the throne. But in process of time,

when fathers had ceased to regard the birth of a son as a menace to their life, or at least to their regal power, kings would naturally scheme to secure the succession for their own male offspring, and this new practice could be reconciled with the old one by marrying the king's son either to his own sister or, after his father's decease, to his stepmother. We have seen marriage with a stepmother actually enjoined for this very purpose by some of the Saxon kings. And on this hypothesis we can understand why the custom of marriage with a full or a half sister has prevailed in so many royal families. It was introduced, we may suppose, for the purpose of giving the king's son the right of succession hitherto enjoyed, under a system of female kinship, either by the son of the king's sister or by the husband of the king's daughter; for under the new rule the heir to the throne united both these characters, being at once the son of the king's sister and, through marriage with his own sister, the husband of the king's daughter. Thus the custom of brother and sister marriage in royal houses marks a transition from female to male descent of the crown. In this connexion it may be significant that Cronus and Zeus themselves married their full sisters Rhea and Hera, a tradition which naturally proved a stone of stumbling to generations who had forgotten the ancient rule of policy which dictated such incestuous unions, and who had so far inverted the true relations of gods and men as to expect their deities to be edifying models of the new virtues instead of warning examples of the old vices. They failed to understand that men create their gods in their own likeness, and that when the creator is a savage, his creatures the gods are savages also.

With the preceding evidence before us we may safely infer that a custom of allowing a king to kill his son, as a substitute or vicarious sacrifice for himself, would be in no way exceptional or surprising, at least in Semitic lands, where indeed religion seems at one time to have recommended or enjoined every man, as a duty that he owed to his god, to take the life of his eldest son. And it would be entirely in accordance with analogy if, long after the barbarous custom had been dropped by others, it continued to be observed by kings, who remain in many respects the representatives of a vanished world, solitary pinnacles that topple over the rising waste of waters under which the past lies buried. We have seen that in Greece two families of royal descent remained liable to furnish human victims from their number down to a time when the rest of their fellow countrymen and countrywomen ran hardly more risk of being sacrificed than passengers in Cheapside at present run of being hurried into St. Paul's or Bow Church and immolated on the altar. A final mitigation of the custom would be to substitute condemned criminals for innocent victims. Such a substitution is known to have taken place in the human sacrifices annually offered in Rhodes to Baal, and we have seen good grounds for believing that the criminal, who perished on the cross or the gallows at Babylon, died instead of the king in whose royal robes he had been allowed to masquerade for a few days.

VII. Succession To The Soul

To the view that in early times, and among barbarous races, kings have frequently been put to death at the end of a short reign, it may be objected that such a custom would tend to the extinction of the royal family. The objection may be met by observing, first, that the kingship is often not confined to one family, but may be shared in turn by several; second, that the office is frequently not hereditary, but is open to men of any family, even to foreigners, who may fulfil the requisite conditions, such as marrying a princess or vanquishing the king in battle; and, third, that even if the custom did tend to the extinction of a dynasty, that is not a consideration which would prevent its observance among people less provident of the future and less heedful of human life than ourselves. Many races, like many individuals have indulged in practices which must in the end destroy them. Not to mention such customs as collective suicide and the prohibition of marriage, both of which may be set down to religious mania, we have seen that the Polynesians killed two-thirds of their children. In some parts of East Africa the proportion of infants massacred at birth is said to be the same. Only children born in certain presentations are allowed to live. The Jagas, a conquering tribe in Angola, are reported to have put to death all their children, without exception, in order that the women might not be cumbered with babies on the march. They recruited their numbers by adopting boys and girls of thirteen or fourteen years of age, whose parents they had killed and eaten. Among the Mbaya Indians of South America the women used to murder all their children except the last, or the one they believed to be the last. If one of them had another child afterwards, she killed it. We need not wonder that this practice entirely destroyed a branch of the Mbaya nation, who had been for many years the most formidable enemies of the Spaniards. Among the Lengua Indians of the Gran Chaco the missionaries discovered what they describe as "a carefully planned system of racial suicide, by the practice of infanticide by abortion, and other methods." Nor is infanticide the only mode in which a savage tribe commits suicide. A lavish use of the poison ordeal may be equally effective. Some time ago a small tribe named Uwet came down from the hill country, and settled on the left branch of the Calabar river in West Africa. When the missionaries first visited the place, they found the population considerable, distributed into three villages. Since then the constant use of the poison ordeal has almost extinguished the tribe. On one occasion the whole population took poison to prove their innocence. About half perished on the spot, and the remnant, we are told, still continuing their superstitious practice, must soon become extinct. With such examples before us we need not hesitate to believe that many tribes have felt no scruple or delicacy in observing a custom which tends to wipe out a single family. To attribute such scruples to them is to commit the common, the perpetually repeated mistake of judging the savage by the standard of European civilisation. If any of my readers set out with the notion that all races of men think and act much in the same way as educated Englishmen, the evidence of superstitious belief and custom collected in the volumes of this work should suffice to disabuse him of so erroneous a prepossession.

The explanation here given of the custom of killing divine persons assumes, or at least is readily combined with, the idea that the soul of the slain divinity is transmitted to his successor. Of this transmission I have no direct proof except in the case of the Shilluk, among whom the practice of killing the divine king prevails in a typical form, and with whom it is a fundamental article of faith that the soul of the divine founder of the dynasty is immanent in every one of his slain successors. But if this is the only actual example of such a belief which I can adduce, analogy seems to render it probable that a similar succession to the soul of the slain god has been supposed to take place in other instances, though direct evidence of it is

wanting. For it has been already shewn that the soul of the incarnate deity is often supposed to transmigrate at death into another incarnation; and if this takes place when the death is a natural one, there seems no reason why it should not take place when the death has been brought about by violence. Certainly the idea that the soul of a dying person may be transmitted to his successor is perfectly familiar to primitive peoples. In Nias the eldest son usually succeeds his father in the chieftainship. But if from any bodily or mental defect the eldest son is disqualified for ruling, the father determines in his lifetime which of his sons shall succeed him. In order, however, to establish his right of succession, it is necessary that the son upon whom his father's choice falls shall catch in his mouth or in a bag the last breath, and with it the soul, of the dying chief. For whoever catches his last breath is chief equally with the appointed successor. Hence the other brothers, and sometimes also strangers, crowd round the dying man to catch his soul as it passes. The houses in Nias are raised above the ground on posts, and it has happened that when the dying man lay with his face on the floor, one of the candidates has bored a hole in the floor and sucked in the chief's last breath through a bamboo tube. When the chief has no son, his soul is caught in a bag, which is fastened to an image made to represent the deceased; the soul is then believed to pass into the image.

Amongst the Takilis or Carrier Indians of North-West America, when a corpse was burned the priest pretended to catch the soul of the deceased in his hands, which he closed with many gesticulations. He then communicated the captured soul to the dead man's successor by throwing his hands towards and blowing upon him. The person to whom the soul was thus communicated took the name and rank of the deceased. On the death of a chief the priest thus filled a responsible and influential position, for he might transmit the soul to whom he would, though doubtless he generally followed the regular line of succession. In Guatemala, when a great man lay at the point of death, they put a precious stone between his lips to receive the parting soul, and this was afterwards kept as a memorial by his nearest kinsman or most intimate friend. Algonquin women who wished to become mothers flocked to the side of a dying person in the hope of receiving and being impregnated by the passing soul. Amongst the Seminoles of Florida when a woman died in childbed the infant was held over her face to receive her parting spirit. When infants died within a month or two of birth, the Huron Indians did not lay them in bark coffins on poles, as they did with other corpses, but buried them beside the paths, in order that they might secretly enter into the wombs of passing women and be born again. The Tonquinese cover the face of a dying person with a handkerchief, and at the moment when he breathes his last, they fold up the handkerchief carefully, thinking that they have caught the soul in it. The Romans caught the breath of dying friends in their mouths, and so received into themselves the soul of the departed. The same custom is said to be still practised in Lancashire.

On the seventh day after the death of a king of Gingiro the sorcerers bring to his successor, wrapt in a piece of silk, a worm which they say comes from the nose of the dead king; and they make the new king kill the worm by squeezing its head between his teeth. The ceremony seems to be intended to convey the spirit of the deceased monarch to his successor. The Danakil or Afars of eastern Africa believe that the soul of a magician will be born again in the first male descendant of the man who was most active in attending on the dying magician in his last hours. Hence when a magician is ill he receives many attentions. In Uganda the spirit of the king who had been the last to die manifested itself from time to time in the person of a priest, who was prepared for the discharge of this exalted function by a peculiar ceremony. When the body of the king had been embalmed and had lain for five months in the tomb, which was a house built specially for it, the head was severed from the body and laid in an ant-hill. Having been stript of flesh by the insects, the skull was washed in a particular

river (the Ndyabuworu) and filled with native beer. One of the late king's priests then drank the beer out of the skull and thus became himself a vessel meet to receive the spirit of the deceased monarch. The skull was afterwards replaced in the tomb, but the lower jaw was separated from it and deposited in a jar; and this jar, being swathed in bark-cloth and decorated with beads so as to look like a man, henceforth represented the late king. A house was built for its reception in the shape of a beehive and divided into two rooms, an inner and an outer. Any person might enter the outer room, but in the inner room the spirit of the dead king was supposed to dwell. In front of the partition was set a throne covered with lion and leopard skins, and fenced off from the rest of the chamber by a rail of spears, shields, and knives, most of them made of copper and brass, and beautifully worked. When the priest, who had fitted himself to receive the king's spirit, desired to converse with the people in the king's name, he went to the throne and addressing the spirit in the inner room informed him of the business in hand. Then he smoked one or two pipes of tobacco, and in a few minutes began to rave, which was a sign that the spirit had entered into him. In this condition he spoke with the voice and made known the wishes of the late king. When he had done so, the spirit left him and returned into the inner room, and he himself departed a mere man as before. Every year at the new moon of September the king of Sofala in eastern Africa used to perform obsequies for the kings, his predecessors, on the top of a high mountain, where they were buried. In the course of the lamentations for the dead, the soul of the king who had died last used to enter into a man who imitated the deceased monarch, both in voice and gesture. The living king conversed with this man as with his dead father, consulting him in regard to the affairs of the kingdom and receiving his oracular replies. These examples shew that provision is often made for the ghostly succession of kings and chiefs. In the Hausa kingdom of Daura, in Northern Nigeria, where the kings used regularly to be put to death on the first symptoms of failing health, the new king had to step over the corpse of his predecessor and to be bathed in the blood of a black ox, the skin of which then served as a shroud for the body of the late king. The ceremony may well have been intended to convey the spirit of the dead king to his successor. Certainly we know that many primitive peoples attribute a magical virtue to the act of stepping over a person.

Sometimes it would appear that the spiritual link between a king and the souls of his predecessors is formed by the possession of some part of their persons. In southern Celebes, as we have seen, the regalia often consist of corporeal portions of deceased rajahs, which are treasured as sacred relics and confer the right to the throne. Similarly among the Sakalavas of southern Madagascar a vertebra of the neck, a nail, and a lock of hair of a deceased king are placed in a crocodile's tooth and carefully kept along with the similar relics of his predecessors in a house set apart for the purpose. The possession of these relics constitutes the right to the throne. A legitimate heir who should be deprived of them would lose all his authority over the people, and on the contrary a usurper who should make himself master of the relics would be acknowledged king without dispute. It has sometimes happened that a relation of the reigning monarch has stolen the crocodile teeth with their precious contents, and then had himself proclaimed king. Accordingly, when the Hovas invaded the country, knowing the superstition of the natives, they paid less attention to the living king than to the relics of the dead, which they publicly exhibited under a strong guard on pretext of paying them the honours that were their due. In antiquity, when a king of the Panebian Libyans died, his people buried the body but cut off the head, and having covered it with gold they dedicated it in a sanctuary. Among the Masai of East Africa, when an important chief has been dead and buried for a year, his eldest son or other successor removes the skull of the deceased, while he at the same time offers a sacrifice and a libation with goat's blood, milk, and honey. He then carefully secretes the skull, the possession of which is understood to confirm him in power and to impart to him some of the wisdom of his predecessor. When the

Alake or king of Abeokuta in West Africa dies, the principal men decapitate his body, and placing the head in a large earthen vessel deliver it to the new sovereign; it becomes his fetish and he is bound to pay it honours. Similarly, when the Jaga or King of Cassange, in Angola, has departed this life, an official extracts a tooth from the deceased monarch and presents it to his successor, who deposits it along with the teeth of former kings in a box, which is the sole property of the crown and without which no Jaga can legitimately exercise the regal power. Sometimes, in order apparently that the new sovereign may inherit more surely the magical and other virtues of the royal line, he is required to eat a piece of his dead predecessor. Thus at Abeokuta not only was the head of the late king presented to his successor, but the tongue was cut out and given him to eat. Hence, when the natives wish to signify that the sovereign reigns, they say, "He has eaten the king." A custom of the same sort is still practised at Ibadan, a large town in the interior of Lagos, West Africa. When the king dies his head is cut off and sent to his nominal suzerain, the Alafin of Oyo, the paramount king of Yoruba land; but his heart is eaten by his successor. This ceremony was performed a few years ago at the accession of a new king of Ibadan.

Taking the whole of the preceding evidence into account, we may fairly suppose that when the divine king or priest is put to death his spirit is believed to pass into his successor. In point of fact we have seen that among the Shilluk of the White Nile, who regularly kill their divine kings, every king on his accession has to perform a ceremony which appears designed to convey to him the same sacred and worshipful spirit which animated all his predecessors, one after the other, on the throne.

VIII. The Killing Of The Tree-Spirit

§ 1. The Whitsuntide Mummers.

It remains to ask what light the custom of killing the divine king or priest sheds upon the special subject of our enquiry. In the first part of this work we saw reason to suppose that the King of the Wood at Nemi was regarded as an incarnation of a tree-spirit or of the spirit of vegetation, and that as such he would be endowed, in the belief of his worshippers, with a magical power of making the trees to bear fruit, the crops to grow, and so on. His life must therefore have been held very precious by his worshippers, and was probably hedged in by a system of elaborate precautions or taboos like those by which, in so many places, the life of the man-god has been guarded against the malignant influence of demons and sorcerers. But we have seen that the very value attached to the life of the man-god necessitates his violent death as the only means of preserving it from the inevitable decay of age. The same reasoning would apply to the King of the Wood; he, too, had to be killed in order that the divine spirit, incarnate in him, might be transferred in its integrity to his successor. The rule that he held office till a stronger should slay him might be supposed to secure both the preservation of his divine life in full vigour and its transference to a suitable successor as soon as that vigour began to be impaired. For so long as he could maintain his position by the strong hand, it might be inferred that his natural force was not abated; whereas his defeat and death at the hands of another proved that his strength was beginning to fail and that it was time his divine life should be lodged in a less dilapidated tabernacle. This explanation of the rule that the King of the Wood had to be slain by his successor at least renders that rule perfectly intelligible. It is strongly supported by the theory and practice of the Shilluk, who put their divine king to death at the first signs of failing health, lest his decrepitude should entail a corresponding failure of vital energy on the corn, the cattle, and men. Moreover, it is countenanced by the analogy of the Chitomé, upon whose life the existence of the world was supposed to hang, and who was therefore slain by his successor as soon as he shewed signs of breaking up. Again, the terms on which in later times the King of Calicut held office are identical with those attached to the office of King of the Wood, except that whereas the former might be assailed by a candidate at any time, the King of Calicut might only be attacked once every twelve years. But as the leave granted to the King of Calicut to reign so long as he could defend himself against all comers was a mitigation of the old rule which set a fixed term to his life, so we may conjecture that the similar permission granted to the King of the Wood was a mitigation of an older custom of putting him to death at the end of a definite period. In both cases the new rule gave to the god-man at least a chance for his life, which under the old rule was denied him; and people probably reconciled themselves to the change by reflecting that so long as the god-man could maintain himself by the sword against all assaults, there was no reason to apprehend that the fatal decay had set in.

The conjecture that the King of the Wood was formerly put to death at the expiry of a fixed term, without being allowed a chance for his life, will be confirmed if evidence can be adduced of a custom of periodically killing his counterparts, the human representatives of the tree-spirit, in Northern Europe. Now in point of fact such a custom has left unmistakable traces of itself in the rural festivals of the peasantry. To take examples.

At Niederpörling, in Lower Bavaria, the Whitsuntide representative of the tree-spirit—the *Pfingstl* as he was called—was clad from top to toe in leaves and flowers. On his head he wore a high pointed cap, the ends of which rested on his shoulders, only two holes being left in it for his eyes. The cap was covered with water-flowers and surmounted with a nosegay of

peonies. The sleeves of his coat were also made of water-plants, and the rest of his body was enveloped in alder and hazel leaves. On each side of him marched a boy holding up one of the *Pfingstl's* arms. These two boys carried drawn swords, and so did most of the others who formed the procession. They stopped at every house where they hoped to receive a present; and the people, in hiding, soused the leaf-clad boy with water. All rejoiced when he was well drenched. Finally he waded into the brook up to his middle; whereupon one of the boys, standing on the bridge, pretended to cut off his head. At Wurmlingen, in Swabia, a score of young fellows dress themselves on Whit-Monday in white shirts and white trousers, with red scarves round their waists and swords hanging from the scarves. They ride on horseback into the wood, led by two trumpeters blowing their trumpets. In the wood they cut down leafy oak branches, in which they envelop from head to foot him who was the last of their number to ride out of the village. His legs, however, are encased separately, so that he may be able to mount his horse again. Further, they give him a long artificial neck, with an artificial head and a false face on the top of it. Then a May-tree is cut, generally an aspen or beech about ten feet high; and being decked with coloured handkerchiefs and ribbons it is entrusted to a special "May-bearer." The cavalcade then returns with music and song to the village. Amongst the personages who figure in the procession are a Moorish king with a sooty face and a crown on his head, a Dr. Iron-Beard, a corporal, and an executioner. They halt on the village green, and each of the characters makes a speech in rhyme. The executioner announces that the leaf-clad man has been condemned to death, and cuts off his false head. Then the riders race to the May-tree, which has been set up a little way off. The first man who succeeds in wrenching it from the ground as he gallops past keeps it with all its decorations. The ceremony is observed every second or third year.

In Saxony and Thüringen there is a Whitsuntide ceremony called "chasing the Wild Man out of the bush," or "fetching the Wild Man out of the Wood." A young fellow is enveloped in leaves or moss and called the Wild Man. He hides in the wood and the other lads of the village go out to seek him. They find him, lead him captive out of the wood, and fire at him with blank muskets. He falls like dead to the ground, but a lad dressed as a doctor bleeds him, and he comes to life again. At this they rejoice, and, binding him fast on a waggon, take him to the village, where they tell all the people how they have caught the Wild Man. At every house they receive a gift. In the Erzgebirge the following custom was annually observed at Shrovetide about the beginning of the seventeenth century. Two men disguised as Wild Men, the one in brushwood and moss, the other in straw, were led about the streets, and at last taken to the market-place, where they were chased up and down, shot and stabbed. Before falling they reeled about with strange gestures and spirted blood on the people from bladders which they carried. When they were down the huntsmen placed them on boards and carried them to the ale-house, the miners marching beside them and winding blasts on their mining tools as if they had taken a noble head of game. A very similar Shrovetide custom is still observed near Schluckenau in Bohemia. A man dressed up as a Wild Man is chased through several streets till he comes to a narrow lane across which a cord is stretched. He stumbles over the cord and, falling to the ground, is overtaken and caught by his pursuers. The executioner runs up and stabs with his sword a bladder filled with blood which the Wild Man wears round his body; so the Wild Man dies, while a stream of blood reddens the ground. Next day a straw-man, made up to look like the Wild Man, is placed on a litter, and, accompanied by a great crowd, is taken to a pool into which it is thrown by the executioner. The ceremony is called "burying the Carnival."

In Semic (Bohemia) the custom of beheading the King is observed on Whit-Monday. A troop of young people disguise themselves; each is girt with a girdle of bark and carries a wooden sword and a trumpet of willow-bark. The King wears a robe of tree-bark adorned with

flowers, on his head is a crown of bark decked with flowers and branches, his feet are wound about with ferns, a mask hides his face, and for a sceptre he has a hawthorn switch in his hand. A lad leads him through the village by a rope fastened to his foot, while the rest dance about, blow their trumpets, and whistle. In every farmhouse the King is chased round the room, and one of the troop, amid much noise and outcry strikes with his sword a blow on the King's robe of bark till it rings again. Then a gratuity is demanded. The ceremony of decapitation, which is here somewhat slurred over, is carried out with a greater semblance of reality in other parts of Bohemia. Thus in some villages of the Königgrätz district on Whit-Monday the girls assemble under one lime-tree and the young men under another, all dressed in their best and tricked out with ribbons. The young men twine a garland for the Queen, and the girls another for the King. When they have chosen the King and Queen they all go in procession, two and two, to the ale-house, from the balcony of which the crier proclaims the names of the King and Queen. Both are then invested with the insignia of their office and are crowned with the garlands, while the music plays up. Then some one gets on a bench and accuses the King of various offences, such as ill-treating the cattle. The King appeals to witnesses and a trial ensues, at the close of which the judge, who carries a white wand as his badge of office, pronounces a verdict of "Guilty" or "Not guilty." If the verdict is "Guilty," the judge breaks his wand, the King kneels on a white cloth, all heads are bared, and a soldier sets three or four hats, one above the other, on his Majesty's head. The judge then pronounces the word "Guilty" thrice in a loud voice, and orders the crier to behead the King. The crier obeys by striking off the King's hats with his wooden sword.

But perhaps, for our purpose, the most instructive of these mimic executions is the following Bohemian one, which has been in part described already. In some places of the Pilsen district (Bohemia) on Whit-Monday the King is dressed in bark, ornamented with flowers and ribbons; he wears a crown of gilt paper and rides a horse, which is also decked with flowers. Attended by a judge, an executioner, and other characters, and followed by a train of soldiers, all mounted, he rides to the village square, where a hut or arbour of green boughs has been erected under the May-trees, which are firs, freshly cut, peeled to the top, and dressed with flowers and ribbons. After the dames and maidens of the village have been criticised and a frog beheaded, in the way already described, the cavalcade rides to a place previously determined upon, in a straight, broad street. Here they draw up in two lines and the King takes to flight. He is given a short start and rides off at full speed, pursued by the whole troop. If they fail to catch him he remains King for another year, and his companions must pay his score at the ale-house in the evening. But if they overtake and catch him he is scourged with hazel rods or beaten with the wooden swords and compelled to dismount. Then the executioner asks, "Shall I behead this King?" The answer is given, "Behead him"; the executioner brandishes his axe, and with the words, "One, two, three, let the King headless be!" he strikes off the King's crown. Amid the loud cries of the bystanders the King sinks to the ground; then he is laid on a bier and carried to the nearest farmhouse.

In most of the personages who are thus slain in mimicry it is impossible not to recognise representatives of the tree-spirit or spirit of vegetation, as he is supposed to manifest himself in spring. The bark, leaves, and flowers in which the actors are dressed, and the season of the year at which they appear, shew that they belong to the same class as the Grass King, King of the May, Jack-in-the-Green, and other representatives of the vernal spirit of vegetation which we examined in the first part of this work. As if to remove any possible doubt on this head, we find that in two cases these slain men are brought into direct connexion with May-trees, which are the impersonal, as the May King, Grass King, and so forth, are the personal representatives of the tree-spirit. The drenching of the *Pfingstl* with water and his wading up

to the middle into the brook are, therefore, no doubt rain-charms like those which have been already described.

But if these personages represent, as they certainly do, the spirit of vegetation in spring, the question arises, Why kill them? What is the object of slaying the spirit of vegetation at any time and above all in spring, when his services are most wanted? The only probable answer to this question seems to be given in the explanation already proposed of the custom of killing the divine king or priest. The divine life, incarnate in a material and mortal body, is liable to be tainted and corrupted by the weakness of the frail medium in which it is for a time enshrined; and if it is to be saved from the increasing enfeeblement which it must necessarily share with its human incarnation as he advances in years, it must be detached from him before, or at least as soon as, he exhibits signs of decay, in order to be transferred to a vigorous successor. This is done by killing the old representative of the god and conveying the divine spirit from him to a new incarnation. The killing of the god, that is, of his human incarnation, is therefore merely a necessary step to his revival or resurrection in a better form. Far from being an extinction of the divine spirit, it is only the beginning of a purer and stronger manifestation of it. If this explanation holds good of the custom of killing divine kings and priests in general, it is still more obviously applicable to the custom of annually killing the representative of the tree-spirit or spirit of vegetation in spring. For the decay of plant life in winter is readily interpreted by primitive man as an enfeeblement of the spirit of vegetation; the spirit has, he thinks, grown old and weak and must therefore be renovated by being slain and brought to life in a younger and fresher form. Thus the killing of the representative of the tree-spirit in spring is regarded as a means to promote and quicken the growth of vegetation. For the killing of the tree-spirit is associated always (we must suppose) implicitly, and sometimes explicitly also, with a revival or resurrection of him in a more youthful and vigorous form. So in the Saxon and Thüringen custom, after the Wild Man has been shot he is brought to life again by a doctor; and in the Wurmlingen ceremony there figures a Dr. Iron-Beard, who probably once played a similar part; certainly in another spring ceremony, which will be described presently, Dr. Iron-Beard pretends to restore a dead man to life. But of this revival or resurrection of the god we shall have more to say anon.

The points of similarity between these North European personages and the subject of our enquiry—the King of the Wood or priest of Nemi—are sufficiently striking. In these northern maskers we see kings, whose dress of bark and leaves, along with the hut of green boughs and the fir-trees under which they hold their court, proclaim them unmistakably as, like their Italian counterpart, Kings of the Wood. Like him they die a violent death, but like him they may escape from it for a time by their bodily strength and agility; for in several of these northern customs the flight and pursuit of the king is a prominent part of the ceremony, and in one case at least if the king can outrun his pursuers he retains his life and his office for another year. In this last case the king in fact holds office on condition of running for his life once a year, just as the King of Calicut in later times held office on condition of defending his life against all comers once every twelve years, and just as the priest of Nemi held office on condition of defending himself against any assault at any time. In every one of these instances the life of the god-man is prolonged on condition of his shewing, in a severe physical contest of fight or flight, that his bodily strength is not decayed, and that, therefore, the violent death, which sooner or later is inevitable, may for the present be postponed. With regard to flight it is noticeable that flight figured conspicuously both in the legend and in the practice of the King of the Wood. He had to be a runaway slave in memory of the flight of Orestes, the traditional founder of the worship; hence the Kings of the Wood are described by an ancient writer as “both strong of hand and fleet of foot.” Perhaps if we knew the ritual of the Arician grove fully we might find that the king was allowed a chance for his life by flight, like his

Bohemian brother. I have already conjectured that the annual flight of the priestly king at Rome (*regifugium*) was at first a flight of the same kind; in other words, that he was originally one of those divine kings who are either put to death after a fixed period or allowed to prove by the strong hand or the fleet foot that their divinity is vigorous and unimpaired. One more point of resemblance may be noted between the Italian King of the Wood and his northern counterparts. In Saxony and Thüringen the representative of the tree-spirit, after being killed, is brought to life again by a doctor. This is exactly what legend affirmed to have happened to the first King of the Wood at Nemi, Hippolytus or Virbius, who after he had been killed by his horses was restored to life by the physician Aesculapius. Such a legend tallies well with the theory that the slaying of the King of the Wood was only a step to his revival or resurrection in his successor.

§ 2. Mock Human Sacrifices.

In the preceding discussion it has been assumed that the mock killing of the Wild Man and of the King in North European folk-custom is a modern substitute for an ancient custom of killing them in earnest. Those who best know the tenacity of life possessed by folk-custom and its tendency, with the growth of civilisation, to dwindle from solemn ritual into mere pageant and pastime, will be least likely to question the truth of this assumption. That human sacrifices were commonly offered by the ancestors of the civilised races of North Europe, Celts, Teutons, and Slavs, is certain. It is not, therefore, surprising that the modern peasant should do in mimicry what his forefathers did in reality. We know as a matter of fact that in other parts of the world mock human sacrifices have been substituted for real ones. Thus in Minahassa, a district of Celebes, human victims used to be regularly sacrificed at certain festivals, but through Dutch influence the custom was abolished and a sham sacrifice substituted for it. The victim was seated in a chair and all the usual preparations were made for sacrificing him, but at the critical moment, when the chief priest had heaved up his flashing swords (for he wielded two of them) to deal the fatal stroke, his assistants sprang forward, their hands wrapt in cloths, to grasp and arrest the descending blades. The precaution was necessary, for the priest was wound up to such a pitch of excitement that if left alone he might have consummated the sacrifice. Afterwards an effigy, made out of the stem of a banana-tree, was substituted for the human victim; and the blood, which might not be wanting, was supplied by fowls. Near the native town of Luba, in western Busoga, a district of central Africa, there is a sacred tree of the species known as *Parinarium*. Its glossy white trunk shoots up to a height of a hundred feet before it sends out branches. The tree is surrounded by small fetish huts and curious arcades. Once when the dry season was drawing to an end and the new crops were not yet ripe, the Basoga suffered from hunger. So they came to the sacred tree in canoes, of which the prows were decked with wreaths of yellow acacia blossom and other flowers. Landing on the shore they stripped themselves of their clothing and wrapped ropes made of green creepers and leaves round their arms and necks. At the foot of the tree they danced to an accompaniment of song. Then a little girl, about ten years old, was brought and laid at the base of the tree as if she were to be sacrificed. Every detail of the sacrifice was gone through in mimicry. A slight cut was made in the child's neck, and she was then caught up and thrown into the lake, where a man stood ready to save her from drowning. By native custom the girl on whom this ceremony had been performed was dedicated to a life of perpetual virginity. Captain Bourke was informed by an old chief that the Indians of Arizona used to offer human sacrifices at the Feast of Fire when the days are shortest. The victim had his throat cut, his breast opened, and his heart taken out by one of the priests. This custom was abolished by the Mexicans, but for a long time afterwards a modified form of it was secretly observed as follows. The victim, generally a young man, had his throat cut, and blood was allowed to flow freely; but the medicine-men

sprinkled “medicine” on the gash, which soon healed up, and the man recovered. So in the ritual of Artemis at Halae in Attica, a man's throat was cut and the blood allowed to gush out, but he was not killed. At the funeral of a chief in Nias slaves are sacrificed; a little of their hair is cut off, and then they are beheaded. The victims are generally purchased for the purpose, and their number is proportioned to the wealth and power of the deceased. But if the number required is excessively great or cannot be procured, some of the chiefs own slaves undergo a sham sacrifice. They are told, and believe, that they are about to be decapitated; their heads are placed on a log and their necks struck with the back of a sword. The fright drives some of them crazy. When a Hindoo has killed or ill-treated an ape, a bird of prey of a certain kind, or a cobra capella, in the presence of the worshippers of Vishnu, he must expiate his offence by the pretended sacrifice and resurrection of a human being. An incision is made in the victim's arm, the blood flows, he grows faint, falls, and feigns to die. Afterwards he is brought to life by being sprinkled with blood drawn from the thigh of a worshipper of Vishnu. The crowd of spectators is fully convinced of the reality of this simulated death and resurrection. The Malayans, a caste of Southern India, act as devil dancers for the purpose of exorcising demons who have taken possession of people. One of their ceremonies, “known as *ucchav[-e]li*, has several forms, all of which seem to be either survivals, or at least imitations of human sacrifice. One of these consists of a mock living burial of the principal performer, who is placed in a pit, which is covered with planks, on the top of which a sacrifice is performed, with a fire kindled with jack wood (*Artocarpus integrifolia*) and a plant called erinna. In another variety, the Malayan cuts his left forearm, and smears his face with the blood thus drawn.” In Samoa, where every family had its god incarnate in one or more species of animals, any disrespect shewn to the worshipful animal, either by members of the kin or by a stranger in their presence, had to be atoned for by pretending to bake one of the family in a cold oven as a burnt sacrifice to appease the wrath of the offended god. For example, if a stranger staying in a household whose god was incarnate in cuttle-fish were to catch and cook one of these creatures, or if a member of the family had been present where a cuttle-fish was eaten, the family would meet in solemn conclave and choose a man or woman to go and lie down in a cold oven, where he would be covered over with leaves, just as if he were really being baked. While this mock sacrifice was being carried out the family prayed: “O bald-headed Cuttle-fish! forgive what has been done, it was all the work of a stranger.” If they had not thus abased themselves before the divine cuttle-fish, he would undoubtedly have come and been the death of somebody by making a cuttle-fish to grow in his inside.

Sometimes, as in Minahassa, the pretended sacrifice is carried out, not on a living person, but on an effigy. At the City of the Sun in ancient Egypt three men used to be sacrificed every day, after the priests had stripped and examined them, like calves, to see whether they were without blemish and fit for the altar. But King Amasis ordered waxen images to be substituted for the human victims. An Indian law-book, the *Calica Puran*, prescribes that when the sacrifice of lions, tigers, or human beings is required, an image of a lion, tiger, or man shall be made with butter, paste, or barley meal, and sacrificed instead. Some of the Gonds of India formerly offered human sacrifices; they now sacrifice straw-men, which are found to answer the purpose just as well. Colonel Dalton was told that in some of their villages the Bhagats “annually make an image of a man in wood, put clothes and ornaments on it, and present it before the altar of a Mahádeo. The person who officiates as priest on the occasion says: ‘O Mahádeo, we sacrifice this man to you according to ancient customs. Give us rain in due season, and a plentiful harvest.’ Then with one stroke of the axe the head of the image is struck off, and the body is removed and buried.” Formerly, when a Siamese army was about to take the field a condemned criminal representing the enemy was put to death, but a humane king caused a puppet to be substituted for the man. The effigy is felled by the

blow of an axe, and if it drops at the first stroke, the omen is favourable. In the East Indian island of Siao or Siau, one of the Sangi group, a child stolen from a neighbouring island used to be sacrificed every year to the spirit of a volcano in order that there might be no eruption. The victim was slowly tortured to death in the temple by a priestess, who cut off the child's ears, nose, fingers, and so on, then consummated the sacrifice by splitting open the breast. The spectacle was witnessed by hundreds of people, and feasting and cock-fighting went on for nine days afterwards. In course of time the annual human victim was replaced by a wooden puppet, which was cut to pieces in the same manner. The Kayans of Borneo used to kill slaves at the death of a chief and nail them to the tomb, in order that they might accompany the chief on his long journey to the other world and paddle the canoe in which he must travel. This is no longer done, but instead they put up a wooden figure of a man at the head and another of a woman at the foot of the chief's coffin as it lies in state before the funeral. And a small wooden image of a man is usually fixed on the top of the tomb to row the canoe for the dead chief. In ancient times human sacrifices used to be offered at the graves of Mikados and princes of Japan, the personal attendants of the deceased being buried alive within the precincts of the tomb. But a humane emperor ordered that clay images should thenceforth be substituted for live men and women. One of these images is now in the British Museum. The Toboongkoos of central Celebes, who are reported still to carry home as trophies the heads of their slain enemies, resort to the following cure for certain kinds of sickness. The heathen priestess cuts the likeness of a human head out of the sheath of a sago-leaf and sets it up on three sticks in the courtyard of the house. The patient, arrayed in his or her best clothes, is then brought down into the court and remains there while women dance and sing round the artificial head, and men perform sham fights with shield, spear, and bow, just as they did, or perhaps still do, when they have brought back a human head from a raid. After that the sick man is taken back to the house, and an improvement in his health is confidently expected. In this ceremony the sham head is doubtless a substitute for a real one.

With these mock sacrifices of human lives we may compare mimic sacrifices of other kinds. In southern India, as in many parts of the world, it used to be customary to sacrifice joints of the fingers on certain occasions. Thus among the Morasas, when a grandchild was born in the family, the wife of the eldest son of the grandfather must have the last two joints of the third and fourth fingers of her right hand amputated at a temple of Bhairava. The amputation was performed by the village carpenter with a chisel. Nowadays, the custom having been forbidden by the English Government, the sacrifice is performed in mimicry. Some people stick gold or silver pieces with flour paste to the ends of their fingers and then cut or pull them off. Others tie flowers round the fingers that used to be amputated, and go through a pantomime of cutting the fingers by putting a chisel on the joint and then taking it away. Others again twist gold wires in the shape of rings round their fingers. These the carpenter removes and appropriates. In Niué or Savage Island, in the South Pacific, the following custom continued till lately to be observed. When a boy was a few weeks old the men assembled, and a feast was made. On the village square an awning was rigged up, and the child was laid on the ground under it. An old man then approached it, and performed the operation of circumcision on the infant in dumb show with his forefinger. No child was regarded as a full-born member of the tribe till he had been subjected to this rite. The natives say that real circumcision was never performed in their island; but as it was commonly practised in Fiji, Tonga, and Samoa, we may assume that its imitation in Niué was a substitute, introduced at some time or other, for the actual operation. Similarly when an adult Hindoo joins the sect of the Daira or Mahadev Mohammedans in Mysore, a mock rite of circumcision is performed on him instead of the real operation. A betel leaf is wrapped round the male member of the neophyte and the loose end of the leaf is snipped off instead of the prepuce.

§ 3. Burying the Carnival.

Thus far I have offered an explanation of the rule which required that the priest of Nemi should be slain by his successor. The explanation claims to be no more than probable; our scanty knowledge of the custom and of its history forbids it to be more. But its probability will be augmented in proportion to the extent to which the motives and modes of thought which it assumes can be proved to have operated in primitive society. Hitherto the god with whose death and resurrection we have been chiefly concerned has been the tree-god. But if I can shew that the custom of killing the god and the belief in his resurrection originated, or at least existed, in the hunting and pastoral stage of society, when the slain god was an animal, and that it survived into the agricultural stage, when the slain god was the corn or a human being representing the corn, the probability of my explanation will have been considerably increased. This I shall attempt to do in the sequel, and in the course of the discussion I hope to clear up some obscurities which still remain, and to answer some objections which may have suggested themselves to the reader.

We start from the point at which we left off—the spring customs of European peasantry. Besides the ceremonies already described there are two kindred sets of observances in which the simulated death of a divine or supernatural being is a conspicuous feature. In one of them the being whose death is dramatically represented is a personification of the Carnival; in the other it is Death himself. The former ceremony falls naturally at the end of the Carnival, either on the last day of that merry season, namely Shrove Tuesday, or on the first day of Lent, namely Ash Wednesday. The date of the other ceremony—the Carrying or Driving out of Death, as it is commonly called—is not so uniformly fixed. Generally it is the fourth Sunday in Lent, which hence goes by the name of Dead Sunday; but in some places the celebration falls a week earlier, in others, as among the Czechs of Bohemia, a week later, while in certain German villages of Moravia it is held on the first Sunday after Easter. Perhaps, as has been suggested, the date may originally have been variable, depending on the appearance of the first swallow or some other herald of the spring. Some writers regard the ceremony as Slavonic in its origin. Grimm thought it was a festival of the New Year with the old Slavs, who began their year in March. We shall first take examples of the mimic death of the Carnival, which always falls before the other in the calendar.

At Frosinone, in Latium, about half-way between Rome and Naples, the dull monotony of life in a provincial Italian town is agreeably broken on the last day of the Carnival by the ancient festival known as the *Radica*. About four o'clock in the afternoon the town band, playing lively tunes and followed by a great crowd, proceeds to the Piazza del Plebiscito, where is the Sub-Prefecture as well as the rest of the Government buildings. Here, in the middle of the square, the eyes of the expectant multitude are greeted by the sight of an immense car decked with many-coloured festoons and drawn by four horses. Mounted on the car is a huge chair, on which sits enthroned the majestic figure of the Carnival, a man of stucco about nine feet high with a rubicund and smiling countenance. Enormous boots, a tin helmet like those which grace the heads of officers of the Italian marine, and a coat of many colours embellished with strange devices, adorn the outward man of this stately personage. His left hand rests on the arm of the chair, while with his right he gracefully salutes the crowd, being moved to this act of civility by a string which is pulled by a man who modestly shrinks from publicity under the mercy-seat. And now the crowd, surging excitedly round the car, gives vent to its feelings in wild cries of joy, gentle and simple being mixed up together and all dancing furiously the *Saltarello*. A special feature of the festival is that every one must carry in his hand what is called a *radica* (“root”), by which is meant a huge leaf of the aloe or rather the agave. Any one who ventured into the crowd without such a leaf would be unceremoniously hustled out of it, unless indeed he bore as a substitute a large cabbage at the

end of a long stick or a bunch of grass curiously plaited. When the multitude, after a short turn, has escorted the slow-moving car to the gate of the Sub-Prefecture, they halt, and the car, jolting over the uneven ground, rumbles into the courtyard. A hush now falls on the crowd, their subdued voices sounding, according to the description of one who has heard them, like the murmur of a troubled sea. All eyes are turned anxiously to the door from which the Sub-Prefect himself and the other representatives of the majesty of the law are expected to issue and pay their homage to the hero of the hour. A few moments of suspense and then a storm of cheers and hand-clapping salutes the appearance of the dignitaries, as they file out and, descending the staircase, take their place in the procession. The hymn of the Carnival is now thundered out, after which, amid a deafening roar, aloe leaves and cabbages are whirled aloft and descend impartially on the heads of the just and the unjust, who lend fresh zest to the proceedings by engaging in a free fight. When these preliminaries have been concluded to the satisfaction of all concerned, the procession gets under weigh. The rear is brought up by a cart laden with barrels of wine and policemen, the latter engaged in the congenial task of serving out wine to all who ask for it, while a most internecine struggle, accompanied by a copious discharge of yells, blows, and blasphemy, goes on among the surging crowd at the cart's tail in their anxiety not to miss the glorious opportunity of intoxicating themselves at the public expense. Finally, after the procession has paraded the principal streets in this majestic manner, the effigy of Carnival is taken to the middle of a public square, stripped of his finery, laid on a pile of wood, and burnt amid the cries of the multitude, who thundering out once more the song of the Carnival fling their so-called "roots" on the pyre and give themselves up without restraint to the pleasures of the dance.

In the Abruzzi a pasteboard figure of the Carnival is carried by four grave-diggers with pipes in their mouths and bottles of wine slung at their shoulder-belts. In front walks the wife of the Carnival, dressed in mourning and dissolved in tears. From time to time the company halts, and while the wife addresses the sympathising public, the grave-diggers refresh the inner man with a pull at the bottle. In the open square the mimic corpse is laid on a pyre, and to the roll of drums, the shrill screams of the women, and the gruffer cries of the men a light is set to it. While the figure burns, chestnuts are thrown about among the crowd. Sometimes the Carnival is represented by a straw-man at the top of a pole which is borne through the town by a troop of mummers in the course of the afternoon. When evening comes on, four of the mummers hold out a quilt or sheet by the corners, and the figure of the Carnival is made to tumble into it. The procession is then resumed, the performers weeping crocodile tears and emphasising the poignancy of their grief by the help of saucepans and dinner bells. Sometimes, again, in the Abruzzi the dead Carnival is personified by a living man who lies in a coffin, attended by another who acts the priest and dispenses holy water in great profusion from a bathing tub. In Malta the death of the Carnival used to be mourned by women on the last day of the merry festival. Clad from head to foot in black mantles, they carried through the streets of the city the linen effigy of a corpse, stuffed with straw or hay and decked with leaves and oranges. As they carried it, they chanted dirges, stopping after every verse to howl like professional mourners. The custom came to an end about the year 1737.

At Lerida, in Catalonia, the funeral of the Carnival was witnessed by an English traveller in 1877. On the last Sunday of the Carnival a grand procession of infantry, cavalry, and maskers of many sorts, some on horseback and some in carriages, escorted the grand car of His Grace Pau Pi, as the effigy was called, in triumph through the principal streets. For three days the revelry ran high, and then at midnight on the last day of the Carnival the same procession again wound through the streets, but under a different aspect and for a different end. The triumphal car was exchanged for a hearse, in which reposed the effigy of his dead Grace: a troop of maskers, who in the first procession had played the part of Students of Folly with

many a merry quip and jest, now, robed as priests and bishops, paced slowly along holding aloft huge lighted tapers and singing a dirge. All the mummers wore crape, and all the horsemen carried blazing flambeaux. Down the high street, between the lofty, many-storeyed and balconied houses, where every window, every balcony, every housetop was crammed with a dense mass of spectators, all dressed and masked in fantastic gorgeousness, the procession took its melancholy way. Over the scene flashed and played the shifting cross-lights and shadows from the moving torches: red and blue Bengal lights flared up and died out again; and above the trampling of the horses and the measured tread of the marching multitude rose the voices of the priests chanting the requiem, while the military bands struck in with the solemn roll of the muffled drums. On reaching the principal square the procession halted, a burlesque funeral oration was pronounced over the defunct Pau Pi, and the lights were extinguished. Immediately the devil and his angels darted from the crowd, seized the body and fled away with it, hotly pursued by the whole multitude, yelling, screaming, and cheering. Naturally the fiends were overtaken and dispersed; and the sham corpse, rescued from their clutches, was laid in a grave that had been made ready for its reception. Thus the Carnival of 1877 at Lerida died and was buried.

A ceremony of the same sort is observed in Provence on Ash Wednesday. An effigy called Caramantran, whimsically attired, is drawn in a chariot or borne on a litter, accompanied by the populace in grotesque costumes, who carry gourds full of wine and drain them with all the marks, real or affected, of intoxication. At the head of the procession are some men disguised as judges and barristers, and a tall gaunt personage who masquerades as Lent; behind them follow young people mounted on miserable hacks and attired as mourners who pretend to bewail the fate that is in store for Caramantran. In the principal square the procession halts, the tribunal is constituted, and Caramantran placed at the bar. After a formal trial he is sentenced to death amid the groans of the mob; the barrister who defended him embraces his client for the last time: the officers of justice do their duty: the condemned is set with his back to a wall and hurried into eternity under a shower of stones. The sea or a river receives his mangled remains. At Lussac in the department of Vienne young people, attired in long mourning robes and with woebegone countenances, carry an effigy down to the river on Ash Wednesday and throw it into the river, crying, "Carnival is dead! Carnival is dead!" Throughout nearly the whole of the Ardennes it was and still is customary on Ash Wednesday to burn an effigy which is supposed to represent the Carnival, while appropriate verses are sung round about the blazing figure. Very often an attempt is made to fashion the effigy in the likeness of the husband who is reputed to be least faithful to his wife of any in the village. As might perhaps have been anticipated, the distinction of being selected for portraiture under these painful circumstances has a slight tendency to breed domestic jars, especially when the portrait is burnt in front of the house of the gay deceiver whom it represents, while a powerful chorus of caterwauls, groans, and other melodious sounds bears public testimony to the opinion which his friends and neighbours entertain of his private virtues. In some villages of the Ardennes a young man of flesh and blood, dressed up in hay and straw, used to act the part of Shrove Tuesday (*Mardi Gras*), as the personification of the Carnival is often called in France after the last day of the period which he personates. He was brought before a mock tribunal, and being condemned to death was placed with his back to a wall, like a soldier at a military execution, and fired at with blank cartridges. At Vrigne-aux-Bois one of these harmless buffoons, named Thierry, was accidentally killed by a wad that had been left in a musket of the firing-party. When poor Shrove Tuesday dropped under the fire, the applause was loud and long, he did it so naturally; but when he did not get up again, they ran to him and found him a corpse. Since then there have been no more of these mock executions in the Ardennes. In Franche-Comté people used to make an effigy of Shrove Tuesday on Ash Wednesday, and carry it about the streets to the accompaniment of songs.

Then they brought it to the public square, where the offender was tried in front of the town-hall. Judges muffled in old red curtains and holding big books in their hands pronounced sentence of death. The mode of execution varied with the place. Sometimes it was burning, sometimes drowning, sometimes decapitation. In the last case the effigy was provided with tubes of blood, which spouted gore at the critical moment, making a profound impression on the minds of children, some of whom wept bitterly at the sight. Meantime the onlookers uttered piercing cries and appeared to be plunged in the deepest grief. The proceedings generally wound up in the evening with a ball, which the young married people were obliged to provide for the public entertainment; otherwise their slumbers were apt to be disturbed by the discordant notes of a cat's concert chanted under their windows.

In Normandy on the evening of Ash Wednesday it used to be the custom to hold a celebration called the Burial of Shrove Tuesday. A squalid effigy scantily clothed in rags, a battered old hat crushed down on his dirty face, his great round paunch stuffed with straw, represented the disreputable old rake who after a long course of dissipation was now about to suffer for his sins. Hoisted on the shoulders of a sturdy fellow, who pretended to stagger under the burden, this popular personification of the Carnival promenaded the streets for the last time in a manner the reverse of triumphal. Preceded by a drummer and accompanied by a jeering rabble, among whom the urchins and all the tag-rag and bobtail of the town mustered in great force, the figure was carried about by the flickering light of torches to the discordant din of shovels and tongs, pots and pans, horns and kettles, mingled with hootings, groans, and hisses. From time to time the procession halted, and a champion of morality accused the broken-down old sinner of all the excesses he had committed and for which he was now about to be burned alive. The culprit, having nothing to urge in his own defence, was thrown on a heap of straw, a torch was put to it, and a great blaze shot up, to the delight of the children who frisked round it screaming out some old popular verses about the death of the Carnival. Sometimes the effigy was rolled down the slope of a hill before being burnt. At Saint-Lô the ragged effigy of Shrove Tuesday was followed by his widow, a big burly lout dressed as a woman with a crape veil, who emitted sounds of lamentation and woe in a stentorian voice. After being carried about the streets on a litter attended by a crowd of maskers, the figure was thrown into the River Vire. The final scene has been graphically described by Madame Octave Feuillet as she witnessed it in her childhood some fifty years ago. "My parents invited friends to see, from the top of the tower of Jeanne Couillard, the funeral procession passing. It was there that, quaffing lemonade—the only refreshment allowed because of the fast—we witnessed at nightfall a spectacle of which I shall always preserve a lively recollection. At our feet flowed the Vire under its old stone bridge. On the middle of the bridge lay the figure of Shrove Tuesday on a litter of leaves, surrounded by scores of maskers dancing, singing, and carrying torches. Some of them in their motley costumes ran along the parapet like fiends. The rest, worn out with their revels, sat on the posts and dozed. Soon the dancing stopped, and some of the troop, seizing a torch, set fire to the effigy, after which they flung it into the river with redoubled shouts and clamour. The man of straw, soaked with resin, floated away burning down the stream of the Vire, lighting up with its funeral fires the woods on the bank and the battlements of the old castle in which Louis XI. and Francis I. had slept. When the last glimmer of the blazing phantom had vanished, like a falling star, at the end of the valley, every one withdrew, crowd and maskers alike, and we quitted the ramparts with our guests. As we returned home my father sang gaily the old popular song:—

*"Shrove Tuesday is dead and his wife has got
His shabby pocket-handkerchief and his cracked old pot.*

*Sing high, sing low,
Shrove Tuesday will come back no more."*

'He will come back! He will come back!' we cried warmly, clapping our hands; and he did come back next year, and I think I should see him still if, after the lapse of half a century, I returned to the land of my birth."

In Upper Brittany the burial of Shrove Tuesday or the Carnival is sometimes performed in a ceremonious manner. Four young fellows carry a straw-man or one of their companions, and are followed by a funeral procession. A show is made of depositing the pretended corpse in the grave, after which the bystanders make believe to mourn, crying out in melancholy tones, "Ah! my poor little Shrove Tuesday!" The boy who played the part of Shrove Tuesday bears the name for the whole year. At Lesneven in Lower Brittany it was formerly the custom on Ash Wednesday to burn a straw-man, covered with rags, after he had been promenaded about the town. He was followed by a representative of Shrove Tuesday clothed with sardines and cods' tails. At Pontaven in Finistère an effigy representing the Carnival used to be thrown from the quay into the sea on the morning of Ash Wednesday. At La Rochelle the porters and sailors carried about a man of straw representing Shrove Tuesday, then burned it on Ash Wednesday and flung the ashes into the sea. In Saintonge and Aunis, which correspond roughly to the modern departments of Charente, children used to drown or burn a figure of the Carnival on the morning of Ash Wednesday. The beginning of Lent in England was formerly marked by a custom which has now fallen into disuse. A figure, made up of straw and cast-off clothes, was drawn or carried through the streets amid much noise and merriment; after which it was either burnt, shot at, or thrown down a chimney. This image went by the name of Jack o' Lent, and was by some supposed to represent Judas Iscariot.

A Bohemian form of the custom of "Burying the Carnival" has been already described. The following Swabian form is obviously similar. In the neighbourhood of Tübingen on Shrove Tuesday a straw-man, called the Shrovetide Bear, is made up; he is dressed in a pair of old trousers, and a fresh black-pudding or two squirts filled with blood are inserted in his neck. After a formal condemnation he is beheaded, laid in a coffin, and on Ash Wednesday is buried in the churchyard. This is called "Burying the Carnival." Amongst some of the Saxons of Transylvania the Carnival is hanged. Thus at Braller on Ash Wednesday or Shrove Tuesday two white and two chestnut horses draw a sledge on which is placed a straw-man swathed in a white cloth; beside him is a cart-wheel which is kept turning round. Two lads disguised as old men follow the sledge lamenting. The rest of the village lads, mounted on horseback and decked with ribbons, accompany the procession, which is headed by two girls crowned with evergreen and drawn in a waggon or sledge. A trial is held under a tree, at which lads disguised as soldiers pronounce sentence of death. The two old men try to rescue the straw-man and to fly with him, but to no purpose; he is caught by the two girls and handed over to the executioner, who hangs him on a tree. In vain the old men try to climb up the tree and take him down; they always tumble down, and at last in despair they throw themselves on the ground and weep and howl for the hanged man. An official then makes a speech in which he declares that the Carnival was condemned to death because he had done them harm, by wearing out their shoes and making them tired and sleepy. At the "Burial of Carnival" in Lechrain, a man dressed as a woman in black clothes is carried on a litter or bier by four men; he is lamented over by men disguised as women in black clothes, then thrown down before the village dung-heap, drenched with water, buried in the dung-heap, and covered with straw. Similarly in Schörzingen, near Schömberg, the "Carnival (Shrovetide) Fool" was carried all about the village on a bier, preceded by a man dressed in white, and followed by a devil who was dressed in black and carried chains, which he clanked. One of the train collected gifts. After the procession the Fool was buried under straw and dung. In

Rottweil the “Carnival Fool” is made drunk on Ash Wednesday and buried under straw amid loud lamentation. In Wurmlingen the Fool is represented by a young fellow enveloped in straw, who is led about the village by a rope as a “Bear” on Shrove Tuesday and the preceding day. He dances to the flute. Then on Ash Wednesday a straw-man is made, placed on a trough, carried out of the village to the sound of drums and mournful music, and buried in a field. In Altdorf and Weingarten on Ash Wednesday the Fool, represented by a straw-man, is carried about and then thrown into the water to the accompaniment of melancholy music. In other villages of Swabia the part of fool is played by a live person, who is thrown into the water after being carried about in procession. At Balwe, in Westphalia, a straw-man is made on Shrove Tuesday and thrown into the river amid rejoicings. This is called, as usual, “Burying the Carnival.” At Burgebrach, in Bavaria, it used to be customary, as a public pastime, to hold a sort of court of justice on Ash Wednesday. The accused was a straw-man, on whom was laid the burden of all the notorious transgressions that had been committed in the course of the year. Twelve chosen maidens sat in judgment and pronounced sentence, and a single advocate pleaded the cause of the public scapegoat. Finally the effigy was burnt, and thus all the offences that had created a scandal in the community during the year were symbolically atoned for. We can hardly doubt that this custom of burning a straw-man on Ash Wednesday for the sins of a whole year is only another form of the custom, observed on the same day in so many other places, of burning an effigy which is supposed to embody and to be responsible for all the excesses committed during the licence of the Carnival.

In Greece a ceremony of the same sort was witnessed at Pylos by Mr. E. L. Tilton in 1895. On the evening of the first day of the Greek Lent, which fell that year on the twenty-fifth of February, an effigy with a grotesque mask for a face was borne about the streets on a bier, preceded by a mock priest with long white beard. Other functionaries surrounded the bier and two torch-bearers walked in advance. The procession moved slowly to melancholy music played by a pipe and drum. A final halt was made in the public square, where a circular space was kept clear of the surging crowd. Here a bonfire was kindled, and round it the priest led a wild dance to the same droning music. When the frenzy was at its height, the chief performer put tow on the effigy and set fire to it, and while it blazed he resumed his mad career, brandishing torches and tearing off his venerable beard to add fuel to the flames. On the evening of Shrove Tuesday the Esthonians make a straw figure called *metsik* or “wood-spirit”; one year it is dressed with a man's coat and hat, next year with a hood and a petticoat. This figure is stuck on a long pole, carried across the boundary of the village with loud cries of joy, and fastened to the top of a tree in the wood. The ceremony is believed to be a protection against all kinds of misfortune.

Sometimes at these Shrovetide or Lenten ceremonies the resurrection of the pretended dead person is enacted. Thus, in some parts of Swabia on Shrove Tuesday Dr. Iron-Beard professes to bleed a sick man, who thereupon falls as dead to the ground; but the doctor at last restores him to life by blowing air into him through a tube. In the Harz Mountains, when Carnival is over, a man is laid on a baking-trough and carried with dirges to a grave; but in the grave a glass of brandy is buried instead of the man. A speech is delivered and then the people return to the village-green or meeting-place, where they smoke the long clay pipes which are distributed at funerals. On the morning of Shrove Tuesday in the following year the brandy is dug up and the festival begins by every one tasting the spirit which, as the phrase goes, has come to life again.

§ 4. Carrying out Death.

The ceremony of “Carrying out Death” presents much the same features as “Burying the Carnival”; except that the carrying out of Death is generally followed by a ceremony, or at

least accompanied by a profession, of bringing in Summer, Spring, or Life. Thus in Middle Franken, a province of Bavaria, on the fourth Sunday in Lent, the village urchins used to make a straw effigy of Death, which they carried about with burlesque pomp through the streets, and afterwards burned with loud cries beyond the bounds. The Frankish custom is thus described by a writer of the sixteenth century: "At Mid-Lent, the season when the church bids us rejoice, the young people of my native country make a straw image of Death, and fastening it to a pole carry it with shouts to the neighbouring villages. By some they are kindly received, and after being refreshed with milk, peas, and dried pears, the usual food of that season, are sent home again. Others, however, treat them with anything but hospitality; for, looking on them as harbingers of misfortune, to wit of death, they drive them from their boundaries with weapons and insults." In the villages near Erlangen, when the fourth Sunday in Lent came round, the peasant girls used to dress themselves in all their finery with flowers in their hair. Thus attired they repaired to the neighbouring town, carrying puppets which were adorned with leaves and covered with white cloths. These they took from house to house in pairs, stopping at every door where they expected to receive something, and singing a few lines in which they announced that it was Mid-Lent and that they were about to throw Death into the water. When they had collected some trifling gratuities they went to the river Regnitz and flung the puppets representing Death into the stream. This was done to ensure a fruitful and prosperous year; further, it was considered a safeguard against pestilence and sudden death. At Nuremberg girls of seven to eighteen years of age go through the streets bearing a little open coffin, in which is a doll hidden under a shroud. Others carry a beech branch, with an apple fastened to it for a head, in an open box. They sing, "We carry Death into the water, it is well," or "We carry Death into the water, carry him in and out again." In other parts of Bavaria the ceremony took place on the Saturday before the fifth Sunday in Lent, and the performers were boys or girls, according to the sex of the last person who died in the village. The figure was thrown into water or buried in a secret place, for example under moss in the forest, that no one might find Death again. Then early on Sunday morning the children went from house to house singing a song in which they announced the glad tidings that Death was gone. In some parts of Bavaria down to 1780 it was believed that a fatal epidemic would ensue if the custom of "Carrying out Death" were not observed.

In some villages of Thuringen, on the fourth Sunday of Lent, the children used to carry a puppet of birchen twigs through the village, and then threw it into a pool, while they sang, "We carry the old Death out behind the herdsman's old house; we have got Summer, and Kroden's (?) power is destroyed." At Debschwitz or Dobschwitz, near Gera, the ceremony of "Driving out Death" is or was annually observed on the first of March. The young people make up a figure of straw or the like materials, dress it in old clothes, which they have begged from houses in the village, and carry it out and throw it into the river. On returning to the village they break the good news to the people, and receive eggs and other victuals as a reward. The ceremony is or was supposed to purify the village and to protect the inhabitants from sickness and plague. In other villages of Thuringen, in which the population was originally Slavonic, the carrying out of the puppet is accompanied with the singing of a song, which begins, "Now we carry Death out of the village and Spring into the village." At the end of the seventeenth and beginning of the eighteenth century the custom was observed in Thuringen as follows. The boys and girls made an effigy of straw or the like materials, but the shape of the figure varied from year to year. In one year it would represent an old man, in the next an old woman, in the third a young man, and in the fourth a maiden, and the dress of the figure varied with the character it personated. There used to be a sharp contest as to where the effigy was to be made, for the people thought that the house from which it was carried forth would not be visited with death that year. Having been made, the puppet was fastened to a pole and carried by a girl if it represented an old man, but by a boy if it represented an old

woman. Thus it was borne in procession, the young people holding sticks in their hands and singing that they were driving out Death. When they came to water they threw the effigy into it and ran hastily back, fearing that it might jump on their shoulders and wring their necks. They also took care not to touch it, lest it should dry them up. On their return they beat the cattle with the sticks, believing that this would make the animals fat or fruitful. Afterwards they visited the house or houses from which they had carried the image of Death, where they received a dole of half-boiled peas. The custom of "Carrying out Death" was practised also in Saxony. At Leipsic the bastards and public women used to make a straw effigy of Death every year at Mid-Lent. This they carried through all the streets with songs and shewed it to the young married women. Finally they threw it into the river Parthe. By this ceremony they professed to make the young wives fruitful, to purify the city, and to protect the inhabitants for that year from plague and other epidemics.

Ceremonies of the same sort are observed at Mid-Lent in Silesia. Thus in many places the grown girls with the help of the young men dress up a straw figure with women's clothes and carry it out of the village towards the setting sun. At the boundary they strip it of its clothes, tear it in pieces, and scatter the fragments about the fields. This is called "Burying Death." As they carry the image out, they sing that they are about to bury death under an oak, that he may depart from the people. Sometimes the song runs that they are bearing death over hill and dale to return no more. In the Polish neighbourhood of Gross-Strehlitz the puppet is called Goik. It is carried on horseback and thrown into the nearest water. The people think that the ceremony protects them from sickness of every sort in the coming year. In the districts of Wohlau and Guhrau the image of Death used to be thrown over the boundary of the next village. But as the neighbours feared to receive the ill-omened figure, they were on the look-out to repel it, and hard knocks were often exchanged between the two parties. In some Polish parts of Upper Silesia the effigy, representing an old woman, goes by the name of Marzana, the goddess of death. It is made in the house where the last death occurred, and is carried on a pole to the boundary of the village, where it is thrown into a pond or burnt. At Polkwitz the custom of "Carrying out Death" fell into abeyance; but an outbreak of fatal sickness which followed the intermission of the ceremony induced the people to resume it. Some of the Moravians of Silesia make three puppets on this occasion: one represents a man, another a bride, and the third a bridesmaid. The first is carried by the boys, the two last by the girls. Formerly these effigies were torn to pieces at a brook; now they are brought home again. In this last custom two of the figures are clearly conceived as bride and bridegroom.

In Bohemia the children go out with a straw-man, representing Death, to the end of the village, where they burn it, singing—

*"Now carry we Death out of the village,
The new Summer into the village,
Welcome, dear Summer,
Green little corn."*

At Tabor in Bohemia the figure of Death is carried out of the town and flung from a high rock into the water, while they sing—

*"Death swims on the water,
Summer will soon be here,
We carried Death away for you,
We brought the Summer.
And do thou, O holy Marketa,*

*Give us a good year
For wheat and for rye."*

In other parts of Bohemia they carry Death to the end of the village, singing—

*"We carry Death out of the village,
And the New Year into the village.
Dear Spring, we bid you welcome,
Green grass, we bid you welcome."*

Behind the village they erect a pyre, on which they burn the straw figure, reviling and scoffing at it the while. Then they return, singing—

*"We have carried away Death,
And brought Life back.
He has taken up his quarters in the village,
Therefore sing joyous songs."*

In some German villages of Moravia, as in Jassnitz and Seitendorf, the young folk assemble on the third Sunday in Lent and fashion a straw-man, who is generally adorned with a fur cap and a pair of old leathern hose, if such are to be had. The effigy is then hoisted on a pole and carried by the lads and lasses out into the open fields. On the way they sing a song, in which it is said that they are carrying Death away and bringing dear Summer into the house, and with Summer the May and the flowers. On reaching an appointed place they dance in a circle round the effigy with loud shouts and screams, then suddenly rush at it and tear it to pieces with their hands. Lastly, the pieces are thrown together in a heap, the pole is broken, and fire is set to the whole. While it burns the troop dances merrily round it, rejoicing at the victory won by Spring; and when the fire has nearly died out they go to the householders to beg for a present of eggs wherewith to hold a feast, taking care to give as a reason for the request that they have carried Death out and away.

The preceding evidence shews that the effigy of Death is often regarded with fear and treated with marks of hatred and abhorrence. Thus the anxiety of the villagers to transfer the figure from their own to their neighbours' land, and the reluctance of the latter to receive the ominous guest, are proof enough of the dread which it inspires. Further, in Lusatia and Silesia the puppet is sometimes made to look in at the window of a house, and it is believed that some one in the house will die within the year unless his life is redeemed by the payment of money. Again, after throwing the effigy away, the bearers sometimes run home lest Death should follow them, and if one of them falls in running, it is believed that he will die within the year. At Chrudim, in Bohemia, the figure of Death is made out of a cross, with a head and mask stuck at the top, and a shirt stretched out on it. On the fifth Sunday in Lent the boys take this effigy to the nearest brook or pool, and standing in a line throw it into the water. Then they all plunge in after it; but as soon as it is caught no one more may enter the water. The boy who did not enter the water or entered it last will die within the year, and he is obliged to carry the Death back to the village. The effigy is then burned. On the other hand, it is believed that no one will die within the year in the house out of which the figure of Death has been carried; and the village out of which Death has been driven is sometimes supposed to be protected against sickness and plague. In some villages of Austrian Silesia on the Saturday before Dead Sunday an effigy is made of old clothes, hay, and straw, for the purpose of driving Death out of the village. On Sunday the people, armed with sticks and straps, assemble before the house where the figure is lodged. Four lads then draw the effigy by cords through the village amid exultant shouts, while all the others beat it with their sticks and straps. On reaching a field which belongs to a neighbouring village they lay down the figure,

cudgel it soundly, and scatter the fragments over the field. The people believe that the village from which Death has been thus carried out will be safe from any infectious disease for the whole year. In Slavonia the figure of Death is cudgelled and then rent in two. In Poland the effigy, made of hemp and straw, is flung into a pool or swamp with the words "The devil take thee."

§ 5. Sawing the Old Woman.

The custom of "Sawing the Old Woman," which is or used to be observed in Italy, France, and Spain on the fourth Sunday in Lent, is doubtless, as Grimm supposes, merely another form of the custom of "Carrying out Death." A great hideous figure representing the oldest woman of the village was dragged out and sawn in two, amid a prodigious noise made with cow-bells, pots and pans, and so forth. In Palermo the representation used to be still more lifelike. At Mid-Lent an old woman was drawn through the streets on a cart, attended by two men dressed in the costume of the *Compagnia de' Bianchi*, a society or religious order whose function it was to attend and console prisoners condemned to death. A scaffold was erected in a public square; the old woman mounted it, and two mock executioners proceeded, amid a storm of huzzas and hand-clapping, to saw through her neck, or rather through a bladder of blood which had been previously fitted to it. The blood gushed out and the old woman pretended to swoon and die. The last of these mock executions took place in 1737. In Florence, during the fifteenth and sixteenth centuries, the Old Woman was represented by a figure stuffed with walnuts and dried figs and fastened to the top of a ladder. At Mid-Lent this effigy was sawn through the middle under the *Loggie* of the Mercato Nuovo, and as the dried fruits tumbled out they were scrambled for by the crowd. A trace of the custom is still to be seen in the practice, observed by urchins, of secretly pinning paper ladders to the shoulders of women of the lower classes who happen to shew themselves in the streets on the morning of Mid-Lent. A similar custom is observed by urchins in Rome; and at Naples on the first of April boys cut strips of cloth into the shape of saws, smear them with gypsum, and strike passers-by with their "saws" on the back, thus imprinting the figure of a saw upon their clothes. At Montalto, in Calabria, boys go about at Mid-Lent with little saws made of cane and jeer at old people, who therefore generally stay indoors on that day. The Calabrian women meet together at this time and feast on figs, chestnuts, honey, and so forth; this they call "Sawing the Old Woman"—a reminiscence probably of a custom like the old Florentine one. In Lombardy the Thursday of Mid-Lent is known as the Day of the Old Wives (*il giorno delle vecchie*). The children run about crying out for the oldest woman, whom they wish to burn; and failing to possess themselves of the original, they make a puppet representing her, which in the evening is consumed on a bonfire. On the Lake of Garda the blaze of light flaring at different points on the hills produces a picturesque effect.

In Berry, a region of central France, the custom of "Sawing the Old Woman" at Mid-Lent used to be popular, and has probably not wholly died out even now. Here the name of "Fairs of the old Wives" was given to certain fairs held in Lent, at which children were made to believe that they would see the Old Woman of Mid-Lent split or sawn asunder. At Argenton and Cluis-Dessus, when Mid-Lent has come, children of ten or twelve years of age scour the streets with wooden swords, pursue the old crones whom they meet, and even try to break into the houses where ancient dames are known to live. Passers-by, who see the children thus engaged, say, "They are going to cut or sabre the Old Woman." Meantime the old wives take care to keep out of sight as much as possible. When the children of Cluis-Dessus have gone their rounds, and the day draws towards evening, they repair to Cluis-Dessous, where they mould a rude figure of an old woman out of clay, hew it in pieces with their wooden swords, and throw the bits into the river. At Bourges on the same day, an effigy representing an old woman was formerly sawn in two on the crier's stone in a public square. About the middle of

the nineteenth century, in the same town and on the same day, hundreds of children assembled at the Hospital "to see the old woman split or divided in two." A religious service was held in the building on this occasion, which attracted many idlers. In the streets it was not uncommon to hear cries of "Let us cleave the Old Wife! let us cleave the oldest woman of the ward!" At Tulle, on the day of Mid-Lent, the people used to enquire after the oldest woman in the town, and to tell the children that at mid-day punctually she was to be sawn in two at Puy-Saint-Clair.

In Barcelona on the fourth Sunday in Lent boys run about the streets, some with saws, others with billets of wood, others again with cloths in which they collect gratuities. They sing a song in which it is said that they are looking for the oldest woman of the city for the purpose of sawing her in two in honour of Mid-Lent; at last, pretending to have found her, they saw something in two and burn it. A like custom is found amongst the South Slavs. In Lent the Croats tell their children that at noon an old woman is being sawn in two outside the gates; and in Carniola also the saying is current that at Mid-Lent an old woman is taken out of the village and sawn in two. The North Slavonian expression for keeping Mid-Lent is *bábu rezati*, that is, "sawing the Old Wife." In the Graubünden Canton of Switzerland, on *Invocavit* Sunday, grown people used to assemble in the ale-house and there saw in two a straw puppet which they called Mrs. Winter or the Ugly Woman (*bagorda*), while the children in the streets teased each other with wooden saws.

Among the gypsies of south-eastern Europe the custom of "sawing the Old Woman in two" is observed in a very graphic form, not at Mid-Lent, but on the afternoon of Palm Sunday. The Old Woman, represented by a puppet of straw dressed in women's clothes, is laid across a beam in some open place and beaten with clubs by the assembled gypsies, after which it is sawn in two by a young man and a maiden, both of whom wear a disguise. While the effigy is being sawn through, the rest of the company dance round it singing songs of various sorts. The remains of the figure are finally burnt, and the ashes thrown into a stream. The ceremony is supposed by the gypsies themselves to be observed in honour of a certain Shadow Queen; hence Palm Sunday goes by the name Shadow Day among all the strolling gypsies of eastern and southern Europe. According to the popular belief, this Shadow Queen, of whom the gypsies of to-day have only a very vague and confused conception, vanishes underground at the appearance of spring, but comes forth again at the beginning of winter to plague mankind during that inclement season with sickness, hunger, and death. Among the vagrant gypsies of southern Hungary the effigy is regarded as an expiatory and thank offering made to the Shadow Queen for having spared the people during the winter. In Transylvania the gypsies who live in tents clothe the puppet in the cast-off garments of the woman who has last become a widow. The widow herself gives the clothes gladly for this purpose, because she thinks that being burnt they will pass into the possession of her departed husband, who will thus have no excuse for returning from the spirit-land to visit her. The ashes are thrown by the Transylvanian gypsies on the first graveyard that they pass on their journey. In this gypsy custom the equivalence of the effigy of the Old Woman to the effigy of Death in the customs we have just been considering comes out very clearly, thus strongly confirming the opinion of Grimm that the practice of "sawing the Old Woman" is only another form of the practice of "carrying out Death."

The same perhaps may be said of a somewhat different form which the custom assumes in parts of Spain and Italy. In Spain it is sometimes usual on Ash Wednesday to fashion an effigy of stucco or pasteboard representing a hideous old woman with seven legs, wearing a crown of sorrel and spinach, and holding a sceptre in her hand. The seven skinny legs stand for the seven weeks of the Lenten fast which begins on Ash Wednesday. This monster, proclaimed Queen of Lent amid the chanting of lugubrious songs, is carried in triumph

through the crowded streets and public places. On reaching the principal square the people put out their torches, cease shouting, and disperse. Their revels are now ended, and they take a vow to hold no more merry meetings until all the legs of the old woman have fallen one by one and she has been beheaded. The effigy is then deposited in some place appointed for the purpose, where the public is admitted to see it during the whole of Lent. Every week, on Saturday evening, one of the Queen's legs is pulled off; and on Holy Saturday, when from every church tower the joyous clangour of the bells proclaims the glad tidings that Christ is risen, the mutilated body of the fallen Queen is carried with great solemnity to the principal square and publicly beheaded.

A custom of the same sort prevails in various parts of Italy. Thus in the Abruzzi they hang a puppet of tow, representing Lent, to a cord, which stretches across the street from one window to another. Seven feathers are attached to the figure, and in its hand it grasps a distaff and spindle. Every Saturday in Lent one of the seven feathers is plucked out, and on Holy Saturday, while the bells are ringing, a string of chestnuts is burnt for the purpose of sending Lent and its meagre fare to the devil. In houses, too, it is usual to amuse children by cutting the figure of an old woman with seven legs out of pasteboard and sticking it beside the chimney. The old woman represents Lent, and her seven legs are the seven weeks of the fast; every Saturday one of the legs is amputated. At Mid-Lent the effigy is cut through the middle, and the part of which the feet have been already amputated is removed. Sometimes the figure is stuffed with sweets, dried fruits, and halfpence, for which the street urchins scramble when the puppet is bisected. In the Sorrentine peninsula Lent is similarly represented by the effigy of a wrinkled old hag with a spindle and distaff, which is fastened to a balcony or a window. Attached to the figure is an orange with as many feathers stuck into it as there are weeks in Lent, and at the end of each week one of the feathers is plucked out. At Mid-Lent the puppet is sawn in two, an operation which is sometimes attended by a gush of blood from a bladder concealed in the interior of the figure. Any old women who shew themselves in the streets on that day are exposed to jibes and jests, and may be warned that they ought to remain at home. At Castellammare, to the south of Naples, an English lady observed a rude puppet dangling from a string which spanned one of the narrow streets of the old town, being fastened at either end, high overhead, to the upper part of the many-storied houses. The puppet, about a foot long, was dressed all in black, rather like a nun, and from the skirts projected five or six feathers which bore a certain resemblance to legs. A peasant being asked what these things meant, replied with Italian vagueness, "It is only Lent." Further enquiries, however, elicited the information that at the end of every week in Lent one of the feather legs was pulled off the puppet, and that the puppet was finally destroyed on the last day of Lent.

§ 6. Bringing in Summer.

In the preceding ceremonies the return of Spring, Summer, or Life, as a sequel to the expulsion of Death, is only implied or at most announced. In the following ceremonies it is plainly enacted. Thus in some parts of Bohemia the effigy of Death is drowned by being thrown into the water at sunset; then the girls go out into the wood and cut down a young tree with a green crown, hang a doll dressed as a woman on it, deck the whole with green, red, and white ribbons, and march in procession with their *Líto* (Summer) into the village, collecting gifts and singing—

*"Death swims in the water,
Spring comes to visit us,
With eggs that are red,
With yellow pancakes.*

*We carried Death out of the village,
We are carrying Summer into the village.”*

In many Silesian villages the figure of Death, after being treated with respect, is stript of its clothes and flung with curses into the water, or torn to pieces in a field. Then the young folk repair to a wood, cut down a small fir-tree, peel the trunk, and deck it with festoons of evergreens, paper roses, painted egg-shells, motley bits of cloth, and so forth. The tree thus adorned is called Summer or May. Boys carry it from house to house singing appropriate songs and begging for presents. Among their songs is the following:—

*“We have carried Death out,
We are bringing the dear Summer back,
The Summer and the May
And all the flowers gay.”*

Sometimes they also bring back from the wood a prettily adorned figure, which goes by the name of Summer, May, or the Bride; in the Polish districts it is called Dziejanna, the goddess of spring.

At Eisenach on the fourth Sunday in Lent young people used to fasten a straw-man, representing Death, to a wheel, which they trundled to the top of a hill. Then setting fire to the figure they allowed it and the wheel to roll down the slope. Next they cut a tall fir-tree, tricked it out with ribbons, and set it up in the plain. The men then climbed the tree to fetch down the ribbons. In Upper Lusatia the figure of Death, made of straw and rags, is dressed in a veil furnished by the last bride and a shirt provided by the house in which the last death took place. Thus arrayed the figure is stuck on the end of a long pole and carried at full speed by the tallest and strongest girl, while the rest pelt the effigy with sticks and stones. Whoever hits it will be sure to live through the year. In this way Death is carried out of the village and thrown into the water or over the boundary of the next village. On their way home each one breaks a green branch and carries it gaily with him till he reaches the village, when he throws it away. Sometimes the young people of the next village, upon whose land the figure has been thrown, run after them and hurl it back, not wishing to have Death among them. Hence the two parties occasionally come to blows.

In these cases Death is represented by the puppet which is thrown away, Summer or Life by the branches or trees which are brought back. But sometimes a new potency of life seems to be attributed to the image of Death itself, and by a kind of resurrection it becomes the instrument of the general revival. Thus in some parts of Lusatia women alone are concerned in carrying out Death, and suffer no male to meddle with it. Attired in mourning, which they wear the whole day, they make a puppet of straw, clothe it in a white shirt, and give it a broom in one hand and a scythe in the other. Singing songs and pursued by urchins throwing stones, they carry the puppet to the village boundary, where they tear it in pieces. Then they cut down a fine tree, hang the shirt on it, and carry it home singing. On the Feast of Ascension the Saxons of Braller, a village of Transylvania, not far from Hermannstadt, observe the ceremony of “Carrying out Death” in the following manner. After morning service all the school-girls repair to the house of one of their number, and there dress up the Death. This is done by tying a threshed-out sheaf of corn into a rough semblance of a head and body, while the arms are simulated by a broomstick thrust through it horizontally. The figure is dressed in the holiday attire of a young peasant woman, with a red hood, silver brooches, and a profusion of ribbons at the arms and breast. The girls bustle at their work, for soon the bells will be ringing to vespers, and the Death must be ready in time to be placed at the open window, that all the people may see it on their way to church. When vespers are over, the longed-for moment has come for the first procession with the Death to begin; it is a

privilege that belongs to the school-girls alone. Two of the older girls seize the figure by the arms and walk in front: all the rest follow two and two. Boys may take no part in the procession, but they troop after it gazing with open-mouthed admiration at the "beautiful Death." So the procession goes through all the streets of the village, the girls singing the old hymn that begins—

*"Gott mein Vater, deine Liebe
Reicht so weit der Himmel ist,"*

to a tune that differs from the ordinary one. When the procession has wound its way through every street, the girls go to another house, and having shut the door against the eager prying crowd of boys who follow at their heels, they strip the Death and pass the naked truss of straw out of the window to the boys, who pounce on it, run out of the village with it without singing, and fling the dilapidated effigy into the neighbouring brook. This done, the second scene of the little drama begins. While the boys were carrying away the Death out of the village, the girls remained in the house, and one of them is now dressed in all the finery which had been worn by the effigy. Thus arrayed she is led in procession through all the streets to the singing of the same hymn as before. When the procession is over they all betake themselves to the house of the girl who played the leading part. Here a feast awaits them from which also the boys are excluded. It is a popular belief that the children may safely begin to eat gooseberries and other fruit after the day on which Death has thus been carried out; for Death, which up to that time lurked especially in gooseberries, is now destroyed. Further, they may now bathe with impunity out of doors. Very similar is the ceremony which, down to recent years, was observed in some of the German villages of Moravia. Boys and girls met on the afternoon of the first Sunday after Easter, and together fashioned a puppet of straw to represent Death. Decked with bright-coloured ribbons and cloths, and fastened to the top of a long pole, the effigy was then borne with singing and clamour to the nearest height, where it was stripped of its gay attire and thrown or rolled down the slope. One of the girls was next dressed in the gauds taken from the effigy of Death, and with her at its head the procession moved back to the village. In some villages the practice is to bury the effigy in the place that has the most evil reputation of all the country-side: others throw it into running water.

In the Lusatian ceremony described above, the tree which is brought home after the destruction of the figure of Death is plainly equivalent to the trees or branches which, in the preceding customs, were brought back as representatives of Summer or Life, after Death had been thrown away or destroyed. But the transference of the shirt worn by the effigy of Death to the tree clearly indicates that the tree is a kind of revivification, in a new form, of the destroyed effigy. This comes out also in the Transylvanian and Moravian customs: the dressing of a girl in the clothes worn by the Death, and the leading her about the village to the same song which had been sung when the Death was being carried about, shew that she is intended to be a kind of resuscitation of the being whose effigy has just been destroyed. These examples therefore suggest that the Death whose demolition is represented in these ceremonies cannot be regarded as the purely destructive agent which we understand by Death. If the tree which is brought back as an embodiment of the reviving vegetation of spring is clothed in the shirt worn by the Death which has just been destroyed, the object certainly cannot be to check and counteract the revival of vegetation: it can only be to foster and promote it. Therefore the being which has just been destroyed—the so-called Death—must be supposed to be endowed with a vivifying and quickening influence, which it can communicate to the vegetable and even the animal world. This ascription of a life-giving virtue to the figure of Death is put beyond a doubt by the custom, observed in some places, of taking pieces of the straw effigy of Death and placing them in the fields to make the crops grow, or in the manger to make the cattle thrive. Thus in Spachendorf, a village of Austrian

Silesia, the figure of Death, made of straw, brushwood, and rags, is carried with wild songs to an open place outside the village and there burned, and while it is burning a general struggle takes place for the pieces, which are pulled out of the flames with bare hands. Each one who secures a fragment of the effigy ties it to a branch of the largest tree in his garden, or buries it in his field, in the belief that this causes the crops to grow better. In the Troppau district of Austrian Silesia the straw figure which the boys make on the fourth Sunday in Lent is dressed by the girls in woman's clothes and hung with ribbons, necklace, and garlands. Attached to a long pole it is carried out of the village, followed by a troop of young people of both sexes, who alternately frolic, lament, and sing songs. Arrived at its destination—a field outside the village—the figure is stripped of its clothes and ornaments; then the crowd rushes at it and tears it to bits, scuffling for the fragments. Every one tries to get a wisp of the straw of which the effigy was made, because such a wisp, placed in the manger, is believed to make the cattle thrive. Or the straw is put in the hens' nest, it being supposed that this prevents the hens from carrying away their eggs, and makes them brood much better. The same attribution of a fertilising power to the figure of Death appears in the belief that if the bearers of the figure, after throwing it away, beat cattle with their sticks, this will render the beasts fat or prolific. Perhaps the sticks had been previously used to beat the Death, and so had acquired the fertilising power ascribed to the effigy. We have seen, too, that at Leipsic a straw effigy of Death was shewn to young wives to make them fruitful.

It seems hardly possible to separate from the May-trees the trees or branches which are brought into the village after the destruction of the Death. The bearers who bring them in profess to be bringing in the Summer, therefore the trees obviously represent the Summer; indeed in Silesia they are commonly called the Summer or the May, and the doll which is sometimes attached to the Summer-tree is a duplicate representative of the Summer, just as the May is sometimes represented at the same time by a May-tree and a May Lady. Further, the Summer-trees are adorned like May-trees with ribbons and so on; like May-trees, when large, they are planted in the ground and climbed up; and like May-trees, when small, they are carried from door to door by boys or girls singing songs and collecting money. And as if to demonstrate the identity of the two sets of customs the bearers of the Summer-tree sometimes announce that they are bringing in the Summer and the May. The customs, therefore, of bringing in the May and bringing in the Summer are essentially the same; and the Summer-tree is merely another form of the May-tree, the only distinction (besides that of name) being in the time at which they are respectively brought in; for while the May-tree is usually fetched in on the first of May or at Whitsuntide, the Summer-tree is fetched in on the fourth Sunday in Lent. Therefore, if the May-tree is an embodiment of the tree-spirit or spirit of vegetation, the Summer-tree must likewise be an embodiment of the tree-spirit or spirit of vegetation. But we have seen that the Summer-tree is in some cases a revivification of the effigy of Death. It follows, therefore, that in these cases the effigy called Death must be an embodiment of the tree-spirit or spirit of vegetation. This inference is confirmed, first, by the vivifying and fertilising influence which the fragments of the effigy of Death are believed to exercise both on vegetable and on animal life; for this influence, as we saw in the first part of this work, is supposed to be a special attribute of the tree-spirit. It is confirmed, secondly, by observing that the effigy of Death is sometimes decked with leaves or made of twigs, branches, hemp, or a threshed-out sheaf of corn; and that sometimes it is hung on a little tree and so carried about by girls collecting money, just as is done with the May-tree and the May Lady, and with the Summer-tree and the doll attached to it. In short we are driven to regard the expulsion of Death and the bringing in of Summer as, in some cases at least, merely another form of that death and revival of the spirit of vegetation in spring which we saw enacted in the killing and resurrection of the Wild Man. The burial and resurrection of the Carnival is probably another way of expressing the same idea. The interment of the

representative of the Carnival under a dung-heap is natural, if he is supposed to possess a quickening and fertilising influence like that ascribed to the effigy of Death. The Esthonians, indeed, who carry the straw figure out of the village in the usual way on Shrove Tuesday, do not call it the Carnival, but the Wood-spirit (*Metsik*), and they clearly indicate the identity of the effigy with the wood-spirit by fixing it to the top of a tree in the wood, where it remains for a year, and is besought almost daily with prayers and offerings to protect the herds; for like a true wood-spirit the *Metsik* is a patron of cattle. Sometimes the *Metsik* is made of sheaves of corn.

Thus we may fairly conjecture that the names Carnival, Death, and Summer are comparatively late and inadequate expressions for the beings personified or embodied in the customs with which we have been dealing. The very abstractness of the names bespeaks a modern origin; for the personification of times and seasons like the Carnival and Summer, or of an abstract notion like death, is hardly primitive. But the ceremonies themselves bear the stamp of a dateless antiquity; therefore we can hardly help supposing that in their origin the ideas which they embodied were of a more simple and concrete order. The notion of a tree, perhaps of a particular kind of tree (for some savages have no word for tree in general), or even of an individual tree, is sufficiently concrete to supply a basis from which by a gradual process of generalisation the wider idea of a spirit of vegetation might be reached. But this general idea of vegetation would readily be confounded with the season in which it manifests itself; hence the substitution of Spring, Summer, or May for the tree-spirit or spirit of vegetation would be easy and natural. Again, the concrete notion of the dying tree or dying vegetation would by a similar process of generalisation glide into a notion of death in general; so that the practice of carrying out the dying or dead vegetation in spring, as a preliminary to its revival, would in time widen out into an attempt to banish Death in general from the village or district. The view that in these spring ceremonies Death meant originally the dying or dead vegetation of winter has the high support of W. Mannhardt; and he confirms it by the analogy of the name Death as applied to the spirit of the ripe corn. Commonly the spirit of the ripe corn is conceived, not as dead, but as old, and hence it goes by the name of the Old Man or the Old Woman. But in some places the last sheaf cut at harvest, which is generally believed to be the seat of the corn spirit, is called "the Dead One": children are warned against entering the corn-fields because Death sits in the corn; and, in a game played by Saxon children in Transylvania at the maize harvest, Death is represented by a child completely covered with maize leaves.

§ 7. Battle of Summer and Winter.

Sometimes in the popular customs of the peasantry the contrast between the dormant powers of vegetation in winter and their awakening vitality in spring takes the form of a dramatic contest between actors who play the parts respectively of Winter and Summer. Thus in the towns of Sweden on May Day two troops of young men on horseback used to meet as if for mortal combat. One of them was led by a representative of Winter clad in furs, who threw snowballs and ice in order to prolong the cold weather. The other troop was commanded by a representative of Summer covered with fresh leaves and flowers. In the sham fight which followed the party of Summer came off victorious, and the ceremony ended with a feast. Again, in the region of the middle Rhine, a representative of Summer clad in ivy combats a representative of Winter clad in straw or moss and finally gains a victory over him. The vanquished foe is thrown to the ground and stripped of his casing of straw, which is torn to pieces and scattered about, while the youthful comrades of the two champions sing a song to commemorate the defeat of Winter by Summer. Afterwards they carry about a summer garland or branch and collect gifts of eggs and bacon from house to house. Sometimes the champion who acts the part of Summer is dressed in leaves and flowers and wears a chaplet

of flowers on his head. In the Palatinate this mimic conflict takes place on the fourth Sunday in Lent. All over Bavaria the same drama used to be acted on the same day, and it was still kept up in some places down to the middle of the nineteenth century or later. While Summer appeared clad all in green, decked with fluttering ribbons, and carrying a branch in blossom or a little tree hung with apples and pears, Winter was muffled up in cap and mantle of fur and bore in his hand a snow-shovel or a flail. Accompanied by their respective retinues dressed in corresponding attire, they went through all the streets of the village, halting before the houses and singing staves of old songs, for which they received presents of bread, eggs, and fruit. Finally, after a short struggle, Winter was beaten by Summer and ducked in the village well or driven out of the village with shouts and laughter into the forest. In some parts of Bavaria the boys who play the parts of Winter and Summer act their little drama in every house that they visit, and engage in a war of words before they come to blows, each of them vaunting the pleasures and benefits of the season he represents and disparaging those of the other. The dialogue is in verse. A few couplets may serve as specimens:—

Summer

*“Green, green are meadows wherever I pass
And the mowers are busy among the grass.”*

Winter

*“White, white are the meadows wherever I go,
And the sledges glide hissing across the snow.”*

Summer

*“I’ll climb up the tree where the red cherries glow,
And Winter can stand by himself down below.”*

Winter

*“With you I will climb the cherry-tree tall,
Its branches will kindle the fire in the hall.”*

Summer

*“O Winter, you are most uncivil
To send old women to the devil.”*

Winter

*“By that I make them warm and mellow,
So let them bawl and let them bellow.”*

Summer

*“I am the Summer in white array,
I’m chasing the Winter far, far away.”*

Winter

*“I am the Winter in mantle of furs,
I’m chasing the Summer o’er bushes and burs.”*

Summer

*“Just say a word more, and I’ll have you banned
At once and for ever from Summer land.”*

Winter

*“O Summer, for all your bluster and brag,
You'd not dare to carry a hen in a bag.”*

Summer

*“O Winter, your chatter no more can I stay,
I'll kick and I'll cuff you without delay.”*

Here ensues a scuffle between the two little boys, in which Summer gets the best of it, and turns Winter out of the house. But soon the beaten champion of Winter peeps in at the door and says with a humbled and crestfallen air:—

*“O Summer, dear Summer, I'm under your ban,
For you are the master and I am the man.”*

To which Summer replies:—

*“'Tis a capital notion, an excellent plan,
If I am the master and you are the man.
So come, my dear Winter, and give me your hand,
We'll travel together to Summer Land.”*

At Goepfritz in Lower Austria, two men personating Summer and Winter used to go from house to house on Shrove Tuesday, and were everywhere welcomed by the children with great delight. The representative of Summer was clad in white and bore a sickle; his comrade, who played the part of Winter, had a fur-cap on his head, his arms and legs were swathed in straw, and he carried a flail. In every house they sang verses alternately. At Drömling in Brunswick, down to the present time, the contest between Summer and Winter is acted every year at Whitsuntide by a troop of boys and a troop of girls. The boys rush singing, shouting, and ringing bells from house to house to drive Winter away; after them come the girls singing softly and led by a May Bride, all in bright dresses and decked with flowers and garlands to represent the genial advent of spring. Formerly the part of Winter was played by a straw-man which the boys carried with them; now it is acted by a real man in disguise. In Wachtl and Brodek, a German village and a little German town of Moravia, encompassed by Slavonic people on every side, the great change that comes over the earth in spring is still annually mimicked. The long village of Wachtl, with its trim houses and farmyards, nestles in a valley surrounded by pretty pine-woods. Here, on a day in spring, about the time of the vernal equinox, an elderly man with a long flaxen beard may be seen going from door to door. He is muffled in furs, with warm gloves on his hands and a bearskin cap on his head, and he carries a threshing flail. This is the personification of Winter. With him goes a younger beardless man dressed in white, wearing a straw hat trimmed with gay ribbons on his head, and carrying a decorated May-tree in his hands. This is Summer. At every house they receive a friendly greeting and recite a long dialogue in verse, Winter punctuating his discourse with his flail, which he brings down with rude vigour on the backs of all within reach. Amongst the Slavonic population near Ungarisch Brod, in Moravia, the ceremony took a somewhat different form. Girls dressed in green marched in procession round a May-tree. Then two others, one in white and one in green, stepped up to the tree and engaged in a dialogue. Finally, the girl in white was driven away, but returned afterwards clothed in green, and the festival ended with a dance.

On May Day it used to be customary in almost all the large parishes of the Isle of Man to choose from among the daughters of the wealthiest farmers a young maiden to be Queen of May. She was dressed in the gayest attire and attended by about twenty others, who were called maids of honour. She had also a young man for her captain with a number of inferior officers under him. In opposition to her was the Queen of Winter, a man attired as a woman,

with woollen hoods, fur tippetts, and loaded with the warmest and heaviest clothes, one upon another. Her attendants were habited in like manner, and she too had a captain and troop for her defence. Thus representing respectively the beauty of spring and the deformity of winter they set forth from their different quarters, the one preceded by the dulcet music of flutes and violins, the other by the harsh clatter of cleavers and tongs. In this array they marched till they met on a common, where the trains of the two mimic sovereigns engaged in a mock battle. If the Queen of Winter's forces got the better of their adversaries and took her rival prisoner, the captive Queen of Summer was ransomed for as much as would pay the expenses of the festival. After this ceremony, Winter and her company retired and diverted themselves in a barn, while the partisans of Summer danced on the green, concluding the evening with a feast, at which the Queen and her maids sat at one table and the captain and his troop at another. In later times the person of the Queen of May was exempt from capture, but one of her slippers was substituted and, if captured, had to be ransomed to defray the expenses of the pageant. The procession of the Summer, which was subsequently composed of little girls and called the Maceboard, outlived that of its rival the Winter for some years; but both have now long been things of the past.

Among the central Esquimaux of North America the contest between representatives of summer and winter, which in Europe has long degenerated into a mere dramatic performance, is still kept up as a magical ceremony of which the avowed intention is to influence the weather. In autumn, when storms announce the approach of the dismal Arctic winter, the Esquimaux divide themselves into two parties called respectively the ptarmigans and the ducks, the ptarmigans comprising all persons born in winter, and the ducks all persons born in summer. A long rope of sealskin is then stretched out, and each party laying hold of one end of it seeks by tugging with might and main to drag the other party over to its side. If the ptarmigans get the worst of it, then summer has won the game and fine weather may be expected to prevail through the winter. In this ceremony it is clearly assumed that persons born in summer have a natural affinity with warm weather, and therefore possess a power of mitigating the rigour of winter, whereas persons born in winter are, so to say, of a cold and frosty disposition and can thereby exert a refrigerating influence on the temperature of the air. In spite of this natural antipathy between the representatives of summer and winter, we may be allowed to conjecture that in the grand tug of war the ptarmigans do not pull at the rope with the same hearty goodwill as the ducks, and that thus the genial influence of summer commonly prevails over the harsh austerity of winter. The Indians of Canada seem also to have imagined that persons are endowed with distinct natural capacities according as they are born in summer or winter, and they turned the distinction to account in much the same fashion as the Esquimaux. When they wearied of the long frosts and the deep snow which kept them prisoners in their huts and prevented them from hunting, all of them who were born in summer rushed out of their houses armed with burning brands and torches which they hurled against the One who makes Winter; and this was supposed to produce the desired effect of mitigating the cold. But those Indians who were born in winter abstained from taking part in the ceremony, for they believed that if they meddled with it the cold would increase instead of diminishing. We may surmise that in the corresponding European ceremonies, which have just been described, it was formerly deemed necessary that the actors, who played the parts of Winter and Summer, should have been born in the seasons which they personated.

Every year on the Monday after the spring equinox boys and girls attired in gay costume flock at a very early hour into Zurich from the country. The girls, generally clad in white, are called *Mareiëlis* and carry two and two a small May tree or a wreath decked with flowers and ribbons. Thus they go in bands from house to house, jingling the bells which are attached to

the wreath and singing a song, in which it is said that the *Mareielis* dance because the leaves and the grass are green and everything is bursting into blossom. In this way they are supposed to celebrate the triumph of Summer and to proclaim his coming. The boys are called *Böggen*. They generally wear over their ordinary clothes a shirt decked with many-coloured ribbons, tall pointed paper caps on their heads, and masks before their faces. In this quaint costume they cart about through the streets effigies made of straw and other combustible materials which are supposed to represent Winter. At evening these effigies are burned in various parts of the city. The ceremony was witnessed at Zurich on Monday, April 20th, 1903, by my friend Dr. J. Sutherland Black, who has kindly furnished me with some notes on the subject. The effigy of Winter was a gigantic figure composed in great part, as it seemed, of cotton-wool. This was laid on a huge pyre, about thirty feet high, which had been erected on the Stadthausplatz close to the lake. In presence of a vast concourse of people fire was set to the pyre and all was soon in a blaze, while the town bells rang a joyous peal. As the figure gradually consumed in the flames, the mechanism enclosed in its interior produced a variety of grotesque effects, such as the gushing forth of bowels. At last nothing remained of the effigy but the iron backbone; the crowd slowly dispersed, and the fire brigade set to work to quench the smouldering embers. In this ceremony the contest between Summer and Winter is rather implied than expressed, but the significance of the rite is unmistakable.

§ 8. Death and Resurrection of Kostrubonko.

In Russia funeral ceremonies like those of “Burying the Carnival” and “Carrying out Death” are celebrated under the names, not of Death or the Carnival, but of certain mythic figures, Kostrubonko, Kostroma, Kupalo, Lada, and Yarilo. These Russian ceremonies are observed both in spring and at midsummer. Thus “in Little Russia it used to be the custom at Eastertide to celebrate the funeral of a being called Kostrubonko, the deity of the spring. A circle was formed of singers who moved slowly around a girl who lay on the ground as if dead, and as they went they sang,—

*‘Dead, dead is our Kostrubonko!
Dead, dead is our dear one!’*

until the girl suddenly sprang up, on which the chorus joyfully exclaimed,—

*‘Come to life, come to life has our Kostrubonko!
Come to life, come to life has our dear one!’ ”*

On the Eve of St. John (Midsummer Eve) a figure of Kupalo is made of straw and “is dressed in woman's clothes, with a necklace and a floral crown. Then a tree is felled, and, after being decked with ribbons, is set up on some chosen spot. Near this tree, to which they give the name of Marena [Winter or Death], the straw figure is placed, together with a table, on which stand spirits and viands. Afterwards a bonfire is lit, and the young men and maidens jump over it in couples, carrying the figure with them. On the next day they strip the tree and the figure of their ornaments, and throw them both into a stream.” On St. Peter's Day, the twenty-ninth of June, or on the following Sunday, “the Funeral of Kostroma” or of Lada or of Yarilo is celebrated in Russia. In the Governments of Penza and Simbirsk the funeral used to be represented as follows. A bonfire was kindled on the twenty-eighth of June, and on the next day the maidens chose one of their number to play the part of Kostroma. Her companions saluted her with deep obeisances, placed her on a board, and carried her to the bank of a stream. There they bathed her in the water, while the oldest girl made a basket of lime-tree bark and beat it like a drum. Then they returned to the village and ended the day with processions, games, and dances. In the Murom district Kostroma was represented by a straw figure dressed in woman's clothes and flowers. This was laid in a trough and carried with

songs to the bank of a lake or river. Here the crowd divided into two sides, of which the one attacked and the other defended the figure. At last the assailants gained the day, stripped the figure of its dress and ornaments, tore it in pieces, trod the straw of which it was made under foot, and flung it into the stream; while the defenders of the figure hid their faces in their hands and pretended to bewail the death of Kostroma. In the district of Kostroma the burial of Yarilo was celebrated on the twenty-ninth or thirtieth of June. The people chose an old man and gave him a small coffin containing a Priapus-like figure representing Yarilo. This he carried out of the town, followed by women chanting dirges and expressing by their gestures grief and despair. In the open fields a grave was dug, and into it the figure was lowered amid weeping and wailing, after which games and dances were begun, "calling to mind the funeral games celebrated in old times by the pagan Slavonians." In Little Russia the figure of Yarilo was laid in a coffin and carried through the streets after sunset surrounded by drunken women, who kept repeating mournfully, "He is dead! he is dead!" The men lifted and shook the figure as if they were trying to recall the dead man to life. Then they said to the women, "Women, weep not. I know what is sweeter than honey." But the women continued to lament and chant, as they do at funerals. "Of what was he guilty? He was so good. He will arise no more. O how shall we part from thee? What is life without thee? Arise, if only for a brief hour. But he rises not, he rises not." At last the Yarilo was buried in a grave.

§ 9. Death and Revival of Vegetation.

These Russian customs are plainly of the same nature as those which in Austria and Germany are known as "Carrying out Death." Therefore if the interpretation here adopted of the latter is right, the Russian Kostrubonko, Yarilo, and the rest must also have been originally embodiments of the spirit of vegetation, and their death must have been regarded as a necessary preliminary to their revival. The revival as a sequel to the death is enacted in the first of the ceremonies described, the death and resurrection of Kostrubonko. The reason why in some of these Russian ceremonies the death of the spirit of vegetation is celebrated at midsummer may be that the decline of summer is dated from Midsummer Day, after which the days begin to shorten, and the sun sets out on his downward journey—

*"To the darksome hollows
Where the frosts of winter lie."*

Such a turning-point of the year, when vegetation might be thought to share the incipient though still almost imperceptible decay of summer, might very well be chosen by primitive man as a fit moment for resorting to those magic rites by which he hopes to stay the decline, or at least to ensure the revival, of plant life.

But while the death of vegetation appears to have been represented in all, and its revival in some, of these spring and midsummer ceremonies, there are features in some of them which can hardly be explained on this hypothesis alone. The solemn funeral, the lamentations, and the mourning attire, which often characterise these rites, are indeed appropriate at the death of the beneficent spirit of vegetation. But what shall we say of the glee with which the effigy is often carried out, of the sticks and stones with which it is assailed, and the taunts and curses which are hurled at it? What shall we say of the dread of the effigy evinced by the haste with which the bearers scamper home as soon as they have thrown it away, and by the belief that some one must soon die in any house into which it has looked? This dread might perhaps be explained by a belief that there is a certain infectiousness in the dead spirit of vegetation which renders its approach dangerous. But this explanation, besides being rather strained, does not cover the rejoicings which often attend the carrying out of Death. We must therefore recognise two distinct and seemingly opposite features in these ceremonies: on the one hand, sorrow for the death, and affection and respect for the dead; on the other hand, fear and

hatred of the dead, and rejoicings at his death. How the former of these features is to be explained I have attempted to shew: how the latter came to be so closely associated with the former is a question which I shall try to answer in the sequel.

Before we quit these European customs to go farther afield, it will be well to notice that occasionally the expulsion of Death or of a mythic being is conducted without any visible representative of the personage expelled. Thus at Königshain, near Görlitz in Silesia, all the villagers, young and old, used to go out with straw torches to the top of a neighbouring hill, called *Todtenstein* (Death-stone), where they lit their torches, and so returned home singing, "We have driven out Death, we are bringing back Summer." In Albania young people light torches of resinous wood on Easter Eve, and march in procession through the village brandishing them. At last they throw the torches into the river, saying, "Ha, Kore, we fling you into the river, like these torches, that you may return no more." Some say that the intention of the ceremony is to drive out winter; but Kore is conceived as a malignant being who devours children.

§ 10. Analogous Rites in India.

In the Kanagra district of India there is a custom observed by young girls in spring which closely resembles some of the European spring ceremonies just described. It is called the *Ralî Ka melâ*, or fair of Ralî, the *Ralî* being a small painted earthen image of Siva or Pârvatî. The custom is in vogue all over the Kanagra district, and its celebration, which is entirely confined to young girls, lasts through most of Chet (March-April) up to the Sankrânt of Baisâkh (April). On a morning in March all the young girls of the village take small baskets of *dûb* grass and flowers to an appointed place, where they throw them in a heap. Round this heap they stand in a circle and sing. This goes on every day for ten days, till the heap of grass and flowers has reached a fair height. Then they cut in the jungle two branches, each with three prongs at one end, and place them, prongs downwards, over the heap of flowers, so as to make two tripods or pyramids. On the single uppermost points of these branches they get an image-maker to construct two clay images, one to represent Siva, and the other Pârvatî. The girls then divide themselves into two parties, one for Siva and one for Pârvatî, and marry the images in the usual way, leaving out no part of the ceremony. After the marriage they have a feast, the cost of which is defrayed by contributions solicited from their parents. Then at the next Sankrânt (Baisâkh) they all go together to the river-side, throw the images into a deep pool, and weep over the place, as though they were performing funeral obsequies. The boys of the neighbourhood often tease them by diving after the images, bringing them up, and waving them about while the girls are crying over them. The object of the fair is said to be to secure a good husband.

That in this Indian ceremony the deities Siva and Pârvatî are conceived as spirits of vegetation seems to be proved by the placing of their images on branches over a heap of grass and flowers. Here, as often in European folk-custom, the divinities of vegetation are represented in duplicate, by plants and by puppets. The marriage of these Indian deities in spring corresponds to the European ceremonies in which the marriage of the vernal spirits of vegetation is represented by the King and Queen of May, the May Bride, Bridegroom of the May, and so forth. The throwing of the images into the water, and the mourning for them, are the equivalents of the European customs of throwing the dead spirit of vegetation under the name of Death, Yarilo, Kostroma, and the rest, into the water and lamenting over it. Again, in India, as often in Europe, the rite is performed exclusively by females. The notion that the ceremony helps to procure husbands for the girls can be explained by the quickening and fertilising influence which the spirit of vegetation is believed to exert upon the life of man as well as of plants.

§ 11. The Magic Spring.

The general explanation which we have been led to adopt of these and many similar ceremonies is that they are, or were in their origin, magical rites intended to ensure the revival of nature in spring. The means by which they were supposed to effect this end were imitation and sympathy. Led astray by his ignorance of the true causes of things, primitive man believed that in order to produce the great phenomena of nature on which his life depended he had only to imitate them, and that immediately by a secret sympathy or mystic influence the little drama which he acted in forest glade or mountain dell, on desert plain or wind-swept shore, would be taken up and repeated by mightier actors on a vaster stage. He fancied that by masquerading in leaves and flowers he helped the bare earth to clothe herself with verdure, and that by playing the death and burial of winter he drove that gloomy season away, and made smooth the path for the footsteps of returning spring. If we find it hard to throw ourselves even in fancy into a mental condition in which such things seem possible, we can more easily picture to ourselves the anxiety which the savage, when he first began to lift his thoughts above the satisfaction of his merely animal wants, and to meditate on the causes of things, may have felt as to the continued operation of what we now call the laws of nature. To us, familiar as we are with the conception of the uniformity and regularity with which the great cosmic phenomena succeed each other, there seems little ground for apprehension that the causes which produce these effects will cease to operate, at least within the near future. But this confidence in the stability of nature is bred only by the experience which comes of wide observation and long tradition; and the savage, with his narrow sphere of observation and his short-lived tradition, lacks the very elements of that experience which alone could set his mind at rest in face of the ever-changing and often menacing aspects of nature. No wonder, therefore, that he is thrown into a panic by an eclipse, and thinks that the sun or the moon would surely perish, if he did not raise a clamour and shoot his puny shafts into the air to defend the luminaries from the monster who threatens to devour them. No wonder he is terrified when in the darkness of night a streak of sky is suddenly illumined by the flash of a meteor, or the whole expanse of the celestial arch glows with the fitful light of the Northern Streamers. Even phenomena which recur at fixed and uniform intervals may be viewed by him with apprehension, before he has come to recognise the orderliness of their recurrence. The speed or slowness of his recognition of such periodic or cyclic changes in nature will depend largely on the length of the particular cycle. The cycle, for example, of day and night is everywhere, except in the polar regions, so short and hence so frequent that men probably soon ceased to discompose themselves seriously as to the chance of its failing to recur, though the ancient Egyptians, as we have seen, daily wrought enchantments to bring back to the east in the morning the fiery orb which had sunk at evening in the crimson west. But it was far otherwise with the annual cycle of the seasons. To any man a year is a considerable period, seeing that the number of our years is but few at the best. To the primitive savage, with his short memory and imperfect means of marking the flight of time, a year may well have been so long that he failed to recognise it as a cycle at all, and watched the changing aspects of earth and heaven with a perpetual wonder, alternately delighted and alarmed, elated and cast down, according as the vicissitudes of light and heat, of plant and animal life, ministered to his comfort or threatened his existence. In autumn when the withered leaves were whirled about the forest by the nipping blast, and he looked up at the bare boughs, could he feel sure that they would ever be green again? As day by day the sun sank lower and lower in the sky, could he be certain that the luminary would ever retrace his heavenly road? Even the waning moon, whose pale sickle rose thinner and thinner every night over the rim of the eastern horizon, may have excited in his mind a fear lest, when it had wholly vanished, there should be moons no more.

These and a thousand such misgivings may have thronged the fancy and troubled the peace of the man who first began to reflect on the mysteries of the world he lived in, and to take thought for a more distant future than the morrow. It was natural, therefore, that with such thoughts and fears he should have done all that in him lay to bring back the faded blossom to the bough, to swing the low sun of winter up to his old place in the summer sky, and to restore its orb'd fulness to the silver lamp of the waning moon. We may smile at his vain endeavours if we please, but it was only by making a long series of experiments, of which some were almost inevitably doomed to failure, that man learned from experience the futility of some of his attempted methods and the fruitfulness of others. After all, magical ceremonies are nothing but experiments which have failed and which continue to be repeated merely because, for reasons which have already been indicated, the operator is unaware of their failure. With the advance of knowledge these ceremonies either cease to be performed altogether or are kept up from force of habit long after the intention with which they were instituted has been forgotten. Thus fallen from their high estate, no longer regarded as solemn rites on the punctual performance of which the welfare and even the life of the community depend, they sink gradually to the level of simple pageants, mummeries, and pastimes, till in the final stage of degeneration they are wholly abandoned by older people, and, from having once been the most serious occupation of the sage, become at last the idle sport of children. It is in this final stage of decay that most of the old magical rites of our European forefathers linger on at the present day, and even from this their last retreat they are fast being swept away by the rising tide of those multitudinous forces, moral, intellectual, and social, which are bearing mankind onward to a new and unknown goal. We may feel some natural regret at the disappearance of quaint customs and picturesque ceremonies, which have preserved to an age often deemed dull and prosaic something of the flavour and freshness of the olden time, some breath of the springtime of the world; yet our regret will be lessened when we remember that these pretty pageants, these now innocent diversions, had their origin in ignorance and superstition; that if they are a record of human endeavour, they are also a monument of fruitless ingenuity, of wasted labour, and of blighted hopes; and that for all their gay trappings—their flowers, their ribbons, and their music—they partake far more of tragedy than of farce.

The interpretation which, following in the footsteps of W. Mannhardt, I have attempted to give of these ceremonies has been not a little confirmed by the discovery, made since this book was first written, that the natives of Central Australia regularly practise magical ceremonies for the purpose of awakening the dormant energies of nature at the approach of what may be called the Australian spring. Nowhere apparently are the alternations of the seasons more sudden and the contrasts between them more striking than in the deserts of Central Australia, where at the end of a long period of drought the sandy and stony wilderness, over which the silence and desolation of death appear to brood, is suddenly, after a few days of torrential rain, transformed into a landscape smiling with verdure and peopled with teeming multitudes of insects and lizards, of frogs and birds. The marvellous change which passes over the face of nature at such times has been compared even by European observers to the effect of magic; no wonder, then, that the savage should regard it as such in very deed. Now it is just when there is promise of the approach of a good season that the natives of Central Australia are wont especially to perform those magical ceremonies of which the avowed intention is to multiply the plants and animals they use as food. These ceremonies, therefore, present a close analogy to the spring customs of our European peasantry not only in the time of their celebration, but also in their aim; for we can hardly doubt that in instituting rites designed to assist the revival of plant life in spring our primitive forefathers were moved, not by any sentimental wish to smell at early violets, or pluck the rather primrose, or watch yellow daffodils dancing in the breeze, but by the very practical

consideration, certainly not formulated in abstract terms, that the life of man is inextricably bound up with that of plants, and that if they were to perish he could not survive. And as the faith of the Australian savage in the efficacy of his magic rites is confirmed by observing that their performance is invariably followed, sooner or later, by that increase of vegetable and animal life which it is their object to produce, so, we may suppose, it was with European savages in the olden time. The sight of the fresh green in brake and thicket, of vernal flowers blowing on mossy banks, of swallows arriving from the south, and of the sun mounting daily higher in the sky, would be welcomed by them as so many visible signs that their enchantments were indeed taking effect, and would inspire them with a cheerful confidence that all was well with a world which they could thus mould to suit their wishes. Only in autumn days, as summer slowly faded, would their confidence again be dashed by doubts and misgivings at symptoms of decay, which told how vain were all their efforts to stave off forever the approach of winter and of death.

Note A. Chinese Indifference To Death

Lord Avebury kindly allows me to print the letter of Mr. M. W. Lampson, referred to above. It runs as follows:—

Foreign Office, *August 7, 1903.*

Dear Lord Avebury—As the result of enquiries I hear from a Mr. Eames, a lawyer who practised for some years at Shanghai and has considerable knowledge of Chinese matters, that for a small sum a substitute can be found for execution. This is recognised by the Chinese authorities, with certain exceptions, as for instance parricide. It is even asserted that the local Taotai gains pecuniarily by this arrangement, as he is as a rule not above obtaining a substitute for the condemned man for a less sum than was paid him by the latter.

It is, I believe, part of the doctrine of Confucius that it is one of the highest virtues to increase the family prosperity at the expense of personal suffering. According to Eames, the Chinamen [*sic*] looks upon execution in another man's stead in this light, and consequently there is quite a competition for such a "substitution."

Should you wish to get more definite information, the address is: W. Eames, Esq., c/o Norman Craig, Inner Temple, E.C.

The only man in this department who has actually been out to China is at present away. But on his return I will ask him about it.—

Yours sincerely,

Miles W. Lampson.

On this subject Lord Avebury had stated: "It is said that in China, if a rich man is condemned to death, he can sometimes purchase a willing substitute at a very small expense." In regard to his authority for this statement Lord Avebury wrote to me (August 10, 1903): "I believe my previous information came from Sir T. Wade, but I have been unable to lay my hand on his letter, and do not therefore like to state it as a fact." Sir Thomas Wade was English Ambassador at Peking, and afterwards Professor of Chinese at Cambridge.

On the same subject Mr. Valentine Chirol, editor of the foreign department of *The Times*, wrote to me as follows:—

Queen Anne's Mansions, Westminster, S.W.,

August 21st, 1905.

Dear Sir—I shall be very glad to do what I can to obtain for you the information you require. It was a surprise to me to hear that the accuracy of the statement was called in question. It is certainly a matter of common report in China that the practice exists. The difficulty, I conceive, will be to obtain evidence enabling one to quote concrete cases. My own impression is that the practice is quite justifiable according to Chinese ethics when life is given up from motives of filial piety, that is to say in order to relieve the wants of indigent parents, or to defray the costs of ancestral rights [*sic*]. Your general thesis that life is less valued and more readily sacrificed by some races than by modern Europeans seems to be beyond dispute. Surely the Japanese practice of *sepuku*, or *harikari*, as it is vulgarly called, is a case in point. Life is risked, as in duelling, by Europeans, for the mere point of honour, but it is never deliberately laid down in satisfaction of the exigencies of the social code. I will

send you whatever information I can obtain when it reaches me, but that will not of course be for some months.—Yours truly,

Valentine Chirol.

P.S.—A friend of mine who has just been here entirely confirms my own belief as to the accuracy of your statement, and tells me he has himself seen several Imperial Decrees in the *Peking Gazette*, calling provincial authorities to order for having allowed specific cases of substitution to occur, and ordering the death penalty to be carried out in a more severe form on the original culprits as an extra punishment for obtaining substitutes. He has promised to look up some of these Impe. Decrees on his return to China, and send me translations. I am satisfied personally that his statement is conclusive.

V. C.

On the same subject I have received the following letter from Mr. J. O. P. Bland, for fourteen years correspondent of *The Times* in China:—

The Clock House, Shepperton,

March 22nd, 1911.

Dear Professor Frazer—My friend Mr. Valentine Chirol, writing the other day from Crete on his way East, asked me to communicate with you on the subject of your letter of the 3rd ulto., namely, the custom, alleged to exist in China, of procuring substitutes for persons condemned to death, the substitutes' families or relatives receiving compensation in cash.

To speak of this as a custom is to exaggerate the frequency of a class of incident which has undoubtedly been recorded in China and of which there has been mention in Imperial Decrees. I am sorry to say that I have not my file of the *Peking Gazette* here, for immediate reference, but I am writing to my friend Mr. Backhouse in Peking, and have no doubt but that he will be able to give chapter and verse of instances thus recorded. I had expected to find cases of the kind recorded in Mr. Werner's recently-published "Descriptive Sociology" of the Chinese (Spencerian publications), but have not been able to do so in the absence of an index to that voluminous work. More than one of the authors whom he quotes have certainly referred to cases of substitution for death-sentence prisoners. Parker, for instance ("China Past and Present," page 378), asserts that substitutes were to be had in Canton at the reasonable price of fifty taels (say £10). Dr. Matignon (in "Superstition, Crime et Misère en Chine," page 113) says that filial piety is a frequent motive. The negative opinion of Professors Giles and de Groot is entitled to consideration, but cannot be regarded as any more conclusive than the views expressed by Professor Giles on the question of infanticide which are outweighed by a mass of direct proof of eye-witnesses.

In a country where men submit voluntarily to mutilation and grave risk of death for a comparatively small gain to themselves and their relatives, where women commit suicide in hundreds to escape capture by invaders or strangers, where men and women alike habitually sacrifice their life for the most trivial motives of revenge or distress, it need not greatly surprise us that some should be found, especially among the wretchedly poor class, willing to give up their life in order to relieve their families of want or otherwise to "acquire merit."

The most important thing, I think, in expressing any opinion about the Chinese, is to remember the great extent and heterogeneous elements of the country, and to abstain from any sweeping generalisations based on isolated acts or events.—Yours very truly,

J. O. P. Bland.

As the practice in question involves a grave miscarriage of justice, the discovery of which might entail serious consequences on the magistrate who connived at it, we need not wonder that it is generally hushed up, and that no instances of it should come to the ears of many Europeans resident in China. My friend Professor H. A. Giles of Cambridge in conversation expressed himself quite incredulous on the subject, and Professor J. J. M. de Groot of Leyden wrote to me (January 31, 1902) to the same effect. The Rev. Dr. W. T. A. Barber, Headmaster of the Leys School, Cambridge, and formerly a missionary in China, wrote to me (January 30, 1902): "As to the possibility that a man condemned to death may secure a substitute on payment of a moderate sum of money, we used to hear that this was the case; but I have no proof that would justify you in using the fact." Another experienced missionary, the Rev. W. A. Cornaby, wrote to Dr. Barber: "I have heard of no such custom in capital crimes. The man in whose house a fire starts may, and often does, pay another to receive the blows and three days in a cangue. But unless where 'foreign riots' were the case, and a previously condemned criminal handy, I should hardly think it possible. Every precaution is taken that no one is beheaded but the man who cannot possibly be let off. The expense on the county mandarin is over £100 in 'stationery expenses' with higher courts." On this I would observe that if every execution costs the local mandarin so dear, he must be under a strong temptation to get the expenses out of the prisoner whenever he can do so without being detected.

With regard to the custom, mentioned by Mr. Cornaby, of procuring substitutes for corporal punishment, we are told that in China there are men who earn a livelihood by being thrashed instead of the real culprits. But they bribe the executioner to lay on lightly; otherwise their constitution could not long resist the tear and wear of so exhausting a profession. Thus the theory and practice of vicarious suffering are well understood in China.

Note B. Swinging As A Magical Rite

The custom of swinging has been practised as a religious or rather magical rite in various parts of the world, but it does not seem possible to explain all the instances of it in the same way. People appear to have resorted to the practice from different motives and with different ideas of the benefit to be derived from it. In the text we have seen that the Letts, and perhaps the Siamese, swing to make the crops grow tall. The same may be the intention of the ceremony whenever it is specially observed at harvest festivals. Among the Buginese and Macassars of Celebes, for example, it used to be the custom for young girls to swing one after the other on these occasions. At the great Dassera festival of Nepaul, which immediately precedes the cutting of the rice, swings and kites come into fashion among the young people of both sexes. The swings are sometimes hung from boughs of trees, but generally from a cross-beam supported on a framework of tall bamboos. Among the Dyaks of Sarawak a feast is held at the end of harvest, when the soul of the rice is secured to prevent the crops from rotting away. On this occasion a number of old women rock to and fro on a rude swing suspended from the rafters. A traveller in Sarawak has described how he saw many tall swings erected and Dyaks swinging to and fro on them, sometimes ten or twelve men together on one swing, while they chanted in monotonous, dirge-like tones an invocation to the spirits that they would be pleased to grant a plentiful harvest of sago and fruit and a good fishing season.

In the East Indian island of Bengkali elaborate and costly ceremonies are performed to ensure a good catch of fish. Among the rest an hereditary priestess, who bears the royal title of Djindjang Rajah, works herself up by means of the fumes of incense and so forth into that state of mental disorder which with many people passes for a symptom of divine inspiration. In this pious frame of mind she is led by her four handmaids to a swing all covered with yellow and hung with golden bells, on which she takes her seat amid the jingle of the bells. As she rocks gently to and fro in the swing, she speaks in an unknown tongue to each of the sixteen spirits who have to do with the fishing. In order to procure a plentiful supply of game the Tinneh Indians of North-West America perform a magical ceremony which they call "the young man bounding or tied." They pinion a man tightly, and having hung him by the head and heels from the roof of the hut, rock him backwards and forwards.

Thus we see that people swing in order to procure a plentiful supply of fish and game as well as good crops. In such cases the notion seems to be that the ceremony promotes fertility, whether in the vegetable or the animal kingdom; though why it should be supposed to do so, I confess myself unable to explain. There seem to be some reasons for thinking that the Indian rite of swinging on hooks run through the flesh of the performer is also resorted to, at least in some cases, from a belief in its fertilising virtue. Thus Hamilton tells us that at Karwar, on the west coast of India, a feast is held at the end of May or beginning of June in honour of the infernal gods, "with a divination or conjuration to know the fate of the ensuing crop of corn." Men were hung from a pole by means of tenter-hooks inserted in the flesh of their backs; and the pole with the men dangling from it was then dragged for more than a mile over ploughed ground from one sacred grove to another, preceded by a young girl who carried a pot of fire on her head. When the second grove was reached, the men were let down and taken off the hooks, and the girl fell into the usual prophetic frenzy, after which she unfolded to the priests the revelation with which she had just been favoured by the terrestrial gods. In each of the groves a shapeless black stone, daubed with red lead to stand for a mouth, eyes, and ears, appears to have represented the indwelling divinity. Sometimes this custom of

swinging on hooks, which is known among the Hindoos as *Churuk Puja*, seems to be intended to propitiate demons. Some Santals asked Mr. V. Ball to be allowed to perform it because their women and children were dying of sickness, and their cattle were being killed by wild beasts; they believed that these misfortunes befell them because the evil spirits had not been appeased. These same Santals celebrate a swinging festival of a less barbarous sort about the month of February. Eight men sit in chairs and rotate round posts in a sort of revolving swing, like the merry-go-rounds which are so dear to children at English fairs. At the Nauroz and Eed festivals in Dardistan the women swing on ropes suspended from trees. During the rainy season in Behar young women swing in their houses, while they sing songs appropriate to the season. The period during which they indulge in this pastime, if a mere pastime it be, is strictly limited; it begins with a festival which usually falls on the twenty-fifth of the month Jeyt and ends with another festival which commonly takes place on the twenty-fifth of the month Asin. No one would think of swinging at any other time of the year. It is possible that this last custom may be nothing more than a pastime meant to while away some of the tedious hours of the inclement season; but its limitation to a certain clearly-defined portion of the year seems rather to point to a religious or magical origin. Possibly the intention may once have been to drive away the rain. We shall see immediately that swinging is sometimes resorted to for the purpose of expelling the powers of evil. About the middle of March the Hindoos observe a swinging festival of a different sort in honour of the god Krishna, whose image is placed in the seat or cradle of a swing and then, just when the dawn is breaking, rocked gently to and fro several times. The same ceremony is repeated at noon and at sunset. In the Rigveda the sun is called, by a natural metaphor, "the golden swing in the sky," and the expression helps us to understand a ceremony of Vedic India. A priest sat in a swing and touched with the span of his right hand at once the seat of the swing and the ground. In doing so he said, "The great lord has united himself with the great lady, the god has united himself with the goddess." Perhaps he meant to indicate in a graphic way that the sun had reached that lowest point of its course where it was nearest to the earth. In this connexion it is of interest to note that in the Esthonian celebration of St. John's Day or the summer solstice swings play, along with bonfires, the most prominent part. Girls sit and swing the whole night through, singing old songs to explain why they do so. For legend tells of an Esthonian prince who wooed and won an Islandic princess. But a wicked enchanter spirited away the lover to a desert island, where he languished in captivity, till his lady-love contrived to break the magic spell that bound him. Together they sailed home to Esthonia, which they reached on St. John's Day, and burnt their ship, resolved to stray no longer in far foreign lands. The swings in which the Esthonian maidens still rock themselves on St. John's Day are said to recall the ship in which the lovers tossed upon the stormy sea, and the bonfires commemorate the burning of it. When the fires have died out, the swings are laid aside and never used again either in the village or at the solitary alehouse until spring comes round once more. Here it is natural to connect both swings and bonfires with the apparent course of the sun, who reaches the highest and turning point of his orbit on St. John's Day. Bonfires and swings perhaps were originally charms intended to kindle and speed afresh on its heavenly road "the golden swing in the sky." Among the Letts of South Livonia and Curland the summer solstice is the occasion of a great festival of flowers, at which the people sing songs with the constant refrain of *lihgo, lihgo*. It has been proposed to derive the word *lihgo* from the Lettish verb *ligot*, "to swing," with reference to the sun swinging in the sky at this turning-point of his course.

At Tengaroeng, in Eastern Borneo, the priests and priestesses receive the inspiration of the spirits seated in swings and rocking themselves to and fro. Thus suspended in the air they appear to be in a peculiarly favourable position for catching the divine afflatus. One end of

the plank which forms the seat of the priest's swing is carved in the rude likeness of a crocodile's head; the swing of the priestess is similarly ornamented with a serpent's head.

Again, swings are used for the cure of sickness, but it is the doctor who rocks himself in them, not the patient. In North Borneo the Dyak medicine man will sometimes erect a swing in front of the sick man's house and sway backwards and forwards on it for the purpose of kicking away the disease, frightening away evil spirits, and catching the stray soul of the sufferer. Clearly in his passage through the air the physician is likely to collide with the disease and the evil spirits, both of which are sure to be loitering about in the neighbourhood of the patient, and the rude shock thus given to the malady and the demons may reasonably be expected to push or hustle them away. At Tengaroeng, in Eastern Borneo, a traveller witnessed a ceremony for the expulsion of an evil spirit in which swinging played a part. After four men in blue shirts bespangled with stars, and wearing coronets of red cloth decorated with beads and bells, had sought diligently for the devil, gabbling about on the floor and grunting withal, three hideous hags dressed in faded red petticoats were brought in with great pomp, carried on the shoulders of Malays, and took their seats, amid solemn silence, on the cradle of a swing, the ends of which were carved to represent the head and tail of a crocodile. Not a sound escaped from the crowd of spectators during this awe-inspiring ceremony; they regarded the business as most serious. The venerable dames then rocked to and fro on the swing, fanning themselves languidly with Chinese paper fans. At a later stage of the performance they and three girls discharged burning arrows at a sort of altar of banana leaves, maize, and grass. This completed the discomfiture of the devil.

The Athenians in antiquity celebrated an annual festival of swinging. Boards were hung from trees by ropes, and people sitting on them swung to and fro, while they sang songs of a loose or voluptuous character. The swinging went on both in public and private. Various explanations were given of the custom; the most generally received was as follows. When Bacchus came among men to make known to them the pleasures of wine, he lodged with a certain Icarus or Icarus, to whom he revealed the precious secret and bade him go forth and carry the glad tidings to all the world. So Icarus loaded a waggon with wine-skins, and set out on his travels, the dog Maera running beside him. He came to Attica, and there fell in with shepherds tending their sheep, to whom he gave of the wine. They drank greedily, but when some of them fell down dead drunk, their companions thought the stranger had poisoned them with intent to steal the sheep; so they knocked him on the head. The faithful dog ran home and guided his master's daughter Erigone to the body. At sight of it she was smitten with despair and hanged herself on a tree beside her dead father, but not until she had prayed that, unless the Athenians should avenge her sire's murder, their daughters might die the same death as she. Her curse was fulfilled, for soon many Athenian damsels hanged themselves for no obvious reason. An oracle informed the Athenians of the true cause of this epidemic of suicide; so they sought out the bodies of the unhappy pair and instituted the swinging festival to appease Erigone; and at the vintage they offered the first of the grapes to her and her father.

Thus the swinging festival at Athens was regarded by the ancients as an expiation for a suicide or suicides by hanging. This opinion is strongly confirmed by a statement of Varro, that it was unlawful to perform funeral rites in honour of persons who had died by hanging, but that in their case such rites were replaced by a custom of swinging images, as if in imitation of the death they had died. Servius says that the Athenians, failing to find the bodies of Icarus and Erigone on earth, made a pretence of seeking them in the air by swinging on ropes hung from trees; and he seems to have regarded the custom of swinging as a purification by means of air. This explanation probably comes very near the truth; indeed if we substitute "souls" for "bodies" in the wording of it we may almost accept it as exact. It

might be thought that the souls of persons who had died by hanging were, more than the souls of the other dead, hovering in the air, since their bodies were suspended in air at the moment of death. Hence it would be considered needful to purge the air of these vagrant spirits, and this might be done by swinging persons or things to and fro, in order that by their impact they might disperse and drive away the baleful ghosts. Thus the custom would be exactly analogous, on the one hand, to the practice of the Malay medicine-man, who swings to and fro in front of the patient's house in order to chase away the disease, or to frighten away evil spirits, or to catch the stray soul of the sick man, and, on the other hand, to the practice of the Central Australian aborigines who beat the air with their weapons and hands in order to drive the lingering ghost away to the grave. At Rome swinging seems to have formed part of the great Latin festival (*Feriae Latinae*), and its origin was traced to a search in the air for the body or even the soul of King Latinus, who had disappeared from earth after the battle with Mezentius, King of Caere.

Yet on the other hand there are circumstances which point to an intimate association, both at Athens and Rome, of these swinging festivals with an intention of promoting the growth of cultivated plants. Such circumstances are the legendary connexion of the Athenian festival with Bacchus, the custom of offering the first-fruits of the vintage to Erigone and Icarius, and at Rome the practice of hanging masks on trees at the time of sowing and in order to make the grapes grow better. Perhaps we can reconcile the two apparently discrepant effects attributed to swinging as a means of expiation on the one side and of fertilisation on the other, by supposing that in both cases the intention is to clear the air of dangerous influences, whether these are ghosts of the unburied dead or spiritual powers inimical to the growth of plants. Independent of both appears to be the notion that the higher you swing the higher will grow the crops. This last is homoeopathic or imitative magic pure and simple, without any admixture of the ideas of purification or expiation.

In modern Greece and Italy the custom of swinging as a festal rite, whatever its origin may be, is still observed in some places. At the small village of Koukoura in Elis an English traveller observed peasants swinging from a tree in honour of St. George, whose festival it was. On the Tuesday after Easter the maidens of Seriphos play their favourite game of the swing. They hang a rope from one wall to another of the steep, narrow, filthy street, and putting some clothes on it swing one after the other, singing as they swing. Young men who try to pass are called upon to pay toll in the shape of a penny, a song, and a swing. The words which the youth sings are generally these: "The gold is swung, the silver is swung, and swung too is my love with the golden hair"; to which the girl replies, "Who is it that swings me that I may gild him with my favour, that I may work him a fez all covered with pearls?" In the Greek island of Karpathos the villagers assemble at a given place on each of the four Sundays before Easter, a swing is erected, and the women swing one after the other, singing death wails such as they chant round the mimic tombs in church on the night of Good Friday. On Christmas Day peasant girls in some villages of Calabria fasten ropes to iron rings in the ceiling and swing on them, while they sing certain songs prescribed by custom for the occasion. The practice is regarded not merely as an amusement but also as an act of devotion. "It is a custom in Cadiz, when Christmas comes, to fasten swings in the courtyards of houses, and even in the houses themselves when there is no room for them outside. In the evenings lads and lasses assemble round the swings and pass the time happily in swinging amid joyous songs and cries. The swings are taken down when Carnival is come." The observance of the custom at Christmas, that is, at the winter solstice, suggests that in Calabria and Spain, as in Esthonia, the pastime may originally have been a magical rite designed to assist the sun in climbing the steep ascent to the top of the summer sky. If this were so, we might surmise that the gold and the golden hair mentioned by youths and maidens of

Seriphos as they swing refer to “the golden swing in the sky,” in other words to the sun whose golden lamp swings daily across the blue vault of heaven.

However that may be, it would seem that festivals of swinging are especially held in spring. This is true, for example, of North Africa, where such festivals are common. At some places in that part of the world the date of the swinging is the time of the apricots; at others it is said to be the spring equinox. In some places the festival lasts three days, and fathers who have had children born to them within the year bring them and swing them in the swings. In Corea “the fifth day of the fifth moon is called *Tano-nal*. Ancestors are then worshipped, and swings are put up in the yards of most houses for the amusement of the people. The women on this day may go about the streets; during the rest of the year they may go out only after dark. Dressed in their prettiest clothes, they visit the various houses and amuse themselves swinging. The swing is said to convey the idea of keeping cool in the approaching summer. It is one of the most popular feasts of the year.” Perhaps the reason here assigned for swinging may explain other instances of the custom; on the principles of homoeopathic magic the swinging may be regarded as a means of ensuring a succession of cool refreshing breezes during the oppressive heat of the ensuing summer.

Part IV. Adonis Attis Osiris

(Originally published in Volumes V and VI)

Book First. Adonis

I. The Myth of Adonis

The spectacle of the great changes which annually pass over the face of the earth has powerfully impressed the minds of men in all ages, and stirred them to meditate on the causes of transformations so vast and wonderful. Their curiosity has not been purely disinterested; for even the savage cannot fail to perceive how intimately his own life is bound up with the life of nature, and how the same processes which freeze the stream and strip the earth of vegetation menace him with extinction. At a certain stage of development men seem to have imagined that the means of averting the threatened calamity were in their own hands, and that they could hasten or retard the flight of the seasons by magic art. Accordingly they performed ceremonies and recited spells to make the rain to fall, the sun to shine, animals to multiply, and the fruits of the earth to grow. In course of time the slow advance of knowledge, which has dispelled so many cherished illusions, convinced at least the more thoughtful portion of mankind that the alternations of summer and winter, of spring and autumn, were not merely the result of their own magical rites, but that some deeper cause, some mightier power, was at work behind the shifting scenes of nature. They now pictured to themselves the growth and decay of vegetation, the birth and death of living creatures, as effects of the waxing or waning strength of divine beings, of gods and goddesses, who were born and died, who married and begot children, on the pattern of human life.

Thus the old magical theory of the seasons was displaced, or rather supplemented, by a religious theory. For although men now attributed the annual cycle of change primarily to corresponding changes in their deities, they still thought that by performing certain magical rites they could aid the god, who was the principle of life, in his struggle with the opposing principle of death. They imagined that they could recruit his failing energies and even raise him from the dead. The ceremonies which they observed for this purpose were in substance a dramatic representation of the natural processes which they wished to facilitate; for it is a familiar tenet of magic that you can produce any desired effect by merely imitating it. And as they now explained the fluctuations of growth and decay, of reproduction and dissolution, by the marriage, the death, and the rebirth or revival of the gods, their religious or rather magical dramas turned in great measure on these themes. They set forth the fruitful union of the powers of fertility, the sad death of one at least of the divine partners, and his joyful resurrection. Thus a religious theory was blended with a magical practice. The combination is familiar in history. Indeed, few religions have ever succeeded in wholly extricating themselves from the old trammels of magic. The inconsistency of acting on two opposite principles, however it may vex the soul of the philosopher, rarely troubles the common man; indeed he is seldom even aware of it. His affair is to act, not to analyse the motives of his action. If mankind had always been logical and wise, history would not be a long chronicle of folly and crime.

Of the changes which the seasons bring with them, the most striking within the temperate zone are those which affect vegetation. The influence of the seasons on animals, though great, is not nearly so manifest. Hence it is natural that in the magical dramas designed to dispel winter and bring back spring the emphasis should be laid on vegetation, and that trees and plants should in them more prominently than beasts and birds. Yet the two sides of life, the vegetable and the animal, were not dissociated in the minds of those who observed the ceremonies. Indeed they commonly believed that the tie between the animal and the vegetable world was even closer than it really is; hence they often combined the dramatic representation of reviving plants with a real or a dramatic union of the sexes for the purpose

of furthering at the same time and by the same act the multiplication of fruits, of animals, and of men. To them the principle of life and fertility, whether animal or vegetable, was one and indivisible. To live and to cause to live, to eat food and to beget children, these were the primary wants of men in the past, and they will be the primary wants of men in the future so long as the world lasts. Other things may be added to enrich and beautify human life, but unless these wants are first satisfied, humanity itself must cease to exist. These two things, therefore, food and children, were what men chiefly sought to procure by the performance of magical rites for the regulation of the seasons.

Nowhere, apparently, have these rites been more widely and solemnly celebrated than in the lands which border the Eastern Mediterranean. Under the names of Osiris, Tammuz, Adonis, and Attis, the peoples of Egypt and Western Asia represented the yearly decay and revival of life, especially of vegetable life, which they personified as a god who annually died and rose again from the dead. In name and detail the rites varied from place to place: in substance they were the same. The supposed death and resurrection of this oriental deity, a god of many names but of essentially one nature, is the subject of the present inquiry. We begin with Tammuz or Adonis.

The worship of Adonis was practised by the Semitic peoples of Babylonia and Syria, and the Greeks borrowed it from them as early as the seventh century before Christ. The true name of the deity was Tammuz: the appellation of Adonis is merely the Semitic *Adon*, "lord," a title of honour by which his worshippers addressed him. In the Hebrew text of the Old Testament the same name Adonai, originally perhaps Adoni, "my lord," is often applied to Jehovah. But the Greeks through a misunderstanding converted the title of honour into a proper name. While Tammuz or his equivalent Adonis enjoyed a wide and lasting popularity among peoples of the Semitic stock, there are grounds for thinking that his worship originated with a race of other blood and other speech, the Sumerians, who in the dawn of history inhabited the flat alluvial plain at the head of the Persian Gulf and created the civilization which was afterwards called Babylonian. The origin and affinities of this people are unknown; in physical type and language they differed from all their neighbours, and their isolated position, wedged in between alien races, presents to the student of mankind problems of the same sort as the isolation of the Basques and Etruscans among the Aryan peoples of Europe. An ingenious, but unproved, hypothesis would represent them as immigrants driven from central Asia by that gradual desiccation which for ages seems to have been converting once fruitful lands into a waste and burying the seats of ancient civilization under a sea of shifting sand. Whatever their place of origin may have been, it is certain that in Southern Babylonia the Sumerians attained at a very early period to a considerable pitch of civilization; for they tilled the soil, reared cattle, built cities, dug canals, and even invented a system of writing, which their Semitic neighbours in time borrowed from them. In the pantheon of this ancient people Tammuz appears to have been one of the oldest, though certainly not one of the most important figures. His name consists of a Sumerian phrase meaning "true son" or, in a fuller form, "true son of the deep water," and among the inscribed Sumerian texts which have survived the wreck of empires are a number of hymns in his honour, which were written down not later than about two thousand years before our era but were almost certainly composed at a much earlier time.

In the religious literature of Babylonia Tammuz appears as the youthful spouse or lover of Ishtar, the great mother goddess, the embodiment of the reproductive energies of nature. The references to their connexion with each other in myth and ritual are both fragmentary and obscure, but we gather from them that every year Tammuz was believed to die, passing away from the cheerful earth to the gloomy subterranean world, and that every year his divine mistress journeyed in quest of him "to the land from which there is no returning, to the house

of darkness, where dust lies on door and bolt.” During her absence the passion of love ceased to operate: men and beasts alike forgot to reproduce their kinds: all life was threatened with extinction. So intimately bound up with the goddess were the sexual functions of the whole animal kingdom that without her presence they could not be discharged. A messenger of the great god Ea was accordingly despatched to rescue the goddess on whom so much depended. The stern queen of the infernal regions, Allatu or Eresh-Kigal by name, reluctantly allowed Ishtar to be sprinkled with the Water of Life and to depart, in company probably with her lover Tammuz, that the two might return together to the upper world, and that with their return all nature might revive.

Laments for the departed Tammuz are contained in several Babylonian hymns, which liken him to plants that quickly fade. He is

*“A tamarisk that in the garden has drunk no water,
Whose crown in the field has brought forth no blossom.
A willow that rejoiced not by the watercourse,
A willow whose roots were torn up.
A herb that in the garden had drunk no water.”*

His death appears to have been annually mourned, to the shrill music of flutes, by men and women about midsummer in the month named after him, the month of Tammuz. The dirges were seemingly chanted over an effigy of the dead god, which was washed with pure water, anointed with oil, and clad in a red robe, while the fumes of incense rose into the air, as if to stir his dormant senses by their pungent fragrance and wake him from the sleep of death. In one of these dirges, inscribed *Lament of the Flutes for Tammuz*, we seem still to hear the voices of the singers chanting the sad refrain and to catch, like far-away music, the wailing notes of the flutes:—

*“At his vanishing away she lifts up a lament,
‘Oh my child!’ at his vanishing away she lifts up a lament;
‘My Damu!’ at his vanishing away she lifts up a lament.
‘My enchanter and priest!’ at his vanishing away she lifts up a lament,
At the shining cedar, rooted in a spacious place,
In Eanna, above and below, she lifts up a lament.
Like the lament that a house lifts up for its master, lifts she up a lament,
Like the lament that a city lifts up for its lord, lifts she up a lament.
Her lament is the lament for a herb that grows not in the bed,
Her lament is the lament for the corn that grows not in the ear.
Her chamber is a possession that brings not forth a possession,
A weary woman, a weary child, forspent.
Her lament is for a great river, where no willows grow,
Her lament is for a field, where corn and herbs grow not.
Her lament is for a pool, where fishes grow not.
Her lament is for a thicket of reeds, where no reeds grow.
Her lament is for woods, where tamarisks grow not.
Her lament is for a wilderness where no cypresses (?) grow.
Her lament is for the depth of a garden of trees, where honey and wine grow not.
Her lament is for meadows, where no plants grow.
Her lament is for a palace, where length of life grows not.”*

The tragical story and the melancholy rites of Adonis are better known to us from the descriptions of Greek writers than from the fragments of Babylonian literature or the brief reference of the prophet Ezekiel, who saw the women of Jerusalem weeping for Tammuz at

the north gate of the temple. Mirrored in the glass of Greek mythology, the oriental deity appears as a comely youth beloved by Aphrodite. In his infancy the goddess hid him in a chest, which she gave in charge to Persephone, queen of the nether world. But when Persephone opened the chest and beheld the beauty of the babe, she refused to give him back to Aphrodite, though the goddess of love went down herself to hell to ransom her dear one from the power of the grave. The dispute between the two goddesses of love and death was settled by Zeus, who decreed that Adonis should abide with Persephone in the under world for one part of the year, and with Aphrodite in the upper world for another part. At last the fair youth was killed in hunting by a wild boar, or by the jealous Ares, who turned himself into the likeness of a boar in order to compass the death of his rival. Bitterly did Aphrodite lament her loved and lost Adonis. The strife between the divine rivals for the possession of Adonis appears to be depicted on an Etruscan mirror. The two goddesses, identified by inscriptions, are stationed on either side of Jupiter, who occupies the seat of judgment and lifts an admonitory finger as he looks sternly towards Persephone. Overcome with grief the goddess of love buries her face in her mantle, while her pertinacious rival, grasping a branch in one hand, points with the other at a closed coffer, which probably contains the youthful Adonis. In this form of the myth, the contest between Aphrodite and Persephone for the possession of Adonis clearly reflects the struggle between Ishtar and Allatu in the land of the dead, while the decision of Zeus that Adonis is to spend one part of the year under ground and another part above ground is merely a Greek version of the annual disappearance and reappearance of Tammuz.

II. Adonis in Syria

The myth of Adonis was localized and his rites celebrated with much solemnity at two places in Western Asia. One of these was Byblus on the coast of Syria, the other was Paphos in Cyprus. Both were great seats of the worship of Aphrodite, or rather of her Semitic counterpart, Astarte; and of both, if we accept the legends, Cinyras, the father of Adonis, was king. Of the two cities Byblus was the more ancient; indeed it claimed to be the oldest city in Phoenicia, and to have been founded in the early ages of the world by the great god El, whom Greeks and Romans identified with Cronus and Saturn respectively. However that may have been, in historical times it ranked as a holy place, the religious capital of the country, the Mecca or Jerusalem of the Phoenicians. The city stood on a height beside the sea, and contained a great sanctuary of Astarte, where in the midst of a spacious open court, surrounded by cloisters and approached from below by staircases, rose a tall cone or obelisk, the holy image of the goddess. In this sanctuary the rites of Adonis were celebrated. Indeed the whole city was sacred to him, and the river Nahr Ibrahim, which falls into the sea a little to the south of Byblus, bore in antiquity the name of Adonis. This was the kingdom of Cinyras. From the earliest to the latest times the city appears to have been ruled by kings, assisted perhaps by a senate or council of elders. The first of the kings of whom we have historical evidence was a certain Zekar-baal. He reigned about a century before Solomon; yet from that dim past his figure stands out strangely fresh and lifelike in the journal of an Egyptian merchant or official named Wen-Ammon, which has fortunately been preserved in a papyrus. This man spent some time with the king at Byblus, and received from him, in return for rich presents, a supply of timber felled in the forests of Lebanon. Another king of Byblus, who bore the name of Sibitti-baal, paid tribute to Tiglath-pileser III., king of Assyria, about the year 739 b.c. Further, from an inscription of the fifth or fourth century before our era we learn that a king of Byblus, by name Yehaw-melech, son of Yehar-baal, and grandson of Adom-melech or Uri-melech, dedicated a pillared portico with a carved work of gold and a bronze altar to the goddess, whom he worshipped under the name of Baalath Gebal, that is, the female Baal of Byblus.

The names of these kings suggest that they claimed affinity with their god Baal or Moloch, for Moloch is only a corruption of *melech*, that is, "king." Such a claim at all events appears to have been put forward by many other Semitic kings. The early monarchs of Babylon were worshipped as gods in their lifetime. Mesha, king of Moab, perhaps called himself the son of his god Kemosh. Among the Aramean sovereigns of Damascus, mentioned in the Bible, we find more than one Ben-hadad, that is, "son of the god Hadad," the chief male deity of the Syrians; and Josephus tells us that down to his own time, in the first century of our era, Ben-hadad I., whom he calls simply Adad, and his successor, Hazael, continued to be worshipped as gods by the people of Damascus, who held processions daily in their honour. Some of the kings of Edom seem to have gone a step farther and identified themselves with the god in their lifetime; at all events they bore his name Hadad without any qualification. King Barrekub, who reigned over Samal in North-Western Syria in the time of Tiglath-pileser (745-727 b.c.) appears from his name to have reckoned himself a son of Rekub-el, the god to whose favour he deemed himself indebted for the kingdom. The kings of Tyre traced their descent from Baal, and apparently professed to be gods in their own person. Several of them bore names which are partly composed of the names of Baal and Astarte; one of them bore the name of Baal pure and simple. The Baal whom they personated was no doubt Melcarth, "the king of the city," as his name signifies, the great god whom the Greeks identified with Hercules; for the equivalence of the Baal of Tyre both to Melcarth and to

Hercules is placed beyond the reach of doubt by a bilingual inscription, in Phoenician and Greek, which was found in Malta.

In like manner the kings of Byblus may have assumed the style of Adonis; for Adonis was simply the divine Adon or "lord" of the city, a title which hardly differs in sense from Baal ("master") and Melech ("king"). This conjecture would be confirmed if one of the kings of Byblus actually bore, as Renan believed, the name of Adom-melech, that is, Adonis Melech, the Lord King. But, unfortunately, the reading of the inscription in which the name occurs is doubtful. Some of the old Canaanite kings of Jerusalem appear to have played the part of Adonis in their lifetime, if we may judge from their names, Adoni-bezek and Adoni-zedek, which are divine rather than human titles. Adoni-zedek means "lord of righteousness," and is therefore equivalent to Melchizedek, that is, "king of righteousness," the title of that mysterious king of Salem and priest of God Most High, who seems to have been neither more nor less than one of these same Canaanitish kings of Jerusalem. Thus if the old priestly kings of Jerusalem regularly played the part of Adonis, we need not wonder that in later times the women of Jerusalem used to weep for Tammuz, that is, for Adonis, at the north gate of the temple. In doing so they may only have been continuing a custom which had been observed in the same place by the Canaanites long before the Hebrews invaded the land. Perhaps the "sacred men," as they were called, who lodged within the walls of the temple at Jerusalem down almost to the end of the Jewish kingdom, may have acted the part of the living Adonis to the living Astarte of the women. At all events we know that in the cells of these strange clergy women wove garments for the *asherim*, the sacred poles which stood beside the altar and which appear to have been by some regarded as embodiments of Astarte. Certainly these "sacred men" must have discharged some function which was deemed religious in the temple at Jerusalem; and we can hardly doubt that the prohibition to bring the wages of prostitution into the house of God, which was published at the very same time that the men were expelled from the temple, was directed against an existing practice. In Palestine as in other Semitic lands the hire of sacred prostitutes was probably dedicated to the deity as one of his regular dues: he took tribute of men and women as of flocks and herds, of fields and vineyards and oliveyards.

But if Jerusalem had been from of old the seat of a dynasty of spiritual potentates or Grand Lamas, who held the keys of heaven and were revered far and wide as kings and gods in one, we can easily understand why the upstart David chose it for the capital of the new kingdom which he had won for himself at the point of the sword. The central position and the natural strength of the virgin fortress need not have been the only or the principal inducements which decided the politic monarch to transfer his throne from Hebron to Jerusalem. By serving himself heir to the ancient kings of the city he might reasonably hope to inherit their ghostly repute along with their broad acres, to wear their nimbus as well as their crown. So at a later time when he had conquered Ammon and captured the royal city of Rabbah, he took the heavy gold crown of the Ammonite god Milcom and placed it on his own brows, thus posing as the deity in person. It can hardly, therefore, be unreasonable to suppose that he pursued precisely the same policy at the conquest of Jerusalem. And on the other side the calm confidence with which the Jebusite inhabitants of that city awaited his attack, jeering at the besiegers from the battlements, may well have been born of a firm trust in the local deity rather than in the height and thickness of their grim old walls. Certainly the obstinacy with which in after ages the Jews defended the same place against the armies of Assyria and Rome sprang in large measure from a similar faith in the God of Zion.

Be that as it may, the history of the Hebrew kings presents some features which may perhaps, without straining them too far, be interpreted as traces or relics of a time when they or their predecessors played the part of a divinity, and particularly of Adonis, the divine lord of the

land. In life the Hebrew king was regularly addressed as *Adoni-ham-melech*, "My Lord the King," and after death he was lamented with cries of *Hoi ahi! Hoi Adon!* "Alas my brother! alas Lord!" These exclamations of grief uttered for the death of a king of Judah were, we can hardly doubt, the very same cries which the weeping women of Jerusalem uttered in the north porch of the temple for the dead Tammuz. However, little stress can be laid on such forms of address, since *Adon* in Hebrew, like "lord" in English, was a secular as well as a religious title. But whether identified with Adonis or not, the Hebrew kings certainly seem to have been regarded as in a sense divine, as representing and to some extent embodying Jehovah on earth. For the king's throne was called the throne of Jehovah; and the application of the holy oil to his head was believed to impart to him directly a portion of the divine spirit. Hence he bore the title of Messiah, which with its Greek equivalent Christ means no more than "the Anointed One." Thus when David had cut off the skirt of Saul's robe in the darkness of a cave where he was in hiding, his heart smote him for having laid sacrilegious hands upon *Adoni Messiah Jehovah*, "my Lord the Anointed of Jehovah."

Like other divine or semi-divine rulers the Hebrew kings were apparently held answerable for famine and pestilence. When a dearth, caused perhaps by a failure of the winter rains, had visited the land for three years, King David inquired of the oracle, which discreetly laid the blame not on him but on his predecessor Saul. The dead king was indeed beyond the reach of punishment, but his sons were not. So David had seven of them sought out, and they were hanged before the Lord at the beginning of barley harvest in spring: and all the long summer the mother of two of the dead men sat under the gallows-tree, keeping off the jackals by night and the vultures by day, till with the autumn the blessed rain came at last to wet their dangling bodies and fertilize the barren earth once more. Then the bones of the dead were taken down from the gibbet and buried in the sepulchre of their fathers. The season when these princes were put to death, at the beginning of barley harvest, and the length of time they hung on the gallows, seem to show that their execution was not a mere punishment, but that it partook of the nature of a rain-charm. For it is a common belief that rain can be procured by magical ceremonies performed with dead men's bones, and it would be natural to ascribe a special virtue in this respect to the bones of princes, who are often expected to give rain in their life. When the Israelites demanded of Samuel that he should give them a king, the indignant prophet, loth to be superseded by the upstart Saul, called on the Lord to send thunder and rain, and the Lord did so at once, though the season was early summer and the reapers were at work in the wheat-fields, a time when in common years no rain falls from the cloudless Syrian sky. The pious historian who records the miracle seems to have regarded it as a mere token of the wrath of the deity, whose voice was heard in the roll of thunder; but we may surmise that in giving this impressive proof of his control of the weather Samuel meant to hint gently at the naughtiness of asking for a king to do for the fertility of the land what could be done quite as well and far more cheaply by a prophet.

In Israel the excess as well as the deficiency of rain seems to have been set down to the wrath of the deity. When the Jews returned to Jerusalem from the great captivity and assembled for the first time in the square before the ruined temple, it happened that the weather was very wet, and as the people sat shelterless and drenched in the piazza they trembled at their sin and at the rain. In all ages it has been the strength or the weakness of Israel to read the hand of God in the changing aspects of nature, and we need not wonder that at such a time and in so dismal a scene, with a lowering sky overhead, the blackened ruins of the temple before their eyes, and the steady drip of the rain over all, the returned exiles should have been oppressed with a double sense of their own guilt and of the divine anger. Perhaps, though they hardly knew it, memories of the bright sun, fat fields, and broad willow-fringed rivers of Babylon, which had been so long their home, lent a deeper shade of sadness to the austerity

of the Judean landscape, with its gaunt grey hills stretching away, range beyond range, to the horizon, or dipping eastward to the far line of sombre blue which marks the sullen waters of the Dead Sea.

In the days of the Hebrew monarchy the king was apparently credited with the power of making sick and making whole. Thus the king of Syria sent a leper to the king of Israel to be healed by him, just as scrofulous patients used to fancy that they could be cured by the touch of a French or English king. However, the Hebrew monarch, with more sense than has been shown by his royal brothers in modern times, professed himself unable to work any such miracle. "Am I God," he asked, "to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" On another occasion, when pestilence ravaged the country and the excited fancy of the plague-stricken people saw in the clouds the figure of the Destroying Angel with his sword stretched out over Jerusalem, they laid the blame on King David, who had offended the touchy and irascible deity by taking a census. The prudent monarch bowed to the popular storm, acknowledged his guilt, and appeased the angry god by offering burnt sacrifices on the threshing-floor of Araunah, one of the old Jebusite inhabitants of Jerusalem. Then the angel sheathed his flashing sword, and the shrieks of the dying and the lamentations for the dead no longer resounded in the streets.

To this theory of the sanctity, nay the divinity of the Hebrew kings it may be objected that few traces of it survive in the historical books of the Bible. But the force of the objection is weakened by a consideration of the time and the circumstances in which these books assumed their final shape. The great prophets of the eighth and the seventh centuries by the spiritual ideals and the ethical fervour of their teaching had wrought a religious and moral reform perhaps unparalleled in history. Under their influence an austere monotheism had replaced the old sensuous worship of the natural powers: a stern Puritanical spirit, an unbending rigour of mind, had succeeded to the old easy supple temper with its weak compliances, its wax-like impressionability, its proclivities to the sins of the flesh. And the moral lessons which the prophets inculcated were driven home by the political events of the time, above all by the ever-growing pressure of the great Assyrian empire on the petty states of Palestine. The long agony of the siege of Samaria must have been followed with trembling anxiety by the inhabitants of Judea, for the danger was at their door. They had only to lift up their eyes and look north to see the blue hills of Ephraim, at whose foot lay the beleaguered city. Its final fall and the destruction of the northern kingdom could not fail to fill every thoughtful mind in the sister realm with sad forebodings. It was as if the sky had lowered and thunder muttered over Jerusalem. Thenceforth to the close of the Jewish monarchy, about a century and a half later, the cloud never passed away, though once for a little it seemed to lift, when Sennacherib raised the siege of Jerusalem and the watchers on the walls beheld the last of the long line of spears and standards disappearing, the last squadron of the blue-coated Assyrian cavalry sweeping, in a cloud of dust, out of sight.

It was in this period of national gloom and despondency that the two great reformations of Israel's religion were accomplished, the first by king Hezekiah, the second a century later by king Josiah. We need not wonder then that the reformers who in that and subsequent ages composed or edited the annals of their nation should have looked as sourly on the old unreformed paganism of their forefathers as the fierce zealots of the Commonwealth looked on the far more innocent pastimes of Merry England; and that in their zeal for the glory of God they should have blotted many pages of history lest they should perpetuate the memory of practices to which they traced the calamities of their country. All the historical books passed through the office of the Puritan censor, and we can hardly doubt that they emerged from it stript of many gay feathers which they had flaunted when they went in. Among the shed plumage may well have been the passages which invested human beings, whether kings

or commoners, with the attributes of deity. Certainly no pages could seem to the censor more rankly blasphemous; on none, therefore, was he likely to press more firmly the official sponge.

But if Semitic kings in general and the kings of Byblus in particular often assumed the style of Baal or Adonis, it follows that they may have mated with the goddess, the Baalath or Astarte of the city. Certainly we hear of kings of Tyre and Sidon who were priests of Astarte. Now to the agricultural Semites the Baal or god of a land was the author of all its fertility; he it was who produced the corn, the wine, the figs, the oil, and the flax, by means of his quickening waters, which in the arid parts of the Semitic world are oftener springs, streams, and underground flow than the rains of heaven. Further, "the life-giving power of the god was not limited to vegetative nature, but to him also was ascribed the increase of animal life, the multiplication of flocks and herds, and, not least, of the human inhabitants of the land. For the increase of animate nature is obviously conditioned, in the last resort, by the fertility of the soil, and primitive races, which have not learned to differentiate the various kinds of life with precision, think of animate as well as vegetable life as rooted in the earth and sprung from it. The earth is the great mother of all things in most mythological philosophies, and the comparison of the life of mankind, or of a stock of men, with the life of a tree, which is so common in Semitic as in other primitive poetry, is not in its origin a mere figure. Thus where the growth of vegetation is ascribed to a particular divine power, the same power receives the thanks and homage of his worshippers for the increase of cattle and of men. Firstlings as well as first-fruits were offered at the shrines of the Baalim, and one of the commonest classes of personal names given by parents to their sons or daughters designates the child as the gift of the god." In short, "the Baal was conceived as the male principle of reproduction, the husband of the land which he fertilised." So far, therefore, as the Semite personified the reproductive energies of nature as male and female, as a Baal and a Baalath, he appears to have identified the male power especially with water and the female especially with earth. On this view plants and trees, animals and men, are the offspring or children of the Baal and Baalath.

If, then, at Byblus and elsewhere, the Semitic king was allowed, or rather required, to personate the god and marry the goddess, the intention of the custom can only have been to ensure the fertility of the land and the increase of men and cattle by means of homoeopathic magic. There is reason to think that a similar custom was observed from a similar motive in other parts of the ancient world, and particularly at Nemi, where both the male and the female powers, the Dianus and Diana, were in one aspect of their nature personifications of the life-giving waters.

The last king of Byblus bore the ancient name of Cinyras, and was beheaded by Pompey the Great for his tyrannous excesses. His legendary namesake Cinyras is said to have founded a sanctuary of Aphrodite, that is, of Astarte, at a place on Mount Lebanon, distant a day's journey from the capital. The spot was probably Aphaca, at the source of the river Adonis, half-way between Byblus and Baalbec; for at Aphaca there was a famous grove and sanctuary of Astarte which Constantine destroyed on account of the flagitious character of the worship. The site of the temple has been discovered by modern travellers near the miserable village which still bears the name of Afka at the head of the wild, romantic, wooded gorge of the Adonis. The hamlet stands among groves of noble walnut-trees on the brink of the lyn. A little way off the river rushes from a cavern at the foot of a mighty amphitheatre of towering cliffs to plunge in a series of cascades into the awful depths of the glen. The deeper it descends, the ranker and denser grows the vegetation, which, sprouting from the crannies and fissures of the rocks, spreads a green veil over the roaring or murmuring stream in the tremendous chasm below. There is something delicious, almost intoxicating, in the freshness

of these tumbling waters, in the sweetness and purity of the mountain air, in the vivid green of the vegetation. The temple, of which some massive hewn blocks and a fine column of Syenite granite still mark the site, occupied a terrace facing the source of the river and commanding a magnificent prospect. Across the foam and the roar of the waterfalls you look up to the cavern and away to the top of the sublime precipices above. So lofty is the cliff that the goats which creep along its ledges to browse on the bushes appear like ants to the spectator hundreds of feet below. Seaward the view is especially impressive when the sun floods the profound gorge with golden light, revealing all the fantastic buttresses and rounded towers of its mountain rampart, and falling softly on the varied green of the woods which clothe its depths. It was here that, according to the legend, Adonis met Aphrodite for the first or the last time, and here his mangled body was buried. A fairer scene could hardly be imagined for a story of tragic love and death. Yet, sequestered as the valley is and must always have been, it is not wholly deserted. A convent or a village may be observed here and there standing out against the sky on the top of some beetling crag, or clinging to the face of a nearly perpendicular cliff high above the foam and the din of the river; and at evening the lights that twinkle through the gloom betray the presence of human habitations on slopes which might seem inaccessible to man. In antiquity the whole of the lovely vale appears have been dedicated to Adonis, and to this day it is haunted by his memory; for the heights which shut it in are crested at various points by ruined monuments of his worship, some of them overhanging dreadful abysses, down which it turns the head dizzy to look and see the eagles wheeling about their nests far below. One such monument exists at Ghineh. The face of a great rock, above a roughly hewn recess, is here carved with figures of Adonis and Aphrodite. He is portrayed with spear in rest, awaiting the attack of a bear, while she is seated in an attitude of sorrow. Her grief-stricken figure may well be the mourning Aphrodite of the Lebanon described by Macrobius, and the recess in the rock is perhaps her lover's tomb. Every year, in the belief of his worshippers, Adonis was wounded to death on the mountains, and every year the face of nature itself was dyed with his sacred blood. So year by year the Syrian damsels lamented his untimely fate, while the red anemone, his flower, bloomed among the cedars of Lebanon, and the river ran red to the sea, fringing the winding shores of the blue Mediterranean, whenever the wind set inshore, with a sinuous, band of crimson.

III. Adonis in Cyprus

The island of Cyprus lies but one day's sail from the coast of Syria. Indeed, on fine summer evenings its mountains may be descried looming low and dark against the red fires of sunset. With its rich mines of copper and its forests of firs and stately cedars, the island naturally attracted a commercial and maritime people like the Phoenicians; while the abundance of its corn, its wine, and its oil must have rendered it in their eyes a Land of Promise by comparison with the niggardly nature of their own rugged coast, hemmed in between the mountains and the sea. Accordingly they settled in Cyprus at a very early date and remained there long after the Greeks had also established themselves on its shores; for we know from inscriptions and coins that Phoenician kings reigned at Citium, the Chittim of the Hebrews, down to the time of Alexander the Great. Naturally the Semitic colonists brought their gods with them from the mother-land. They worshipped Baal of the Lebanon, who may well have been Adonis, and at Amathus on the south coast they instituted the rites of Adonis and Aphrodite, or rather Astarte. Here, as at Byblus, these rites resembled the Egyptian worship of Osiris so closely that some people even identified the Adonis of Amathus with Osiris. The Tyrian Melcarth or Moloch was also worshipped at Amathus, and the tombs discovered in the neighbourhood prove that the city remained Phoenician to a late period.

But the great seat of the worship of Aphrodite and Adonis in Cyprus was Paphos on the south-western side of the island. Among the petty kingdoms into which Cyprus was divided from the earliest times until the end of the fourth century before our era Paphos must have ranked with the best. It is a land of hills and billowy ridges, diversified by fields and vineyards and intersected by rivers, which in the course of ages have carved for themselves beds of such tremendous depth that travelling in the interior is difficult and tedious. The lofty range of Mount Olympus (the modern Troodos), capped with snow the greater part of the year, screens Paphos from the northerly and easterly winds and cuts it off from the rest of the island. On the slopes of the range the last pine-woods of Cyprus linger, sheltering here and there monasteries in scenery not unworthy of the Apennines. The old city of Paphos occupied the summit of a hill about a mile from the sea; the newer city sprang up at the harbour some ten miles off. The sanctuary of Aphrodite at Old Paphos (the modern Kuklia) was one of the most celebrated shrines in the ancient world. From the earliest to the latest times it would seem to have preserved its essential features unchanged. For the sanctuary is represented on coins of the Imperial age, and these representations agree closely with little golden models of a shrine which were found in two of the royal graves at Mycenae. Both on the coins and in the models we see a façade surmounted by a pair of doves and divided into three compartments or chapels, of which the central one is crowned by a lofty superstructure. In the golden models each chapel contains a pillar standing in a pair of horns: the central superstructure is crowned by two pairs of horns, one within the other; and the two side chapels are in like manner crowned each with a pair of horns and a single dove perched on the outer horn of each pair. On the coins each of the side chapels contains a pillar or candelabra-like object: the central chapel contains a cone and is flanked by two high columns, each terminating in a pair of ball-topped pinnacles, with a star and crescent appearing between the tops of the columns. The doves are doubtless the sacred doves of Aphrodite or Astarte, and the horns and pillars remind us of the similar religious emblems which have been found in the great prehistoric palace of Cnossus in Crete, as well as on many monuments of the Mycenaean or Minoan age of Greece. If antiquaries are right in regarding the golden models as copies of the Paphian shrine, that shrine must have suffered little

outward change for more than a thousand years; for the royal graves at Mycenae, in which the models were found, can hardly be of later date than the twelfth century before our era.

Thus the sanctuary of Aphrodite at Paphos was apparently of great antiquity. According to Herodotus, it was founded by Phoenician colonists from Ascalon; but it is possible that a native goddess of fertility was worshipped on the spot before the arrival of the Phoenicians, and that the newcomers identified her with their own Baalath or Astarte, whom she may have closely resembled. If two deities were thus fused in one, we may suppose that they were both varieties of that great goddess of motherhood and fertility whose worship appears to have been spread all over Western Asia from a very early time. The supposition is confirmed as well by the archaic shape of her image as by the licentious character of her rites; for both that shape and those rites were shared by her with other Asiatic deities. Her image was simply a white cone or pyramid. In like manner, a cone was the emblem of Astarte at Byblus, of the native goddess whom the Greeks called Artemis at Perga in Pamphylia, and of the sun-god Heliogabalus at Emesa in Syria. Conical stones, which apparently served as idols, have also been found at Golgi in Cyprus, and in the Phoenician temples of Malta; and cones of sandstone came to light at the shrine of the "Mistress of Torquoise" among the barren hills and frowning precipices of Sinai. The precise significance of such an emblem remains as obscure as it was in the time of Tacitus. It appears to have been customary to anoint the sacred cone with olive oil at a solemn festival, in which people from Lycia and Caria participated. The custom of anointing a holy stone has been observed in many parts of the world; for example, in the sanctuary of Apollo at Delphi. To this day the old custom appears to survive at Paphos, for "in honour of the Maid of Bethlehem the peasants of Kuklia anointed lately, and probably still anoint each year, the great corner-stones of the ruined Temple of the Paphian Goddess. As Aphrodite was supplicated once with cryptic rites, so is Mary entreated still by Moslems as well as Christians, with incantations and passings through perforated stones, to remove the curse of barrenness from Cypriote women, or increase the manhood of Cypriote men." Thus the ancient worship of the goddess of fertility is continued under a different name. Even the name of the old goddess is retained in some parts of the island; for in more than one chapel the Cypriote peasants adore the mother of Christ under the title Panaghia Aphroditessa.

In Cyprus it appears that before marriage all women were formerly obliged by custom to prostitute themselves to strangers at the sanctuary of the goddess, whether she went by the name of Aphrodite, Astarte, or what not. Similar customs prevailed in many parts of Western Asia. Whatever its motive, the practice was clearly regarded, not as an orgy of lust, but as a solemn religious duty performed in the service of that great Mother Goddess of Western Asia whose name varied, while her type remained constant, from place to place. Thus at Babylon every woman, whether rich or poor, had once in her life to submit to the embraces of a stranger at the temple of Mylitta, that is, of Ishtar or Astarte, and to dedicate to the goddess the wages earned by this sanctified harlotry. The sacred precinct was crowded with women waiting to observe the custom. Some of them had to wait there for years. At Heliopolis or Baalbec in Syria, famous for the imposing grandeur of its ruined temples, the custom of the country required that every maiden should prostitute herself to a stranger at the temple of Astarte, and matrons as well as maids testified their devotion to the goddess in the same manner. The emperor Constantine abolished the custom, destroyed the temple, and built a church in its stead. In Phoenician temples women prostituted themselves for hire in the service of religion, believing that by this conduct they propitiated the goddess and won her favour. "It was a law of the Amorites, that she who was about to marry should sit in fornication seven days by the gate." At Byblus the people shaved their heads in the annual mourning for Adonis. Women who refused to sacrifice their hair had to give themselves up to

strangers on a certain day of the festival, and the money which they thus earned was devoted to the goddess. This custom may have been a mitigation of an older rule which at Byblus as elsewhere formerly compelled every woman without exception to sacrifice her virtue in the service of religion. I have already suggested a reason why the offering of a woman's hair was accepted as an equivalent for the surrender of her person. We are told that in Lydia all girls were obliged to prostitute themselves in order to earn a dowry; but we may suspect that the real motive of the custom was devotion rather than economy. The suspicion is confirmed by a Greek inscription found at Tralles in Lydia, which proves that the practice of religious prostitution survived in that country as late as the second century of our era. It records of a certain woman, Aurelia Aemilia by name, not only that she herself served the god in the capacity of a harlot at his express command, but that her mother and other female ancestors had done the same before her; and the publicity of the record, engraved on a marble column which supported a votive offering, shows that no stain attached to such a life and such a parentage. In Armenia the noblest families dedicated their daughters to the service of the goddess Anaitis in her temple at Acilisena, where the damsels acted as prostitutes for a long time before they were given in marriage. Nobody scrupled to take one of these girls to wife when her period of service was over. Again, the goddess Ma was served by a multitude of sacred harlots at Comana in Pontus, and crowds of men and women flocked to her sanctuary from the neighbouring cities and country to attend the biennial festivals or to pay their vows to the goddess.

If we survey the whole of the evidence on this subject, some of which has still to be laid before the reader, we may conclude that a great Mother Goddess, the personification of all the reproductive energies of nature, was worshipped under different names but with a substantial similarity of myth and ritual by many peoples of Western Asia; that associated with her was a lover, or rather series of lovers, divine yet mortal, with whom she mated year by year, their commerce being deemed essential to the propagation of animals and plants, each in their several kind; and further, that the fabulous union of the divine pair was simulated and, as it were, multiplied on earth by the real, though temporary, union of the human sexes at the sanctuary of the goddess for the sake of thereby ensuring the fruitfulness of the ground and the increase of man and beast. And if the conception of such a Mother Goddess dates, as seems probable, from a time when the institution of marriage was either unknown or at most barely tolerated as an immoral infringement of old communal rights, we can understand both why the goddess herself was regularly supposed to be at once unmarried and unchaste, and why her worshippers were obliged to imitate her more or less completely in these respects. For had she been a divine wife united to a divine husband, the natural counterpart of their union would have been the lawful marriage of men and women, and there would have been no need to resort to a system of prostitution or promiscuity in order to effect those purposes which, on the principles of homoeopathic magic, might in that case have been as well or better attained by the legitimate intercourse of the sexes in matrimony. Formerly, perhaps, every woman was obliged to submit at least once in her life to the exercise of those marital rights which at a still earlier period had theoretically belonged in permanence to all the males of the tribe. But in course of time, as the institution of individual marriage grew in favour, and the old communism fell more and more into discredit, the revival of the ancient practice even for a single occasion in a woman's life became ever more repugnant to the moral sense of the people, and accordingly they resorted to various expedients for evading in practice the obligation which they still acknowledged in theory. One of these evasions was to let the woman offer her hair instead of her person; another apparently was to substitute an obscene symbol for the obscene act. But while the majority of women thus contrived to observe the forms of religion without sacrificing their virtue, it was still thought necessary to the general welfare that a certain number of them should discharge the old obligation in the

old way. These became prostitutes either for life or for a term of years at one of the temples: dedicated to the service of religion, they were invested with a sacred character, and their vocation, far from being deemed infamous, was probably long regarded by the laity as an exercise of more than common virtue, and rewarded with a tribute of mixed wonder, reverence, and pity, not unlike that which in some parts of the world is still paid to women who seek to honour their Creator in a different way by renouncing the natural functions of their sex and the tenderest relations of humanity. It is thus that the folly of mankind finds vent in opposite extremes alike harmful and deplorable.

At Paphos the custom of religious prostitution is said to have been instituted by King Cinyras, and to have been practised by his daughters, the sisters of Adonis, who, having incurred the wrath of Aphrodite, mated with strangers and ended their days in Egypt. In this form of the tradition the wrath of Aphrodite is probably a feature added by a later authority, who could only regard conduct which shocked his own moral sense as a punishment inflicted by the goddess instead of as a sacrifice regularly enjoined by her on all her devotees. At all events the story indicates that the princesses of Paphos had to conform to the custom as well as women of humble birth.

The legendary history of the royal and priestly family of the Cinyrads is instructive. We are told that a Syrian man, by name Sandacus, migrated to Cilicia, married Pharnace, daughter of Megassares, king of Hyria, and founded the city of Celenderis. His wife bore him a son, Cinyras, who in time crossed the sea with a company of people to Cyprus, wedded Metharme, daughter of Pygmalion, king of the island, and founded Paphos. These legends seem to contain reminiscences of kingdoms in Cilicia and Cyprus which passed in the female line, and were held by men, sometimes foreigners, who married the hereditary princesses. There are some indications that Cinyras was not in fact the founder of the temple at Paphos. An older tradition ascribed the foundation to a certain Aerias, whom some regarded as a king, and others as the goddess herself. Moreover, Cinyras or his descendants at Paphos had to reckon with rivals. These were the Tamirads, a family of diviners who traced their descent from Tamiras, a Cilician augur. At first it was arranged that both families should preside at the ceremonies, but afterwards the Tamirads gave way to the Cinyrads. Many tales were told of Cinyras, the founder of the dynasty. He was a priest of Aphrodite as well as a king, and his riches passed into a proverb. To his descendants, the Cinyrads, he appears to have bequeathed his wealth and his dignities; at all events, they reigned as kings of Paphos and served the goddess as priests. Their dead bodies, with that of Cinyras himself, were buried in the sanctuary. But by the fourth century before our era the family had declined and become nearly extinct. When Alexander the Great expelled a king of Paphos for injustice and wickedness, his envoys made search for a member of the ancient house to set on the throne of his fathers. At last they found one of them living in obscurity and earning his bread as a market gardener. He was in the very act of watering his beds when the king's messengers carried him off, much to his astonishment, to receive the crown at the hands of their master. Yet if the dynasty decayed, the shrine of the goddess, enriched by the offerings of kings and private persons, maintained its reputation for wealth down to Roman times. When Ptolemy Auletes, king of Egypt, was expelled by his people in 57 b.c., Cato offered him the priesthood of Paphos as a sufficient consolation in money and dignity for the loss of a throne.

Among the stories which were told of Cinyras, the ancestor of these priestly kings and the father of Adonis, there are some that deserve our attention. In the first place, he is said to have begotten his son Adonis in incestuous intercourse with his daughter Myrrha at a festival of the corn-goddess, at which women robed in white were wont to offer corn-wreaths as first-fruits of the harvest and to observe strict chastity for nine days. Similar cases of incest with a daughter are reported of many ancient kings. It seems unlikely that such reports are without

foundation, and perhaps equally improbable that they refer to mere fortuitous outbursts of unnatural lust. We may suspect that they are based on a practice actually observed for a definite reason in certain special circumstances. Now in countries where the royal blood was traced through women only, and where consequently the king held office merely in virtue of his marriage with an hereditary princess, who was the real sovereign, it appears to have often happened that a prince married his own sister, the princess royal, in order to obtain with her hand the crown which otherwise would have gone to another man, perhaps to a stranger. May not the same rule of descent have furnished a motive for incest with a daughter? For it seems a natural corollary from such a rule that the king was bound to vacate the throne on the death of his wife, the queen, since he occupied it only by virtue of his marriage with her. When that marriage terminated, his right to the throne terminated with it and passed at once to his daughter's husband. Hence if the king desired to reign after his wife's death, the only way in which he could legitimately continue to do so was by marrying his daughter, and thus prolonging through her the title which had formerly been his through her mother.

In this connexion it is worth while to remember that at Rome the Flamen Dialis was bound to vacate his priesthood on the death of his wife, the Flaminica. The rule would be intelligible if the Flaminica had originally been the more important functionary of the two, and if the Flamen held office only by virtue of his marriage with her. Elsewhere I have shown reason to suppose that he and his wife represented an old line of priestly kings and queens, who played the parts of Jupiter and Juno, or perhaps rather Dianus and Diana, respectively. If the supposition is correct, the custom which obliged him to resign his priesthood on the death of his wife seems to prove that of the two deities whom they personated, the goddess, whether named Juno or Diana, was indeed the better half. But at Rome the goddess Juno always played an insignificant part; whereas at Nemi her old double, Diana, was all-powerful, casting her mate, Dianus or Virbius, into deep shadow. Thus a rule which points to the superiority of the Flaminica over the Flamen, appears to indicate that the divine originals of the two were Dianus and Diana rather than Jupiter and Juno; and further, that if Jupiter and Juno at Rome stood for the principle of father-kin, or the predominance of the husband over the wife, Dianus and Diana at Nemi stood for the older principle of mother-kin, or the predominance of the wife in matters of inheritance over the husband. If, then, I am right in holding that the kingship at Rome was originally a plebeian institution and descended through women, we must conclude that the people who founded the sanctuary of Diana at Nemi were of the same plebeian stock as the Roman kings, that they traced descent in the female line, and that they worshipped a great Mother Goddess, not a great Father God. That goddess was Diana; her maternal functions are abundantly proved by the votive offerings found at her ancient shrine among the wooded hills. On the other hand, the patricians, who afterwards invaded the country, brought with them father-kin in its strictest form, and consistently enough paid their devotions rather to Father Jove than to Mother Juno.

A parallel to what I conjecture to have been the original relation of the Flaminica to her husband the Flamen may to a certain extent be found among the Khasis of Assam, who preserve to this day the ancient system of mother-kin in matters of inheritance and religion. For among these people the propitiation of deceased ancestors is deemed essential to the welfare of the community, and of all their ancestors they revere most the primaeval ancestress of the clan. Accordingly in every sacrifice a priest must be assisted by a priestess; indeed, we are told that he merely acts as her deputy, and that she "is without doubt a survival of the time when, under the matriarchate, the priestess was the agent for the performance of all religious ceremonies." It does not appear that the priest need be the husband of the priestess; but in the Khyrim State, where each division has its own goddess to whom sacrifices are offered, the priestess is the mother, sister, niece, or other maternal relation of

the priest. It is her duty to prepare all the sacrificial articles, and without her assistance the sacrifice cannot take place. Here, then, as among the ancient Romans on my hypothesis, we have the superiority of the priestess over the priest based on a corresponding superiority of the goddess or divine ancestress over the god or divine ancestor; and here, as at Rome, a priest would clearly have to vacate office if he had no woman of the proper relationship to assist him in the performance of his sacred duties.

Further, I have conjectured that as representatives of Jupiter and Juno respectively the Flamen and Flaminica at Rome may have annually celebrated a Sacred Marriage for the purpose of ensuring the fertility of the powers of nature. This conjecture also may be supported by an analogous custom which is still observed in India. We have seen how among the Oraons, a primitive hill-tribe of Bengal, the marriage of the Sun and the Earth is annually celebrated by a priest and priestess who personate respectively the god of the Sun and the goddess of the Earth. The ceremony of the Sacred Marriage has been described more fully by a Jesuit missionary, who was intimately acquainted with the people and their native religion. The rite is celebrated in the month of May, when the *sal* tree is in bloom, and the festival takes its native name (*khaddi*) from the flower of the tree. It is the greatest festival of the year. "The object of this feast is to celebrate the mystical marriage of the Sun-god (*Bhagawan*) with the Goddess-earth (*Dharti-mai*), to induce them to be fruitful and give good crops." At the same time all the minor deities or demons of the village are propitiated, in order that they may not hinder the beneficent activity of the Sun God and the Earth Goddess. On the eve of the appointed day no man may plough his fields, and the priest, accompanied by some of the villagers, repairs to the sacred grove, where he beats a drum and invites all the invisible guests to the great feast that will await them on the morrow. Next morning very early, before cock-crow, an acolyte steals out as quietly as possible to the sacred spring to fetch water in a new earthen pot. This holy water is full of all kinds of blessings for the crops. The priest has prepared a place for it in the middle of his house surrounded by cotton threads of diverse colours. So sacred is the water that it would be defiled and lose all its virtue, were any profane eye to fall on it before it entered the priest's house. During the morning the acolyte and the priest's deputy go round from house to house collecting victims for the sacrifice. In the afternoon the people all gather at the sacred grove, and the priest proceeds to consummate the sacrifice. The first victims to be immolated are a white cock for the Sun God and a black hen for the Earth Goddess; and as the feast is the marriage of these great deities the marriage service is performed over the two fowls before they are hurried into eternity. Amongst other things both birds are marked with vermilion just as a bride and bridegroom are marked at a human marriage; and the earth is also smeared with vermilion, as if it were a real bride, on the spot where the sacrifice is offered. Sacrifices of fowls or goats to the minor deities or demons follow. The bodies of the victims are collected by the village boys, who cook them on the spot; all the heads go to the sacrificers. The gods take what they can get and are more or less thankful. Meantime the acolyte has collected flowers of the *sal* tree and set them round the place of sacrifice, and he has also fetched the holy water from the priest's house. A procession is now formed and the priest is carried in triumph to his own abode. There his wife has been watching for him, and on his arrival the two go through the marriage ceremony, applying vermilion to each other in the usual way "to symbolise the mystical marriage of the Sun-god with the Earth-goddess." Meantime all the women of the village are standing on the thresholds of their houses each with a winnowing-fan in her hand. In the fan are two cups, one empty to receive the holy water, and the other full of rice-beer for the consumption of the holy man. As he arrives at each house, he distributes flowers and holy water to the happy women, and enriches them with a shower of blessings, saying, "May your rooms and granary be filled with rice, that the priest's name may be great." The holy water which he leaves at each house is sprinkled on the seeds that have been kept to sow next year's

crop. Having thus imparted his benediction to the household the priest swigs the beer; and as he repeats his benediction and his potation at every house he is naturally dead-drunk by the time he gets to the end of the village. "By that time every one has taken copious libations of rice-beer, and all the devils of the village seem to be let loose, and there follows a scene of debauchery baffling description—all these to induce the Sun and the Earth to be fruitful."

Thus the people of Cyprus and Western Asia in antiquity were by no means singular in their belief that the profligacy of the human sexes served to quicken the fruits of the earth.

Cinyras is said to have been famed for his exquisite beauty and to have been wooed by Aphrodite herself. Thus it would appear, as scholars have already observed, that Cinyras was in a sense a duplicate of his handsome son Adonis, to whom the inflammable goddess also lost her heart. Further, these stories of the love of Aphrodite for two members of the royal house of Paphos can hardly be dissociated from the corresponding legend told of Pygmalion, the Phoenician king of Cyprus, who is said to have fallen in love with an image of Aphrodite and taken it to his bed. When we consider that Pygmalion was the father-in-law of Cinyras, that the son of Cinyras was Adonis, and that all three, in successive generations, are said to have been concerned in a love-intrigue with Aphrodite, we can hardly help concluding that the early Phoenician kings of Paphos, or their sons, regularly claimed to be not merely the priests of the goddess but also her lovers, in other words, that in their official capacity they personated Adonis. At all events Adonis is said to have reigned in Cyprus, and it appears to be certain that the title of Adonis was regularly borne by the sons of all the Phoenician kings of the island. It is true that the title strictly signified no more than "lord"; yet the legends which connect these Cyprian princes with the goddess of love make it probable that they claimed the divine nature as well as the human dignity of Adonis. The story of Pygmalion points to a ceremony of a sacred marriage in which the king wedded the image of Aphrodite, or rather of Astarte. If that was so, the tale was in a sense true, not of a single man only, but of a whole series of men, and it would be all the more likely to be told of Pygmalion, if that was a common name of Semitic kings in general, and of Cyprian kings in particular.

Pygmalion, at all events, is known as the name of the famous king of Tyre from whom his sister Dido fled; and a king of Citium and Idalium in Cyprus, who reigned in the time of Alexander the Great, was also called Pygmalion, or rather Pumiyathon, the Phoenician name which the Greeks corrupted into Pygmalion. Further, it deserves to be noted that the names Pygmalion and Astarte occur together in a Punic inscription on a gold medallion which was found in a grave at Carthage; the characters of the inscription are of the earliest type. As the custom of religious prostitution at Paphos is said to have been founded by King Cinyras and observed by his daughters, we may surmise that the kings of Paphos played the part of the divine bridegroom in a less innocent rite than the form of marriage with a statue; in fact, that at certain festivals each of them had to mate with one or more of the sacred harlots of the temple, who played Astarte to his Adonis. If that was so, there is more truth than has commonly been supposed in the reproach cast by the Christian fathers that the Aphrodite worshipped by Cinyras was a common whore. The fruit of their union would rank as sons and daughters of the deity, and would in time become the parents of gods and goddesses, like their fathers and mothers before them. In this manner Paphos, and perhaps all sanctuaries of the great Asiatic goddess where sacred prostitution was practised, might be well stocked with human deities, the offspring of the divine king by his wives, concubines, and temple harlots. Any one of these might probably succeed his father on the throne or be sacrificed in his stead whenever stress of war or other grave junctures called, as they sometimes did, for the death of a royal victim. Such a tax, levied occasionally on the king's numerous progeny for the good of the country, would neither extinguish the divine stock nor break the father's heart, who divided his paternal affection among so many. At all events, if, as there seems reason to

believe, Semitic kings were often regarded at the same time as hereditary deities, it is easy to understand the frequency of Semitic personal names which imply that the bearers of them were the sons or daughters, the brothers or sisters, the fathers or mothers of a god, and we need not resort to the shifts employed by some scholars to evade the plain sense of the words. This interpretation is confirmed by a parallel Egyptian usage; for in Egypt, where the kings were worshipped as divine, the queen was called "the wife of the god" or "the mother of the god," and the title "father of the god" was borne not only by the king's real father but also by his father-in-law. Similarly, perhaps, among the Semites any man who sent his daughter to swell the royal harem may have been allowed to call himself "the father of the god."

If we may judge by his name, the Semitic king who bore the name of Cinyras was, like King David, a harper; for the name of Cinyras is clearly connected with the Greek *cinyra*, "a lyre," which in its turn comes from the Semitic *kinnor*, "a lyre," the very word applied to the instrument on which David played before Saul. We shall probably not err in assuming that at Paphos as at Jerusalem the music of the lyre or harp was not a mere pastime designed to while away an idle hour, but formed part of the service of religion, the moving influence of its melodies being perhaps set down, like the effect of wine, to the direct inspiration of a deity. Certainly at Jerusalem the regular clergy of the temple prophesied to the music of harps, of psalteries, and of cymbals; and it appears that the irregular clergy also, as we may call the prophets, depended on some such stimulus for inducing the ecstatic state which they took for immediate converse with the divinity. Thus we read of a band of prophets coming down from a high place with a psaltery, a timbrel, a pipe, and a harp before them, and prophesying as they went. Again, when the united forces of Judah and Ephraim were traversing the wilderness of Moab in pursuit of the enemy, they could find no water for three days, and were like to die of thirst, they and the beasts of burden. In this emergency the prophet Elisha, who was with the army, called for a minstrel and bade him play. Under the influence of the music he ordered the soldiers to dig trenches in the sandy bed of the waterless waddy through which lay the line of march. They did so, and next morning the trenches were full of the water that had drained down into them underground from the desolate, forbidding mountains on either hand. The prophet's success in striking water in the wilderness resembles the reported success of modern dowsers, though his mode of procedure was different. Incidentally he rendered another service to his countrymen. For the skulking Moabites from their lairs among the rocks saw the red sun of the desert reflected in the water, and taking it for the blood, or perhaps rather for an omen of the blood, of their enemies, they plucked up heart to attack the camp and were defeated with great slaughter.

Again, just as the cloud of melancholy which from time to time darkened the moody mind of Saul was viewed as an evil spirit from the Lord vexing him, so on the other hand the solemn strains of the harp, which soothed and composed his troubled thoughts, may well have seemed to the hag-ridden king the very voice of God or of his good angel whispering peace. Even in our own day a great religious writer, himself deeply sensitive to the witchery of music, has said that musical notes, with all their power to fire the blood and melt the heart, cannot be mere empty sounds and nothing more; no, they have escaped from some higher sphere, they are outpourings of eternal harmony, the voice of angels, the Magnificat of saints. It is thus that the rude imaginings of primitive man are transfigured and his feeble lispings echoed with a rolling reverberation in the musical prose of Newman. Indeed the influence of music on the development of religion is a subject which would repay a sympathetic study. For we cannot doubt that this, the most intimate and affecting of all the arts, has done much to create as well as to express the religious emotions, thus modifying more or less deeply the fabric of belief to which at first sight it seems only to minister. The

musician has done his part as well as the prophet and the thinker in the making of religion. Every faith has its appropriate music, and the difference between the creeds might almost be expressed in musical notation. The interval, for example, which divides the wild revels of Cybele from the stately ritual of the Catholic Church is measured by the gulf which severs the dissonant clash of cymbals and tambourines from the grave harmonies of Palestrina and Handel. A different spirit breathes in the difference of the music.

The legend which made Apollo the friend of Cinyras may be based on a belief in their common devotion to the lyre. But what function, we may ask, did string music perform in the Greek and the Semitic ritual? Did it serve to rouse the human mouthpiece of the god to prophetic ecstasy? or did it merely ban goblins and demons from the holy places and the holy service, drawing as it were around the worshippers a magic circle within which no evil thing might intrude? In short, did it aim at summoning good or banishing evil spirits? was its object inspiration or exorcism? The examples drawn from the lives or legends of Elisha and David prove that with the Hebrews the music of the lyre might be used for either purpose; for while Elisha employed it to tune himself to the prophetic pitch, David resorted to it for the sake of exorcising the foul fiend from Saul. With the Greeks, on the other hand, in historical times, it does not appear that string music served as a means of inducing the condition of trance or ecstasy in the human mouthpieces of Apollo and the other oracular gods; on the contrary, its sobering and composing influence, as contrasted with the exciting influence of flute music, is the aspect which chiefly impressed the Greek mind. The religious or, at all events, the superstitious man might naturally ascribe the mental composure wrought by grave, sweet music to a riddance of evil spirits, in short to exorcism; and in harmony with this view, Pindar, speaking of the lyre, says that all things hateful to Zeus in earth and sea tremble at the sound of music. Yet the association of the lyre with the legendary prophet Orpheus as well as with the oracular god Apollo seems to hint that in early days its strains may have been employed by the Greeks, as they certainly were by the Hebrews, to bring on that state of mental exaltation in which the thick-coming fancies of the visionary are regarded as divine communications. Which of these two functions of music, the positive or the negative, the inspiring or the protective, predominated in the religion of Adonis we cannot say; perhaps the two were not clearly distinguished in the minds of his worshippers.

A constant feature in the myth of Adonis was his premature and violent death. If, then, the kings of Paphos regularly personated Adonis, we must ask whether they imitated their divine prototype in death as in life. Tradition varied as to the end of Cinyras. Some thought that he slew himself on discovering his incest with his daughter; others alleged that, like Marsyas, he was defeated by Apollo in a musical contest and put to death by the victor. Yet he cannot strictly be said to have perished in the flower of his youth if he lived, as Anacreon averred, to the ripe age of one hundred and sixty. If we must choose between the two stories, it is perhaps more likely that he died a violent death than that he survived to an age which surpassed that of Thomas Parr by eight years, though it fell far short of the antediluvian standard. The life of eminent men in remote ages is exceedingly elastic and may be lengthened or shortened, in the interests of history, at the taste and fancy of the historian.

IV. Sacred Men and Women

§ 1. An Alternative Theory.

In the preceding chapter we saw that a system of sacred prostitution was regularly carried on all over Western Asia, and that both in Phoenicia and in Cyprus the practice was specially associated with the worship of Adonis. As the explanation which I have adopted of the custom has been rejected in favour of another by writers whose opinions are entitled to be treated with respect, I shall devote the present chapter to a further consideration of the subject, and shall attempt to gather, from a closer scrutiny and a wider survey of the field, such evidence as may set the custom and with it the worship of Adonis in a clearer light. At the outset it will be well to examine the alternative theory which has been put forward to explain the facts.

It has been proposed to derive the religious prostitution of Western Asia from a purely secular and precautionary practice of destroying a bride's virginity before handing her over to her husband in order that "the bridegroom's intercourse should be safe from a peril that is much dreaded by men in a certain stage of culture." Among the objections which may be taken to this view are the following:—

- (1) The theory fails to account for the deeply religious character of the customs as practised in antiquity all over Western Asia. That religious character appears from the observance of the custom at the sanctuaries of a great goddess, the dedication of the wages of prostitution to her, the belief of the women that they earned her favour by prostituting themselves, and the command of a male deity to serve him in this manner.
- (2) The theory fails to account for the prostitution of married women at Heliopolis and apparently also at Babylon and Byblus; for in describing the practice at the two latter places our authorities, Herodotus and Lucian, speak only of women, not of virgins. In Israel also we know from Hosea that young married women prostituted themselves at the sanctuaries on the hilltops under the shadow of the sacred oaks, poplars, and terebinths. The prophet makes no mention of virgins participating in these orgies. They may have done so, but his language does not imply it: he speaks only of "your daughters" and "your daughters-in-law." The prostitution of married women is wholly inexplicable on the hypothesis here criticized. Yet it can hardly be separated from the prostitution of virgins, which in some places at least was carried on side by side with it.
- (3) The theory fails to account for the repeated and professional prostitution of women in Lydia, Pontus, Armenia, and apparently all over Palestine. Yet this habitual prostitution can in its turn hardly be separated from the first prostitution in a woman's life. Or are we to suppose that the first act of unchastity is to be explained in one way and all the subsequent acts in quite another? that the first act was purely secular and all the subsequent acts purely religious?
- (4) The theory fails to account for the *Ḳedeshim* ("sacred men") side by side with the *Ḳedeshoth* ("sacred women") at the sanctuaries; for whatever the religious functions of these "sacred men" may have been, it is highly probable that they were analogous to those of the "sacred women" and are to be explained in the same way.
- (5) On the hypothesis which I am considering we should expect to find the man who deflowers the maid remunerated for rendering a dangerous service; and so in fact we commonly find him remunerated in places where the supposed custom is really practised. But

in Western Asia it was just the contrary. It was the woman who was paid, not the man; indeed, so well was she paid that in Lydia and Cyprus the girls earned dowries for themselves in this fashion. This clearly shows that it was the woman, and not the man, who was believed to render the service. Or are we to suppose that the man had to pay for rendering a dangerous service?

These considerations seem to prove conclusively that whatever the remote origin of these Western Asiatic customs may have been, they cannot have been observed in historical times from any such motive as is assumed by the hypothesis under discussion. At the period when we have to do with them the customs were to all appearance purely religious in character, and a religious motive must accordingly be found for them. Such a motive is supplied by the theory I have adopted, which, so far as I can judge, adequately explains all the known facts.

At the same time, in justice to the writers whose views I have criticized, I wish to point out that the practice from which they propose to derive the sacred prostitution of Western Asia has not always been purely secular in character. For, in the first place, the agent employed is sometimes reported to be a priest; and, in the second place, the sacrifice of virginity has in some places, for example at Rome and in parts of India, been made directly to the image of a male deity. The meaning of these practices is very obscure, and in the present state of our ignorance on the subject it is unsafe to build conclusions on them. It is possible that what seems to be a purely secular precaution may be only a degenerate form of a religious rite; and on the other hand it is possible that the religious rite may go back to a purely physical preparation for marriage, such as is still observed among the aborigines of Australia. But even if such an historical origin could be established, it would not explain the motives from which the customs described in this volume were practised by the people of Western Asia in historical times. The true parallel to these customs is the sacred prostitution which is carried on to this day by dedicated women in India and Africa. An examination of these modern practices may throw light on the ancient customs.

§ 2. Sacred Women in India.

In India the dancing-girls dedicated to the service of the Tamil temples take the name of *deva-dasis*, "servants or slaves of the gods," but in common parlance they are spoken of simply as harlots. Every Tamil temple of note in Southern India has its troop of these sacred women. Their official duties are to dance twice a day, morning and evening, in the temple, to fan the idol with Tibetan ox-tails, to dance and sing before it when it is borne in procession, and to carry the holy light called *Kumbarti*. Inscriptions show that in a.d. 1004 the great temple of the Chola king Rajaraja at Tanjore had attached to it four hundred "women of the temple," who lived at free quarters in the streets round about it and were allowed land free of taxes out of its endowment. From infancy they are trained to dance and sing. In order to obtain a safe delivery expectant mothers will often vow to dedicate their child, if she should prove to be a girl, to the service of God. Among the weavers of Tiru-kalli-kundram, a little town in the Madras Presidency, the eldest daughter of every family is devoted to the temple. Girls thus made over to the deity are formally married, sometimes to the idol, sometimes to a sword, before they enter on their duties; from which it appears that they are often, if not regularly, regarded as the wives of the god. Among the Kaikolans, a large caste of Tamil weavers who are spread all over Southern India, at least one girl in every family should be dedicated to the temple service. The ritual, as it is observed at the initiation of one of these girls in Coimbatore, includes "a form of nuptial ceremony. The relations are invited for an auspicious day, and the maternal uncle, or his representative, ties a gold band on the girl's forehead, and, carrying her, places her on a plank before the assembled guests. A Brahman priest recites the *mantrams*, and prepares the sacred fire (*hōmam*). The uncle is presented

with new cloths by the girl's mother. For the actual nuptials a rich Brahman, if possible, and, if not, a Brahman of more lowly status is invited. A Brahman is called in, as he is next in importance to, and the representative of the idol. It is said that, when the man who is to receive her first favours, joins the girl, a sword must be placed, at least for a few minutes, by her side." When one of these dancing-girls dies, her body is covered with a new cloth which has been taken for the purpose from the idol, and flowers are supplied from the temple to which she belonged. No worship is performed in the temple until the last rites have been performed over her body, because the idol, being deemed her husband, is held to be in that state of ceremonial pollution common to human mourners which debars him from the offices of religion. In Mahratta such a female devotee is called Murlī. Common folk believe that from time to time the shadow of the god falls on her and possesses her person. At such times the possessed woman rocks herself to and fro, and the people occasionally consult her as a soothsayer, laying money at her feet and accepting as an oracle the words of wisdom or folly that drop from her lips. Nor is the profession of a temple prostitute adopted only by girls. In Tulava, a district of Southern India, any woman of the four highest castes who wearies of her husband or, as a widow and therefore incapable of marriage, grows tired of celibacy, may go to a temple and eat of the rice offered to the idol. Thereupon, if she is a Brahman, she has the right to live either in the temple or outside of its precincts, as she pleases. If she decides to live in it, she gets a daily allowance of rice, and must sweep the temple, fan the idol, and confine her amours to the Brahmans. The male children of these women form a special class called Moylar, but are fond of assuming the title of Stanikas. As many of them as can find employment hang about the temple, sweeping the areas, sprinkling them with cow-dung, carrying torches before the gods, and doing other odd jobs. Some of them, debarred from these holy offices, are reduced to the painful necessity of earning their bread by honest work. The daughters are either brought up to live like their mothers or are given in marriage to the Stanikas. Brahman women who do not choose to live in the temples, and all the women of the three lower castes, cohabit with any man of pure descent, but they have to pay a fixed sum annually to the temple.

In Travancore a dancing-girl attached to a temple is known as a *Dâsî*, or *Dêvadâsî*, or *Dêvaratiâl*, "a servant of God." The following account of her dedication and way of life deserves to be quoted because, while it ignores the baser side of her vocation, it brings clearly out the idea of her marriage to the deity. "Marriage in the case of a *Dêvaratiâl* in its original import is a renunciation of ordinary family life and a consecration to the service of God. With a lady-nurse at a Hospital, or a sister at a Convent, a *Dêvadâsî* at a Hindu shrine, such as she probably was in the early ages of Hindu spirituality, would have claimed favourable comparison. In the ceremonial of the dedication-marriage of the *Dâsî*, elements are not wanting which indicate a past quite the reverse of disreputable. The girl to be married is generally from six to eight years in age. The bridegroom is the presiding deity of the local temple. The ceremony is done at his house. The expenses of the celebration are supposed to be partly paid from his funds. To instance the practice at the Suchîndram temple, a *Yôga* or meeting of the chief functionaries of the temple arranges the preliminaries. The girl to be wedded bathes and goes to the temple with two pieces of cloth, a *tâli*, betel, areca-nut, etc. These are placed by the priest at the feet of the image. The girl sits with the face towards the deity. The priest kindles the sacred fire and goes through all the rituals of the *Tirukkalyânâ* festival. He then initiates the bride into the *Panchâkshara mantra*, if in a Saiva temple, and the *Ashtâkshara*, if in a Vaishnava temple. On behalf of the divine bridegroom, he presents one of the two cloths she has brought as offering and ties the *Tâli* around her neck. The practice, how old it is not possible to say, is then to take her to her house where the usual marriage festivities are celebrated for four days. As in Brahminical marriages, the *Nalunku* ceremony, *i.e.* the rolling of a cocoanut by the bride to the

bridegroom and *vice versa* a number of times to the accompaniment of music, is gone through, the temple priest playing the bridegroom's part. Thenceforth she becomes the wife of the deity in the sense that she formally and solemnly dedicates the rest of her life to his service with the same constancy and devotion that a faithful wife united in holy matrimony shows to her wedded lord. The life of a *Dēvadāsī* bedecked with all the accomplishments that the muses could give was one of spotless purity. Even now she is maintained by the temple. She undertakes fasts in connection with the temple festivals, such as the seven days' fast for the *Apamārgam* ceremony. During the period of this fast, strict continence is enjoined; she is required to take only one meal, and that within the temple—in fact to live and behave at least for a term, in the manner ordained for her throughout life. Some of the details of her daily work seem interesting; she attends the *Dīpāradhana*, the waving of lighted lamps in front of the deity at sunset every day; sings hymns in his praise, dances before his presence, goes round with him in his processions with lights in hand. After the procession, she sings a song or two from Jayadēva's *Gītagōvinda* and with a few lullaby hymns, her work for the night is over. When she grows physically unfit for these duties, she is formally invalidated by a special ceremony, *i.e.* *Tōtuviaikkuka*, or the laying down of the ear-pendants. It is gone through at the Maha Raja's palace, whereafter she becomes a *Tāikkizhavi* (old mother), entitled only to a subsistence-allowance. When she dies, the temple contributes to the funeral expenses. On her death-bed, the priest attends and after a few ceremonies immediately after death, gets her bathed with saffron-powder.”

§ 3. Sacred Men and Women in West Africa.

Still more instructive for our present purpose are the West African customs. Among the Ewe-speaking peoples of the Slave Coast “recruits for the priesthood are obtained in two ways, viz. by the affiliation of young persons, and by the direct consecration of adults. Young people of either sex dedicated or affiliated to a god are termed *kosio*, from *kono*, ‘unfruitful,’ because a child dedicated to a god passes into his service and is practically lost to his parents, and *si*, ‘to run away.’ As the females become the ‘wives’ of the god to whom they are dedicated, the termination *si* in *vōdu-si* [another name for these dedicated women], has been translated ‘wife’ by some Europeans; but it is never used in the general acceptance of that term, being entirely restricted to persons consecrated to the gods. The chief business of the female *kosi* is prostitution, and in every town there is at least one institution in which the best-looking girls, between ten and twelve years of age, are received. Here they remain for three years, learning the chants and dances peculiar to the worship of the gods, and prostituting themselves to the priests and the inmates of the male seminaries; and at the termination of their novitiate they become public prostitutes. This condition, however, is not regarded as one for reproach; they are considered to be married to the god, and their excesses are supposed to be caused and directed by him. Properly speaking, their libertinage should be confined to the male worshippers at the temple of the god, but practically it is indiscriminate. Children who are born from such unions belong to the god.” These women are not allowed to marry since they are deemed the wives of a god.

Again, in this part of Africa “the female *Kosio* of Dañh-gbi, or *Dañh-sio*, that is, the wives, priestesses, and temple prostitutes of Dañh-gbi, the python-god, have their own organization. Generally they live together in a group of houses or huts inclosed by a fence, and in these inclosures the novices undergo their three years of initiation. Most new members are obtained by the affiliation of young girls; but any woman whatever, married or single, slave or free, by publicly simulating possession, and uttering the conventional cries recognized as indicative of possession by the god, can at once join the body, and be admitted to the habitations of the order. The person of a woman who has joined in this manner is inviolable, and during the period of her novitiate she is forbidden, if single, to enter the house of her parents, and, if

married, that of her husband. This inviolability, while it gives women opportunities of gratifying an illicit passion, at the same time serves occasionally to save the persecuted slave, or neglected wife, from the ill-treatment of the lord and master; for she has only to go through the conventional form of possession and an asylum is assured." The python-god marries these women secretly in his temple, and they father their offspring on him; but it is the priests who consummate the union.

For our purpose it is important to note that a close connexion is apparently supposed to exist between the fertility of the soil and the marriage of these women to the serpent. For the time when new brides are sought for the reptile-god is the season when the millet is beginning to sprout. Then the old priestesses, armed with clubs, run frantically through the streets shrieking like mad women and carrying off to be brides of the serpent any little girls between the ages of eight and twelve whom they may find outside of the houses. Pious people at such times will sometimes leave their daughters at their doors on purpose that they may have the honour of being dedicated to the god. The marriage of wives to the serpent-god is probably deemed necessary to enable him to discharge the important function of making the crops to grow and the cattle to multiply; for we read that these people "invoke the snake in excessively wet, dry, or barren seasons; on all occasions relating to their government and the preservation of their cattle; or rather, in one word, in all necessities and difficulties, in which they do not apply to their new batch of gods." Once in a bad season the Dutch factor Bosman found the King of Whydah in a great rage. His Majesty explained the reason of his discomposure by saying "that that year he had sent much larger offerings to the snake-house than usual, in order to obtain a good crop; and that one of his vice-roys (whom he shewed me) had desired him afresh, in the name of the priests, who threatened a barren year, to send yet more. To which he answered that he did not intend to make any further offerings this year; and if the snake would not bestow a plentiful harvest on them, he might let it alone; for (said he) I cannot be more damaged thereby, the greatest part of my corn being already rotten in the field."

The Akikuyu of British East Africa "have a custom which reminds one of the West African python-god and his wives. At intervals of, I believe, several years the medicine-men order huts to be built for the purpose of worshipping a river snake. The snake-god requires wives, and women or more especially girls go to the huts. Here the union is consummated by the medicine-men. If the number of females who go to the huts voluntarily is not sufficient, girls are seized and dragged there. I believe the offspring of such a union is said to be fathered by God (Ngai): at any rate there are children in Kikuyu who are regarded as the children of God."

Among the negroes of the Slave Coast there are, as we have seen, male *kosio* as well as female *kosio*; that is, there are dedicated men as well as dedicated women, priests as well as priestesses, and the ideas and customs in regard to them seem to be similar. Like the women, the men undergo a three years' novitiate, at the end of which each candidate has to prove that the god accepts him and finds him worthy of inspiration. Escorted by a party of priests he goes to a shrine and seats himself on a stool that belongs to the deity. The priests then anoint his head with a mystic decoction and invoke the god in a long and wild chorus. During the singing the youth, if he is acceptable to the deity, trembles violently, simulates convulsions, foams at the mouth, and dances in a frenzied style, sometimes for more than an hour. This is the proof that the god has taken possession of him. After that he has to remain in a temple without speaking for seven days and nights. At the end of that time, he is brought out, a priest opens his mouth to show that he may now use his tongue, a new name is given him, and he is fully ordained. Henceforth he is regarded as the priest and medium of the deity whom he serves, and the words which he utters in that morbid state of mental excitement which passes

for divine inspiration, are accepted by the hearers as the very words of the god spoken by the mouth of the man. Any crime which a priest committed in a state of frenzy used to remain unpunished, no doubt because the act was thought to be the act of the god. But this benefit of clergy was so much abused that under King Gezo the law had to be altered; and although, while he is still possessed by the god, the inspired criminal is safe, he is now liable to punishment as soon as the divine spirit leaves him. Nevertheless on the whole among these people "the person of a priest or priestess is sacred. Not only must a layman not lay hands on or insult one; he must be careful not even to knock one by accident, or jostle against one in the street. The Abbé Bouche relates that once when he was paying a visit to the chief of Agweh, one of the wives of the chief was brought into the house by four priestesses, her face bloody, and her body covered with stripes. She had been savagely flogged for having accidentally trodden upon the foot of one of them; and the chief not only dared not give vent to his anger, but had to give them a bottle of rum as a peace-offering."

Among the Tshi-speaking peoples of the Gold Coast, who border on the Ewe-speaking peoples of the Slave Coast to the west, the customs and beliefs in regard to the dedicated men and dedicated women, the priests and priestesses, are very similar. These persons are believed to be from time to time possessed or inspired by the deity whom they serve; and in that state they are consulted as oracles. They work themselves up to the necessary pitch of excitement by dancing to the music of drums; each god has his special hymn, sung to a special beat of the drum, and accompanied by a special dance. It is while thus dancing to the drums that the priest or priestess lets fall the oracular words in a croaking or guttural voice which the hearers take to be the voice of the god. Hence dancing has an important place in the education of priests and priestesses; they are trained in it for months before they may perform in public. These mouthpieces of the deity are consulted in almost every concern of life and are handsomely paid for their services. "Priests marry like any other members of the community, and purchase wives; but priestesses are never married, nor can any 'head money' be paid for a priestess. The reason appears to be that a priestess belongs to the god she serves, and therefore cannot become the property of a man, as would be the case if she married one. This prohibition extends to marriage only, and a priestess is not debarred from sexual commerce. The children of a priest or priestess are not ordinarily educated for the priestly profession, one generation being usually passed over, and the grandchildren selected. Priestesses are ordinarily most licentious, and custom allows them to gratify their passions with any man who may chance to take their fancy." The ranks of the hereditary priesthood are constantly recruited by persons who devote themselves or who are devoted by their relations or masters to the profession. Men, women, and even children can thus become members of the priesthood. If a mother has lost several of her children by death, she will not uncommonly vow to devote the next born to the service of the gods; for in this way she hopes to save the child's life. So when the child is born it is set apart for the priesthood, and on arriving at maturity generally fulfils the vow made by the mother and becomes a priest or priestess. At the ceremony of ordination the votary has to prove his or her vocation for the sacred life in the usual way by falling into or simulating convulsions, dancing frantically to the beat of drums, and speaking in a hoarse unnatural voice words which are deemed to be the utterance of the deity temporarily lodged in the body of the man or woman.

§ 4. Sacred Women in Western Asia.

Thus in Africa, and sometimes if not regularly in India, the sacred prostitutes attached to temples are regarded as the wives of the god, and their excesses are excused on the ground that the women are not themselves, but that they act under the influence of divine inspiration. This is in substance the explanation which I have given of the custom of sacred prostitution as it was practised in antiquity by the peoples of Western Asia. In their licentious intercourse

at the temples the women, whether maidens or matrons or professional harlots, imitated the licentious conduct of a great goddess of fertility for the purpose of ensuring the fruitfulness of fields and trees, of man and beast; and in discharging this sacred and important function the women were probably supposed, like their West African sisters, to be actually possessed by the goddess. The hypothesis at least explains all the facts in a simple and natural manner; and in assuming that women could be married to gods it assumes a principle which we know to have been recognized in Babylon, Assyria, and Egypt. At Babylon a woman regularly slept in the great bed of Bel or Marduk, which stood in his temple on the summit of a lofty pyramid; and it was believed that the god chose her from all the women of Babylon and slept with her in the bed. However, unlike the Indian and West African wives of gods, this spouse of the Babylonian deity is reported by Herodotus to have been chaste. Yet we may doubt whether she was so; for these wives or perhaps paramours of Bel are probably to be identified with the wives or votaries of Marduk mentioned in the code of Hammurabi, and we know from the code that female votaries of the gods might be mothers and married to men. At Babylon the sun-god Shamash as well as Marduk had human wives formerly dedicated to his service, and they like the votaries of Marduk might have children. It is significant that a name for these Babylonian votaries was *kadishtu*, which is the same word as *kedesha*, "consecrated woman," the regular Hebrew word for a temple harlot. It is true that the law severely punished any disrespect shown to these sacred women; but the example of West Africa warns us that a formal respect shown to such persons, even when it is enforced by severe penalties, need be no proof at all of their virtuous character. In Egypt a woman used to sleep in the temple of Ammon at Thebes, and the god was believed to visit her. Egyptian texts often mention her as "the divine consort," and in old days she seems to have usually been the Queen of Egypt herself. But in the time of Strabo, at the beginning of our era, these consorts or concubines of Ammon, as they were called, were beautiful young girls of noble birth, who held office only till puberty. During their term of office they prostituted themselves freely to any man who took their fancy. After puberty they were given in marriage, and a ceremony of mourning was performed for them as if they were dead. When they died in good earnest, their bodies were laid in special graves.

§ 5. Sacred Men in Western Asia.

As in West Africa the dedicated women have their counterpart in the dedicated men, so it was in Western Asia; for there the sacred men (*kedeshim*) clearly corresponded to the sacred women (*kedeshoth*), in other words, the sacred male slaves of the temples were the complement of the sacred female slaves. And as the characteristic feature of the dedicated men in West Africa is their supposed possession or inspiration by the deity, so we may conjecture was it with the sacred male slaves (the *kedeshim*) of Western Asia; they, too, may have been regarded as temporary or permanent embodiments of the deity, possessed from time to time by his divine spirit, acting in his name, and speaking with his voice. At all events we know that this was so at the sanctuary of the Moon among the Albanians of the Caucasus. The sanctuary owned church lands of great extent peopled by sacred slaves, and it was ruled by a high-priest, who ranked next after the king. Many of these slaves were inspired by the deity and prophesied; and when one of them had been for some time in this state of divine frenzy, wandering alone in the forest, the high-priest had him caught, bound with a sacred chain, and maintained in luxury for a year. Then the poor wretch was led out, anointed with unguents, and sacrificed with other victims to the Moon. The mode of sacrifice was this. A man took a sacred spear, and thrust it through the victim's side to the heart. As he staggered and fell, the rest observed him closely and drew omens from the manner of his fall. Then the body was dragged or carried away to a certain place, where all his fellows stood upon it by way of purification. In this custom the prophet, or rather the maniac, was plainly supposed to

be moon-struck in the most literal sense, that is, possessed or inspired by the deity of the Moon, who was perhaps thought by the Albanians, as by the Phrygians, to be a male god, since his chosen minister and mouthpiece was a man, not a woman. It can hardly therefore be deemed improbable that at other sanctuaries of Western Asia, where sacred men were kept, these ministers of religion should have discharged a similar prophetic function, even though they did not share the tragic fate of the moon-struck Albanian prophet. Nor was the influence of these Asiatic prophets confined to Asia. In Sicily the spark which kindled the devastating Servile War was struck by a Syrian slave, who simulated the prophetic ecstasy in order to rouse his fellow-slaves to arms in the name of the Syrian goddess. To inflame still more his inflammatory words this ancient Mahdi ingeniously interlarded them with real fire and smoke, which by a common conjurer's trick he breathed from his lips.

In like manner the Hebrew prophets were believed to be temporarily possessed and inspired by a divine spirit who spoke through them, just as a divine spirit is supposed by West African negroes to speak through the mouth of the dedicated men his priests. Indeed the points of resemblance between the prophets of Israel and West Africa are close and curious. Like their black brothers, the Hebrew prophets employed music in order to bring on the prophetic trance; like them, they received the divine spirit through the application of a magic oil to their heads; like them, they were apparently distinguished from common people by certain marks on the face; and like them they were consulted not merely in great national emergencies but in the ordinary affairs of everyday life, in which they were expected to give information and advice for a small fee. For example, Samuel was consulted about lost asses, just as a Zulu diviner is consulted about lost cows; and we have seen Elisha acting as a dowser when water ran short. Indeed, we learn that the old name for a prophet was a seer, a word which may be understood to imply that his special function was divination rather than prophecy in the sense of prediction. Be that as it may, prophecy of the Hebrew type has not been limited to Israel; it is indeed a phenomenon of almost world-wide occurrence; in many lands and in many ages the wild, whirling words of frenzied men and women have been accepted as the utterances of an indwelling deity. What does distinguish Hebrew prophecy from all others is that the genius of a few members of the profession wrested this vulgar but powerful instrument from baser uses, and by wielding it in the interest of a high morality rendered a service of incalculable value to humanity. That is indeed the glory of Israel, but it is not the side of prophecy with which we are here concerned.

More to our purpose is to note that prophecy of the ordinary sort appears to have been in vogue at Byblus, the sacred city of Adonis, centuries before the life-time of the earliest Hebrew prophet whose writings have come down to us. When the Egyptian traveller, Wen-Ammon, was lingering in the port of Byblus, under the King's orders to quit the place, the spirit of God came on one of the royal pages or henchmen, and in a prophetic frenzy he announced that the King should receive the Egyptian stranger as a messenger sent from the god Ammon. The god who thus took possession of the page and spoke through him was probably Adonis, the god of the city. With regard to the office of these royal pages we have no information; but as ministers of a sacred king and liable to be inspired by the deity, they would naturally be themselves sacred; in fact they may have belonged to the class of sacred slaves or *kedeshim*. If that was so it would confirm the conclusion to which the foregoing investigation points, namely, that originally no sharp line of distinction existed between the prophets and the *kedeshim*; both were "men of God," as the prophets were constantly called; in other words, they were inspired mediums, men in whom the god manifested himself from time to time by word and deed, in short temporary incarnations of the deity. But while the prophets roved freely about the country, the *kedeshim* appear to have been regularly attached to a sanctuary; and among the duties which they performed at the shrines there were

clearly some which revolted the conscience of men imbued with a purer morality. What these duties were, we may surmise partly from the behaviour of the sons of Eli to the women who came to the tabernacle, partly from the beliefs and practices as to “holy men” which survive to this day among the Syrian peasantry.

Of these “holy men” we are told that “so far as they are not impostors, they are men whom we would call insane, known among the Syrians as *mejnûn*, possessed by a *jinn* or spirit. They often go in filthy garments, or without clothing. Since they are regarded as intoxicated by deity, the most dignified men, and of the highest standing among the Moslems, submit to utter indecent language at their bidding without rebuke, and ignorant Moslem women do not shrink from their approach, because in their superstitious belief they attribute to them, as men possessed by God, a divine authority which they dare not resist. Such an attitude of compliance may be exceptional, but there are more than rumours of its existence. These ‘holy men’ differ from the ordinary derwishes whom travellers so often see in Cairo, and from the ordinary madmen who are kept in fetters, so that they may not do injury to themselves and others. But their appearance, and the expressions regarding them, afford some illustrations of the popular estimate of ancient seers, or prophets, in the time of Hosea: ‘The prophet is a fool, the man that hath the spirit is mad’; and in the time of Jeremiah, the man who made himself a prophet was considered as good as a madman.” To complete the parallel these vagabonds “are also believed to be possessed of prophetic power, so that they are able to foretell the future, and warn the people among whom they live of impending danger.”

We may conjecture that with women a powerful motive for submitting to the embraces of the “holy men” is a hope of obtaining offspring by them. For in Syria it is still believed that even dead saints can beget children on barren women, who accordingly resort to their shrines in order to obtain the wish of their hearts. For example, at the Baths of Solomon in Northern Palestine, blasts of hot air escape from the ground; and one of them, named Abu Rabah, is a famous resort of childless wives who wish to satisfy their maternal longings. They let the hot air stream up over their bodies and really believe that children born to them after such a visit are begotten by the saint of the shrine. But the saint who enjoys the highest reputation in this respect is St. George. He reveals himself at his shrines which are scattered all over the country; at each of them there is a tomb or the likeness of a tomb. The most celebrated of these sanctuaries is at Kalat el Hosn in Northern Syria. Barren women of all sects, including Moslems, resort to it. “There are many natives who shrug their shoulders when this shrine is mentioned in connection with women. But it is doubtless true that many do not know what seems to be its true character, and who think that the most puissant saint, as they believe, in the world can give them sons.” “But the true character of the place is beginning to be recognized, so that many Moslems have forbidden their wives to visit it.”

§ 6. Sons of God.

Customs like the foregoing may serve to explain the belief, which is not confined to Syria, that men and women may be in fact and not merely in metaphor the sons and daughters of a god; for these modern saints, whether Christian or Moslem, who father the children of Syrian mothers, are nothing but the old gods under a thin disguise. If in antiquity as at the present day Semitic women often repaired to shrines in order to have the reproach of barrenness removed from them—and the prayer of Hannah is a familiar example of the practice, we could easily understand not only the tradition of the sons of God who beget children on the daughters of men, but also the exceedingly common occurrence of the divine titles in Hebrew names of human beings. Multitudes of men and women, in fact, whose mothers had resorted to holy places in order to procure offspring, would be regarded as the actual children of the god and would be named accordingly. Hence Hannah called her infant Samuel, which

means “name of God” or “his name is God”; and probably she sincerely believed that the child was actually begotten in her womb by the deity. The dedication of such children to the service of God at the sanctuary was merely giving back the divine son to the divine father. Similarly in West Africa, when a woman has got a child at the shrine of Agbasia, the god who alone bestows offspring on women, she dedicates him or her as a sacred slave to the deity.

Thus in the Syrian beliefs and customs of to-day we probably have the clue to the religious prostitution practised in the very same regions in antiquity. Then as now women looked to the local god, the Baal or Adonis of old, the Abu Rabah or St. George of to-day, to satisfy the natural craving of a woman's heart; and then as now, apparently, the part of the local god was played by sacred men, who in personating him may often have sincerely believed that they were acting under divine inspiration, and that the functions which they discharged were necessary for the fertility of the land as well as for the propagation of the human species. The purifying influence of Christianity and Mohammedanism has restricted such customs within narrow limits; even under Turkish rule they are now only carried on in holes and corners. Yet if the practice has dwindled, the principle which it embodies appears to be fundamentally the same; it is a desire for the continuance of the species, and a belief that an object so natural and legitimate can be accomplished by divine power manifesting itself in the bodies of men and women.

The belief in the physical fatherhood of God has not been confined to Syria in ancient and modern times. Elsewhere many men have been counted the sons of God in the most literal sense of the word, being supposed to have been begotten by his holy spirit in the wombs of mortal women. Here I shall merely illustrate the creed by a few examples drawn from classical antiquity. Thus in order to obtain offspring women used to resort to the great sanctuary of Aesculapius, situated in a beautiful upland valley, to which a path, winding through a long wooded gorge, leads from the bay of Epidaurus. Here the women slept in the holy place and were visited in dreams by a serpent; and the children to whom they afterwards gave birth were believed to have been begotten by the reptile. That the serpent was supposed to be the god himself seems certain; for Aesculapius repeatedly appeared in the form of a serpent, and live serpents were kept and fed in his sanctuaries for the healing of the sick, being no doubt regarded as his incarnations. Hence the children born to women who had thus visited a sanctuary of Aesculapius were probably fathered on the serpent-god. Many celebrated men in classical antiquity were thus promoted to the heavenly hierarchy by similar legends of a miraculous birth. The famous Aratus of Sicyon was certainly believed by his countrymen to be a son of Aesculapius; his mother is said to have got him in intercourse with a serpent. Probably she slept either in the shrine of Aesculapius at Sicyon, where a figurine of her was shown seated on a serpent, or perhaps in the more secluded sanctuary of the god at Titane, not many miles off, where the sacred serpents crawled among ancient cypresses on the hill-top which overlooks the narrow green valley of the Asopus with the white turbid river rushing in its depths. There, under the shadow of the cypresses, with the murmur of the Asopus in her ears, the mother of Aratus may have conceived, or fancied she conceived, the future deliverer of his country. Again, the mother of Augustus is said to have got him by intercourse with a serpent in a temple of Apollo; hence the emperor was reputed to be the son of that god. Similar tales were told of the Messenian hero Aristomenes, Alexander the Great, and the elder Scipio: all of them were reported to have been begotten by snakes. In the time of Herod a serpent, according to Aelian, in like manner made love to a Judean maid. Can the story be a distorted rumour of the parentage of Christ?

In India even stone serpents are credited with a power of bestowing offspring on women. Thus the Komatis of Mysore “worship *Nāga* or the serpent god. This worship is generally

confined to women and is carried on on a large scale once a year on the fifth day of the bright fortnight of Srávana (July and August). The representations of serpents are cut in stone slabs and are set up round an *Asvattha* tree on a platform, on which is also generally planted a margosa tree. These snakes in stones are set up in performance of vows and are said to be specially efficacious in curing bad sores and other skin diseases and in giving children. The women go to such places for worship with milk, fruits, and flowers on the prescribed day which is observed as a feast day." They wash the stones, smear them with turmeric, and offer them curds and fruits. Sometimes they search out the dens of serpents and pour milk into the holes for the live reptiles.

§ 7. Reincarnation of the Dead.

The reason why snakes were so often supposed to be the fathers of human beings is probably to be found in the common belief that the dead come to life and revisit their old homes in the shape of serpents.

This notion is widely spread in Africa, especially among tribes of the Bantu stock. It is held, for example, by the Zulus, the Thonga, and other Caffre tribes of South Africa; by the Ngoni of British Central Africa; by the Wabondei, the Masai, the Suk, the Nandi, and the Akikuyu of German and British East Africa; and by the Dinkas of the Upper Nile. It prevails also among the Betsileo and other tribes of Madagascar. Among the Iban or Sea Dyaks of Borneo a man's guardian spirit (*Tua*) "has its external manifestation in a snake, a leopard or some other denizen of the forest. It is supposed to be the spirit of some ancestor renowned for bravery or some other virtue who at death has taken an animal form. It is a custom among the Iban when a person of note in the tribe dies, not to bury the body but to place it on a neighbouring hill or in some solitary spot above ground. A quantity of food is taken to the place every day, and if after a few days the body disappears, the deceased is said to have become a *Tua* or guardian spirit. People who have been suffering from some chronic complaint often go to such a tomb, taking with them an offering to the soul of the deceased to obtain his help. To such it is revealed in a dream what animal form the honoured dead has taken. The most frequent form is that of a snake. Thus when a snake is found in a Dyak house it is seldom killed or driven away; food is offered to it, for it is a guardian spirit who has come to inquire after the welfare of its clients and bring them good luck. Anything that may be found in the mouth of such a snake is taken and kept as a charm." Similarly in Kiriwina, an island of the Trobriands Group, to the east of New Guinea, "the natives regarded the snake as one of their ancestral chiefs, or rather as the abode of his spirit, and when one was seen in a house it was believed that the chief was paying a visit to his old home. The natives considered this as an ill omen and so always tried to persuade the animal to depart as soon as possible. The honours of a chief were paid to the snake: the natives passed it in a crouching posture, and as they did so, saluted it as a chief of high rank. Native property was presented to it as an appeasing gift, accompanied by prayers that it would not do them any harm, but would go away quickly. They dared not kill the snake, for its death would bring disease and death upon those who did so."

Where serpents are thus viewed as ancestors come to life, the people naturally treat them with great respect and often feed them with milk, perhaps because milk is the food of human babes and the reptiles are treated as human beings in embryo, who can be born again from women. Thus "the Zulu-Caffres imagine that their ancestors generally visit them under the form of serpents. As soon, therefore, as one of these reptiles appears near their dwellings, they hasten to salute it by the name of *father*, place bowls of milk in its way, and turn it back gently, and with the greatest respect." Among the Masai of East Africa, "when a medicine-man or a rich person dies and is buried, his soul turns into a snake as soon as his body rots; and the snake

goes to his children's kraal to look after them. The Masai in consequence do not kill their sacred snakes, and if a woman sees one in her hut, she pours some milk on the ground for it to lick, after which it will go away." Among the Nandi of British East Africa, "if a snake goes on to the woman's bed, it may not be killed, as it is believed that it personifies the spirit of a deceased ancestor or relation, and that it has been sent to intimate to the woman that her next child will be born safely. Milk is put on the ground for it to drink, and the man or his wife says: '... If thou wantest the call, come, thou art being called.' It is then allowed to leave the house. If a snake enters the houses of old people they give it milk, and say: 'If thou wantest the call, go to the huts of the children,' and they drive it away." This association of the serpent, regarded as an incarnation of the dead, both with the marriage bed and with the huts of young people, points to a belief that the deceased person who is incarnate in the snake may be born again as a human child into the world. Again, among the Suk of British East Africa "it seems to be generally believed that a man's spirit passes into a snake at death. If a snake enters a house, the spirit of the dead man is believed to be very hungry. Milk is poured on to its tracks, and a little meat and tobacco placed on the ground for it to eat. It is believed that if no food is given to the snake one or all of the members of the household will die. It, however, may none the less be killed if encountered outside the house, and if at the time of its death it is inhabited by the spirit of a dead man, 'that spirit dies also.' " The Akikuyu of British East Africa, who similarly believe that snakes are *ngoma* or spirits of the departed, "do not kill a snake but pour out honey and milk for it to drink, which they say it licks up and then goes its way. If a man causes the death of a snake he must without delay summon the senior Elders in the village and slaughter a sheep, which they eat and cut a *rukwaru* from the skin of its right shoulder for the offender to wear on his right wrist; if this ceremony is neglected he, his wife and his children will die." Among the Baganda the python god Selwanga had his temple on the shore of the lake Victoria Nyanza, where he dwelt in the form of a live python. The temple was a hut of the ordinary conical shape with a round hole in the wall, through which the sinuous deity crawled out and in at his pleasure. A woman lived in the temple, and it was her duty to feed the python daily with fresh milk from a wooden bowl, which she held out to the divine reptile while he drained it. The serpent was thought to be the giver of children; hence young couples living in the neighbourhood always came to the shrine to ensure the blessing of the god on their union, and childless women repaired from long distances to be relieved by him from the curse of barrenness. It is not said that this python god embodied the soul of a dead ancestor, but it may have been so; his power of bestowing offspring on women suggests it.

The Romans and Greeks appear to have also believed that the souls of the dead were incarnate in the bodies of serpents. Among the Romans the regular symbol of the *genius* or guardian spirit of every man was a serpent, and in Roman houses serpents were lodged and fed in such numbers that if their swarms had not been sometimes reduced by conflagrations there would have been no living for them. In Greek legend Cadmus and his wife Harmonia were turned at death into snakes. When the Spartan king Cleomenes was slain and crucified in Egypt, a great serpent coiled round his head on the cross and kept off the vultures from his face. The people regarded the prodigy as a proof that Cleomenes was a son of the gods. Again, when Plotinus lay dying, a snake crawled from under his bed and disappeared into a hole in the wall, and at the same moment the philosopher expired. Apparently superstition saw in these serpents the souls of the dead men. In Greek religion the serpent was indeed the regular symbol or attribute of the worshipful dead, and we can hardly doubt that the early Greeks, like the Zulus and other African tribes at the present day, really believed the soul of the departed to be lodged in the reptile. The sacred serpent which lived in the Erechtheum at Athens, and was fed with honey-cakes once a month, may have been supposed to house the soul of the dead king Erechtheus, who had reigned in his lifetime on the same

spot. Perhaps the libations of milk which the Greeks poured upon graves were intended to be drunk by serpents as the embodiments of the deceased; on two tombstones found at Tegea a man and a woman are respectively represented holding out to a serpent a cup which may be supposed to contain milk. We have seen that various African tribes feed serpents with milk because they imagine the reptiles to be incarnations of their dead kinsfolk; and the Dinkas, who practise the custom, also pour milk on the graves of their friends for some time after the burial. It is possible that a common type in Greek art, which exhibits a woman feeding a serpent out of a saucer, may have been borrowed from a practice of thus ministering to the souls of the departed.

Further, at the sowing festival of the Thesmophoria, held by Greek women in October, it was customary to throw cakes and pigs to serpents, which lived in caverns or vaults sacred to the corn-goddess Demeter. We may guess that the serpents thus propitiated were deemed to be incarnations of dead men and women, who might easily be incommoded in their earthy beds by the operations of husbandry. What indeed could be more disturbing than to have the roof of the narrow house shaken and rent over their heads by clumsy oxen dragging a plough up and down on the top of it? No wonder that at such times it was thought desirable to appease them with offerings. Sometimes, however, it is not the dead but the Earth Goddess herself who is disturbed by the husbandman. An Indian prophet at Priest Rapids, on the Middle Columbia River, dissuaded his many followers from tilling the ground because "it is a sin to wound or cut, tear up or scratch our common mother by agricultural pursuits." "You ask me," said this Indian sage, "to plough the ground. Shall I take a knife and tear my mother's bosom? You ask me to dig for stone. Shall I dig under her skin for her bones? You ask me to cut grass and hay and sell it and be rich like white men. But how dare I cut off my mother's hair?" The Baigas, a primitive Dravidian tribe of the Central Provinces in India, used to practise a fitful and migratory agriculture, burning down patches of jungle and sowing seed in the soil fertilized by the ashes after the breaking of the rains. "One explanation of their refusal to till the ground is that they consider it a sin to lacerate the breast of their mother earth with a ploughshare." In China the disturbance caused to the earth-spirits by the operations of digging and ploughing was so very serious that Chinese philosophy appears to have contemplated a plan for allowing the perturbed spirits a close time by forbidding the farmer to put his spade or his plough into the ground except on certain days, when the earth-spirits were either not at home or kindly consented to put up with some temporary inconvenience for the good of man. This we may infer from a passage in a Chinese author who wrote in the first century of our era. "If it is true," he says, "that the spirits who inhabit the soil object to it being disturbed and dug up, then it is proper for us to select special good days for digging ditches and ploughing our fields. (But this is never done); it therefore follows that the spirits of the soil, even though really annoyed when it is disturbed, pass over such an offence if man commits it without evil intent. As he commits it merely to ensure his rest and comfort, the act cannot possibly excite any anger against him in the perfect heart of those spirits; and this being the case, they will not visit him with misfortune even if he do not choose auspicious days for it. But if we believe that the earth-spirits cannot excuse man on account of the object he pursues, and detest him for annoying them by disturbing the ground, what advantage then can he derive from selecting proper days for doing so?" What advantage indeed? In that case the only logical conclusion is, with the Indian prophet, to forbid agriculture altogether, as an impious encroachment on the spiritual world. Few peoples, however, who have once contracted the habit of agriculture are willing to renounce it out of a regard for the higher powers; the utmost concession which they are willing to make to religion in the matter is to prohibit agricultural operations at certain times and seasons, when the exercise of them would be more than usually painful to the earth-spirits. Thus in Bengal the chief festival in honour of Mother Earth is held at the end of the hot season, when she is

supposed to suffer from the impurity common to women, and during that time all ploughing, sowing, and other work cease. On a certain day of the year, when offerings are made to the Earth, the Ewe farmer of West Africa will not hoe the ground, and the Ewe weaver will not drive a sharp stake into it, "because the hoe and the stake would wound the Earth and cause her pain." When Ratumaimbulu, the god who made fruit-trees to blossom and bear fruit, came once a year to Fiji, the people had to live very quietly for a month lest they should disturb him at his important work. During this time they might not plant nor build nor sail about nor go to war; indeed most kinds of work were forbidden. The priests announced the time of the god's arrival and departure. These periods of rest and quiet would seem to be the Indian and Fijian Lent.

Thus behind the Greek notion that women may conceive by a serpent-god seems to lie the belief that they can conceive by the dead in the form of serpents. If such a belief was ever held, it would be natural that barren women should resort to graves in order to have their wombs quickened, and this may explain why they visited the shrine of the serpent-god Aesculapius for that purpose; the shrine was perhaps at first a grave. It is significant that in Syria the shrines of St. George, to which childless women go to get offspring, always include a tomb or the likeness of one; and further, that in the opinion of Syrian peasants at the present day women may, without intercourse with a living man, bear children to a dead husband, a dead saint, or a jinnee. In the East Indies also it is still commonly believed that spirits can consort with women and beget children on them. The Olo Ngadjoe of Borneo imagine that albinos are the offspring of the spirit of the moon by mortal women, the pallid hue of the human children naturally reflecting the pallor of their heavenly father.

Such beliefs are closely akin to the idea, entertained by many peoples, that the souls of the dead may pass directly into the wombs of women and be born again as infants. Thus the Hurons used to bury little children beside the paths in the hope that their souls might enter the passing squaws and be born again; and similarly some negroes of West Africa throw the bodies of infants into the bush in order that their souls may choose a new mother from the women who pass by. Among the tribes of the Lower Congo "a baby is always buried near the house of its mother, never in the bush. They think that, if the child is not buried near its mother's house, she will be unlucky and never have any more children." The notion probably is that the dead child, buried near its mother's house, will enter into her womb and be born again, for these people believe in the reincarnation of the dead. They think that "the only new thing about a child is its body. The spirit is old and formerly belonged to some deceased person, or it may have the spirit of some living person." For example, if a child is like its mother, father, or uncle, they imagine that it must have the spirit of the relative whom it resembles, and that therefore the person whose soul has thus been abstracted by the infant will soon die. Among the Bangalas, a tribe of cannibals in Equatorial Africa, to the north of the Congo, a woman was one day seen digging a hole in the public road. Her husband entreated a Belgian officer to let her alone, promising to mend the road afterwards, and explaining that his wife wished to become a mother. The good-natured officer complied with his request and watched the woman. She continued to dig till she had uncovered a little skeleton, the remains of her first-born, which she tenderly embraced, humbly entreating the dead child to enter into her and give her again a mother's joy. The officer rightly did not smile. The Bagishu, a Bantu tribe of Mount Elgon, in the Uganda Protectorate, practise the custom of throwing out their dead "except in the case of the youngest child or the old grandfather or grandmother, for whom, like the child, a prolonged life on earth is desired.... When it is desired to perpetuate on the earth the life of some old man or woman, or that of some young baby, the corpse is buried inside the house or just under the eaves, until another child is born to the nearest relation of the corpse. This child, male or female, takes the name

of the corpse, and the Bagishu firmly believe that the spirit of the dead has passed into this new child and lives again on earth. The remains are then dug up and thrown out into the open.”

Again, just as measures are adopted to facilitate the rebirth of good ghosts, so on the other hand precautions are taken to prevent the rebirth of bad ones. Thus, with regard to the Baganda of Central Africa we read that, “while the present generation know the cause of pregnancy, the people in the earlier times were uncertain as to its real cause, and thought that it was possible to conceive without any intercourse with the male sex. Hence their precautions in passing places where either a suicide had been burnt, or a child born feet first had been buried. Women were careful to throw grass or sticks on such a spot, for by so doing they thought that they could prevent the ghost of the dead from entering into them, and being reborn.” The fear of being got with child by such ghosts was not confined to married women, it was shared by all women alike, whether young or old, whether married or single; and all of them sought to avert the danger in the same way. And Baganda women imagined that without the help of the other sex they could be impregnated not only by these unpleasant ghosts but also by the flower of the banana. If while a woman was busy in her garden under the shadow of the banana trees, a great purple bloom chanced to fall from one of the trees on her back or shoulders, it was quite enough, in the opinion of the Baganda, to get her with child; and were a wife accused of adultery because she gave birth to a child who could not possibly have been begotten by her husband, she had only to father the infant on a banana flower to be honourably acquitted of the charge. The reason why this remarkable property was ascribed to the bloom of the banana would seem to be that ghosts of ancestors were thought to haunt banana groves, and that the afterbirths of children, which the Baganda regarded as twins of the children, were commonly buried at the root of the trees. What more natural than that a ghost should lurk in each flower, and dropping adroitly in the likeness of a blossom on a woman's back effect a lodgment in her womb?

Again, when a child dies in Northern India it is usually buried under the threshold of the house, “in the belief that as the parents tread daily over its grave, its soul will be reborn in the family. Here, as Mr. Rose suggests, we reach an explanation of the rule that children of Hindus are buried, not cremated. Their souls do not pass into the ether with the smoke of the pyre, but remain on earth to be reincarnated in the household.” In the Punjab this belief in the reincarnation of dead infants gives rise to some quaint or pathetic customs. Thus, “in the Hissar District, Bishnois bury dead infants at the threshold, in the belief that it would facilitate the return of the soul to the mother. The practice is also in vogue in the Kangra District, where the body is buried in front of the back door. In some places it is believed that, if the child dies in infancy and the mother drops her milk for two or three days on the ground, the soul of the child comes back to be born again. For this purpose milk diluted with water is placed in a small earthen pot and offered to the dead child's spirit for three consecutive evenings. There is also a belief in the Ambala and Gujrat Districts that if jackals and dogs dig out the dead body of the child and bring it towards the town or village, it means that the child will return to its mother, but if they take it to some other side, the soul will reincarnate in some other family. For this purpose, the second day after the infant's death, the mother goes out early in the morning to see whether the dogs have brought the body towards the village. When the child is being taken away for burial the mother cuts off and preserves a piece of its garment with a view to persuade the soul to return to her. Barren women or those who have lost children in infancy tear a piece off the clothing of a dead child and stitch it to their wearing apparel, believing that the soul of the child will return to them instead of its own mother. On this account, people take great care not to lose the clothes of dead children, and some bury them in the house.” In Bilaspore “a still-born child, or one who has passed away

before the *Chhatti* (the sixth day, the day of purification) is not taken out of the house for burial, but is placed in an earthen vessel and is buried in the doorway or in the yard of the house. Some say that this is done in order that the mother may bear another child." Here in Bilaspore the people have devised a very simple way of identifying a dead person when he or she is born again as an infant. When anybody dies, they mark the body with soot or oil, and the next baby born in the family with a similar mark is hailed as the departed come to life again. Among the Kois of the Godavari district, in Southern India, the dead are usually burnt, but the bodies of children and of young men and women are buried. If a child dies within a month of its birth, it is generally buried close to the house "so that the rain, dripping from the eaves, may fall upon the grave, and thereby cause the parents to be blessed with another child." Apparently it is supposed that the soul of the dead child, refreshed and revived by the rain, will pass again into the mother's womb. Indian criminal records contain many cases in which "the ceremonial killing of a male child has been performed as a cure for barrenness, the theory being that the soul of the murdered boy becomes reincarnated in the woman, who performs the rite with a desire to secure offspring. Usually she effects union with the spirit of the child by bathing over its body or in the water in which the corpse has been washed. Cases have recently occurred in which the woman actually bathed in the blood of the child."

On the fifth day after a death the Gonds perform the ceremony of bringing back the soul. They go to the bank of a river, call aloud the name of the deceased, and entering the water catch a fish or an insect. This creature they then take home and place among the sainted dead of the family, supposing that in this manner the spirit of the departed has been brought back to the house. Sometimes the fish or insect is eaten in the belief that it will be thus reborn as a child. This last custom explains the widely diffused story of virgins who have conceived by eating of a plant or an animal or merely by taking it to their bosom. In all such cases we may surmise that the plant or animal was thought to contain the soul of a dead person, which thus passed into the virgin's womb and was born again as an infant. Among the South Slavs childless women often resort to a grave in which a pregnant woman is buried. There they bite some grass from the grave, invoke the deceased by name, and beg her to give them the fruit of her womb. After that they take a little of the mould from the grave and carry it about with them thenceforth under their girdle. Apparently they imagine that the soul of the unborn infant is in the grass or the mould and will pass from it into their body.

Among the Kai of German New Guinea, "impossible as it may be thought, it is yet a fact that women here and there deny in all seriousness the connexion between sexual intercourse and pregnancy. Of course most people are clear as to the process. The ignorance of some individuals is perhaps based on the consideration that not uncommonly married women remain childless for years or for life. Finally, the animistic faith contributes its share to support the ignorance." In some islands of Southern Melanesia the natives appear similarly to believe that sexual intercourse is not necessary to impregnation, and that a woman can conceive through the simple passage into her womb of a spirit-animal or a spirit-fruit without the help of a man. In the island of Mota, one of the Banks' group, "the course of events is usually as follows: a woman sitting down in her garden or in the bush or on the shore finds an animal or fruit in her loincloth. She takes it up and carries it to the village, where she asks the meaning of the appearance. The people say that she will give birth to a child who will have the characters of this animal or even, it appeared, would be himself or herself the animal. The woman then takes the creature back to the place where she had found it and places it in its proper home; if it is a land animal on the land; if a water animal in the pool or stream from which it had probably come. She builds up a wall round it and goes to feed and visit it every day. After a time the animal will disappear, and it is believed that that is because the animal has at the time of its disappearance entered into the woman. It seemed quite clear that there

was no belief in physical impregnation on the part of the animal, nor of the entry of a material object in the form of the animal into her womb, but so far as I could gather, an animal found in this way was regarded as more or less supernatural, a spirit animal and not one material, from the beginning. It has happened in the memory of an old man now living in Mota that a woman who has found an animal in her loincloth has carried it carefully in her closed hands to the village, but that when she opened her hands to show it to the people, the animal has gone, and in this case it was believed that the entry had taken place while the woman was on her way from the bush to the village.... When the child is born it is regarded as being in some sense the animal or fruit which had been found and tended by the mother. The child may not eat the animal during the whole of its life, and if it does so, will suffer serious illness, if not death. If it is a fruit which has been found, the child may not eat this fruit or touch the tree on which it grows, the latter restriction remaining in those cases in which the fruit is inedible.... I inquired into the idea at the bottom of the prohibition of the animal as food, and it appeared to be that the person would be eating himself. It seemed that the act would be regarded as a kind of cannibalism. It was evident that there is a belief in the most intimate relation between the person and all individuals of the species with which he is identified.

“A further aspect of the belief in the animal nature of a child is that it partakes of the physical and mental characters of the animal with which it is identified. Thus, if the animal found has been a sea-snake, and this is a frequent occurrence, the child would be weak, indolent and slow; if an eel, there will be a similar disposition; if a hermit crab, the child will be hot-tempered; if a flying fox, it will also be hot-tempered and the body will be dark; if a brush turkey, the disposition will be good; if a lizard, the child will be soft and gentle; if a rat, thoughtless, hasty and intemperate. If the object found has been a fruit, here also the child will partake of its nature. In the case of a wild Malay apple (*malmalagaviga*) the child will have a big belly, and a person with this condition will be asked, ‘Do you come from the *malmalagaviga*?’ Again, if the fruit is one called *womarakaraqat*, the child will have a good disposition.

“In the island of Motlav not far from Mota they have the same belief that if a mother has found an animal in her dress, the child will be identified with that animal and will not be allowed to eat it. Here again the child is believed to have the characters of the animal, and two instances given were that a child identified with a yellow crab will have a good disposition and be of a light colour, while if a hermit crab has been found, the child will be angry and disagreeable. In this island a woman who desires her child to have certain characters will frequent a place where she will be likely to encounter the animal which causes the appearance of these characters. Thus, if she wants to have a light coloured child, she will go to a place where there are light coloured crabs.”

Throughout a large part of Australia, particularly in the Centre, the North, and the West, the aborigines hold that the commerce of the human sexes is not necessary to the production of children; indeed many of them go further and deny that sexual intercourse is the real cause of the propagation of the species. Among the Arunta, Kaitish, Luritcha, Ilpirra and other tribes, who roam the barren steppes of Central Australia, it appears to be a universal article of belief that every person is the reincarnation of a deceased ancestor, and that the souls of the dead pass directly into the wombs of women, who give them birth without the need of commerce with the other sex. They think that the spirits of the departed gather and dwell at particular spots, marked by a natural feature such as a rock or a tree, and that from these lurking-places they dart out and enter the bodies of passing women or girls. When a woman feels her womb quickened, she knows that a spirit has made its way into her from the nearest abode of the dead. This is their regular explanation of conception and childbirth. “The natives, one and all in these tribes, believe that the child is the direct result of the entrance into the mother of an

ancestral spirit individual. They have no idea of procreation as being associated with sexual intercourse, and firmly believe that children can be born without this taking place." The spots where the souls thus congregate waiting to be born again are usually the places where the remote ancestors of the dream-time are said to have passed into the ground; that is, they are the places where the forefathers of the tribe are supposed to have died or to have been buried. For example, in the Warramunga tribe the ancestor of the Black-snake clan is said to have left many spirits of Black-snake children in the rocks and trees which border a certain creek. Hence no woman at the present day dares to strike one of these trees with an axe, being quite convinced that the blow would release one of the spirit-children, who would at once enter her body. They imagine that the spirit is no larger than a grain of sand, and that it enters the woman through her navel and grows into a child in her womb. Again, at several places in the wide territory of the Arunta tribe there are certain stones which are in like manner thought to be the abode of souls awaiting rebirth. Hence the stones are called "child-stones." In one of them there is a hole through which the spirit-children look out for passing women, and it is firmly believed that a visit to the stone would result in conception. If a young woman is obliged to pass near the stone and does not wish to have a child, she will carefully disguise her youth, pulling a wry face and hobbling along on a stick. She will bend herself double like a very old woman, and imitating the cracked voice of age she will say, "Don't come to me, I am an old woman." Nay, it is thought that women may conceive by the stone without visiting it. If a man and his wife both wish for a child, the husband will tie his hair-girdle round the stone, rub it, and mutter a direction to the spirits to give heed to his wife. And it is believed that by performing a similar ceremony a malicious man can cause women and even children at a distance to be pregnant.

Such beliefs are not confined to the tribes of Central Australia but prevail among all the tribes from Lake Eyre northwards to the sea and the Gulf of Carpentaria. Thus the Mungarai say that in the far past time their old ancestors walked about the country, making all the natural features of the landscape and leaving spirit-children behind them where they stopped. These children emanated from the bodies of the ancestors, and they still wait at various spots looking out for women into whom they may go and be born. For example, near McMinn's bar on the Roper River there is a large gum tree full of spirit-children, who all belong to one particular totem and are always agog to enter into women of that totem. Again, at Crescent Lagoon an ancestor, who belonged to the thunder totem, deposited numbers of spirit-children; and if a woman of the Gnaritjbellan subclass so much as dips her foot in the water, one of the spirit-children passes up her leg and into her body and in due time is born as a child, who has thunder for its totem. Or if the woman stoops and drinks water, one of the sprites will enter her through the mouth. Again, there are lagoons along the Roper River where red lilies grow; and the water is full of spirit-children which were deposited there by a kangaroo man. So when women of the Gnaritjbellan subclass wade into the water to gather lilies, little sprites swarm up their legs and are born as kangaroo children. Again, in the territory of the Nullakun tribe there is a certain spring where a man once deposited spirit-children of the rainbow totem; and to this day when a woman of the right totem comes to drink at the spring, the spirit of a rainbow child will dart into her and be born. Once more, in the territory of the Yungman tribe the trees and stones near Elsey Creek are full of spirit-children who belong to the sugar-bag (honeycomb) totem; and these sugar-bag children are constantly entering into the right women and being born into the world.

The natives of the Tully River in Queensland do not recognize sexual intercourse as a cause of conception in women, though curiously enough they do recognize it as the cause of conception in all animals, and pride themselves on their superiority to the brutes in that they are not indebted for the continuance of their species to such low and vulgar means. The true

causes of conception in a woman, according to them, are four in number. First, she may have received a particular species of black bream from a man whom the European in his ignorance would call the father; this she may have roasted and sat over the fire inhaling the savoury smell of the roast fish. That is quite sufficient to get her with child. Or, secondly, she may have gone out on purpose to catch a certain kind of bull-frog, and if she succeeds in capturing it, that again is a full and satisfactory explanation of her pregnancy. Thirdly, some man may have told her to conceive a child, and the mere command produces the desired effect. Or, fourth and lastly, she may have simply dreamed that the child was put into her, and the dream necessarily works its own fulfilment. Whatever white men may think about the matter, these are the real causes why babies are born among the blacks on the Tully River. About Cape Bedford in Queensland the natives believe that babies are sent by certain long-haired spirits, with two sets of eyes in the front and back of their heads, who live in the dense scrub and underwood. The children are made in the far west where the sun goes down, and they are made not in the form of infants but full grown; but on their passage from the sunset land to the wombs they are changed into the shape of spur-winged plovers, if they are girls, or of pretty snakes, if they are boys. So when the cry of a plover is heard by night, the blacks prick up their ears and say, "Hallo! there is a baby somewhere about." And if a woman is out in the bush searching for food and sees one of the pretty snakes, which are really baby boys on the look out for mothers, she will call out to her mates, and they will come running and turn over stones, and leaves, and logs in the search for the snake; and if they cannot find it they know that it has gone into the woman and that she will soon give birth to a baby boy. On the Pennefather River in Queensland the being who puts babies into women is called Anje-a. He takes a lump of mud out of one of the mangrove swamps, moulds it into the shape of an infant, and insinuates it into a woman's womb. You can never see him, for he lives in the depths of the woods, among the rocks, and along the mangrove swamps; but sometimes you can hear him laughing there to himself, and when you hear him you may know that he has got a baby ready for somebody. Among the tribes of the Cairns district in North Queensland "the acceptance of food from a man by a woman was not merely regarded as a marriage ceremony, but as the actual cause of conception."

Similarly among the Australian tribes of the Northern Territory, about Port Darwin and the Daly River, especially among the Larrekiya and Wogait, "conception is not regarded as a direct result of cohabitation." The old men of the Wogait say that there is an evil spirit who takes babies from a big fire and puts them in the wombs of women, who must give birth to them. In the ordinary course of events, when a man is out hunting and kills game or collects other food, he gives it to his wife and she eats it, believing that the game or other food will cause her to conceive and bring forth a child. When the child is born, it may on no account partake of the food which caused conception in the mother until it has got its first teeth. A similar belief that conception is caused by the food which a woman eats is held by some tribes of Western Australia. On this subject Mr. A. R. Brown reports as follows: "In the Ingarda tribe at the mouth of the Gascoyne River, I found a belief that a child is the product of some food of which the mother has partaken just before her first sickness in pregnancy. My principal informant on this subject told me that his father had speared a small animal called *bandaru*, probably a bandicoot, but now extinct in this neighbourhood. His mother ate the animal, with the result that she gave birth to my informant. He showed me the mark in his side where, as he said, he had been speared by his father before being eaten by his mother. A little girl was pointed out to me as being the result of her mother eating a domestic cat, and her brother was said to have been produced from a bustard.... The bustard was one of the totems of the father of these two children and, therefore, of the children themselves. This, however, seems to have been purely accidental. In most cases the animal to which conception is due is not one of the father's totems. The species that is thus connected with an individual

by birth is not in any way sacred to him. He may kill or eat it; he may marry a woman whose conceptional animal is of the same species, and he is not by the accident of his birth entitled to take part in the totemic ceremonies connected with it.

“I found traces of this same belief in a number of tribes north of the Ingarda, but everywhere the belief seemed to be sporadic; that is to say, some persons believed in it and others did not. Some individuals could tell the animal or plant from which they or others were descended, while others did not know or in some cases denied that conception was so caused. There were to be met with, however, some beliefs of the same character. A woman of the Buduna tribe said that native women nowadays bear half-caste children because they eat bread made of white flour. Many of the men believed that conception is due to sexual intercourse, but as these natives have been for many years in contact with the whites this cannot be regarded as satisfactory evidence of the nature of their original beliefs.

“In some tribes further to the north I found a more interesting and better organised system of beliefs. In the Kariera, Ñamal, and Injibandi tribes the conception of a child is believed to be due to the agency of a particular man, who is not the father. This man is the *wororu* of the child when it is born. There were three different accounts of how the *wororu* produces conception, each of them given to me on several different occasions. According to the first, the man gives some food, either animal or vegetable, to the woman, and she eats this and becomes pregnant. According to the second, the man when he is out hunting kills an animal, preferably a kangaroo or an emu, and as it is dying he tells its spirit or ghost to go to a particular woman. The spirit of the dead animal goes into the woman and is born as a child. The third account is very similar to the last. A hunter, when he has killed a kangaroo or an emu, takes a portion of the fat of the dead animal which he places on one side. This fat turns into what we may speak of as a spirit-baby, and follows the man to his camp. When the man is asleep at night the spirit-baby comes to him and he directs it to enter a certain woman who thus becomes pregnant. When the child is born the man acknowledges that he sent it, and becomes its *wororu*. In practically every case that I examined, some forty in all, the *wororu* of a man or woman was a person standing to him or her in the relation of father's brother own or tribal. In one case a man had a *wororu* who was his father's sister. The duties of a man to his *wororu* are very vaguely defined. I was told that a man ‘looks after’ his *wororu*, that is, performs small services for him, and, perhaps, gives him food. The conceptional animal or plant is not the totem of either the child or the *wororu*. The child has no particular magical connection with the animal from which he is derived. In a very large number of cases that animal is either the kangaroo or the emu.”

Thus it appears that a childlike ignorance as to the physical process of procreation still prevails to some extent among certain rude races of mankind, who are accordingly driven to account for it in various fanciful ways such as might content the curiosity of children. We may safely assume that formerly a like ignorance was far more widely spread than it is now; indeed in the long ages which elapsed before any portion of mankind emerged from savagery, it is probable that the true cause of childbirth was universally unknown, and that people made shift to explain the mystery by some such theories as are still current among the savage or barbarous races of Central Africa, Melanesia, and Australia. A little reflection on the conditions of savage life may satisfy us that the ignorance is by no means so surprising as it may seem at first sight to a civilized observer, or, to put it otherwise, that the true cause of the birth of children is not nearly so obvious as we are apt to think. Among low savages, such as all men were originally, it is customary for boys and girls to cohabit freely with each other under the age of puberty, so that they are familiar with a commerce of the sexes which is not and cannot be attended with the birth of children. It is, therefore, not very wonderful that they should confidently deny the connexion of sexual intercourse with the production of offspring.

Again, the long interval of time which divides the act of conception from the first manifest symptoms of pregnancy might easily disguise from the heedless savage the vital relation between the two. These considerations may remove or lessen the hesitation which civilized man naturally feels at admitting that a considerable part or even the whole of his species should ever have doubted or denied what seems to him one of the most obvious and elementary truths of nature.

In the light of the foregoing evidence, stories of the miraculous birth of gods and heroes from virgin mothers lose much of the glamour that encircled them in days of old, and we view them simply as relics of superstition surviving like fossils to tell us of a bygone age of childlike ignorance and credulity.

§ 8. Sacred Stocks and Stones among the Semites.

Traces of beliefs and customs like the foregoing may perhaps be detected among the ancient Semites. When the prophet Jeremiah speaks of the Israelites who said to a stock or to a tree (for in Hebrew the words are the same), "Thou art my father," and to a stone, "Thou hast brought me forth," it is probable that he was not using vague rhetorical language, but denouncing real beliefs current among his contemporaries. Now we know that at all the old Canaanite sanctuaries, including the sanctuaries of Jehovah down to the reformations of Hezekiah and Josiah, the two regular objects of worship were a sacred stock and a sacred stone, and that these sanctuaries were the seats of profligate rites performed by sacred men (*kedeshim*) and sacred women (*kedeshoth*). Is it not natural to suppose that the stock and stone which the superstitious Israelites regarded as their father and mother were the sacred stock (*asherah*) and the sacred stone (*massebah*) of the sanctuary, and that the children born of the loose intercourse of the sexes at these places were believed to be the offspring or emanations of these uncouth but worshipful idols in which, as in the sacred trees and stones of Central Australia, the souls of the dead may have been supposed to await rebirth? On this view the sacred men and women who actually begot or bore the children were deemed the human embodiments of the two divinities, the men perhaps personating the sacred stock, which appears to have been a tree stripped of its branches, and the women personating the sacred stone, which seems to have been in the shape of a cone, an obelisk, or a pillar.

These conclusions are confirmed by the result of recent researches at Gezer, an ancient Canaanitish city, which occupied a high, isolated point on the southern border of Ephraim, between Jerusalem and the sea. Here the English excavations have laid bare the remains of a sanctuary with the sacred stone pillars or obelisks (*masseboth*) still standing in a row, while between two of them is set a large socketed stone, beautifully squared, which perhaps contained the sacred stock or pole (*asherah*). In the soil which had accumulated over the floor of the temple were found vast numbers of male emblems rudely carved out of soft limestone; and tablets of terra-cotta, representing in low relief the mother-goddess, were discovered throughout the strata. These objects were no doubt votive-offerings presented by the worshippers to the male and female deities who were represented by the sacred stock and the sacred stones; and their occurrence in large quantities raises a strong presumption that the divinities of the sanctuary were a god and goddess regarded as above all sources of fertility. The supposition is further strengthened by a very remarkable discovery. Under the floor of the temple were found the bones of many new-born children, none more than a week old, buried in large jars. None of these little bodies showed any trace of mutilation or violence; and in the light of the customs practised in many other lands we seem to be justified in conjecturing that the infants were still-born or died soon after birth, and that they were buried by their parents in the sanctuary in the hope that, quickened by the divine power, they might enter again into the mother's womb and again be born into the world. If the souls of

these buried babes were supposed to pass into the sacred stocks and stones and to dart from them into the bodies of would-be mothers who resorted to the sanctuary, the analogy with Central Australia would be complete. That the analogy is real and not fanciful is strongly suggested by the modern practice of Syrian women who still repair to the shrines of saints to procure offspring, and who still look on "holy men" as human embodiments of divinity. In this, as in many other dark places of superstition, the present is the best guide to the interpretation of the past; for while the higher forms of religious faith pass away like clouds, the lower stand firm and indestructible like rocks. The "sacred men" of one age are the dervishes of the next, the Adonis of yesterday is the St. George of to-day.

V. The Burning of Melcarth

If a custom of putting a king or his son to death in the character of a god has left small traces of itself in Cyprus, an island where the fierce zeal of Semitic religion was early tempered by Greek humanity, the vestiges of that gloomy rite are clearer in Phoenicia itself and in the Phoenician colonies, which lay more remote from the highways of Grecian commerce. We know that the Semites were in the habit of sacrificing some of their children, generally the first-born, either as a tribute regularly due to the deity or to appease his anger in seasons of public danger and calamity. If commoners did so, is it likely that kings, with all their heavy responsibilities, could exempt themselves from this dreadful sacrifice for the fatherland? In point of fact, history informs us that kings steeled themselves to do as others did. It deserves to be noticed that if Mesha, king of Moab, who sacrificed his eldest son by fire, claimed to be a son of his god, he would no doubt transmit his divinity to his offspring; and further, that the same sacrifice is said to have been performed in the same way by the divine founder of Byblus, the great seat of the worship of Adonis. This suggests that the human representatives of Adonis formerly perished in the flames. At all events, a custom of periodically burning the chief god of the city in effigy appears to have prevailed at Tyre and in the Tyrian colonies down to a late time, and the effigy may well have been a later substitute for a man. For Melcarth, the great god of Tyre, was identified by the Greeks with Hercules, who is said to have burned himself to death on a great pyre, ascending up to heaven in a cloud and a peal of thunder. The common Greek legend, immortalized by Sophocles, laid the scene of the fiery tragedy on the top of Mount Oeta, but another version transferred it significantly to Tyre itself. Combined with the other evidence which I shall adduce, this latter tradition raises a strong presumption that an effigy of Hercules, or rather of Melcarth, was regularly burned at a great festival in Tyre. That festival may have been the one known as "the awakening of Hercules," which was held in the month of Peritius, answering nearly to January. The name of the festival suggests that the dramatic representation of the death of the god on the pyre was followed by a semblance of his resurrection. The mode in which the resurrection was supposed to be effected is perhaps indicated by the statement of a Greek writer that the Phoenicians used to sacrifice quails to Hercules, because Hercules on his journey to Libya had been slain by Typhon and brought to life again by Iolaus, who held a quail under his nose: the dead god snuffed at the bird and revived. According to another account Iolaus burnt a quail alive, and the dead hero, who loved quails, came to life again through the savoury smell of the roasted bird. This latter tradition seems to point to a custom of burning the quails alive in the Phoenician sacrifices to Melcarth. A festival of the god's resurrection might appropriately be held in spring, when the quails migrate northwards across the Mediterranean in great bands, and immense numbers of them are netted for the market. In the month of March the birds return to Palestine by myriads in a single night, and remain to breed in all the open plains, marshes, and cornfields. Certainly a close connexion seems to have subsisted between quails and Melcarth; for legend ran that Asteria, the mother of the Tyrian Hercules, that is, of Melcarth, was transformed into a quail. It was probably to this annual festival of the death and resurrection of Melcarth that the Carthaginians were wont to send ambassadors every year to Tyre, their mother-city.

In Gades, the modern Cadiz, an early colony of Tyre on the Atlantic coast of Spain, there was an ancient, famous, and wealthy sanctuary of Hercules, the Tyrian Melcarth. Indeed the god was said to be buried on the spot. No image stood in his temple, but a perpetual fire burned on the altar, and incense was offered by white-robed priests, with bare feet and shorn heads, who were bound to chastity. Neither women nor pigs might pollute the holy place by their

presence. In later times many distinguished Romans went on pilgrimage to this remote shrine on the Atlantic shore when they were about to embark on some perilous enterprise, and they returned to it to pay their vows when their petitions had been granted. One of the last things Hannibal himself did before he marched on Italy was to repair to Gades and offer up to Melcarth prayers which were never to be answered. Soon after he dreamed an ominous dream. Now it would appear that at Gades, as at Tyre, though no image of Melcarth stood in the temple, an effigy of him was made up and burned at a yearly festival. For a certain Cleon of Magnesia related how, visiting Gades, he was obliged to sail away from the island with the rest of the multitude in obedience to the command of Hercules, that is, of Melcarth, and how on their return they found a monstrous man of the sea stranded on the beach and burning; for the god, they were told, had struck him with a thunderbolt. We may conjecture that at the annual festival of Melcarth strangers were obliged to quit the city, and that in their absence the mystery of burning the god was consummated. What Cleon and the rest saw on their return to Gades would, on this hypothesis, be the smouldering remains of a gigantic effigy of Melcarth in the likeness of a man riding on a sea-horse, just as he is represented on coins of Tyre. In like manner the Greeks portrayed the sea-god Melicertes, whose name is only a slightly altered form of Melcarth, riding on a dolphin or stretched on the beast's back.

At Carthage, the greatest of the Tyrian colonies, a reminiscence of the custom of burning a deity in effigy seems to linger in the story that Dido or Elissa, the foundress and queen of the city, stabbed herself to death upon a pyre, or leaped from her palace into the blazing pile, to escape the fond importunities of one lover or in despair at the cruel desertion of another. We are told that Dido was worshipped as a goddess at Carthage so long as the country maintained its independence. Her temple stood in the centre of the city shaded by a grove of solemn yews and firs. The two apparently contradictory views of her character as a queen and a goddess may be reconciled if we suppose that she was both the one and the other; that in fact the queen of Carthage in early days, like the queen of Egypt down to historical times, was regarded as divine, and had, like human deities elsewhere, to die a violent death either at the end of a fixed period or whenever her bodily and mental powers began to fail. In later ages the stern old custom might be softened down into a pretence by substituting an effigy for the queen or by allowing her to pass through the fire unscathed. A similar modification of the ancient rule appears to have been allowed at Tyre itself, the mother-city of Carthage. We have seen reason to think that the kings of Tyre, from whom Dido was descended, claimed to personate the god Melcarth, and that the deity was burned either in effigy or in the person of a man at an annual festival. Now in the same chapter in which Ezekiel charges the king of Tyre with claiming to be a god, the prophet describes him as walking "up and down amidst the stones of fire." The description becomes at once intelligible if we suppose that in later times the king of Tyre compounded for being burnt in the fire by walking up and down on hot stones, thereby saving his life at the expense perhaps of a few blisters on his feet. It is possible that when all went well with the commonwealth, children whom strict law doomed to the furnace of Moloch may also have been mercifully allowed to escape on condition of running the fiery gauntlet. At all events, a religious rite of this sort has been and is still practised in many parts of the world: the performers solemnly pace through a furnace of heated stones or glowing wood-ashes in the presence of a multitude of spectators. Examples of the custom have been adduced in another part of this work. Here I will cite only one. At Castabala, in Southern Cappadocia, there was worshipped an Asiatic goddess whom the Greeks called the Perasian Artemis. Her priestesses used to walk barefoot over a fire of charcoal without sustaining any injury. That this rite was a substitute for burning human beings alive or dead is suggested by the tradition which placed the adventure of Orestes and the Tauric Artemis at Castabala; for the men or women sacrificed to the Tauric Artemis were first put to the sword and then burned in a pit of sacred fire. Among the Carthaginians another

trace of such a practice may perhaps be detected in the story that at the desperate battle of Himera, fought from dawn of day till late in the evening, the Carthaginian king Hamilcar remained in the camp and kept sacrificing holocausts of victims on a huge pyre; but when he saw his army giving way before the Greeks, he flung himself into the flames and was burned to death. Afterwards his countrymen sacrificed to him and erected a great monument in his honour at Carthage, while lesser monuments were reared to his memory in all the Punic colonies. In public emergencies which called for extraordinary measures a king of Carthage may well have felt bound in honour to sacrifice himself in the old way for the good of his country. That the Carthaginians regarded the death of Hamilcar as an act of heroism and not as a mere suicide of despair, is proved by the posthumous honours they paid him.

The foregoing evidence, taken altogether, raises a strong presumption, though it cannot be said to amount to a proof, that a practice of burning a deity, and especially Melcarth, in effigy or in the person of a human representative, was observed at an annual festival in Tyre and its colonies. We can thus understand how Hercules, in so far as he represented the Tyrian god, was believed to have perished by a voluntary death on a pyre. For on many a beach and headland of the Aegean, where the Phoenicians had their trading factories, the Greeks may have watched the bale-fires of Melcarth blazing in the darkness of night, and have learned with wonder that the strange foreign folk were burning their god. In this way the legend of the voyages of Hercules and his death in the flames may be supposed to have originated. Yet with the legend the Greeks borrowed the custom of burning the god; for at the festivals of Hercules a pyre used to be kindled in memory of the hero's fiery death on Mount Oeta. We may surmise, though we are not expressly told, that an effigy of Hercules was regularly burned on the pyre.

VI. The Burning of Sandan

§ 1. The Baal of Tarsus.

In Cyprus the Tyrian Melcarth was worshipped side by side with Adonis at Amathus, and Phoenician inscriptions prove that he was revered also at Idalium and Larnax Lapethus. At the last of these places he seems to have been regarded by the Greeks as a marine deity and identified with Poseidon. A remarkable statue found at Amathus may represent Melcarth in the character of the lion-slayer, a character which the Greeks bestowed on Hercules. The statue in question is of colossal size, and exhibits a thick-set, muscular, hirsute deity of almost bestial aspect, with goggle eyes, huge ears, and a pair of stumpy horns on the top of his head. His beard is square and curly: his hair falls in three pigtales on his shoulders: his brawny arms appear to be tattooed. A lion's skin, clasped by a buckle, is knotted round his loins; and he holds the skin of a lioness in front of him, grasping a hind paw with each hand, while the head of the beast, which is missing, hung down between his legs. A fountain must have issued from the jaws of the lioness, for a rectangular hole, where the beast's head should be, communicates by a channel with another hole in the back of the statue. Greek artists working on this or a similar barbarous model produced the refined type of the Grecian Hercules with the lion's scalp thrown like a cowl over his head. Statues of him have been found in Cyprus, which represent intermediate stages in this artistic evolution. But there is no proof that in Cyprus the Tyrian Melcarth was burned either in effigy or in the person of a human representative.

On the other hand, there is clear evidence of the observance of such a custom in Cilicia, the country which lies across the sea from Cyprus, and from which the worship of Adonis, according to tradition, was derived. Whether the Phoenicians ever colonized Cilicia or not is doubtful, but at all events the natives of the country, down to late times, worshipped a male deity who, in spite of a superficial assimilation to a fashionable Greek god, appears to have been an Oriental by birth and character. He had his principal seat at Tarsus, in a plain of luxuriant fertility and almost tropical climate, tempered by breezes from the snowy range of Tarsus on the north and from the sea on the south. Though Tarsus boasted of a school of Greek philosophy which at the beginning of our era surpassed those of Athens and Alexandria, the city apparently remained in manners and spirit essentially Oriental. The women went about the streets muffled up to the eyes in Eastern fashion, and Dio Chrysostom reproaches the natives with resembling the most dissolute of the Phoenicians rather than the Greeks whose civilization they aped. On the coins of the city they assimilated their native deity to Zeus by representing him seated on a throne, the upper part of his body bare, the lower limbs draped in a flowing robe, while in one hand he holds a sceptre, which is topped sometimes with an eagle but often with a lotus flower. Yet his foreign nature is indicated both by his name and his attributes; for in Aramaic inscriptions on the coins he bears the name of the Baal of Tarsus, and in one hand he grasps an ear of corn and a bunch of grapes. These attributes clearly mark him out as a god of fertility in general, who conferred on his worshippers the two things which they prized above all other gifts of nature, the corn and the wine. He was probably therefore a Semitic, or at all events an Oriental, rather than a Greek deity. For while the Semite cast all his gods more or less in the same mould, and expected them all to render him nearly the same services, the Greek, with his keener intelligence and more pictorial imagination, invested his deities with individual characteristics, allotting to each of them his or her separate function in the divine economy of the world. Thus he

assigned the production of the corn to Demeter, and that of the grapes to Dionysus; he was not so unreasonable as to demand both from the same hard-worked deity.

§ 2. The God of Ibreez.

Now the suspicion that the Baal of Tarsus, for all his posing in the attitude of Zeus, was really an Oriental is confirmed by a remarkable rock-hewn monument which is to be seen at Ibreez in Southern Cappadocia. Though the place is distant little more than fifty miles from Tarsus as the crow flies, yet the journey on horseback occupies five days; for the great barrier of the Taurus mountains rises like a wall between. The road runs through the famous pass of the Cilician Gates, and the scenery throughout is of the grandest Alpine character. On all sides the mountains tower skyward, their peaks sheeted in a dazzling pall of snow, their lower slopes veiled in the almost inky blackness of dense pine-forests, torn here and there by impassable ravines, or broken into prodigious precipices of red and grey rock which border the narrow valley for miles. The magnificence of the landscape is enhanced by the exhilarating influence of the brisk mountain air, all the more by contrast with the sultry heat of the plain of Tarsus which the traveller has left behind. When he emerges from the defile on the wide open tableland of Anatolia he feels that in a sense he has passed out of Asia, and that the highroad to Europe lies straight before him. The great mountains on which he now looks back formed for centuries the boundary between the Christian West and the Mohammedan East; on the southern side lay the domain of the Caliphs, on the northern side the Byzantine Empire. The Taurus was the dam that long repelled the tide of Arab invasion; and though year by year the waves broke through the pass of the Cilician Gates and carried havoc and devastation through the tableland, the reflux waters always retired to the lower level of the Cilician plains. A line of beacon lights stretching from the Taurus to Constantinople flashed to the Byzantine capital tidings of the approach of the Moslem invaders.

The village of Ibreez is charmingly situated at the northern foot of the Taurus, some six or seven miles south of the town of Eregli, the ancient Cybistra. From the town to the village the path goes through a richly cultivated district of wheat and vines along green lanes more lovely than those of Devonshire, lined by thick hedges and rows of willow, poplar, hazel, hawthorn, and huge old walnut-trees, where in early summer the nightingales warble on every side. Ibreez itself is embowered in the verdure of orchards, walnuts, and vines. It stands at the mouth of a deep ravine enclosed by great precipices of red rock. From the western of these precipices a river clear as crystal, but of a deep blue tint, bursts in a powerful jet, and being reinforced by a multitude of springs becomes at once a raging impassable torrent foaming and leaping with a roar of waters over the rocks in its bed. A little way from the source a branch of the main stream flows in a deep narrow channel along the foot of a reddish weather-stained rock which rises sheer from the water. On its face, which has been smoothed to receive them, are the sculptures. They consist of two colossal figures, representing a god adored by his worshipper. The deity, some fourteen feet high, is a bearded male figure, wearing on his head a high pointed cap adorned with several pairs of horns, and plainly clad in a short tunic, which does not reach his knees and is drawn in at the waist by a belt. His legs and arms are bare; the wrists are encircled by bangles or bracelets. His feet are shod in high boots with turned-up toes. In his right hand he holds a vine-branch laden with clusters of grapes, and in his raised left hand he grasps a bunch of bearded wheat, such as is still grown in Cappadocia; the ears of corn project above his fingers, while the long stalks hang down to his feet. In front of him stands the lesser figure, some eight feet high. He is clearly a priest or king, more probably perhaps both in one. His rich vestments contrast with the simple costume of the god. On his head he wears a round but not pointed cap, encircled by flat bands and ornamented in front with a rosette or bunch of jewels, such as is still worn by Eastern princes. He is draped from the neck to the ankles in a long robe heavily fringed at

the bottom, over which is thrown a shawl or mantle secured at the breast by a clasp of precious stones. Both robe and shawl are elaborately carved with patterns in imitation of embroidery. A heavy necklace of rings or beads encircles the neck; a bracelet or bangle clasps the one wrist that is visible; the feet are shod in boots like those of the god. One or perhaps both hands are raised in the act of adoration. The large aquiline nose, like the beak of a hawk, is a conspicuous feature in the face both of the god and of his worshipper; the hair and beard of both are thick and curly.

The situation of this remarkable monument resembles that of Aphaca on the Lebanon; for in both places we see a noble river issuing abruptly from the rock to spread fertility through the rich vale below. Nowhere, perhaps, could man more appropriately revere those great powers of nature to whose favour he ascribes the fruitfulness of the earth, and through it the life of animate creation. With its cool bracing air, its mass of verdure, its magnificent stream of pure ice-cold water—so grateful in the burning heat of summer—and its wide stretch of fertile land, the valley may well have been the residence of an ancient prince or high-priest, who desired to testify by this monument his devotion and gratitude to the god. The seat of this royal or priestly potentate may have been at Cybistra, the modern Eregli, now a decayed and miserable place straggling amid orchards and gardens full of luxuriant groves of walnut, poplar, willow, mulberry, and oak. The place is a paradise of birds. Here the thrush and the nightingale sing full-throated, the hoopoe waves his crested top-knot, the bright-hued woodpeckers flit from bough to bough, and the swifts dart screaming by hundreds through the air. Yet a little way off, beyond the beneficent influence of the springs and streams, all is desolation—in summer an arid waste broken by great marshes and wide patches of salt, in winter a broad sheet of stagnant water, which as it dries up with the growing heat of the sun exhales a poisonous malaria. To the west, as far as the eye can see, stretches the endless expanse of the dreary Lycaonian plain, barren, treeless, and solitary, till it fades into the blue distance, or is bounded afar off by abrupt ranges of jagged volcanic mountains, on which in sunshiny weather the shadows of the clouds rest, purple and soft as velvet. No wonder that the smiling luxuriance of the one landscape, sharply contrasting with the bleak sterility of the other, should have rendered it in the eyes of primitive man a veritable garden of God.

Among the attributes which mark out the deity of Ibreez as a power of fertility the horns on his high cap should not be overlooked. They are probably the horns of a bull; for to primitive cattle-breeders the bull is the most natural emblem of generative force. At Carchemish, the great Hittite capital on the Euphrates, a relief has been discovered which represents a god or a priest clad in a rich robe, and wearing on his head a tall horned cap surmounted by a disc. Sculptures found at the palace of Euyuk in North-Western Cappadocia prove that the Hittites worshipped the bull and sacrificed rams to it. Similarly the Greeks conceived the vine-god Dionysus in the form of a bull.

§ 3. Sandan of Tarsus.

That the god of Ibreez, with the grapes and corn in his hands, is identical with the Baal of Tarsus, who bears the same emblems, may be taken as certain. But what was his name? and who were his worshippers? The Greeks apparently called him Hercules; at least in Byzantine times the neighbouring town of Cybistra adopted the name of Heraclea, which seems to show that Hercules was deemed the principal deity of the place. Yet the style and costume of the figures at Ibreez prove unquestionably that the god was an Oriental. If any confirmation of this view were needed, it is furnished by the inscriptions carved on the rock beside the sculptures, for these inscriptions are composed in the peculiar system of hieroglyphics now known as Hittite. It follows, therefore, that the deity worshipped at Tarsus and Ibreez was a god of the Hittites, that ancient and little-known people who occupied the centre of Asia

Minor, invented a system of writing, and extended their influence, if not their dominion, at one time from the Euphrates to the Aegean. From the lofty and arid tablelands of the interior, a prolongation of the great plateau of Central Asia, with a climate ranging from the most burning heat in summer to the most piercing cold in winter, these hardy highlanders seem to have swept down through the mountain-passes and established themselves at a very early date in the rich southern lowlands of Syria and Cilicia. Their language and race are still under discussion, but a great preponderance of opinion appears to declare that neither the one nor the other was Semitic.

In the inscription attached to the colossal figure of the god at Ibreez two scholars have professed to read the name of Sandan or Sanda. Be that as it may, there are independent grounds for thinking that Sandan, Sandon, or Sandes may have been the name of the Cappadocian and Cilician god of fertility. For the god of Ibreez in Cappadocia appears, as we saw, to have been identified by the Greeks with Hercules, and we are told that a Cappadocian and Cilician name of Hercules was Sandan or Sandes. Now this Sandan or Hercules is said to have founded Tarsus, and the people of the city commemorated him at an annual or, at all events, periodical festival by erecting a fine pyre in his honour. Apparently at this festival, as at the festival of Melcarth, the god was burned in effigy on his own pyre. For coins of Tarsus often exhibit the pyre as a conical structure resting on a garlanded altar or basis, with the figure of Sandan himself in the midst of it, while an eagle with spread wings perches on the top of the pyre, as if about to bear the soul of the burning god in the pillar of smoke and fire to heaven. In like manner when a Roman emperor died leaving a son to succeed him on the throne, a waxen effigy was made in the likeness of the deceased and burned on a huge pyramidal pyre, which was reared upon a square basis of wood; and from the summit of the blazing pile an eagle was released for the purpose of carrying to heaven the soul of the dead and deified emperor. The Romans may have borrowed from the East a grandiose custom which savours of Oriental adulation rather than of Roman simplicity.

The type of Sandan or Hercules, as he is portrayed on the coins of Tarsus, is that of an Asiatic deity standing on a lion. It is thus that he is represented on the pyre, and it is thus that he appears as a separate figure without the pyre. From these representations we can form a fairly accurate conception of the form and attributes of the god. They exhibit him as a bearded man standing on a horned and often winged lion. Upon his head he wears a high pointed cap or mitre, and he is clad sometimes in a long robe, sometimes in a short tunic. On at least one coin his feet are shod in high boots with flaps. At his side or over his shoulder are slung a sword, a bow-case, and a quiver, sometimes only one or two of them. His right hand is raised and sometimes holds a flower. His left hand grasps a double-headed axe, and sometimes a wreath either in addition to the axe or instead of it; but the double-headed axe is one of Sandan's most constant attributes.

§ 4. The Gods of Boghaz-Keui.

Now a deity of almost precisely the same type figures prominently in the celebrated group of Hittite sculptures which is carved on the rocks at Boghaz-Keui in North-Western Cappadocia. The village of Boghaz-Keui, that is, "the village of the defile," stands at the mouth of a deep, narrow, and picturesque gorge in a wild upland valley, shut in by rugged mountains of grey limestone. The houses are built on the lower slopes of the hills, and a stream issuing from the gorge flows past them to join the Halys, which is distant about ten hours' journey to the west. Immediately above the modern village a great ancient city, enclosed by massive fortification walls, rose on the rough broken ground of the mountainside, culminating in two citadels perched on the tops of precipitous crags. The walls are still standing in many places to a height of twelve feet or more. They are about fourteen feet thick and consist of an outer and

inner facing built of large blocks with a core of rubble between them. On the outer side they are strengthened at intervals of about a hundred feet by projecting towers or buttresses, which seem designed rather as architectural supports than as military defences. The masonry, composed of large stones laid in roughly parallel courses, resembles in style that of the walls of Mycenae, with which it may be contemporary; and the celebrated Lion-gate at Mycenae has its counterpart in the southern gate of Boghaz-Keui, which is flanked by a pair of colossal stone lions executed in the best style of Hittite art. The eastern gate is adorned on its inner side with the figure of a Hittite warrior or Amazon carved in high relief. A dense undergrowth of stunted oak coppice now covers much of the site. The ruins of a large palace or temple, built of enormous blocks of stone, occupy a terrace in a commanding situation within the circuit of the walls. This vast city, some four or five miles in circumference, appears to have been the ancient Pteria, which Croesus, king of Lydia, captured in his war with Cyrus. It was probably the capital of a powerful Hittite empire before the Phrygians made their way from Europe into the interior of Asia Minor and established a rival state to the west of the Halys.

From the village of Boghaz-Keui a steep and rugged path leads up hill to a sanctuary, distant about a mile and a half to the east. Here among the grey limestone cliffs there is a spacious natural chamber or hall of roughly oblong shape, roofed only by the sky, and enclosed on three sides by high rocks. One of the short sides is open, and through it you look out on the broken slopes beyond and the more distant mountains, which make a graceful picture set in a massy frame. The length of the chamber is about a hundred feet; its breadth varies from twenty-five to fifty feet. A nearly level sward forms the floor. On the right-hand side, as you face inward, a narrow opening in the rock leads into another but much smaller chamber, or rather corridor, which would seem to have been the inner sanctuary or Holy of Holies. It is a romantic spot, where the deep shadows of the rocks are relieved by the bright foliage of walnut-trees and by the sight of the sky and clouds overhead. On the rock-walls of both chamber are carved the famous bas-reliefs. In the outer sanctuary these reliefs represent two great processions which defile along the two long sides of the chamber and meet face to face on the short wall at the inner end. The figures on the left-hand wall are for the most part men clad in the characteristic Hittite costume, which consists of a high pointed cap, shoes with turned-up toes, and a tunic drawn in at the waist and falling short of the knees. The figures on the right-hand wall are women wearing tall, square, flat-topped bonnets with ribbed sides; their long dresses fall in perpendicular folds to their feet, which are shod in shoes like those of the men. On the short wall, where the processions meet, the greater size of the central figures, as well as their postures and attributes, mark them out as divine. At the head of the male procession marches or is carried a bearded deity clad in the ordinary Hittite costume of tall pointed cap, short tunic, and turned-up shoes; but his feet rest on the bowed heads of two men, in his right hand he holds on his shoulder a mace or truncheon topped with a knob, while his extended left hand grasps a symbol, which apparently consists of a trident surmounted by an oval with a cross-bar. Behind him follows a similar, though somewhat smaller, figure of a man, or perhaps rather of a god, carrying a mace or truncheon over his shoulder in his right hand, while with his left he holds aloft a long sword with a flat hilt; his feet rest not on two men but on two flat-topped pinnacles, which perhaps represent mountains. At the head of the female procession and facing the great god who is borne on the two men, stands a goddess on a lioness or panther. Her costume does not differ from that of the women: her hair hangs down in a long plait behind: in her extended right hand she holds out an emblem to touch that of the god. The shape and meaning of her emblem are obscure. It consists of a stem with two pairs of protuberances, perhaps leaves or branches, one above the other, the whole being surmounted, like the emblem of the god, by an oval with a cross-bar. Under the outstretched arms of the two deities appear the front parts of two animals, which

have been usually interpreted as bulls but are rather goats; each of them wears on its head the high conical Hittite cap, and its body is concealed by that of the deity. Immediately behind the goddess marches a smaller and apparently youthful male figure, standing like her upon a lioness or panther. He is beardless and wears the Hittite dress of high pointed cap, short tunic, and shoes with turned-up toes. A crescent-hilted sword is girt at his side; in his left hand he holds a double-headed axe, and in his right a staff topped by an armless doll with the symbol of the cross-barred oval instead of a head. Behind him follow two women, or rather perhaps goddesses, resembling the goddess at the head of the procession, but with different emblems and standing not on a lioness but on a single two-headed eagle with outspread wings.

The entrance to the smaller chamber is guarded on either side by the figure of a winged monster carved on the rock; the bodies of both figures are human, but one of them has the head of a dog, the other the head of a lion. In the inner sanctuary, to which this monster-guarded passage leads, the walls are also carved in relief. On one side we see a procession of twelve men in Hittite costume marching with curved swords in their right hands. On the opposite wall is a colossal erect figure of a deity with a human head and a body curiously composed of four lions, two above and two below, the latter standing on their heads. The god wears the high conical Hittite hat: his face is youthful and beardless like that of the male figure standing on the lioness in the large chamber; and the ear turned to the spectator is pierced with a ring. From the knees downwards the legs, curiously enough, are replaced by a device which has been interpreted as the tapering point of a great dagger or dirk with a midrib. To the right of this deity a square panel cut in the face of the rock exhibits a group of two figures in relief. The larger of the two figures closely resembles the youth on the lioness in the outer sanctuary. His chin is beardless; he wears the same high pointed cap, the same short tunic, the same turned-up shoes, the same crescent-hilted sword, and he carries a similar armless doll in his right hand. But his left arm encircles the neck of the smaller figure, whom he seems to clasp to his side in an attitude of protection. The smaller figure thus embraced by the god is clearly a priest or priestly king. His face is beardless; he wears a skull-cap and a long mantle reaching to his feet with a sort of chasuble thrown over it. The crescent-shaped hilt of a sword projects from under his mantle. The wrist of his right arm is clasped by the god's left hand; in his left hand the priest holds a crook or pastoral staff which ends below in a curl. Both the priest and his protector are facing towards the lion-god. In an upper corner of the panel behind them is a divine emblem composed of a winged disc resting on what look like two Ionic columns, while between them appear three symbols of doubtful significance. The figure of the priest or king in this costume, though not in this attitude, is a familiar one; for it occurs twice in the outer sanctuary and is repeated twice at the great Hittite palace of Euyuk, distant about four and a half hours' ride to the north-east of Boghaz-Keui. In the outer sanctuary at Boghaz-Keui we see the priest marching in the procession of the men, and holding in one hand his curled staff, or *lituus*, and in the other a symbol like that of the goddess on the lioness: above his head appears the winged disc without the other attributes. Moreover he occupies a conspicuous place by himself on the right-hand wall of the outer sanctuary, quite apart from the two processions, and carved on a larger scale than any of the other figures in them. Here he stands on two heaps, perhaps intended to represent mountains, and he carries in his right hand the emblem of the winged disc supported on two Ionic columns with the other symbols between them, except that the central symbol is replaced by a masculine figure wearing a pointed cap and a long robe decorated with a dog-tooth pattern. On one of the reliefs at the palace of Euyuk we see the priest with his characteristic dress and staff followed by a priestess, each of them with a hand raised as if in adoration: they are approaching the image of a bull which stands on a high pedestal with an altar before it. Behind them a priest leads a flock of rams to the sacrifice. On another relief at Euyuk the priest, similarly attired and followed by a priestess, is approaching a seated goddess and

apparently pouring a libation at her feet. Both these scenes doubtless represent acts of worship paid in the one case to a goddess, in the other to a bull.

We have still to inquire into the meaning of the rock-carvings at Boghaz-Keui. What are these processions which are meeting? Who are the personages represented? and what are they doing? Some have thought that the scene is historical and commemorates a great event, such as a treaty of peace between two peoples or the marriage of a king's son to a king's daughter. But to this view it has been rightly objected that the attributes of the principal figures prove them to be divine or priestly, and that the scene is therefore religious or mythical rather than historical. With regard to the two personages who head the processions and hold out their symbols to each other, the most probable opinion appears to be that they stand for the great Asiatic goddess of fertility and her consort, by whatever names these deities were known; for under diverse names a similar divine couple appears to have been worshipped with similar rites all over Western Asia. The bearded god who, grasping a trident in his extended left hand, heads the procession of male figures is probably the Father deity, the great Hittite god of the thundering sky, whose emblems were the thunderbolt and the bull; for the trident which he carries may reasonably be interpreted as a thunderbolt. The deity is represented in similar form on two stone monuments of Hittite art which were found at Zenjirli in Northern Syria and at Babylon respectively. On both we see a bearded male god wearing the usual Hittite costume of tall cap, short tunic, and shoes turned up at the toes: a crescent-hilted sword is girt at his side: his hands are raised: in the right he holds a single-headed axe or hammer, in the left a trident of wavy lines, which is thought to stand for forked lightning or a bundle of thunderbolts. On the Babylonian slab, which bears a long Hittite inscription, the god's cap is ornamented with a pair of horns. The horns on the cap are probably those of a bull; for on another Hittite monument, found at Malatia on the Euphrates, there is carved a deity in the usual Hittite costume standing on a bull and grasping a trident or thunderbolt in his left hand, while facing him stands a priest clad in a long robe, holding a crook or curled staff in one hand and pouring a libation with the other. The Hittite thunder-god is also known to us from a treaty of alliance which about the year 1290 b.c. was contracted between Hattusil, King of the Hittites, and Rameses II., King of Egypt. By a singular piece of good fortune we possess copies of this treaty both in the Hittite and in the Egyptian language. The Hittite copy was found some years ago inscribed in cuneiform characters on a clay tablet at Boghaz-Keui; two copies of the treaty in the Egyptian language are engraved on the walls of temples at Thebes. From the Egyptian copies, which have been read and translated, we gather that the thunder-god was the principal deity of the Hittites, and that the two Hittite seals which were appended to the treaty exhibited the King embraced by the thunder-god and the Queen embraced by the sun-goddess of Aenna. This Hittite divinity of the thundering sky appears to have long survived at Doliche in Commagene, for in later Roman art he reappears under the title of Jupiter Dolichenus, wearing a Phrygian cap, standing on a bull, and wielding a double axe in one hand and a thunderbolt in the other. In this form his worship was transported from his native Syrian home by soldiers and slaves, till it had spread over a large part of the Roman empire, especially on the frontiers, where it flourished in the camps of the legions. The combination of the bull with the thunderbolt as emblems of the deity suggests that the animal may have been chosen to represent the sky-god for the sake not merely of its virility but of its voice; for in the peal of thunder primitive man may well have heard the bellowing of a celestial bull.

The goddess who at the head of the procession of women confronts the great sky-god in the sanctuary at Boghaz-Keui is generally recognized as the divine Mother, the great Asiatic goddess of life and fertility. The tall flat-topped hat with perpendicular grooves which she wears, and the lioness or panther on which she stands, remind us of the turreted crown and

lion-drawn car of Cybele, who was worshipped in the neighbouring land of Phrygia across the Halys. So Atargatis, the great Syrian goddess of Hierapolis-Bambyce, was portrayed sitting on lions and wearing a tower on her head. At Babylon an image of a goddess whom the Greeks called Rhea had the figures of two lions standing on her knees.

But in the rock-hewn sculptures of Boghaz-Keui, who is the youth with the tall pointed cap and double axe who stands on a lioness or panther immediately behind the great goddess? His figure is all the more remarkable because he is the only male who interrupts the long procession of women. Probably he is at once the divine son and the divine lover of the goddess; for we shall find later on that in Phrygian mythology Attis united in himself both these characters. The lioness or panther on which he stands marks his affinity with the goddess, who is supported by a similar animal. It is natural that the lion-goddess should have a lion-son and a lion-lover. For we may take it as probable that the Oriental deities who are represented standing or sitting in human form on the backs of lions and other animals were originally indistinguishable from the beasts, and that the complete separation of the bestial from the human or divine shape was a consequence of that growth of knowledge and of power which led man in time to respect himself more and the brutes less. The hybrid gods of Egypt with their human bodies and animal heads form an intermediate stage in this evolution of anthropomorphic deities out of beasts.

We may now perhaps hazard a conjecture as to the meaning of that strange colossal figure in the inner shrine at Boghaz-Keui with its human head and its body composed of lions. For it is to be observed that the head of the figure is youthful and beardless, and that it wears a tall pointed cap, thus resembling in both respects the youth with the double-headed axe who stands on a lion in the outer sanctuary. We may suppose that the leonine figure in the inner shrine sets forth the true mystic, that is, the old savage nature of the god who in the outer shrine presented himself to his worshippers in the decent semblance of a man. To the chosen few who were allowed to pass the monster-guarded portal into the Holy of Holies, the awful secret may have been revealed that their god was a lion, or rather a lion-man, a being in whom the bestial and human natures mysteriously co-existed. The reader may remember that on the rock beside this leonine divinity is carved a group which represents a god with his arm twined round the neck of his priest in an attitude of protection, holding one of the priest's hands in his own. Both figures are looking and stepping towards the lion-monster, and the god is holding out his right hand as if pointing to it. The scene may represent the deity revealing the mystery to the priest, or preparing him to act his part in some solemn rite for which all his strength and courage will be needed. He seems to be leading his minister onward, comforting him with an assurance that no harm can come near him while the divine arm is around him and the divine hand clasps his. Whither is he leading him? Perhaps to death. The deep shadows of the rocks which fall on the two figures in the gloomy chasm may be an emblem of darker shadows soon to fall on the priest. Yet still he grasps his pastoral staff and goes forward, as though he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."

If there is any truth in these guesses—for they are little more—the three principal figures in the processional scene at Boghaz-Keui represent the divine Father, the divine Mother, and the divine Son. But we have still to ask, What are they doing? That they are engaged in the performance of some religious rite seems certain. But what is it? We may conjecture that it is the rite of the Sacred Marriage, and that the scene is copied from a ceremony which was periodically performed in this very place by human representatives of the deities. Indeed, the solemn meeting of the male and female figures at the head of their respective processions obviously suggests a marriage, and has been so interpreted by scholars, who, however,

regarded it as the historical wedding of a prince and princess instead of the mystic union of a god and goddess, overlooking or explaining away the symbols of divinity which accompany the principal personages. We may suppose that at Boghaz-Keui, as at many other places in the interior of Asia Minor, the government was in the hands of a family who combined royal with priestly functions and personated the gods whose names they bore. Thus at Pessinus in Phrygia, as we shall see later on, the priests of Cybele bore the name of her consort Attis, and doubtless represented him in the ritual. If this was so at Boghaz-Keui, we may surmise that the chief pontiff and his family annually celebrated the marriage of the divine powers of fertility, the Father God and the Mother Goddess, for the purpose of ensuring the fruitfulness of the earth and the multiplication of men and beasts. The principal parts in the ceremony would naturally be played by the pontiff himself and his wife, unless indeed they preferred for good reasons to delegate the onerous duty to others. That such a delegation took place is perhaps suggested by the appearance of the pontiff himself in a subordinate place in the procession, as well as by his separate representation in another place, as if he were in the act of surveying the ceremony from a distance. The part of the divine Son at the rite would fitly devolve upon one of the high-priest's own offspring, who may well have been numerous. For it is probable that here, as elsewhere in Asia Minor, the Mother Goddess was personated by a crowd of sacred harlots, with whom the spiritual ruler may have been required to consort in his character of incarnate deity. But if the personation of the Son of God at the rites laid a heavy burden of suffering on the shoulders of the actor, it is possible that the representative of the deity may have been drawn, perhaps by lot, from among the numerous progeny of the consecrated courtesans; for these women, as incarnations of the Mother Goddess, were probably supposed to transmit to their offspring some portion of their own divinity. Be that as it may, if the three principal personages in the processional scene at Boghaz-Keui are indeed the Father, the Mother, and the Son, the remarkable position assigned to the third of them in the procession, where he walks behind his Mother alone in the procession of women, appears to indicate that he was supposed to be more closely akin to her than to his Father. From this again we may conjecturally infer that mother-kin rather than father-kin was the rule which regulated descent among the Hittites. The conjecture derives some support from Hittite archives, for the names of the Great Queen and the Queen Mother are mentioned along with that of the King in state documents. The other personages who figure in the procession may represent human beings masquerading in the costumes and with the attributes of deities. Such, for example, are the two female figures who stand on a double-headed eagle; the two male figures stepping on what seem to be two mountains; and the two winged beings in the procession of men, one of whom may be the Moon-god, for he wears a crescent on his head.

§ 5. Sandan and Baal at Tarsus.

Whatever may be thought of these speculations, one thing seems fairly clear and certain. The figure which I have called the divine Son at Boghaz-Keui is identical with the god Sandan, who appears on the pyre at Tarsus. In both personages the costume, the attributes, the attitude are the same. Both represent a man clad in a short tunic with a tall pointed cap on his head, a sword at his side, a double-headed axe in his hand, and a lion or panther under his feet. Accordingly, if we are right in identifying him as the divine Son at Boghaz-Keui, we may conjecture that under the name of Sandan he bore the same character at Tarsus. The conjecture squares perfectly with the title of Hercules, which the Greeks bestowed on Sandan; for Hercules was the son of Zeus, the great father-god. Moreover, we have seen that the Baal of Tarsus, with the grapes and the corn in his hand, was assimilated to Zeus. Thus it would appear that at Tarsus as at Boghaz-Keui there was a pair of deities, a divine Father and a divine Son, whom the Greeks identified with Zeus and Hercules respectively. If the Baal of Tarsus was a god of fertility, as his attributes clearly imply, his identification with Zeus

would be natural, since it was Zeus who, in the belief of the Greeks, sent the fertilizing rain from heaven. And the identification of Sandan with Hercules would be equally natural, since the lion and the death on the pyre were features common to both. Our conclusion then is that it was the divine Son, the lion-god, who was burned in effigy or in the person of a human representative at Tarsus, and perhaps at Boghaz-Keui. Semitic parallels suggest that the victim who played the part of the Son of God in the fiery furnace ought in strictness to be the king's son. But no doubt in later times an effigy would be substituted for the man.

§ 6. Priestly Kings of Olba.

Unfortunately we know next to nothing of the kings and priests of Tarsus. In Greek times we hear of an Epicurean philosopher of the city, Lysias by name, who was elected by his fellow-citizens to the office of Crown-wearer, that is, to the priesthood of Hercules. Once raised to that dignity, he would not lay it down again, but played the part of tyrant, wearing a white robe edged with purple, a costly cloak, white shoes, and a golden wreath of laurel. He truckled to the mob by distributing among them the property of the wealthy, while he put to death such as refused to open their money-bags to him. Though we cannot distinguish in this account between the legal and the illegal exercise of authority, yet we may safely infer that the priesthood of Hercules, that is of Sandan, at Tarsus continued down to late times to be an office of great dignity and power, not unworthy to be held in earlier times by the kings themselves. Scanty as is our information as to the kings of Cilicia, we hear of two whose names appear to indicate that they stood in some special relation to the divine Sandan. One of them was Sandu'arri, lord of Kundi and Sizu, which have been identified with Anchiale and Sis in Cilicia. The other was Sanda-sarme, who gave his daughter in marriage to Ashurbanipal, king of Assyria. It would be in accordance with analogy if the kings of Tarsus formerly held the priesthood of Sandan and claimed to represent him in their own person.

We know that the whole of Western or Mountainous Cilicia was ruled by kings who combined the regal office with the priesthood of Zeus, or rather of a native deity whom, like the Baal of Tarsus, the Greeks assimilated to their own Zeus. These priestly potentates had their seat at Olba, and most of them bore the name either of Teucer or of Ajax, but we may suspect that these appellations are merely Greek distortions of native Cilician names. Teucer (*Teukros*) may be a corruption of Tark, Trok, Tarku, or Troko, all of which occur in the names of Cilician priests and kings. At all events, it is worthy of notice that one, if not two, of these priestly Teucers had a father called Tarkuaris, and that in a long list of priests who served Zeus at the Corycian cave, not many miles from Olba, the names Tarkuaris, Tarkumbios, Tarkimos, Trokoarbasis, and Trokombigremis, besides many other obviously native names, occur side by side with Teucer and other purely Greek appellations. In like manner the Teucrids, who traced their descent from Zeus and reigned at Salamis in Cyprus, may well have been a native dynasty, who concocted a Greek pedigree for themselves in the days when Greek civilization was fashionable. The legend which attributed the foundation of the Cyprian Salamis to Teucer, son of Telamon, appears to be late and unknown to Homer. Moreover, a cruel form of human sacrifice which was practised in the city down to historical times savours rather of Oriental barbarity than of Greek humanity. Led or driven by the youths, a man ran thrice round the altar; then the priest stabbed him in the throat with a spear and burned his body whole on a heaped-up pyre. The sacrifice was offered in the month of Aphrodite to Diomedes, who along with Agraulus, daughter of Cecrops, had a temple at Salamis. A temple of Athena stood within the same sacred enclosure. It is said that in olden times the sacrifice was offered to Agraulus, and not to Diomedes. According to another account it was instituted by Teucer in honour of Zeus. However that may have been, the barbarous custom lasted down to the reign of Hadrian, when Diphilus, king of Cyprus, abolished or rather mitigated it by substituting the sacrifice of an ox for that of a man. On the

hypothesis here suggested we must suppose that these Greek names of divine or heroic figures at the Cyprian Salamis covered more or less similar figures of the Asiatic pantheon. And in the Salaminian burnt-sacrifice of a man we may perhaps detect the original form of the ceremony which in historical times appears to have been performed upon an image of Sandan or Hercules at Tarsus. When an ox was sacrificed instead of a man, the old sacrificial rites would naturally continue to be observed in all other respects exactly as before: the animal would be led thrice round the altar, stabbed with a spear, and burned on a pyre. Now at the Syrian Hierapolis the greatest festival of the year bore the name of the Pyre or the Torch. It was held at the beginning of spring. Great trees were then cut down and planted in the court of the temple: sheep, goats, birds, and other creatures were hung upon them: sacrificial victims were led round: then fire was set to the whole, and everything was consumed in the flames. Perhaps here also the burning of animals was a substitute for the burning of men. When the practice of human sacrifice becomes too revolting to humanity to be tolerated, its abolition is commonly effected by substituting either animals or images for living men or women. At Salamis certainly, and perhaps at Hierapolis, the substitutes were animals: at Tarsus, if I am right, they were images. In this connexion the statement of a Greek writer as to the worship of Adonis in Cyprus deserves attention. He says that as Adonis had been honoured by Aphrodite, the Cyprians after his death cast live doves on a pyre to him, and that the birds, flying away from the flames, fell into another pyre and were consumed. The statement seems to be a description of an actual custom of burning doves in sacrifice to Adonis. Such a mode of honouring him would be very remarkable, since doves were commonly sacred to his divine mistress Aphrodite or Astarte. For example, at the Syrian Hierapolis, one of the chief seats of her worship, these birds were so holy that they might not even be touched. If a man inadvertently touched a dove, he was unclean or tabooed for the rest of the day. Hence the birds, never being molested, were so tame that they lived with the people in their houses, and commonly picked up their food fearlessly on the ground. Can the burning of the sacred bird of Aphrodite in the Cyprian worship of Adonis have been a substitute for the burning of a sacred man who personated the lover of the goddess?

If, as many scholars think, Tark or Tarku was the name, or part of the name, of a great Hittite deity, sometimes identified as the god of the sky and the lightning, we may conjecture that Tark or Tarku was the native name of the god of Olba, whom the Greeks called Zeus, and that the priestly kings who bore the name of Teucer represented the god Tark or Tarku in their own persons. This conjecture is confirmed by the observation that Olba, the ancient name of the city, is itself merely a Grecized form of Oura, the name which the place retains to this day. The situation of the town, moreover, speaks strongly in favour of the view that it was from the beginning an aboriginal settlement, though in after days, like so many other Asiatic cities, it took on a varnish of Greek culture. For it stood remote from the sea on a lofty and barren tableland, with a rigorous winter climate, in the highlands of Cilicia.

Great indeed is the contrast between the bleak windy uplands of Western or Rugged Cilicia, as the ancients called it, and the soft luxuriant lowlands of Eastern Cilicia, where winter is almost unknown and summer annually drives the population to seek in the cool air of the mountains a refuge from the intolerable heat and deadly fevers of the plains. In Western Cilicia, on the other hand, a lofty tableland, ending in a high sharp edge on the coast, rises steadily inland till it passes gradually into the chain of heights which divide it from the interior. Looked at from the sea it resembles a great blue wave swelling in one uniform sweep till its crest breaks into foam in the distant snows of the Taurus. The surface of the tableland is almost everywhere rocky and overgrown, in the intervals of the rocks, with dense, thorny, almost impenetrable scrub. Only here and there in a hollow or glen the niggardly soil allows of a patch of cultivation; and here and there fine oaks and planes, towering over the

brushwood, clothe with a richer foliage the depth of the valleys. None but wandering herdsmen with their flocks now maintain a precarious existence in this rocky wilderness. Yet the ruined towns which stud the country prove that a dense population lived and thrived here in antiquity, while numerous remains of wine-presses and wine-vats bear witness to the successful cultivation of the grape. The chief cause of the present desolation is lack of water; for wells are few and brackish, perennial streams hardly exist, and the ancient aqueducts, which once brought life and fertility to the land, have long been suffered to fall into disrepair.

But for ages together the ancient inhabitants of these uplands earned their bread by less reputable means than the toil of the husbandman and the vinedresser. They were buccaneers and slavers, scouring the high seas with their galleys and retiring with their booty to the inaccessible fastnesses of their mountains. In the decline of Greek power all over the East the pirate communities of Cilicia grew into a formidable state, recruited by gangs of desperadoes and broken men who flocked to it from all sides. The holds of these robbers may still be seen perched on the brink of the profound ravines which cleave the tableland at frequent intervals. With their walls of massive masonry, their towers and battlements, overhanging dizzy depths, they are admirably adapted to bid defiance to the pursuit of justice. In antiquity the dark forests of cedar, which clothed much of the country and supplied the pirates with timber for their ships, must have rendered access to these fastnesses still more difficult. The great gorge of the Lamas River, which eats its way like a sheet of forked lightning into the heart of the mountains, is dotted every few miles with fortified towns, some of them still magnificent in their ruins, dominating sheer cliffs high above the stream. They are now the haunt only of the ibex and the bear. Each of these communities had its own crest or badge, which may still be seen carved on the corners of the mouldering towers. No doubt, too, it blazoned the same crest on the hull, the sails, or the streamers of the galley which, manned with a crew of ruffians, it sent out to prey upon the rich merchantmen in the Golden Sea, as the corsairs called the highway of commerce between Crete and Africa.

A staircase cut in the rock connects one of these ruined castles with the river in the glen, a thousand feet below. But the steps are worn and dangerous, indeed impassable. You may go for miles along the edge of these stupendous cliffs before you find a way down. The paths keep on the heights, for in many of its reaches the gully affords no foothold even to the agile nomads who alone roam these solitudes. At evening the winding course of the river may be traced for a long distance by a mist which, as the heat of the day declines, rises like steam from the deep gorge and hangs suspended in a wavy line of fleecy cloud above it. But even more imposing than the ravine of the Lamas is the terrific gorge known as the *Sheitan dere* or Devil's Glen near the Corycian cave. Prodigious walls of rock, glowing in the intense sunlight, black in the shadow, and spanned by a summer sky of the deepest blue, hem in the dry bed of a winter torrent, choked with rocks and tangled with thickets of evergreens, among which the oleanders with their slim stalks, delicate taper leaves, and bunches of crimson blossom stand out conspicuous.

The ruins of Olba, among the most extensive and remarkable in Asia Minor, were discovered in 1890 by Mr. J. Theodore Bent. But three years before another English traveller had caught a distant view of its battlements and towers outlined against the sky like a city of enchantment or dreams. Standing at a height of nearly six thousand feet above the sea, the upper town commands a free, though somewhat uniform, prospect for immense distances in all directions. The sea is just visible far away to the south. On these heights the winter is long and severe. Snow lies on the ground for months. No Greek would have chosen such a site for a city, so bleak and chill, so far from blue water; but it served well for a fastness of brigands. Deep gorges, one of them filled for miles with tombs, surround it on all sides, rendering fortification walls superfluous. But a great square tower, four stories high, rises conspicuous

on the hill, forming a landmark and earning for this upper town the native name of *Jebel Hissar*, or the Mountain of the Castle. A Greek inscription cut on the tower proves that it was built by Teucer, son of Tarkuaris, one of the priestly potentates of Olba. Among other remains of public buildings the most notable are forty tall Corinthian columns of the great temple of Olbian Zeus. Though coarse in style and corroded by long exposure to frost and snow, these massive pillars, towering above the ruins, produce an imposing effect. That the temple of which they formed part belonged indeed to Olbian Zeus is shown by a Greek inscription found within the sacred area, which records that the pent-houses on the inner side of the boundary wall were built by King Seleucus Nicator and repaired for Olbian Zeus by "the great high-priest Teucer, son of Zenophanes." About two hundred yards from this great temple are standing five elegant granite columns of a small temple dedicated to the goddess Fortune. Further, the remains of two theatres and many other public buildings attest the former splendour of this mountain city. An arched colonnade, of which some Corinthian columns are standing with their architraves, ran through the town; and an ancient paved road, lined with tombs and ruins, leads down hill to a lower and smaller city two or three miles distant. It is this lower town which retains the ancient name of Oura. Here the principal ruins occupy an isolated fir-clad height bounded by two narrow ravines full of rock-cut tombs. Below the town the ravines unite and form a fine gorge, down which the old road passed seaward.

§ 7. The God of the Corycian Cave.

Nothing yet found at Olba throws light on the nature of the god who was worshipped there under the Greek name of Zeus. But at two places near the coast, distant only some fourteen or fifteen miles from Olba, a deity also called Zeus by the Greeks was revered in natural surroundings of a remarkable kind, which must have stood in close relation with the worship, and are therefore fitted to illustrate it. In both places the features of the landscape are of the same general cast, and at one of them the god was definitely identified with the Zeus of Olba. The country here consists of a tableland of calcareous rock rent at intervals by those great chasms which are characteristic of a limestone formation. Similar fissures, with the accompaniment of streams or rivers which pour into them and vanish under ground, are frequent in Greece, and may be observed in our own country near Ingleborough in Yorkshire. Fossil bones of extinct animals are often found embedded in the stalagmite or breccia of limestone caves. For example, the famous Kent's Hole near Torquay contained bones of the mammoth, rhinoceros, lion, hyaena, and bear; and red osseous breccias, charged with the bones of quadrupeds which have long disappeared from Europe, are common in almost all the countries bordering on the Mediterranean. Western Cilicia is richer in Miocene deposits than any other part of Anatolia, and the limestone gorges of the coast near Olba are crowded with fossil oysters, corals, and other shells. Here, too, within the space of five miles the limestone plateau is rent by three great chasms, which Greek religion associated with Zeus and Typhon. One of these fissures is the celebrated Corycian cave.

To visit this spot, invested with the double charm of natural beauty and legendary renown, you start from the dead Cilician city of Corycus on the sea, with its ruined walls, towers, and churches, its rock-hewn houses and cisterns, its shattered mole, its island-fortress, still imposing in decay. Viewed from the sea, this part of the Cilician coast, with its long succession of white ruins, relieved by the dark wooded hills behind, presents an appearance of populousness and splendour. But a nearer approach reveals the nakedness and desolation of the once prosperous land. Following the shore westward from Corycus for about an hour you come to a pretty cove enclosed by wooded heights, where a spring of pure cold water bubbles up close to the sea, giving to the spot its name of *Tatlu-su*, or the Sweet Water. From this bay a steep ascent of about a mile along an ancient paved road leads inland to a plateau.

Here, threading your way through a labyrinth or petrified sea of jagged calcareous rocks, you suddenly find yourself on the brink of a vast chasm which yawns at your feet. This is the Corycian cave. In reality it is not a cave but an immense hollow or trough in the plateau, of oval shape and perhaps half a mile in circumference. The cliffs which enclose it vary from one hundred to over two hundred feet in depth. Its uneven bottom slopes throughout its whole length from north to south, and is covered by a thick jungle of trees and shrubs—myrtles, pomegranates, carobs, and many more, kept always fresh and green by rivulets, underground water, and the shadow of the great cliffs. A single narrow path leads down into its depths. The way is long and rough, but the deeper you descend the denser grows the vegetation, and it is under the dappled shade of whispering leaves and with the purling of brooks in your ears that you at last reach the bottom. The saffron which of old grew here among the bushes is no longer to be found, though it still flourishes in the surrounding district. This luxuriant bottom, with its rich verdure, its refreshing moisture, its grateful shade, is called Paradise by the wandering herdsmen. They tether their camels and pasture their goats in it and come hither in the late summer to gather the ripe pomegranates. At the southern and deepest end of this great cliff-encircled hollow you come to the cavern proper. The ruins of a Byzantine church, which replaced a heathen temple, partly block the entrance. Inwards the cave descends with a gentle slope into the bowels of the earth. The old path paved with polygonal masonry still runs through it, but soon disappears under sand. At about two hundred feet from its mouth the cave comes to an end, and a tremendous roar of subterranean water is heard. By crawling on all fours you may reach a small pool arched by a dripping stalactite-hung roof, but the stream which makes the deafening din is invisible. It was otherwise in antiquity. A river of clear water burst from the rock, but only to vanish again into a chasm. Such changes in the course of streams are common in countries subject to earthquakes and to the disruption caused by volcanic agency. The ancients believed that this mysterious cavern was haunted ground. In the rumble and roar of the waters they seemed to hear the clash of cymbals touched by hands divine.

If now, quitting the cavern, we return by the same path to the summit of the cliffs, we shall find on the plateau the ruins of a town and of a temple at the western edge of the great Corycian chasm. The wall of the holy precinct was built within a few feet of the precipices, and the sanctuary must have stood right over the actual cave and its subterranean waters. In later times the temple was converted into a Christian church. By pulling down a portion of the sacred edifice Mr. Bent had the good fortune to discover a Greek inscription containing a long list of names, probably those of the priests who superintended the worship. One name which meets us frequently in the list is *Zas*, and it is tempting to regard this as merely a dialectical form of *Zeus*. If that were so, the priests who bore the name might be supposed to personate the god. But many strange and barbarous-looking names, evidently foreign, occur in the list, and *Zas* may be one of them. However, it is certain that *Zeus* was worshipped at the Corycian cave; for about half a mile from it, on the summit of a hill, are the ruins of a larger temple, which an inscription proves to have been dedicated to Corycian *Zeus*.

But *Zeus*, or whatever native deity masqueraded under his name, did not reign alone in the deep dell. A more dreadful being haunted a still more awful abyss which opens in the ground only a hundred yards to the east of the great Corycian chasm. It is a circular cauldron, about a quarter of a mile in circumference, resembling the Corycian chasm in its general character, but smaller, deeper, and far more terrific in appearance. Its sides overhang and stalactites droop from them. There is no way down into it. The only mode of reaching the bottom, which is covered with vegetation, would be to be lowered at the end of a long rope. The nomads call this chasm *Purgatory*, to distinguish it from the other which they name *Paradise*. They say that there is a subterranean passage between the two, and that the smoke of a fire kindled in

the Corycian cave may be seen curling out of the other. The one ancient writer who expressly mentions this second and more grisly cavern is Mela, who says that it was the lair of the giant Typhon, and that no animal let down into it could live. Aeschylus puts into the mouth of Prometheus an account of "the earth-born Typhon, dweller in Cilician caves, dread monster, hundred-headed," who in his pride rose up against the gods, hissing destruction from his dreadful jaws, while from his Gorgon eyes the lightning flashed. But him a flaming levin bolt, crashing from heaven, smote to the very heart, and now he lies, shrivelled and scorched, under the weight of Etna by the narrow sea. Yet one day he will belch a fiery hail, a boiling angry flood, rivers of flame, to devastate the fat Sicilian fields. This poetical description of the monster, confirmed by a similar passage of Pindar, clearly proves that Typhon was conceived as a personification of those active volcanoes which spout fire and smoke to heaven as if they would assail the celestial gods. The Corycian caverns are not volcanic, but the ancients apparently regarded them as such, else they would hardly have made them the den of Typhon.

According to one legend Typhon was a monster, half man and half brute, begotten in Cilicia by Tartarus upon the goddess Earth. The upper part of him was human, but from the loins downward he was an enormous snake. In the battle of the gods and giants, which was fought out in Egypt, Typhon hugged Zeus in his snaky coils, wrested from him his crooked sword, and with the blade cut the sinews of the god's hands and feet. Then taking him on his back he conveyed the mutilated deity across the sea to Cilicia, and deposited him in the Corycian cave. Here, too, he hid the severed sinews, wrapt in a bear's skin. But Hermes and Aegipan contrived to steal the missing thews and restore them to their divine owner. Thus made whole and strong again, Zeus pelted his beaten adversary with thunderbolts, drove him from place to place, and at last overwhelmed him under Mount Etna. And the spots where the hissing bolts fell are still marked by jets of flame.

It is possible that the discovery of fossil bones of large extinct animals may have helped to localize the story of the giant at the Corycian cave. Such bones, as we have seen, are often found in limestone caverns, and the limestone gorges of Cilicia are in fact rich in fossils. The Arcadians laid the scene of the battle of the gods and the giants in the plain of Megalopolis, where many bones of mammoths have come to light, and where, moreover, flames have been seen to burst from the earth and even to burn for years. These natural conditions would easily suggest a fable of giants who had fought the gods and had been slain by thunderbolts; the smouldering earth or jets of flame would be regarded as the spots where the divine lightnings had struck the ground. Hence the Arcadians sacrificed to thunder and lightning. In Sicily, too, great quantities of bones of mammoths, elephants, hippopotamuses, and other animals long extinct in the island have been found, and have been appealed to with confidence by patriotic Sicilians as conclusive evidence of the gigantic stature of their ancestors or predecessors. These remains of huge unwieldy creatures which once trampled through the jungle or splashed in the rivers of Sicily may have contributed with the fires of Etna to build up the story of giants imprisoned under the volcano and vomiting smoke and flame from its crater. "Tales of giants and monsters, which stand in direct connexion with the finding of great fossil bones, are scattered broadcast over the mythology of the world. Huge bones, found at Punto Santa Elena, in the north of Guayaquil, have served as a foundation for the story of a colony of giants who dwelt there. The whole area of the Pampas is a great sepulchre of enormous extinct animals; no wonder that one great plain should be called the 'Field of the giants,' and that such names as 'the hill of the giant,' 'the stream of the animal,' should be guides to the geologist in his search for fossil bones."

About five miles to the north-east of the Corycian caverns, but divided from them by many deep gorges and impassable rocks, is another and very similar chasm. It may be reached in

about an hour and a quarter from the sea by an ancient paved road, which ascends at first very steeply and then gently through bush-clad and wooded hills. Thus you come to a stretch of level ground covered with the well-preserved ruins of an ancient town. Remains of fortresses constructed of polygonal masonry, stately churches, and many houses, together with numerous tombs and reliefs, finely chiselled in the calcareous limestone of the neighbourhood, bear witness to the extent and importance of the place. Yet it is mentioned by no ancient writer. Inscriptions prove that its name was Kanyteldeis or Kanytelideis, which still survives in the modern form of Kanidiwan. The great chasm opens in the very heart of the city. So crowded are the ruins that you do not perceive the abyss till you are within a few yards of it. It is almost a complete circle, about a quarter of a mile wide, three-quarters of a mile in circumference, and uniformly two hundred feet or more in depth. The cliffs go sheer down and remind the traveller of the great quarries at Syracuse. But like the Corycian caves, the larger of which it closely resembles, the huge fissure is natural; and its bottom, like theirs, is overgrown with trees and vegetation. Two ways led down into it in antiquity, both cut through the rock. One of them was a tunnel, which is now obstructed; the other is still open. Remains of columns and hewn stones in the bottom of the chasm seem to show that a temple once stood there. But there is no cave at the foot of the cliffs, and no stream flows in the deep hollow or can be heard to rumble underground. A ruined tower of polygonal masonry, which stands on the southern edge of the chasm, bears a Greek inscription stating that it was dedicated to Olbian Zeus by the priest Teucer, son of Tarkuaris. The letters are beautifully cut in the style of the third century before Christ. We may infer that at the time of the dedication the town belonged to the priestly kings of Olba, and that the great chasm was sacred to Olbian Zeus.

What, then, was the character of the god who was worshipped under the name of Zeus at these two great natural chasms? The depth of the fissures, opening suddenly and as it were without warning in the midst of a plateau, was well fitted to impress and awe the spectator; and the sight of the rank evergreen vegetation at their bottom, fed by rivulets or underground water, must have presented a striking contrast to the grey, barren, rocky wilderness of the surrounding tableland. Such a spot must have seemed to simple folk a paradise, a garden of God, the abode of higher powers who caused the wilderness to blossom, if not with roses, at least with myrtles and pomegranates for man, and with grass and underwood for his flocks. So to the Semite, as we saw, the Baal of the land is he who fertilizes it by subterranean water rather than by rain from the sky, and who therefore dwells in the depths of earth rather than in the height of heaven. In rainless countries the sky-god is deprived of one of the principal functions which he discharges in cool cloudy climates like that of Europe. He has, in fact, little or nothing to do with the water-supply, and has therefore small excuse for levying a water-rate on his worshippers. Not, indeed, that Cilicia is rainless; but in countries bordering on the Mediterranean the drought is almost unbroken through the long months of summer. Vegetation then withers: the face of nature is scorched and brown: most of the rivers dry up; and only their white stony beds, hot to the foot and dazzling to the eye, remain to tell where they flowed. It is at such seasons that a green hollow, a shady rock, a murmuring stream, are welcomed by the wanderer in the South with a joy and wonder which the untravelled Northerner can hardly imagine. Never do the broad slow rivers of England, with their winding reaches, their grassy banks, their grey willows mirrored with the soft English sky in the placid stream, appear so beautiful as when the traveller views them for the first time after leaving behind him the aridity, the heat, the blinding glare of the white southern landscape, set in seas and skies of caerulean blue.

We may take it, then, as probable that the god of the Corycian and Olbian caverns was worshipped as a source of fertility. In antiquity, when the river, which now roars

underground, still burst from the rock in the Corycian cave, the scene must have resembled Ibreez, where the god of the corn and the vine was adored at the source of the stream; and we may compare the vale of Adonis in the Lebanon, where the divinity who gave his name to the river was revered at its foaming cascades. The three landscapes had in common the elements of luxuriant vegetation and copious streams leaping full-born from the rock. We shall hardly err in supposing that these features shaped the conception of the deities who were supposed to haunt the favoured spots. At the Corycian cave the existence of a second chasm, of a frowning and awful aspect, might well suggest the presence of an evil being who lurked in it and sought to undo the beneficent work of the good god. Thus we should have a fable of a conflict between the two, a battle of Zeus and Typhon.

On the whole we conclude that the Olbian Zeus, worshipped at one of these great limestone chasms, and clearly identical in nature with the Corycian Zeus, was also identical with the Baal of Tarsus, the god of the corn and the vine, who in his turn can hardly be separated from the god of Ibreez. If my conjecture is right the native name of the Olbian Zeus was Tark or Trok, and the priestly Teucers of Olba represented him in their own persons. On that hypothesis the Olbian priests who bore the name of Ajax embodied another native deity of unknown name, perhaps the father or the son of Tark. A comparison of the coin-types of Tarsus with the Hittite monuments of Ibreez and Boghaz-Keui led us to the conclusion that the people of Tarsus worshipped at least two distinct gods, a father and a son, the father-god being known to the Semites as Baal and to the Greeks as Zeus, while the son was called Sandan by the natives, but Hercules by the Greeks. We may surmise that at Olba the names of Teucer and Ajax designated two gods who corresponded in type to the two gods of Tarsus; and if the lesser figure at Ibreez, who appears in an attitude of adoration before the deity of the corn and the vine, could be interpreted as the divine Son in presence of the divine Father, we should have in all three places the same pair of deities, represented probably in the flesh by successive generations of priestly kings. But the evidence is far too slender to justify us in advancing this hypothesis as anything more than a bare conjecture.

§ 8. Cilician Goddesses.

So far, the Cilician deities discussed have been males; we have as yet found no trace of the great Mother Goddess who plays so important a part in the religion of Cappadocia and Phrygia, beyond the great dividing range of the Taurus. Yet we may suspect that she was not unknown in Cilicia, though her worship certainly seems to have been far less prominent there than in the centre of Asia Minor. The difference may perhaps be interpreted as evidence that mother-kin and hence the predominance of Mother Goddesses survived, in the bleak highlands of the interior, long after a genial climate and teeming soil had fostered the growth of a higher civilization, and with it the advance from female to male kinship, in the rich lowlands of Cilicia. Be that as it may, Cilician goddesses with or without a male partner are known to have been revered in various parts of the country.

Thus at Tarsus itself the goddess 'Atheh was worshipped along with Baal; their effigies are engraved on the same coins of the city. She is represented wearing a veil and seated upon a lion, with her name in Aramaic letters engraved beside her. Hence it would seem that at Tarsus, as at Boghaz-Keui, the Father God mated with a lion-goddess like the Phrygian Cybele or the Syrian Atargatis. Now the name Atargatis is a Greek rendering of the Aramaic 'Athar-'atheh, a compound word which includes the name of the goddess of Tarsus. Thus in name as well as in attributes the female partner of the Baal of Tarsus appears to correspond to Atargatis, the Syrian Mother Goddess whose image, seated on a lion or lions, was worshipped with great pomp and splendour at Hierapolis-Bambyce near the Euphrates. May we go a step farther and find a correspondence between the Baal of Tarsus and the husband-

god of Atargatis at Hierapolis-Bambyce? That husband-god, like the Baal of Tarsus, was identified by the Greeks with Zeus, and Lucian tells us that the resemblance of his image to the images of Zeus was in all respects unmistakable. But his image, unlike those of Zeus, was seated upon bulls. In point of fact he was probably Hadad, the chief male god of the Syrians, who appears to have been a god of thunder and fertility; for at Baalbec in the Lebanon, where the ruined temple of the Sun is the most imposing monument bequeathed to the modern world by Greek art in its decline, his image grasped in his left hand a thunderbolt and ears of corn, and a colossal statue of the deity, found near Zenjirli in Northern Syria, represents him with a bearded human head and horns, the emblem of strength and fertility. A similar god of thunder and lightning was worshipped from early times by the Babylonians and Assyrians; he bore the similar name of Adad and his emblems appear to have been a thunderbolt and a bull. On an Assyrian relief his image is represented as that of a bearded man clad in a short tunic, wearing a cap with two pairs of horns, and grasping an axe in his right hand and a thunderbolt in his left. His resemblance to the Hittite god of the thundering sky was therefore very close. An alternative name for this Babylonian and Assyrian deity was Ramman, an appropriate term, derived from a verb *ramâmu* to “scream” or “roar.” Now we have seen that the god of Ibreez, whose attributes tally with those of the Baal of Tarsus, wears a cap adorned with bull's horns; that the Father God at Boghaz-Keui, meeting the Mother Goddess on her lioness, is attended by an animal which according to the usual interpretation is a bull; and that the bull itself was worshipped, apparently as an emblem of fertility, at Euyuk near Boghaz-Keui. Thus at Tarsus and Boghaz-Keui, as at Hierapolis-Bambyce, the Father God and the Mother Goddess would seem to have had as their sacred animals or emblems the bull and the lion respectively. In later times, under Greek influence, the goddess was apparently exchanged for, or converted into, the Fortune of the City, who appears on coins of Tarsus as a seated woman with veiled and turreted head, grasping ears of corn and a poppy in her hand. Her lion is gone, but a trace of him perhaps remains on a coin which exhibits the throne of the goddess adorned with a lion's leg. In general it would seem that the goddess Fortune, who figures commonly as the guardian of cities in the Greek East, especially in Syria, was nothing but a disguised form of Gad, the Semitic god of fortune or luck, who, though the exigencies of grammar required him to be masculine, is supposed to have been often merely a special aspect of the great goddess Astarte or Atargatis conceived as the patroness and protector of towns. In Oriental religion such permutations or combinations need not surprise us. To the gods all things are possible. In Cyprus the goddess of love wore a beard, and Alexander the Great sometimes disported himself in the costume of Artemis, while at other times he ransacked the divine wardrobe to figure in the garb of Hercules, of Hermes, and of Ammon. The change of the goddess 'Atheh of Tarsus into Gad or Fortune would be easy if we suppose that she was known as Gad-'Atheh, “Luck of 'Atheh,” which occurs as a Semitic personal name. In like manner the goddess of Fortune at Olba, who had her small temple beside the great temple of Zeus, may have been originally the consort of the native god Tark or Tarku.

Another town in Cilicia where an Oriental god and goddess appear to have been worshipped together was Mallus. The city was built on a height in the great Cilician plain near the mouth of the river Pyramus. Its coins exhibit two winged deities, a male and a female, in a kneeling or running attitude. On some of the coins the male deity is represented, like Janus, with two heads facing opposite ways, and with two pairs of wings, while beneath him is the forepart of a bull with a human head. The obverse of the coins which bear the female deity displays a conical stone, sometimes flanked by two bunches of grapes. This conical stone, like those of other Asiatic cities, was probably the emblem of a Mother Goddess, and the bunches of grapes indicate her fertilizing powers. The god with the two heads and four wings can hardly be any other than the Phoenician El, whom the Greeks called Cronus; for El was

characterized by four eyes, two in front and two behind, and by three pairs of wings. A discrepancy in the number of wings can scarcely be deemed fatal to the identification. The god may easily have moulted some superfluous feathers on the road from Phoenicia to Mallus. On later coins of Mallus these quaint Oriental deities disappear, and are replaced by corresponding Greek deities, particularly by a head of Cronus on one side and a figure of Demeter, grasping ears of corn, on the other. The change doubtless sprang from a wish to assimilate the ancient native divinities to the new and fashionable divinities of the Greek pantheon. If Cronus and Demeter, the harvest god and goddess, were chosen to supplant El and his female consort, the ground of the choice must certainly have been a supposed resemblance between the two pairs of deities. We may assume, therefore, that the discarded couple, El and his wife, had also been worshipped by the husbandman as sources of fertility, the givers of corn and wine. One of these later coins of Mallus exhibits Dionysus sitting on a vine laden with ripe clusters, while on the obverse is seen a male figure guiding a yoke of oxen as if in the act of ploughing. These types of the vine-god and the ploughman probably represent another attempt to adapt the native religion to changed conditions, to pour the old Asiatic wine into new Greek bottles. The barbarous monster with the multiplicity of heads and wings has been reduced to a perfectly human Dionysus. The sacred but deplorable old conical stone no longer flaunts proudly on the coins; it has retired to a decent obscurity in favour of a natural and graceful vine. It is thus that a truly progressive theology keeps pace with the march of intellect. But if these things were done by the apostles of culture at Mallus, we cannot suppose that the clergy of Tarsus, the capital, lagged behind their provincial brethren in their efforts to place the ancient faith upon a sound modern basis. The fruit of their labours seems to have been the more or less nominal substitution of Zeus, Fortune, and Hercules for Baal, 'Atheh, and Sandan.

We may suspect that in like manner the Sarpedonian Artemis, who had a sanctuary in South-Eastern Cilicia, near the Syrian border, was really a native goddess parading in borrowed plumes. She gave oracular responses by the mouth of inspired men, or more probably of women, who in their moments of divine ecstasy may have been deemed incarnations of her divinity. Another even more transparently Asiatic goddess was Perasia, or Artemis Perasia, who was worshipped at Hieropolis-Castabala in Eastern Cilicia. The extensive ruins of the ancient city, now known as Bodroum, cover the slope of a hill about three-quarters of a mile to the north of the river Pyramus. Above them towers the acropolis, built on the summit of dark grey precipices, and divided from the neighbouring mountain by a deep cutting in the rock. A mediaeval castle, built of hewn blocks of reddish-yellow limestone, has replaced the ancient citadel. The city possessed a large theatre, and was traversed by two handsome colonnades, of which some columns are still standing among the ruins. A thick growth of brushwood and grass now covers most of the site, and the place is wild and solitary. Only the wandering herdsmen encamp near the deserted city in winter and spring. The neighbourhood is treeless; yet in May magnificent fields of wheat and barley gladden the eye, and in the valleys the clover grows as high as the horses' knees. The ambiguous nature of the goddess who presided over this City of the Sanctuary (*Hieropolis*) was confessed by a puzzled worshipper, a physician named Lucius Minius Claudianus, who confided his doubts to the deity herself in some very indifferent Greek verses. He wisely left it to the goddess to say whether she was Artemis, or the Moon, or Hecate, or Aphrodite, or Demeter. All that we know about her is that her true name was Perasia, and that she was in the enjoyment of certain revenues. Further, we may reasonably conjecture that at the Cilician Castabala she was worshipped with rites like those which were held in honour of her namesake Artemis Perasia at another city of the same name, Castabala in Cappadocia. There, as we saw, the priestesses of the goddess walked over fire with bare feet unscathed. Probably the same impressive ceremony was performed before a crowd of worshippers in the Cilician Castabala

also. Whatever the exact meaning of the rite may have been, the goddess was in all probability one of those Asiatic Mother Goddesses to whom the Greeks often applied the name of Artemis. The immunity enjoyed by the priestess in the furnace was attributed to her inspiration by the deity. In discussing the nature of inspiration or possession by a deity, the Syrian philosopher Jamblichus notes as one of its symptoms a total insensibility to pain. Many inspired persons, he tells us, "are not burned by fire, the fire not taking hold of them by reason of the divine inspiration; and many, though they are burned, perceive it not, because at the time they do not live an animal life. They pierce themselves with skewers and feel nothing. They gash their backs with hatchets, they slash their arms with daggers, and know not what they do, because their acts are not those of mere men. For impassable places become passable to those who are filled with the spirit. They rush into fire, they pass through fire, they cross rivers, like the priestess at Castabala. These things prove that under the influence of inspiration men are beside themselves, that their senses, their will, their life are those neither of man nor of beast, but that they lead another and a diviner life instead, whereby they are inspired and wholly possessed." Thus in traversing the fiery furnace the priestesses of Perasia were believed to be beside themselves, to be filled with the goddess, to be in a real sense incarnations of her divinity.

A similar touchstone of inspiration is still applied by some villagers in the Himalayan districts of North-Western India. Once a year they worship Airi, a local deity, who is represented by a trident and has his temples on lonely hills and desolate tracts. At his festival the people seat themselves in a circle about a bonfire. A kettle-drum is beaten, and one by one his worshippers become possessed by the god and leap with shouts round the flames. Some brand themselves with heated iron spoons and sit down in the fire. Such as escape unhurt are believed to be truly inspired, while those who burn themselves are despised as mere pretenders to the divine frenzy. Persons thus possessed by the spirit are called Airi's horses or his slaves. During the revels, which commonly last about ten days, they wear red scarves round their heads and receive alms from the faithful. These men deem themselves so holy that they will let nobody touch them, and they alone may touch the sacred trident, the emblem of their god. In Western Asia itself modern fanatics still practise the same austerities which were practised by their brethren in the days of Jamblichus. "Asia Minor abounds in dervishes of different orders, who lap red-hot iron, calling it their 'rose,' chew coals of living fire, strike their heads against solid walls, stab themselves in the cheek, the scalp, the temple, with sharp spikes set in heavy weights, shouting 'Allah, Allah,' and always consistently avowing that during such frenzy they are entirely insensible to pain."

§ 9. The Burning of Cilician Gods.

On the whole, then, we seem to be justified in concluding that under a thin veneer of Greek humanity the barbarous native gods of Cilicia continued long to survive, and that among them the great Asiatic goddess retained a place, though not the prominent place which she held in the highlands of the interior down at least to the beginning of our era. The principle that the inspired priest or priestess represents the deity in person appears, if I am right, to have been recognized at Castabala and at Olba, as well as at the sanctuary of Sarpedonian Artemis. There can be no intrinsic improbability, therefore, in the view that at Tarsus also the divine triad of Baal, 'Atheh, and Sandan may also have been personated by priests and priestesses, who, on the analogy of Olba and of the great sanctuaries in the interior of Asia Minor, would originally be at the same time kings and queens, princes and princesses. Further, the burning of Sandan in effigy at Tarsus would, on this hypothesis, answer to the walk of the priestess of Perasia through the furnace at Castabala. Both were perhaps mitigations of a custom of putting the priestly king or queen, or another member of the royal family, to death by fire.

VII. Sardanapalus and Hercules

§ 1. The Burning of Sardanapalus.

The theory that kings or princes were formerly burned to death at Tarsus in the character of gods is singularly confirmed by another and wholly independent line of argument. For, according to one account, the city of Tarsus was founded not by Sandan but by Sardanapalus, the famous Assyrian monarch whose death on a great pyre was one of the most famous incidents in Oriental legend. Near the sea, within a day's march of Tarsus, might be seen in antiquity the ruins of a great ancient city named Anchiale, and outside its walls stood a monument called the monument of Sardanapalus, on which was carved in stone the figure of the monarch. He was represented snapping the fingers of his right hand, and the gesture was explained by an accompanying inscription, engraved in Assyrian characters, to the following effect:—"Sardanapalus, son of Anacyndaraxes, built Anchiale and Tarsus in one day. Eat, drink, and play, for everything else is not worth that," by which was implied that all other human affairs were not worth a snap of the fingers. The gesture may have been misinterpreted and the inscription mistranslated, but there is no reason to doubt the existence of such a monument, though we may conjecture that it was of Hittite rather than Assyrian origin; for, not to speak of the traces of Hittite art and religion which we have found at Tarsus, a group of Hittite monuments has been discovered at Marash, in the upper valley of the Pyramus. The Assyrians may have ruled over Cilicia for a time, but Hittite influence was probably much deeper and more lasting. The story that Tarsus was founded by Sardanapalus may well be apocryphal, but there must have been some reason for his association with the city. On the present hypothesis that reason is to be found in the traditional manner of his death. To avoid falling into the hands of the rebels, who laid siege to Nineveh, he built a huge pyre in his palace, heaped it up with gold and silver and purple raiment, and then burnt himself, his wife, his concubines, and his eunuchs in the fire. The story is false of the historical Sardanapalus, that is, of the great Assyrian king Ashurbanipal, but it is true of his brother Shamashshumukin. Being appointed king of Babylon by Ashurbanipal, he revolted against his suzerain and benefactor, and was besieged by him in his capital. The siege was long and the resistance desperate, for the Babylonians knew that they had no mercy to expect from the ruthless Assyrians. But they were decimated by famine and pestilence, and when the city could hold out no more, King Shamashshumukin, determined not to fall alive into the hands of his offended brother, shut himself up in his palace, and there burned himself to death, along with his wives, his children, his slaves, and his treasures, at the very moment when the conquerors were breaking in the gates. Not many years afterwards the same tragedy was repeated at Nineveh itself by Saracus or Sinsharishkun, the last king of Assyria. Besieged by the rebel Nabopolassar, king of Babylon, and by Cyaxares, king of the Medes, he burned himself in his palace. That was the end of Nineveh and of the Assyrian empire. Thus Greek history preserved the memory of the catastrophe, but transferred it from the real victims to the far more famous Ashurbanipal, whose figure in after ages loomed vast and dim against the setting sun of Assyrian glory.

§ 2. The Burning of Croesus.

Another Oriental monarch who prepared at least to die in the flames was Croesus, king of Lydia. Herodotus tells how the Persians under Cyrus captured Sardes, the Lydian capital, and took Croesus alive, and how Cyrus caused a great pyre to be erected, on which he placed the captive monarch in fetters, and with him twice seven Lydian youths. Fire was then applied to the pile, but at the last moment Cyrus relented, a sudden shower extinguished the flames, and

Croesus was spared. But it is most improbable that the Persians, with their profound reverence for the sanctity of fire, should have thought of defiling the sacred element with the worst of all pollutions, the contact of dead bodies. Such an act would have seemed to them sacrilege of the deepest dye. For to them fire was the earthly form of the heavenly light, the eternal, the infinite, the divine; death, on the other hand, was in their opinion the main source of corruption and uncleanness. Hence they took the most stringent precautions to guard the purity of fire from the defilement of death. If a man or a dog died in a house where the holy fire burned, the fire had to be removed from the house and kept away for nine nights in winter or a month in summer before it might be brought back; and if any man broke the rule by bringing back the fire within the appointed time, he might be punished with two hundred stripes. As for burning a corpse in the fire, it was the most heinous of all sins, an invention of Ahriman, the devil; there was no atonement for it, and it was punished with death. Nor did the law remain a dead letter. Down to the beginning of our era the death penalty was inflicted on all who threw a corpse or cow-dung on the fire, nay, even on such as blew on the fire with their breath. It is hard, therefore, to believe that a Persian king should have commanded his subjects to perpetrate a deed which he and they viewed with horror as the most flagitious sacrilege conceivable.

Another and in some respects truer version of the story of Croesus and Cyrus has been preserved by two older witnesses—namely, by the Greek poet Bacchylides, who was born some forty years after the event, and by a Greek artist who painted the scene on a red-figured vase about, or soon after, the time of the poet's birth. Bacchylides tells us that when the Persians captured Sardes, Croesus, unable to brook the thought of slavery, caused a pyre to be erected in front of his courtyard, mounted it with his wife and daughters, and bade a page apply a light to the wood. A bright blaze shot up, but Zeus extinguished it with rain from heaven, and Apollo of the Golden Sword wafted the pious king and his daughters to the happy land beyond the North Wind. In like manner the vase-painter clearly represents the burning of Croesus as a voluntary act, not as a punishment inflicted on him by the conqueror. He lets us see the king enthroned upon the pyre with a wreath of laurel on his head and a sceptre in one hand, while with the other he is pouring a libation. An attendant is in the act of applying to the pile two objects which have been variously interpreted as torches to kindle the wood or whisks to sprinkle holy water. The demeanour of the king is solemn and composed: he seems to be performing a religious rite, not suffering an ignominious death.

Thus we may fairly conclude with some eminent modern scholars that in the extremity of his fortunes Croesus prepared to meet death like a king or a god in the flames. It was thus that Hercules, from whom the old kings of Lydia claimed to be sprung, ascended from earth to heaven: it was thus that Zimri, king of Israel, passed beyond the reach of his enemies: it was thus that Shamashshumukin, king of Babylon, escaped a brother's vengeance: it was thus that the last king of Assyria expired in the ruins of his capital; and it was thus that, sixty-six years after the capture of Sardes, the Carthaginian king Hamilcar sought to retrieve a lost battle by a hero's death.

Semiramis herself, the legendary queen of Assyria, is said to have burnt herself on a pyre out of grief at the death of a favourite horse. Since there are strong grounds for regarding the queen in her mythical aspect as a form of Ishtar or Astarte, the legend that Semiramis died for love in the flames furnishes a remarkable parallel to the traditionary death of the love-lorn Dido, who herself appears to be simply an Avatar of the same great Asiatic goddess. When we compare these stories of the burning of Semiramis and Dido with each other and with the historical cases of the burning of Oriental monarchs, we may perhaps conclude that there was a time when queens as well as kings were expected under certain circumstances, perhaps on the death of their consort, to perish in the fire. The conclusion can hardly be deemed

extravagant when we remember that the practice of burning widows to death survived in India under English rule down to a time within living memory.

At Jerusalem itself a reminiscence of the practice of burning kings, alive or dead, appears to have lingered as late as the time of Isaiah, who says: "For Tophet is prepared of old; yea, for the king it is made ready; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." We know that "great burnings" were regularly made for dead kings of Judah, and it can hardly be accidental that the place assigned by Isaiah to the king's pyre is the very spot in the Valley of Hinnom where the first-born children were actually burned by their parents in honour of Moloch "the King." The exact site of the Valley of Hinnom is disputed, but all are agreed in identifying it with one of the ravines which encircle or intersect Jerusalem; and according to some eminent authorities it was the one called by Josephus the Tyropoeon. If this last identification is correct, the valley where the children were burned on a pyre lay immediately beneath the royal palace and the temple. Perhaps the young victims died for God and the king.

With the "great burnings" for dead Jewish kings it seems worth while to compare the great burnings still annually made for dead Jewish Rabbis at the lofty village of Meiron in Galilee, the most famous and venerated place of pilgrimage for Jews in modern Palestine. Here the tombs of the Rabbis are hewn out of the rock, and here on the thirtieth of April, the eve of May Day, multitudes of pilgrims, both men and women, assemble and burn their offerings, which consist of shawls, scarfs, handkerchiefs, books, and the like. These are placed in two stone basins on the top of two low pillars, and being drenched with oil and ignited they are consumed to ashes amid the loud applause, shouts, and cries of the spectators. A man has been known to pay as much as two thousand piastres for the privilege of being allowed to open the ceremony by burning a costly shawl. On such occasions the solemn unmoved serenity of the Turkish officials, who keep order, presents a striking contrast to the intense excitement of the Jews. This curious ceremony may be explained by the widespread practice of burning property for the use and benefit of the dead. So, to take a single instance, the tyrant Periander collected the finest raiment of all the women in Corinth and burned it in a pit for his dead wife, who had sent him word by necromancy that she was cold and naked in the other world, because the clothes he buried with her had not been burnt. In like manner, perhaps, garments and other valuables may have been consumed on the pyre for the use of the dead kings of Judah. In Siam, the corpse of a king or queen is burned in a huge structure resembling a permanent palace, which with its many-gabled and high-pitched roofs and multitudinous tinselled spires, soaring to a height of over two hundred feet, sometimes occupies an area of about an acre. The blaze of such an enormous catafalque may resemble, even if it far surpasses, the "great burnings" for the Jewish kings.

§ 3. Purification by Fire.

These events and these traditions seem to prove that under certain circumstances Oriental monarchs deliberately chose to burn themselves to death. What were these circumstances? and what were the consequences of the act? If the intention had merely been to escape from the hands of a conqueror, an easier mode of death would naturally have been chosen. There must have been a special reason for electing to die by fire. The legendary death of Hercules, the historical death of Hamilcar, and the picture of Croesus enthroned in state on the pyre and pouring a libation, all combine to indicate that to be burnt alive was regarded as a solemn sacrifice, nay, more than that, as an apotheosis which raised the victim to the rank of a god. For it is to be remembered that Hamilcar as well as Hercules was worshipped after death. Fire, moreover, was regarded by the ancients as a purgative so powerful that properly applied it could burn away all that was mortal of a man, leaving only the divine and immortal

spirit behind. Hence we read of goddesses who essayed to confer immortality on the infant sons of kings by burning them in the fire by night; but their beneficent purpose was always frustrated by the ignorant interposition of the mother or father, who peeping into the room saw the child in the flames and raised a cry of horror, thus disconcerting the goddess at her magic rites. This story is told of Isis in the house of the king of Byblus, of Demeter in the house of the king of Eleusis, and of Thetis in the house of her mortal husband Peleus. In a slightly different way the witch Medea professed to give back to the old their lost youth by boiling them with a hell-broth in her magic cauldron; and when Pelops had been butchered and served up at a banquet of the gods by his cruel father Tantalus, the divine beings, touched with pity, plunged his mangled remains in a kettle, from which after decoction he emerged alive and young. "Fire," says Jamblichus, "destroys the material part of sacrifices, it purifies all things that are brought near it, releasing them from the bonds of matter and, in virtue of the purity of its nature, making them meet for communion with the gods. So, too, it releases us from the bondage of corruption, it likens us to the gods, it makes us meet for their friendship, and it converts our material nature into an immaterial." Thus we can understand why kings and commoners who claimed or aspired to divinity should choose death by fire. It opened to them the gates of heaven. The quack Peregrinus, who ended his disreputable career in the flames at Olympia, gave out that after death he would be turned into a spirit who would guard men from the perils of the night; and, as Lucian remarked, no doubt there were plenty of fools to believe him. According to one account, the Sicilian philosopher Empedocles, who set up for being a god in his lifetime, leaped into the crater of Etna in order to establish his claim to godhead. There is nothing incredible in the tradition. The crack-brained philosopher, with his itch for notoriety, may well have done what Indian fakirs and the brazen-faced mountebank Peregrinus did in antiquity, and what Russian peasants and Chinese Buddhists have done in modern times. There is no extremity to which fanaticism or vanity, or a mixture of the two, will not impel its victims.

§ 4. The Divinity of Lydian Kings.

But apart from any general notions of the purificatory virtues of fire, the kings of Lydia seem to have had a special reason for regarding death in the flames as their appropriate end. For the ancient dynasty of the Heraclids which preceded the house of Croesus on the throne traced their descent from a god or hero whom the Greeks called Hercules; and this Lydian Hercules appears to have been identical in name and in substance with the Cilician Hercules, whose effigy was regularly burned on a great pyre at Tarsus. The Lydian Hercules bore the name of Sandon; the Cilician Hercules bore the name of Sandan, or perhaps rather of Sandon, since Sandon is known from inscriptions and other evidence to have been a Cilician name. The characteristic emblems of the Cilician Hercules were the lion and the double-headed axe; and both these emblems meet us at Sardes in connexion with the dynasty of the Heraclids. For the double-headed axe was carried as part of the sacred regalia by Lydian kings from the time of the legendary queen Omphale down to the reign of Candaules, the last of the Heraclid kings. It is said to have been given to Omphale by Hercules himself, and it was apparently regarded as a palladium of the Heraclid sovereignty; for after the dotard Candaules ceased to carry the axe himself, and had handed it over to the keeping of a courtier, a rebellion broke out, and the ancient dynasty of the Heraclids came to an end. The new king Gyges did not attempt to carry the old emblem of sovereignty; he dedicated it with other spoils to Zeus in Caria. Hence the image of the Carian Zeus bore an axe in his hand and received the epithet of Labrandeus, from *labrys*, the Lydian word for "axe." Such is Plutarch's account; but we may suspect that Zeus, or rather the native god whom the Greeks identified with Zeus, carried the axe long before the time of Candaules. If, as is commonly supposed, the axe was the symbol of the Asiatic thunder-god, it would be an appropriate emblem in the hand of kings, who are so

often expected to make rain, thunder, and lightning for the good of their people. Whether the kings of Lydia were bound to make thunder and rain we do not know; but at all events, like many early monarchs, they seem to have been held responsible for the weather and the crops. In the reign of Meles the country suffered severely from dearth, so the people consulted an oracle, and the deity laid the blame on the kings, one of whom had in former years incurred the guilt of murder. The soothsayers accordingly declared that King Meles, though his own hands were clean, must be banished for three years in order that the taint of bloodshed should be purged away. The king obeyed and retired to Babylon, where he lived three years. In his absence the kingdom was administered by a deputy, a certain Sadyattes, son of Cadys, who traced his descent from Tylon. As to this Tylon we shall hear more presently. Again, we read that the Lydians rejoiced greatly at the assassination of Spermus, another of their kings, "for he was very wicked, and the land suffered from drought in his reign." Apparently, like the ancient Irish and many modern Africans, they laid the drought at the king's door, and thought that he only got what he deserved under the knife of the assassin.

With regard to the lion, the other emblem of the Cilician Hercules, we are told that the same king Meles, who was banished because of a dearth, sought to make the acropolis of Sardes impregnable by carrying round it a lion which a concubine had borne to him. Unfortunately at a single point, where the precipices were such that it seemed as if no human foot could scale them, he omitted to carry the beast, and sure enough at that very point the Persians afterwards clambered up into the citadel. Now Meles was one of the old Heraclid dynasty who boasted their descent from the lion-hero Hercules; hence the carrying of a lion round the acropolis was probably a form of consecration intended to place the stronghold under the guardianship of the lion-god, the hereditary deity of the royal family. And the story that the king's concubine gave birth to a lion's whelp suggests that the Lydian kings not only claimed kinship with the beast, but posed as lions in their own persons and passed off their sons as lion-cubs. Croesus dedicated at Delphi a lion of pure gold, perhaps as a badge of Lydia, and Hercules with his lion's skin is a common type on coins of Sardes.

Thus the death, or the attempted death, of Croesus on the pyre completes the analogy between the Cilician and the Lydian Hercules. At Tarsus and at Sardes we find the worship of a god whose symbols were the lion and the double-headed axe, and who was burned on a great pyre, either in effigy or in the person of a human representative. The Greeks called him Hercules, but his native name was Sandan or Sandon. At Sardes he seems to have been personated by the kings, who carried the double-axe and perhaps wore, like their ancestor Hercules, the lion's skin. We may conjecture that at Tarsus also the royal family aped the lion-god. At all events we know that Sandan, the name of the god, entered into the names of Cilician kings, and that in later times the priests of Sandan at Tarsus wore the royal purple.

§ 5. Hittite Gods at Tarsus and Sardes.

Now we have traced the religion of Tarsus back by a double thread to the Hittite religion of Cappadocia. One thread joins the Baal of Tarsus, with his grapes and his corn, to the god of Ibreez. The other thread unites the Sandan of Tarsus, with his lion and his double axe, to the similar figure at Boghaz-Keui. Without being unduly fanciful, therefore, we may surmise that the Sandon-Hercules of Lydia was also a Hittite god, and that the Heraclid dynasty of Lydia were of Hittite blood. Certainly the influence, if not the rule, of the Hittites extended to Lydia; for at least two rock-carvings accompanied by Hittite inscriptions are still to be seen in the country. Both of them attracted the attention of the ancient Greeks. One of them represents a god or warrior in Hittite costume armed with a spear and bow. It is carved on the face of a grey rock, which stands out conspicuous on a bushy hillside, where an old road runs through a glen from the valley of the Hermus to the valley of the Cayster. The place is now

called Kara-Bel. Herodotus thought that the figure represented the Egyptian king and conqueror Sesostris. The other monument is a colossal seated figure of the Mother of the Gods, locally known in antiquity as Mother Plastene. It is hewn out of the solid rock and occupies a large niche in the face of a cliff at the steep northern foot of Mount Sipylus. Thus it would seem that at some time or other the Hittites carried their arms to the shores of the Aegean. There is no improbability, therefore, in the view that a Hittite dynasty may have reigned at Sardes.

§ 6. The Resurrection of Tylon.

The burning of Sandan, like that of Melcarth, was probably followed by a ceremony of his resurrection or awakening, to indicate that the divine life was not extinct, but had only assumed a fresher and purer form. Of that resurrection we have, so far as I am aware, no direct evidence. In default of it, however, there is a tale of a local Lydian hero called Tylon or Tylus, who was killed and brought to life again. The story runs thus. Tylon or Tylus was a son of Earth. One day as he was walking on the banks of the Hermus a serpent stung and killed him. His distressed sister Moire had recourse to a giant named Damasen, who attacked and slew the serpent. But the serpent's mate culled a herb, "the flower of Zeus" in the woods, and bringing it in her mouth put it to the lips of the dead serpent, which immediately revived. In her turn Moire took the hint and restored her brother Tylon to life by touching him with the same plant. A similar incident occurs in many folk-tales. Serpents are often credited with a knowledge of life-giving plants. But Tylon seems to have been more than a mere hero of fairy-tales. He was closely associated with Sardes, for he figures on the coins of the city along with his champion Damasen or Masnes, the dead serpent, and the life-giving branch. And he was related in various ways to the royal family of Lydia; for his daughter married Cotys, one of the earliest kings of the country, and a descendant of his acted as regent during the banishment of King Meles. It has been suggested that the story of his death and resurrection was acted as a pageant to symbolize the revival of plant life in spring. At all events, a festival called the Feast of the Golden Flower was celebrated in honour of Persephone at Sardes, probably in one of the vernal months, and the revival of the hero and of the goddess may well have been represented together. The Golden Flower of the Festival would then be the "flower of Zeus" of the legend, perhaps the yellow crocus of nature or rather her more gorgeous sister, the Oriental saffron. For saffron grew in great abundance at the Corycian cave of Zeus; and it is an elegant conjecture, if it is nothing more, that the very name of the place meant "the Crocus Cave." However, on the coins of Sardes the magical plant seems to be a branch rather than a blossom, a Golden Bough rather than a Golden Flower.

VIII. Volcanic Religion

§ 1. The Burning of a God.

Thus it appears that a custom of burning a god in effigy or in the person of a human representative was practised by at least two peoples of Western Asia, the Phoenicians and the Hittites. Whether they both developed the custom independently, or whether one of them adopted it from the other, we cannot say. And their reasons for celebrating a rite which to us seems strange and monstrous are also obscure. In the preceding inquiry some grounds have been adduced for thinking that the practice was based on a conception of the purifying virtue of fire, which, by destroying the corruptible and perishable elements of man, was supposed to fit him for union with the imperishable and the divine. Now to people who created their gods in their own likeness, and imagined them subject to the same law of decadence and death, the idea would naturally occur that fire might do for the gods what it was believed to do for men, that it could purge them of the taint of corruption and decay, could sift the mortal from the immortal in their composition, and so endow them with eternal youth. Hence a custom might arise of subjecting the deities themselves, or the more important of them, to an ordeal of fire for the purpose of refreshing and renovating those creative energies on the maintenance of which so much depended. To the coarse apprehension of the uninstructed and unsympathetic observer the solemn rite might easily wear a very different aspect. According as he was of a pious or of a sceptical turn of mind, he might denounce it as a sacrilege or deride it as an absurdity. "To burn the god whom you worship," he might say, "is the height of impiety and of folly. If you succeed in the attempt, you kill him and deprive yourselves of his valuable services. If you fail, you have mortally offended him, and sooner or later he will visit you with his severe displeasure." To this the worshipper, if he was patient and polite, might listen with a smile of indulgent pity for the ignorance and obtuseness of the critic. "You are much mistaken," he might observe, "in imagining that we expect or attempt to kill the god whom we adore. The idea of such a thing is as repugnant to us as to you. Our intention is precisely the opposite of that which you attribute to us. Far from wishing to destroy the deity, we desire to make him live for ever, to place him beyond the reach of that process of degeneration and final dissolution to which all things here below appear by their nature to be subject. He does not die in the fire. Oh no! Only the corruptible and mortal part of him perishes in the flames: all that is incorruptible and immortal of him will survive the purer and stronger for being freed from the contagion of baser elements. That little heap of ashes which you see there is not our god. It is only the skin which he has sloughed, the husk which he has cast. He himself is far away, in the clouds of heaven, in the depths of earth, in the running waters, in the tree and the flower, in the corn and the vine. We do not see him face to face, but every year he manifests his divine life afresh in the blossoms of spring and the fruits of autumn. We eat of his broken body in bread. We drink of his shed blood in the juice of the grape."

§ 2. The Volcanic Region of Cappadocia.

Some such train of reasoning may suffice to explain, though naturally not to justify, the custom which we bluntly call the burning of a god. Yet it is worth while to ask whether in the development of the practice these general considerations may not have been reinforced or modified by special circumstances; for example, by the natural features of the country where the custom grew up. For the history of religion, like that of all other human institutions, has been profoundly affected by local conditions, and cannot be fully understood apart from them. Now Asia Minor, the region where the practice in question appears to have been widely diffused, has from time immemorial been subjected to the action of volcanic forces on

a great scale. It is true that, so far as the memory of man goes back, the craters of its volcanoes have been extinct, but the vestiges of their dead or slumbering fires are to be seen in many places, and the country has been shaken and rent at intervals by tremendous earthquakes. These phenomena cannot fail to have impressed the imagination of the inhabitants, and thereby to have left some mark on their religion.

Among the extinct volcanoes of Anatolia the greatest is Mount Argæus, in the centre of Cappadocia, the heart of the old Hittite country. It is indeed the highest point of Asia Minor, and one of the loftiest mountains known to the ancients; for in height it falls not very far short of Mount Blanc. Towering abruptly in a huge pyramid from the plain, it is a conspicuous object for miles on miles. Its top is white with eternal snow, and in antiquity its lower slopes were clothed with dense forests, from which the inhabitants of the treeless Cappadocian plains drew their supply of timber. In these woods, and in the low grounds at the foot of the mountain, the languishing fires of the volcano manifested themselves as late as the beginning of our era. The ground was treacherous. Under a grassy surface there lurked pits of fire, into which stray cattle and unwary travellers often fell. Experienced woodmen used great caution when they went to fell trees in the forest. Elsewhere the soil was marshy, and flames were seen to play over it at night. Superstitious fancies no doubt gathered thick around these perilous spots, but what shape they took we cannot say. Nor do we know whether sacrifices were offered on the top of the mountain, though a curious discovery may perhaps be thought to indicate that they were. Sharp and lofty pinnacles of red porphyry, inaccessible to the climber, rise in imposing grandeur from the eternal snow of the summit, and here Mr. Tozer found that the rock had been perforated in various places with human habitations. One such rock-hewn dwelling winds inward for a considerable distance; rude niches are hollowed in its sides, and on its roof and walls may be seen the marks of tools. The ancients certainly did not climb mountains for pleasure or health, and it is difficult to imagine that any motive but superstition should have led them to provide dwellings in such a place. These rock-cut chambers may have been shelters for priests charged with the performance of religious or magical rites on the summit.

§ 3. Fire-Worship in Cappadocia.

Under the Persian rule Cappadocia became, and long continued to be, a great seat of the Zoroastrian fire-worship. In the time of Strabo, about the beginning of our era, the votaries of that faith and their temples were still numerous in the country. The perpetual fire burned on an altar, surrounded by a heap of ashes, in the middle of the temple; and the priests daily chanted their liturgy before it, holding in their hands a bundle of myrtle rods and wearing on their heads tall felt caps with cheek-pieces which covered their lips, lest they should defile the sacred flame with their breath. It is reasonable to suppose that the natural fires which burned perpetually on the outskirts of Mount Argæus attracted the devotion of the disciples of Zoroaster, for elsewhere similar fires have been the object of religious reverence down to modern times. Thus at Jualamukhi, on the lower slopes of the Himalayas, jets of combustible gas issue from the earth; and a great Hindoo temple, the resort of many pilgrims, is built over them. The perpetual flame, which is of a reddish hue and emits an aromatic perfume, rises from a pit in the fore-court of the sanctuary. The worshippers deliver their gifts, consisting usually of flowers, to the attendant fakirs, who first hold them over the flame and then cast them into the body of the temple. Again, Hindoo pilgrims make their way with great difficulty to Baku on the Caspian, in order to worship the everlasting fires which there issue from the beds of petroleum. The sacred spot is about ten miles to the north-east of the city. An English traveller, who visited Baku in the middle of the eighteenth century, has thus described the place and the worship. "There are several ancient temples built with stone, supposed to have been all dedicated to fire; most of them are arched vaults, not above ten to

fifteen feet high. Amongst others there is a little temple, in which the Indians now worship; near the altar, about three feet high, is a large hollow cane, from the end of which issues a blue flame, in colour and gentleness not unlike a lamp that burns with spirits, but seemingly more pure. These Indians affirm that this flame has continued ever since the flood, and they believe it will last to the end of the world; that if it was resisted or suppressed in that place, it would rise in some other. Here are generally forty or fifty of these poor devotees, who come on a pilgrimage from their own country, and subsist upon wild sallary, and a kind of Jerusalem artichoke, which are very good food, with other herbs and roots, found a little to the northward. Their business is to make expiation, not for their own sins only, but for those of others; and they continue the longer time, in proportion to the number of persons for whom they have engaged to pray. They mark their foreheads with saffron, and have a great veneration for a red cow." Thus it would seem that a purifying virtue is attributed to the sacred flame, since pilgrims come to it from far to expiate sin.

§ 4. The Burnt Land of Lydia.

Another volcanic region of Asia Minor is the district of Lydia, to which, on account of its remarkable appearance, the Greeks gave the name of the Burnt Land. It lies to the east of Sardes in the upper valley of the Hermus, and covers an area of about fifty miles by forty. As described by Strabo, the country was wholly treeless except for the vines, which produced a wine inferior to none of the most famous vintages of antiquity. The surface of the plains was like ashes; the hills were composed of black stone, as if they had been scorched by fire. Some people laid the scene of Typhon's battle with the gods in this Black Country, and supposed that it had been burnt by the thunderbolts hurled from heaven at the impious monster. The philosophic Strabo, however, held that the fires which had wrought this havoc were subterranean, not celestial, and he pointed to three craters, at intervals of about four miles, each in a hill of scoriae which he supposed to have been once molten matter ejected by the volcanoes. His observation and his theory have both been confirmed by modern science. The three extinct volcanoes to which he referred are still conspicuous features of the landscape. Each is a black cone of loose cinders, scoriae, and ashes, with steep sides and a deep crater. From each a flood of rugged black lava has flowed forth, bursting out at the foot of the cone, and then rushing down the dale to the bed of the Hermus. The dark streams follow all the sinuosities of the valleys, their sombre hue contrasting with the rich verdure of the surrounding landscape. Their surface, broken into a thousand fantastic forms, resembles a sea lashed into fury by a gale, and then suddenly hardened into stone. Regarded from the geological point of view, these black cones of cinders and these black rivers of lava are of comparatively recent formation. Exposure to the weather for thousands of years has not yet softened their asperities and decomposed them into vegetable mould; they are as hard and ungenial as if the volcanic stream had ceased to flow but yesterday. But in the same district there are upwards of thirty other volcanic cones, whose greater age is proved by their softened forms, their smoother sides, and their mantle of vegetation. Some of them are planted with vineyards to their summits. Thus the volcanic soil is still as favourable to the cultivation of the vine as it was in antiquity. The relation between the two was noted by the ancients. Strabo compares the vines of the Burnt Land with the vineyards of Catania fertilized by the ashes of Mount Etna; and he tells us that some ingenious persons explained the fire-born Dionysus as a myth of the grapes fostered by volcanic agency.

§ 5. The Earthquake God.

But the inhabitants of these regions were reminded of the slumbering fires by other and less agreeable tokens than the generous juice of their grapes. For not the Burnt Land only but the country to the south, including the whole valley of the Maeander, was subject to frequent and

violent shocks of earthquake. The soil was loose, friable, and full of salts, the ground hollow, undermined by fire and water. In particular the city of Philadelphia was a great centre of disturbance. The shocks there, we are told, were continuous. The houses rocked, the walls cracked and gaped; the few inhabitants were kept busy repairing the breaches or buttressing and propping the edifices which threatened to tumble about their ears. Most of the citizens, indeed, had the prudence to dwell dispersed on their farms. It was a marvel, says Strabo, that such a city should have any inhabitants at all, and a still greater marvel that it should ever have been built. However, by a wise dispensation of Providence, the earthquakes which shook the foundations of their houses only strengthened those of their faith. The people of Apameia, whose town was repeatedly devastated, paid their devotions with great fervour to Poseidon, the earthquake god. Again, the island of Santorin, in the Greek Archipelago, has been for thousands of years a great theatre of volcanic activity. On one occasion the waters of the bay boiled and flamed for four days, and an island composed of red-hot matter rose gradually, as if hoisted by machinery, above the waves. It happened that the sovereignty of the seas was then with the Rhodians, those merchant-princes whose prudent policy, strict but benevolent oligarchy, and beautiful island-city, rich with accumulated treasures of native art, rendered them in a sense the Venetians of the ancient world. So when the ebullition and heat of the eruption had subsided, their sea-captains landed in the new island, and founded a sanctuary of Poseidon the Establisher or Securer, a complimentary epithet often bestowed on him as a hint not to shake the earth more than he could conveniently help. In many places people sacrificed to Poseidon the Establisher, in the hope that he would be as good as his name and not bring down their houses on their heads.

Another instance of a Greek attempt to quiet the perturbed spirit underground is instructive, because similar efforts are still made by savages in similar circumstances. Once when a Spartan army under King Agesipolis had taken the field, it chanced that the ground under their feet was shaken by an earthquake. It was evening, and the king was at mess with the officers of his staff. No sooner did they feel the shock than, with great presence of mind, they rose from their dinner and struck up a popular hymn in honour of Poseidon. The soldiers outside the tent took up the strain, and soon the whole army joined in the sacred melody. It is not said whether the flute-band, which always played the Spartan redcoats into action, accompanied the deep voices of the men with its shrill music. At all events, the intention of this service of praise, addressed to the earth-shaking god, can only have been to prevail on him to stop. I have spoken of the Spartan redcoats because the uniform of Spartan soldiers was red. As they fought in an extended, not a deep, formation, a Spartan line of battle must always have been, what the British used to be, a thin red line. It was in this order, and no doubt with the music playing and the sun flashing on their arms, that they advanced to meet the Persians at Thermopylae. Like Cromwell's Ironsides, these men could fight as well as sing psalms.

If the Spartans imagined that they could stop an earthquake by a soldiers' chorus, their theory and practice resembled those of many other barbarians. Thus the people of Timor, in the East Indies, think that the earth rests on the shoulder of a mighty giant, and that when he is weary of bearing it on one shoulder he shifts it to the other, and so causes the ground to quake. At such times, accordingly, they all shout at the top of their voices to let him know that there are still people on the earth; for otherwise they fear lest, impatient of his burden, he might tip it into the sea. The Manichaeans held a precisely similar theory of earthquakes, except that according to them the weary giant transferred his burden from one shoulder to the other at the end of every thirty years, a view which, at all events, points to the observation of a cycle in the recurrence of earthquake shocks. But we are not told that these heretics reduced an absurd theory to an absurd practice by raising a shout in order to remind the earth-shaker of the

inconvenience he was putting them to. However, both the theory and the practice are to be found in full force in various parts of the East Indies. When the Balinese and the Sundanese feel an earthquake they cry out, "Still alive," or "We still live," to acquaint the earth-shaking god or giant with their existence. The natives of Leti, Moa, and Lakor, islands of the Indian Archipelago, imagine that earthquakes are caused by Grandmother Earth in order to ascertain whether her descendants are still to the fore. So they make loud noises for the purpose of satisfying her grandmotherly solicitude. The Tami of German New Guinea ascribe earthquakes to a certain old Panku who sits under a great rock; when he stirs, the earth quakes. If the shock lasts a long time they beat on the ground with palm-branches, saying, "You down there! easy a little! We men are still here." The Shans of Burma are taught by Buddhist monks that under the world there sleeps a great fish with his tail in his mouth, but sometimes he wakes, bites his tail, and quivering with pain causes the ground to quiver and shake likewise. That is the cause of great earthquakes. But the cause of little earthquakes is different. These are produced by little men who live underground and sometimes feeling lonely knock on the roof of the world over their heads; these knockings we perceive as slight shocks of earthquakes. When Shans feel such a shock, they run out of their houses, kneel down, and answer the little men saying, "We are here! We are here!" Earthquakes are common in the Pampa del Sacramento of Eastern Peru. The Conibos, a tribe of Indians on the left bank of the great Ucayali River, attribute these disturbances to the creator, who usually resides in heaven, but comes down from time to time to see whether the work of his hands still exists. The result of his descent is an earthquake. So when one happens, these Indians rush out of their huts with extravagant gestures shouting, as if in answer to a question, "A moment, a moment, here I am, father, here I am!" Their intention is, no doubt, to assure their heavenly father that they are still alive, and that he may return to his mansion on high with an easy mind. They never remember the creator nor pay him any heed except at an earthquake. In Africa the Atonga tribe of Lake Nyassa used to believe that an earthquake was the voice of God calling to inquire whether his people were all there. So when the rumble was heard underground they all shouted in answer, "Ye, ye," and some of them went to the mortars used for pounding corn and beat on them with pestles. They thought that if any one of them did not thus answer to the divine call he would die. In Ourwira the people think that an earthquake is caused by a dead sultan marching past underground; so they stand up to do him honour, and some raise their hands to the salute. Were they to omit these marks of respect to the deceased, they would run the risk of being swallowed up alive. The Baganda of Central Africa used to attribute earthquakes to a certain god named Musisi, who lived underground and set the earth in a tremor when he moved about. At such times persons who had fetishes to hand patted them and begged the god to be still; women who were with child patted their bellies to keep the god from taking either their own life or that of their unborn babes; others raised a shrill cry to induce him to remain quiet.

When the Bataks of Sumatra feel an earthquake they shout "The handle! The handle!" The meaning of the cry is variously explained. Some say that it contains a delicate allusion to the sword which is thrust up to the hilt into the body of the demon or serpent who shakes the earth. Thus explained the words are a jeer or taunt levelled at that mischievous being. Others say that when Batara-guru, the creator, was about to fashion the earth he began by building a raft, which he commanded a certain Naga-padoha to support. While he was hard at work his chisel broke, and at the same moment Naga-padoha budged under his burden. Therefore Batara-guru said, "Hold hard a moment! The handle of the chisel is broken off." And that is why the Bataks call out "The handle of the chisel" during an earthquake. They believe that the deluded Naga-padoha will take the words for the voice of the creator, and that he will hold hard accordingly.

When the earth quakes in some parts of Celebes, it is said that all the inhabitants of a village will rush out of their houses and grub up grass by handfuls in order to attract the attention of the earth-spirit, who, feeling his hair thus torn out by the roots, will be painfully conscious that there are still people above ground. So in Samoa, during shocks of earthquake, the natives sometimes ran and threw themselves on the ground, gnawed the earth, and shouted frantically to the earthquake god Mafuie to desist lest he should shake the earth to pieces. They consoled themselves with the thought that Mafuie has only one arm, saying, "If he had two, what a shake he would give!" The Bagobos of the Philippine Islands believe that the earth rests on a great post, which a large serpent is trying to remove. When the serpent shakes the post, the earth quakes. At such times the Bagobos beat their dogs to make them howl, for the howling of the animals frightens the serpent, and he stops shaking the post. Hence so long as an earthquake lasts the howls of dogs may be heard to proceed from every house in a Bagobo village. The Tongans think that the earth is supported on the prostrate form of the god Móooi. When he is tired of lying in one posture, he tries to turn himself about, and that causes an earthquake. Then the people shout and beat the ground with sticks to make him lie still. During an earthquake the Burmese make a great uproar, beating the walls of their houses and shouting, to frighten away the evil genius who is shaking the earth. On a like occasion and for a like purpose some natives of the Gazelle Peninsula in New Britain beat drums and blow on shells. The Dorasques, an Indian tribe of Panama, believed that the volcano of Chiriqui was inhabited by a powerful spirit, who, in his anger, caused an earthquake. At such times the Indians shot volleys of arrows in the direction of the volcano to terrify him and make him desist. Some of the Peruvian Indians regarded an earthquake as a sign that the gods were thirsty, so they poured water on the ground. In Ashantee several persons used to be put to death after an earthquake; they were slain as a sacrifice to Sasabonsun, the earthquake god, in the hope of satiating his cruelty for a time. Houses which had been thrown down or damaged by an earthquake were sprinkled with human blood before they were rebuilt. When part of the wall of the king's house at Coomassie was knocked down by an earthquake, fifty young girls were slaughtered, and the mud to be used in the repairs was kneaded with their blood.

An English resident in Fiji attributed a sudden access of piety in Kantavu, one of the islands, to a tremendous earthquake which destroyed many of the natives. The Fijians think that their islands rest on a god, who causes earthquakes by turning over in his sleep. So they sacrifice to him things of great value in order that he may turn as gently as possible. In Nias a violent earthquake has a salutary effect on the morals of the natives. They suppose that it is brought about by a certain Bato Bedano, who intends to destroy the earth because of the iniquity of mankind. So they assemble and fashion a great image out of the trunk of a tree. They make offerings, they confess their sins, they correct the fraudulent weights and measures, they vow to do better in the future, they implore mercy, and if the earth has gaped, they throw a little gold into the fissure. But when the danger is over, all their fine vows and promises are soon forgotten.

We may surmise that in those Greek lands which have suffered severely from earthquakes, such as Achaia and the western coasts of Asia Minor, Poseidon was worshipped not less as an earthquake god than as a sea-god. It is to be remembered that an earthquake is often accompanied by a tremendous wave which comes rolling in like a mountain from the sea, swamping the country far and wide; indeed on the coasts of Chili and Peru, which have often been devastated by both, the wave is said to be even more dreaded than the earthquake. The Greeks often experienced this combination of catastrophes, this conspiracy, as it were, of earth and sea against the life and works of man. It was thus that Helice, on the coast of Achaia, perished with all its inhabitants on a winter night, overwhelmed by the billows; and

its destruction was set down to the wrath of Poseidon. Nothing could be more natural than that to people familiar with the twofold calamity the dreadful god of the earthquake and of the sea should appear to be one and the same. The historian Diodorus Siculus observes that Peloponnese was deemed to have been in ancient days the abode of Poseidon, that the whole country was in a manner sacred to him, and that every city in it worshipped him above all the gods. The devotion to Poseidon he explains partly by the earthquakes and floods by which the land has been visited, partly by the remarkable chasms and subterranean rivers which are a conspicuous feature of its limestone mountains.

§ 6. The Worship of Mephitic Vapours.

But eruptions and earthquakes, though the most tremendous, are not the only phenomena of volcanic regions which have affected the religion of the inhabitants. Poisonous mephitic vapours and hot springs, which abound especially in volcanic regions, have also had their devotees, and both are, or were formerly, to be found in those western districts of Asia Minor with which we are here concerned. To begin with vapours, we may take as an illustration of their deadly effect the Guevo Upas, or Valley of Poison, near Batur in Java. It is the crater of an extinct volcano, about half a mile in circumference, and from thirty to thirty-five feet deep. Neither man nor beast can descend to the bottom and live. The ground is covered with the carcasses of tigers, deer, birds, and even the bones of men, all killed by the abundant emanations of carbonic acid gas which exhale from the soil. Animals let down into it die in a few minutes. The whole range of hills is volcanic. Two neighbouring craters constantly emit smoke. In another crater of Java, near the volcano Talaga Bodas, the sulphureous exhalations have proved fatal to tigers, birds, and countless insects; and the soft parts of these creatures, such as fibres, muscles, hair, and skin, are well preserved, while the bones are corroded or destroyed.

The ancients were acquainted with such noxious vapours in their own country, and they regarded the vents from which they were discharged as entrances to the infernal regions. The Greeks called them places of Pluto (*Plutonia*) or places of Charon (*Charonia*). In Italy the vapours were personified as a goddess, who bore the name of Mefitis and was worshipped in various parts of the peninsula. She had a temple in the famous valley of Amsanctus in the land of the Hirpini, where the exhalations, supposed to be the breath of Pluto himself, were of so deadly a character that all who set foot on the spot died. The place is a glen, partly wooded with chestnut trees, among limestone hills, distant about four miles from the town of Frigento. Here, under a steep shelving bank of decomposed limestone, there is a pool of dark ash-coloured water, which continually bubbles up with an explosion like distant thunder. A rapid stream of the same blackish water rushes into the pool from under the barren rocky hill, but the fall is not more than a few feet. A little higher up are apertures in the ground, through which warm blasts of sulphuretted hydrogen are constantly issuing with more or less noise, according to the size of the holes. These blasts are no doubt what the ancients deemed the breath of Pluto. The pool is now called *Mefite* and the holes *Mefitinelle*. On the other side of the pool is a smaller pond called the *Coccao*, or Cauldron, because it appears to be perpetually boiling. Thick masses of mephitic vapour, visible a hundred yards off, float in rapid undulations on its surface. The exhalations given off by these waters are sometimes fatal, especially when they are borne on a high wind. But as the carbonic acid gas does not naturally rise more than two or three feet from the ground, it is possible in calm weather to walk round the pools, though to stoop is difficult and to fall would be dangerous. The ancient temple of Mefitis has been replaced by a shrine of the martyred Santa Felicita.

Similar discharges of poisonous vapours took place at various points in the volcanic district of Caria, and were the object of superstitious veneration in antiquity. Thus at the village of

Thymbria there was a sacred cave which gave out deadly emanations, and the place was deemed a sanctuary of Charon. A similar cave might be seen at the village of Acharaca near Nysa, in the valley of the Maeander. Here, below the cave, there was a fine grove with a temple dedicated to Pluto and Persephone. The place was sacred to Pluto, yet sick people resorted to it for the restoration of their health. They lived in the neighbouring village, and the priests prescribed for them according to the revelations which they received from the two deities in dreams. Often the priests would take the patients to the cave and leave them there for days without food. Sometimes the sufferers themselves were favoured with revelations in dreams, but they always acted under the spiritual direction of the priests. To all but the sick the place was unapproachable and fatal. Once a year a festival was held in the village, and then afflicted folk came in crowds to be rid of their ailments. About the hour of noon on that day a number of athletic young men, their naked bodies greased with oil, used to carry a bull up to the cave and there let it go. But the beast had not taken a few steps into the cavern before it fell to the ground and expired: so deadly was the vapour.

Another Plutonian sanctuary of the same sort existed at Hierapolis, in the upper valley of the Maeander, on the borders of Lydia and Phrygia. Here under a brow of the hill there was a deep cave with a narrow mouth just large enough to admit the body of a man. A square space in front of the cave was railed off, and within the railing there hung so thick a cloudy vapour that it was hardly possible to see the ground. In calm weather people could step up to the railing with safety, but to pass within it was instant death. Bulls driven into the enclosure fell to the earth and were dragged out lifeless; and sparrows, which spectators by way of experiment allowed to fly into the mist, dropped dead at once. Yet the eunuch priests of the Great Mother Goddess could enter the railed-off area with impunity; nay more, they used to go up to the very mouth of the cave, stoop, and creep into it for a certain distance, holding their breath; but there was a look on their faces as if they were being choked. Some people ascribed the immunity of the priests to the divine protection, others to the use of antidotes.

§ 7. The Worship of Hot Springs.

The mysterious chasm of Hierapolis, with its deadly mist, has not been discovered in modern times; indeed it would seem to have vanished even in antiquity. It may have been destroyed by an earthquake. But another marvel of the Sacred City remains to this day. The hot springs with their calcareous deposit, which, like a wizard's wand, turns all that it touches to stone, excited the wonder of the ancients, and the course of ages has only enhanced the fantastic splendour of the great transformation scene. The stately ruins of Hierapolis occupy a broad shelf or terrace on the mountain-side commanding distant views of extraordinary beauty and grandeur, from the dark precipices and dazzling snows of Mount Cadmus away to the burnt summits of Phrygia, fading in rosy tints into the blue of the sky. Hills, broken by wooded ravines, rise behind the city. In front the terrace falls away in cliffs three hundred feet high into the desolate treeless valley of the Lycus. Over the face of these cliffs the hot streams have poured or trickled for thousands of years, encrusting them with a pearly white substance like salt or driven snow. The appearance of the whole is as if a mighty river, some two miles broad, had been suddenly arrested in the act of falling over a great cliff and transformed into white marble. It is a petrified Niagara. The illusion is strongest in winter or in cool summer mornings when the mist from the hot springs hangs in the air, like a veil of spray resting on the foam of the waterfall. A closer inspection of the white cliff, which attracts the traveller's attention at a distance of twenty miles, only adds to its beauty and changes one illusion for another. For now it seems to be a glacier, its long pendent stalactites looking like icicles, and the snowy whiteness of its smooth expanse being tinged here and there with delicate hues of blue, rose and green, all the colours of the rainbow. These petrified cascades of Hierapolis are among the wonders of the world. Indeed they have probably been without a rival in their kind

ever since the famous white and pink terraces or staircases of Rotomahana in New Zealand were destroyed by a volcanic eruption.

The hot springs which have wrought these miracles at Hierapolis rise in a large deep pool among the vast and imposing ruins of the ancient city. The water is of a greenish-blue tint, but clear and transparent. At the bottom may be seen the white marble columns of a beautiful Corinthian colonnade, which must formerly have encircled the sacred pool. Shimmering through the green-blue water they look like the ruins of a Naiad's palace. Clumps of oleanders and pomegranate-trees overhang the little lake and add to its charm. Yet the enchanted spot has its dangers. Bubbles of carbonic acid gas rise incessantly from the bottom and mount like flickering particles of silver to the surface. Birds and beasts which come to drink of the water are sometimes found dead on the bank, stifled by the noxious vapour; and the villagers tell of bathers who have been overpowered by it and drowned, or dragged down, as they say, to death by the water-spirit.

The streams of hot water, no longer regulated by the care of a religious population, have for centuries been allowed to overflow their channels and to spread unchecked over the tableland. By the deposit which they leave behind they have raised the surface of the ground many feet, their white ridges concealing the ruins and impeding the footstep, except where the old channels, filled up solidly to the brim, now form hard level footpaths, from which the traveller may survey the strange scene without quitting the saddle. In antiquity the husbandmen used purposely to lead the water in rills round their lands, and thus in a few years their fields and vineyards were enclosed with walls of solid stone. The water was also peculiarly adapted for the dyeing of woollen stuffs. Tinged with dyes extracted from certain roots, it imparted to cloths dipped in it the finest shades of purple and scarlet.

We cannot doubt that Hierapolis owed its reputation as a holy city in great part to its hot springs and mephitic vapours. The curative virtue of mineral and thermal springs was well known to the ancients, and it would be interesting, if it were possible, to trace the causes which have gradually eliminated the superstitious element from the use of such waters, and so converted many old seats of volcanic religion into the medicinal baths of modern times. It was an article of Greek faith that all hot springs were sacred to Hercules. "Who ever heard of cold baths that were sacred to Hercules?" asks Injustice in Aristophanes; and Justice admits that the brawny hero's patronage of hot baths was the excuse alleged by young men for sprawling all day in the steaming water when they ought to have been sweating in the gymnasium. Hot springs were said to have been first produced for the refreshment of Hercules after his labours; some ascribed the kindly thought and deed to Athena, others to Hephaestus, and others to the nymphs. The warm water of these sources appears to have been used especially to heal diseases of the skin; for a Greek proverb, "the itch of Hercules," was applied to persons in need of hot baths for the scab. On the strength of his connexion with medicinal springs Hercules set up as a patron of the healing art. In heaven, if we can trust Lucian, he even refused to give place to Aesculapius himself, and the difference between the two deities led to a very unseemly brawl. "Do you mean to say," demanded Hercules of his father Zeus, in a burst of indignation, "that this apothecary is to sit down to table before me?" To this the apothecary replied with much acrimony, recalling certain painful episodes in the private life of the burly hero. Finally the dispute was settled by Zeus, who decided in favour of Aesculapius on the ground that he died before Hercules, and was therefore entitled to rank as senior god.

Among the hot springs sacred to Hercules the most famous were those which rose in the pass of Thermopylae, and gave to the defile its name of the Hot Gates. The warm baths, called by the natives "the Pots," were enlarged and improved for the use of invalids by the wealthy

sophist Herodes Atticus in the second century of our era. An altar of Hercules stood beside them. According to one story, the hot springs were here produced for his refreshment by the goddess Athena. They exist to this day apparently unchanged, although the recession of the sea has converted what used to be a narrow pass into a wide, swampy flat, through which the broad but shallow, turbid stream of the Sperchius creeps sluggishly seaward. On the other side the rugged mountains descend in crags and precipices to the pass, their grey rocky sides tufted with low wood or bushes wherever vegetation can find a foothold, and their summits fringed along the sky-line with pines. They remind a Scotchman of the "crags, knolls, and mounds confusedly hurled" in which Ben Venue comes down to the Silver Strand of Loch Katrine. The principal spring bursts from the rocks just at the foot of the steepest and loftiest part of the range. After forming a small pool it flows in a rapid stream eastward, skirting the foot of the mountains. The water is so hot that it is almost painful to hold the hands in it, at least near the source, and steam rises thickly from its surface along the course of the brook. Indeed the clouds of white steam and the strong sulphurous smell acquaint the traveller with his approach to the famous spot before he comes in sight of the springs. The water is clear, but has the appearance of being of a deep sea-blue or sea-green colour. This appearance it takes from the thick, slimy deposits of blue-green sulphur which line the bed of the stream. From its source the blue, steaming, sulphur-reeking brook rushes eastward for a few hundred yards at the foot of the mountain, and is then joined by the water of another spring, which rises much more tranquilly in a sort of natural bath among the rocks. The sides of this bath are not so thickly coated with sulphur as the banks of the stream; hence its water, about two feet deep, is not so blue. Just beyond it there is a second and larger bath, which, from its square shape and smooth sides, would seem to be in part artificial. These two baths are probably the Pots mentioned by ancient writers. They are still used by bathers, and a few wooden dressing-rooms are provided for the accommodation of visitors. Some of the water is conducted in an artificial channel to turn a mill about half a mile off at the eastern end of the pass. The rest crosses the flat to find its way to the sea. In its passage it has coated the swampy ground with a white crust, which sounds hollow under the tread.

We may conjecture that these remarkable springs furnished the principal reason for associating Hercules with this district, and for laying the scene of his fiery death on the top of the neighbouring Mount Oeta. The district is volcanic, and has often been shaken by earthquakes. Across the strait the island of Euboea has suffered from the same cause and at the same time; and on its southern shore sulphureous springs, like those of Thermopylae, but much hotter and more powerful, were in like manner dedicated to Hercules. The strong medicinal qualities of the waters, which are especially adapted for the cure of skin diseases and gout, have attracted patients in ancient and modern times. Sulla took the waters here for his gout; and in the days of Plutarch the neighbouring town of Aedeptus, situated in a green valley about two miles from the springs, was one of the most fashionable resorts of Greece. Elegant and commodious buildings, an agreeable country, and abundance of fish and game united with the health-giving properties of the baths to draw crowds of idlers to the place, especially in the prime of the glorious Greek spring, the height of the season at Aedeptus. While some watched the dancers dancing or listened to the strains of the harp, others passed the time in discourse, lounging in the shade of cloisters or pacing the shore of the beautiful strait with its prospect of mountains beyond mountains immortalized in story across the water. Of all this Greek elegance and luxury hardly a vestige remains. Yet the healing springs flow now as freely as of old. In the course of time the white and yellow calcareous deposit which the water leaves behind it, has formed a hillock at the foot of the mountains, and the stream now falls in a steaming cascade from the face of the rock into the sea. Once, after an earthquake, the springs ceased to flow for three days, and at the same time the hot springs of Thermopylae dried up. The incident proves the relation of these Baths of Hercules on both

sides of the strait to each other and to volcanic agency. On another occasion a cold spring suddenly burst out beside the hot springs of Aedepsus, and as its water was supposed to be peculiarly beneficial to health, patients hastened from far and near to drink of it. But the generals of King Antigonus, anxious to raise a revenue, imposed a tax on the use of the water; and the spring, as if in disgust at being turned to so base a use, disappeared as suddenly as it had come.

The association of Hercules with hot springs was not confined to Greece itself. Greek influence extended it to Sicily, Italy, and even to Dacia. Why the hero should have been chosen as the patron of thermal waters, it is hard to say. Yet it is worth while, perhaps, to remember that such springs combine in a manner the twofold and seemingly discordant principles of water and fire, of fertility and destruction, and that the death of Hercules in the flames seems to connect him with the fiery element. Further, the apparent conflict of the two principles is by no means as absolute as at first sight we might be tempted to suppose; for heat is as necessary as moisture to the support of animal and vegetable life. Even volcanic fires have their beneficent aspect, since their products lend a more generous flavour to the juice of the grape. The ancients themselves, as we have seen, perceived the connexion between good wine and volcanic soil, and proposed more or less seriously to interpret the vine-god Dionysus as a child of the fire. As a patron of hot springs Hercules combined the genial elements of heat and moisture, and may therefore have stood, in one of his many aspects, for the principle of fertility.

In Syria childless women still resort to hot springs in order to procure offspring from the saint or the jinnee of the waters. This, for example, they do at the famous hot springs in the land of Moab which flow through a wild gorge into the Dead Sea. In antiquity the springs went by the Greek name of Callirrhoe, the Fair-flowing. It was to them that the dying Herod, weighed down by a complication of disorders which the pious Jews traced to God's vengeance, repaired in the vain hope of arresting or mitigating the fatal progress of disease. The healing waters brought no alleviation of his sufferings, and he retired to Jericho to die. The hot springs burst in various places from the sides of a deep romantic ravine to form a large and rapid stream of lukewarm water, which rushes down the depths of the lynn, dashing and foaming over boulders, under the dense shade of tamarisk-trees and cane-brakes, the rocks on either bank draped with an emerald fringe of maidenhair fern. One of the springs falls from a high rocky shelf over the face of a cliff which is tinted bright yellow by the sulphurous water. The lofty crags which shut in the narrow chasm are bold and imposing in outline and varied in colour, for they range from red sandstone through white and yellow limestone to black basalt. The waters issue from the line where the sandstone and limestone meet. Their temperature is high, and from great clefts in the mountain-sides you may see clouds of steam rising and hear the rumbling of the running waters. The bottom of the glen is clothed and half choked with rank vegetation; for, situated far below the level of the sea, the hot ravine is almost African in climate and flora. Here grow dense thickets of canes with their feathery tufts that shake and nod in every passing breath of wind: here the oleander flourishes with its dark-green glossy foliage and its beautiful pink blossoms: here tall date-palms rear their stately heads wherever the hot springs flow. Gorgeous flowers, too, carpet the ground. Splendid orobanches, some pinkish purple, some bright yellow, grow in large tufts, each flower-stalk more than three feet high, and covered with blossoms from the ground upwards. An exquisite rose-coloured geranium abounds among the stones; and where the soil is a little richer than usual it is a mass of the night-scented stock, while the crannies of the rocks are gay with scarlet ranunculus and masses of sorrel and cyclamen. Over all this luxuriant vegetation flit great butterflies of brilliant hues. Looking down the far-stretching gorge to its

mouth you see in the distance the purple hills of Judah framed between walls of black basaltic columns on the one side and of bright red sandstone on the other.

Every year in the months of April and May the Arabs resort in crowds to the glen to benefit by the waters. They take up their quarters in huts made of the reeds which they cut in the thickets. They bathe in the steaming water, or allow it to splash on their bodies as it gushes in a powerful jet from a crevice in the rocks. But before they indulge in these ablutions, the visitors, both Moslem and Christian, propitiate the spirit or genius of the place by sacrificing a sheep or goat at the spring and allowing its red blood to tinge the water. Then they bathe in what they call the Baths of Solomon. Legend runs that Solomon the Wise made his bathing-place here, and in order to keep the water always warm he commanded the jinn never to let the fire die down. The jinn obey his orders to this day, but sometimes they slacken their efforts, and then the water runs low and cool. When the bathers perceive that, they say, "O Solomon, bring green wood, dry wood," and no sooner have they said so than the water begins to gurgle and steam as before. Sick people tell the saint or sheikh, who lives invisible in the springs, all about their ailments; they point out to him the precise spot that is the seat of the malady, it may be the back, or the head, or the legs; and if the heat of the water diminishes, they call out, "Thy bath is cold, O sheikh, thy bath is cold!" whereupon the obliging sheikh stokes up the fire, and out comes the water boiling. But if in spite of their remonstrances the temperature of the spring continues low, they say that the sheikh has gone on pilgrimage, and they shout to him to hasten his return. Barren Moslem women also visit these hot springs to obtain children, and they do the same at the similar baths near Kerak. At the latter place a childless woman has been known to address the spirit of the waters saying, "O sheikh Solomon, I am not yet an old woman; give me children." The respect thus paid by Arab men and women to the sheikh Solomon at his hot springs may help us to understand the worship which at similar spots Greek men and women used to render to the hero Hercules. As the ideal of manly strength he may have been deemed the father of many of his worshippers, and Greek wives may have gone on pilgrimage to his steaming waters in order to obtain the wish of their hearts.

§ 8. The Worship of Volcanoes in other Lands.

How far these considerations may serve to explain the custom of burning Hercules, or gods identified with him, in effigy or in the person of a human being, is a question which deserves to be considered. It might be more easily answered if we were better acquainted with analogous customs in other parts of the world, but our information with regard to the worship of volcanic phenomena in general appears to be very scanty. However, a few facts may be noted.

The largest active crater in the world is Kirauea in Hawaii. It is a huge cauldron, several miles in circumference and hundreds of feet deep, the bottom of which is filled with boiling lava in a state of terrific ebullition; from the red surge rise many black cones or insulated craters belching columns of grey smoke or pyramids of brilliant flame from their roaring mouths, while torrents of blazing lava roll down their sides to flow into the molten, tossing sea of fire below. The scene is especially impressive by night, when flames of sulphurous blue or metallic red sweep across the heaving billows of the infernal lake, casting a broad glare on the jagged sides of the insulated craters, which shoot up eddying streams of fire with a continuous roar, varied at frequent intervals by loud detonations, as spherical masses of fusing lava or bright ignited stones are hurled into the air. It is no wonder that so appalling a spectacle should have impressed the imagination of the natives and filled it with ideas of the dreadful beings who inhabit the fiery abyss. They considered the great crater, we are told, as the primaeval abode of their volcanic deities: the black cones that rise like islands from the

burning lake appeared to them the houses where the gods often amused themselves by playing at draughts: the roaring of the furnaces and the crackling of the flames were the music of their dance; and the red flaming surge was the surf wherein they played, sportively swimming on the rolling wave.

For these fearful divinities they had appropriate names; one was the King of Steam or Vapour, another the Rain of Night, another the Husband of Thunder, another the Child of War with a Spear of Fire, another the Fiery-eyed Canoe-breaker, another the Red-hot Mountain holding or lifting Clouds, and so on. But above them all was the great goddess Pélé. All were dreaded: they never journeyed on errands of mercy but only to receive offerings or to execute vengeance; and their arrival in any place was announced by the convulsive trembling of the earth, by the lurid light of volcanic eruption, by the flash of lightning, and the clap of thunder. The whole island was bound to pay them tribute or support their temples and devotees; and whenever the chiefs or people failed to send the proper offerings, or incurred their displeasure by insulting them or their priests or breaking the taboos which should be observed round about the craters, they filled the huge cauldron on the top of Kirauea with molten lava, and spouted the fiery liquid on the surrounding country; or they would march to some of their other houses, which mortals call craters, in the neighbourhood of the sinners, and rushing forth in a river or column of fire overwhelm the guilty. If fishermen did not bring them enough fish from the sea, they would go down, kill all the fish, fill the shoals with lava, and so destroy the fishing-grounds. Hence, when the volcano was in active eruption or threatened to break out, the people used to cast vast numbers of hogs, alive or dead, into the craters or into the rolling torrent of lava in order to appease the gods and arrest the progress of the fiery stream. To pluck certain sacred berries, which grow on the mountain, to dig sand on its slopes, or to throw stones into the crater were acts particularly offensive to the deities, who would instantly rise in volumes of smoke, crush the offender under a shower of stones, or so involve him in thick darkness and rain that he could never find his way home. However, it was lawful to pluck and eat of the sacred berries, if only a portion of them were first offered to the goddess Pélé. The offerer would take a branch laden with clusters of the beautiful red and yellow berries, and standing on the edge of the abyss and looking towards the place where the smoke rose in densest volumes, he would say, "Pélé, here are your berries: I offer some to you, some I also eat." With that he would throw some of the berries into the crater and eat the rest. A kind of brittle volcanic glass, of a dark-olive colour and semi-transparent, is found on the mountain in the shape of filaments as fine as human hair; the natives call it the hair of the goddess Pélé. Worshippers used to cast locks of their own hair into the crater of Kirauea as an offering to the dreadful goddess who dwelt in it. She had also a temple at the bottom of a valley, where stood a number of rude stone idols wrapt in white and yellow cloth. Once a year the priests and devotees of Pélé assembled there to perform certain rites and to feast on hogs, dogs, and fruit, which the pious inhabitants of Hamakua brought to the holy place in great abundance. This annual festival was intended to propitiate the volcanic goddess and thereby to secure the country from earthquakes and floods of molten lava. The goddess of the volcano was supposed to inspire people, though to the carnal eye the inspiration resembled intoxication. One of these inspired priestesses solemnly affirmed to an English missionary that she was the goddess Pélé herself and as such immortal. Assuming a haughty air, she said, "I am Pélé; I shall never die; and those who follow me, when they die, if part of their bones be taken to Kirauea (the name of the volcano), will live with me in the bright fires there." For "the worshippers of Pélé threw a part of bones of their dead into the volcano, under the impression that the spirits of the deceased would then be admitted to the society of the volcanic deities, and that their influence would preserve the survivors from the ravages of volcanic fire."

This last belief may help to explain a custom, which some peoples have observed, of throwing human victims into volcanoes. The intention of such a practice need not be simply to appease the dreadful volcanic spirits by ministering to their fiendish lust of cruelty; it may be a notion that the souls of the men or women who have been burnt to death in the crater will join the host of demons in the fiery furnace, mitigate their fury, and induce them to spare the works and the life of man. But, however we may explain the custom, it has been usual in various parts of the world to throw human beings as well as less precious offerings into the craters of active volcanoes. Thus the Indians of Nicaragua used to sacrifice men, women, and children to the active volcano Massaya, flinging them into the craters: we are told that the victims went willingly to their fate. In the island of Siao, to the north of Celebes, a child was formerly sacrificed every year in order to keep the volcano Goowoong Awoo quiet. The poor wretch was tortured to death at a festival which lasted nine days. In later times the place of the child has been taken by a wooden puppet, which is hacked to pieces in the same way. The Galelareese of Halmahera say that the Sultan of Ternate used annually to require some human victims, who were cast into the crater of the volcano to save the island from its ravages. In Java the volcano Bromo or Bromok is annually worshipped by people who throw offerings of coco-nuts, plantains, mangoes, rice, chickens, cakes, cloth, money, and so forth into the crater. To the Tenggereese, an aboriginal heathen tribe inhabiting the mountains of which Bromo is the central crater, the festival of making offerings to the volcano is the greatest of the year. It is held at full moon in the twelfth month, the day being fixed by the high priest. Each household prepares its offerings the night before. Very early in the morning the people set out by moonlight for Mount Bromo, men, women, and children all arrayed in their best. Before they reach the mountain they must cross a wide sandy plain, where the spirits of the dead are supposed to dwell until by means of the Festival of the Dead they obtain admittance to the volcano. It is a remarkable sight to see thousands of people streaming across the level sands from three different directions. They have to descend into it from the neighbouring heights, and the horses break into a gallop when, after the steep descent, they reach the level. The gay and varied colours of the dresses, the fantastic costumes of the priests, the offerings borne along, the whole lit up by the warm beams of the rising sun, lend to the spectacle a peculiar charm. All assemble at the foot of the crater, where a market is held for offerings and refreshments. The scene is a lively one, for hundreds of people must now pay the vows which they made during the year. The priests sit in a long row on mats, and when the high priest appears the people pray, saying, "Bromo, we thank thee for all thy gifts and benefits with which thou ever blessest us, and for which we offer thee our thank-offerings to-day. Bless us, our children, and our children's children." The prayers over, the high priest gives a signal, and the whole multitude arises and climbs the mountain. On reaching the edge of the crater, the pontiff again blesses the offerings of food, clothes, and money, which are then thrown into the crater. Yet few of them reach the spirits for whom they are intended; for a swarm of urchins now scrambles down into the crater, and at more or less risk to life and limb succeeds in appropriating the greater part of the offerings. The spirits, defrauded of their dues, must take the will for the deed. Tradition says that once in a time of dearth a chief vowed to sacrifice one of his children to the volcano, if the mountain would bless the people with plenty of food. His prayer was answered, and he paid his vow by casting his youngest son as a thank-offering into the crater.

On the slope of Mount Smeroe, another active volcano in Java, there are two small idols, which the natives worship and pray to when they ascend the mountain. They lay food before the images to obtain the favour of the god of the volcano. In antiquity people cast into the craters of Etna vessels of gold and silver and all kinds of victims. If the fire swallowed up the offerings, the omen was good; but if it rejected them, some evil was sure to befall the offerer.

These examples suggest that a custom of burning men or images may possibly be derived from a practice of throwing them into the craters of active volcanoes in order to appease the dreaded spirits or gods who dwell there. But unless we reckon the fires of Mount Argaeus in Cappadocia and of Mount Chimaera in Lycia, there is apparently no record of any mountain in Western Asia which has been in eruption within historical times. On the whole, then, we conclude that the Asiatic custom of burning kings or gods was probably in no way connected with volcanic phenomena. Yet it was perhaps worth while to raise the question of the connexion, even though it has received only a negative answer. The whole subject of the influence which physical environment has exercised on the history of religion deserves to be studied with more attention than it has yet received.

IX. The Ritual of Adonis

Thus far we have dealt with the myth of Adonis and the legends which associated him with Byblus and Paphos. A discussion of these legends led us to the conclusion that among Semitic peoples in early times, Adonis, the divine lord of the city, was often personated by priestly kings or other members of the royal family, and that these his human representatives were of old put to death, whether periodically or occasionally, in their divine character. Further, we found that certain traditions and monuments of Asia Minor seem to preserve traces of a similar practice. As time went on, the cruel custom was apparently mitigated in various ways; for example, by substituting an effigy or an animal for the man, or by allowing the destined victim to escape with a merely make-believe sacrifice. The evidence of all this is drawn from a variety of scattered and often ambiguous indications: it is fragmentary, it is uncertain, and the conclusions built upon it inevitably partake of the weakness of the foundation. Where the records are so imperfect, as they happen to be in this branch of our subject, the element of hypothesis must enter largely into any attempt to piece together and interpret the disjointed facts. How far the interpretations here proposed are sound, I leave to future inquiries to determine.

From dim regions of the past, where we have had to grope our way with small help from the lamp of history, it is a relief to pass to those later periods of classical antiquity on which contemporary Greek writers have shed the light of their clear intelligence. To them we owe almost all that we know for certain about the rites of Adonis. The Semites who practised the worship have said little about it; at all events little that they said has come down to us. Accordingly, the following account of the ritual is derived mainly from Greek authors who saw what they describe; and it applies to ages in which the growth of humane feeling had softened some of the harsher features of the worship.

At the festivals of Adonis, which were held in Western Asia and in Greek lands, the death of the god was annually mourned, with a bitter wailing, chiefly by women; images of him, dressed to resemble corpses, were carried out as to burial and then thrown into the sea or into springs; and in some places his revival was celebrated on the following day. But at different places the ceremonies varied somewhat in the manner and apparently also in the season of their celebration. At Alexandria images of Aphrodite and Adonis were displayed on two couches; beside them were set ripe fruits of all kinds, cakes, plants growing in flower-pots, and green bowers twined with anise. The marriage of the lovers was celebrated one day, and on the morrow women attired as mourners, with streaming hair and bared breasts, bore the image of the dead Adonis to the sea-shore and committed it to the waves. Yet they sorrowed not without hope, for they sang that the lost one would come back again. The date at which this Alexandrian ceremony was observed is not expressly stated; but from the mention of the ripe fruits it has been inferred that it took place in late summer. In the great Phoenician sanctuary of Astarte at Byblus the death of Adonis was annually mourned, to the shrill wailing notes of the flute, with weeping, lamentation, and beating of the breast; but next day he was believed to come to life again and ascend up to heaven in the presence of his worshippers. The disconsolate believers, left behind on earth, shaved their heads as the Egyptians did on the death of the divine bull Apis; women who could not bring themselves to sacrifice their beautiful tresses had to give themselves up to strangers on a certain day of the festival, and to dedicate to Astarte the wages of their shame.

This Phoenician festival appears to have been a vernal one, for its date was determined by the discoloration of the river Adonis, and this has been observed by modern travellers to occur in

spring. At that season the red earth washed down from the mountains by the rain tinges the water of the river, and even the sea, for a great way with a blood-red hue, and the crimson stain was believed to be the blood of Adonis, annually wounded to death by the boar on Mount Lebanon. Again, the scarlet anemone is said to have sprung from the blood of Adonis, or to have been stained by it; and as the anemone blooms in Syria about Easter, this may be thought to show that the festival of Adonis, or at least one of his festivals, was held in spring. The name of the flower is probably derived from Naaman ("darling"), which seems to have been an epithet of Adonis. The Arabs still call the anemone "wounds of the Naaman." The red rose also was said to owe its hue to the same sad occasion; for Aphrodite, hastening to her wounded lover, trod on a bush of white roses; the cruel thorns tore her tender flesh, and her sacred blood dyed the white roses for ever red. It would be idle, perhaps, to lay much weight on evidence drawn from the calendar of flowers, and in particular to press an argument so fragile as the bloom of the rose. Yet so far as it counts at all, the tale which links the damask rose with the death of Adonis points to a summer rather than to a spring celebration of his passion. In Attica, certainly, the festival fell at the height of summer. For the fleet which Athens fitted out against Syracuse, and by the destruction of which her power was permanently crippled, sailed at midsummer, and by an ominous coincidence the sombre rites of Adonis were being celebrated at the very time. As the troops marched down to the harbour to embark, the streets through which they passed were lined with coffins and corpse-like effigies, and the air was rent with the noise of women wailing for the dead Adonis. The circumstance cast a gloom over the sailing of the most splendid armament that Athens ever sent to sea. Many ages afterwards, when the Emperor Julian made his first entry into Antioch, he found in like manner the gay, the luxurious capital of the East plunged in mimic grief for the annual death of Adonis: and if he had any presentiment of coming evil, the voices of lamentation which struck upon his ear must have seemed to sound his knell.

The resemblance of these ceremonies to the Indian and European ceremonies which I have described elsewhere is obvious. In particular, apart from the somewhat doubtful date of its celebration, the Alexandrian ceremony is almost identical with the Indian. In both of them the marriage of two divine beings, whose affinity with vegetation seems indicated by the fresh plants with which they are surrounded, is celebrated in effigy, and the effigies are afterwards mourned over and thrown into the water. From the similarity of these customs to each other and to the spring and midsummer customs of modern Europe we should naturally expect that they all admit of a common explanation. Hence, if the explanation which I have adopted of the latter is correct, the ceremony of the death and resurrection of Adonis must also have been a dramatic representation of the decay and revival of plant life. The inference thus based on the resemblance of the customs is confirmed by the following features in the legend and ritual of Adonis. His affinity with vegetation comes out at once in the common story of his birth. He was said to have been born from a myrrh-tree, the bark of which bursting, after a ten month' gestation, allowed the lovely infant to come forth. According to some, a boar rent the bark with his tusk and so opened a passage for the babe. A faint rationalistic colour was given to the legend by saying that his mother was a woman named Myrrh, who had been turned into a myrrh-tree soon after she had conceived the child. The use of myrrh as incense at the festival of Adonis may have given rise to the fable. We have seen that incense was burnt at the corresponding Babylonian rites, just as it was burnt by the idolatrous Hebrews in honour of the Queen of Heaven, who was no other than Astarte. Again, the story that Adonis spent half, or according to others a third, of the year in the lower world and the rest of it in the upper world, is explained most simply and naturally by supposing that he represented vegetation, especially the corn, which lies buried in earth half the year and reappears above ground the other half. Certainly of the annual phenomena of nature there is none which suggests so obviously the idea of death and resurrection as the disappearance and

reappearance of vegetation in autumn and spring. Adonis has been taken for the sun; but there is nothing in the sun's annual course within the temperate and tropical zones to suggest that he is dead for half or a third of the year and alive for the other half or two-thirds. He might, indeed, be conceived as weakened in winter, but dead he could not be thought to be; his daily reappearance contradicts the supposition. Within the Arctic Circle, where the sun annually disappears for a continuous period which varies from twenty-four hours to six months according to the latitude, his yearly death and resurrection would certainly be an obvious idea; but no one except the unfortunate astronomer Bailly has maintained that the Adonis worship came from the Arctic regions. On the other hand, the annual death and revival of vegetation is a conception which readily presents itself to men in every stage of savagery and civilization; and the vastness of the scale on which this ever-recurring decay and regeneration takes place, together with man's intimate dependence on it for subsistence, combine to render it the most impressive annual occurrence in nature, at least within the temperate zones. It is no wonder that a phenomenon so important, so striking, and so universal should, by suggesting similar ideas, have given rise to similar rites in many lands. We may, therefore, accept as probable an explanation of the Adonis worship which accords so well with the facts of nature and with the analogy of similar rites in other lands. Moreover, the explanation is countenanced by a considerable body of opinion amongst the ancients themselves, who again and again interpreted the dying and reviving god as the reaped and sprouting grain.

The character of Tammuz or Adonis as a corn-spirit comes out plainly in an account of his festival given by an Arabic writer of the tenth century. In describing the rites and sacrifices observed at the different seasons of the year by the heathen Syrians of Harran, he says: "Tammuz (July). In the middle of this month is the festival of el-Bûgât, that is, of the weeping women, and this is the Tâ-uz festival, which is celebrated in honour of the god Tâ-uz. The women bewail him, because his lord slew him so cruelly, ground his bones in a mill, and then scattered them to the wind. The women (during this festival) eat nothing which has been ground in a mill, but limit their diet to steeped wheat, sweet vetches, dates, raisins, and the like." Tâ-uz, who is no other than Tammuz, is here like Burns's John Barleycorn—

*"They wasted o'er a scorching flame
The marrow of his bones;
But a miller us'd him worst of all—
For he crush'd him between two stones."*

This concentration, so to say, of the nature of Adonis upon the cereal crops is characteristic of the stage of culture reached by his worshippers in historical times. They had left the nomadic life of the wandering hunter and herdsman far behind them; for ages they had been settled on the land, and had depended for their subsistence mainly on the products of tillage. The berries and roots of the wilderness, the grass of the pastures, which had been matters of vital importance to their ruder forefathers, were now of little moment to them: more and more their thoughts and energies were engrossed by the staple of their life, the corn; more and more accordingly the propitiation of the deities of fertility in general and of the corn-spirit in particular tended to become the central feature of their religion. The aim they set before themselves in celebrating the rites was thoroughly practical. It was no vague poetical sentiment which prompted them to hail with joy the rebirth of vegetation and to mourn its decline. Hunger, felt or feared, was the mainspring of the worship of Adonis.

It has been suggested by Father Lagrange that the mourning for Adonis was essentially a harvest rite designed to propitiate the corn-god, who was then either perishing under the sickles of the reapers, or being trodden to death under the hoofs of the oxen on the threshing-floor. While the men slew him, the women wept crocodile tears at home to appease his

natural indignation by a show of grief for his death. The theory fits in well with the dates of the festivals, which fell in spring or summer; for spring and summer, not autumn, are the seasons of the barley and wheat harvests in the lands which, worshipped Adonis. Further, the hypothesis is confirmed by the practice of the Egyptian reapers, who lamented, calling upon Isis, when they cut the first corn; and it is recommended by the analogous customs of many hunting tribes, who testify great respect for the animals which they kill and eat.

Thus interpreted the death of Adonis is not the natural decay of vegetation in general under the summer heat or the winter cold; it is the violent destruction of the corn by man, who cuts it down on the field, stamps it to pieces on the threshing-floor, and grinds it to powder in the mill. That this was indeed the principal aspect in which Adonis presented himself in later times to the agricultural peoples of the Levant, may be admitted; but whether from the beginning he had been the corn and nothing but the corn, may be doubted. At an earlier period he may have been to the herdsman, above all, the tender herbage which sprouts after rain, offering rich pasture to the lean and hungry cattle. Earlier still he may have embodied the spirit of the nuts and berries which the autumn woods yield to the savage hunter and his squaw. And just as the husbandman must propitiate the spirit of the corn which he consumes, so the herdsman must appease the spirit of the grass and leaves which his cattle munch, and the hunter must soothe the spirit of the roots which he digs, and of the fruits which he gathers from the bough. In all cases the propitiation of the injured and angry sprite would naturally comprise elaborate excuses and apologies, accompanied by loud lamentations at his decease whenever, through some deplorable accident or necessity, he happened to be murdered as well as robbed. Only we must bear in mind that the savage hunter and herdsman of those early days had probably not yet attained to the abstract idea of vegetation in general; and that accordingly, so far as Adonis existed for them at all, he must have been the *Adon* or lord of each individual tree and plant rather than a personification of vegetable life as a whole. Thus there would be as many Adonises as there were trees and shrubs, and each of them might expect to receive satisfaction for any damage done to his person or property. And year by year, when the trees were deciduous, every Adonis would seem to bleed to death with the red leaves of autumn and to come to life again with the fresh green of spring.

We have seen reason to think that in early times Adonis was sometimes personated by a living man who died a violent death in the character of the god. Further, there is evidence which goes to show that among the agricultural peoples of the Eastern Mediterranean, the corn-spirit, by whatever name he was known, was often represented, year by year, by human victims slain on the harvest-field. If that was so, it seems likely that the propitiation of the corn-spirit would tend to fuse to some extent with the worship of the dead. For the spirits of these victims might be thought to return to life in the ears which they had fattened with their blood, and to die a second death at the reaping of the corn. Now the ghosts of those who have perished by violence are surly and apt to wreak their vengeance on their slayers whenever an opportunity offers. Hence the attempt to appease the souls of the slaughtered victims would naturally blend, at least in the popular conception, with the attempt to pacify the slain corn-spirit. And as the dead came back in the sprouting corn, so they might be thought to return in the spring flowers, waked from their long sleep by the soft vernal airs. They had been laid to their rest under the sod. What more natural than to imagine that the violets and the hyacinths, the roses and the anemones, sprang from their dust, were empurpled or incarnadined by their blood, and contained some portion of their spirit?

*"I sometimes think that never blows so red
The Rose as where some buried Caesar bled;
That every Hyacinth the Garden wears
Dropt in her Lap from some once lovely Head.*

*“And this reviving Herb whose tender Green
Fledges the River-Lip on which we lean—
Ah, lean upon it lightly, for who knows
From what once lovely Lip it springs unseen?”*

In the summer after the battle of Landen, the most sanguinary battle of the seventeenth century in Europe, the earth, saturated with the blood of twenty thousand slain, broke forth into millions of poppies, and the traveller who passed that vast sheet of scarlet might well fancy that the earth had indeed given up her dead. At Athens the great Commemoration of the Dead fell in spring about the middle of March, when the early flowers are in bloom. Then the dead were believed to rise from their graves and go about the streets, vainly endeavoring to enter the temples and the dwellings, which were barred against these perturbed spirits with ropes, buckthorn, and pitch. The name of the festival, according to the most obvious and natural interpretation, means the Festival of Flowers, and the title would fit well with the substance of the ceremonies if at that season the poor ghosts were indeed thought to creep from the narrow house with the opening flowers. There may therefore be a measure of truth in the theory of Renan, who saw in the Adonis worship a dreamy voluptuous cult of death, conceived not as the King of Terrors, but as an insidious enchanter who lures his victims to himself and lulls them into an eternal sleep. The infinite charm of nature in the Lebanon, he thought, lends itself to religious emotions of this sensuous, visionary sort, hovering vaguely between pain and pleasure, between slumber and tears. It would doubtless be a mistake to attribute to Syrian peasants the worship of a conception so purely abstract as that of death in general. Yet it may be true that in their simple minds the thought of the reviving spirit of vegetation was blent with the very concrete notion of the ghosts of the dead, who come to life again in spring days with the early flowers, with the tender green of the corn and the many-tinted blossoms of the trees. Thus their views of the death and resurrection of nature would be coloured by their views of the death and resurrection of man, by their personal sorrows and hopes and fears. In like manner we cannot doubt that Renan's theory of Adonis was itself deeply tinged by passionate memories, memories of the slumber akin to death which sealed his own eyes on the slopes of the Lebanon, memories of the sister who sleeps in the land of Adonis never again to wake with the anemones and the roses.

X. The Gardens of Adonis

Perhaps the best proof that Adonis was a deity of vegetation, and especially of the corn, is furnished by the gardens of Adonis, as they were called. These were baskets or pots filled with earth, in which wheat, barley, lettuces, fennel, and various kinds of flowers were sown and tended for eight days, chiefly or exclusively by women. Fostered by the sun's heat, the plants shot up rapidly, but having no root they withered as rapidly away, and at the end of eight days were carried out with the images of the dead Adonis, and flung with them into the sea or into springs.

These gardens of Adonis are most naturally interpreted as representatives of Adonis or manifestations of his power; they represented him, true to his original nature, in vegetable form, while the images of him, with which they were carried out and cast into the water, portrayed him in his later human shape. All these Adonis ceremonies, if I am right, were originally intended as charms to promote the growth or revival of vegetation; and the principle by which they were supposed to produce this effect was homoeopathic or imitative magic. For ignorant people suppose that by mimicking the effect which they desire to produce they actually help to produce it; thus by sprinkling water they make rain, by lighting a fire they make sunshine, and so on. Similarly, by mimicking the growth of crops they hope to ensure a good harvest. The rapid growth of the wheat and barley in the gardens of Adonis was intended to make the corn shoot up; and the throwing of the gardens and of the images into the water was a charm to secure a due supply of fertilizing rain. The same, I take it, was the object of throwing the effigies of Death and the Carnival into water in the corresponding ceremonies of modern Europe. Certainly the custom of drenching with water a leaf-clad person, who undoubtedly personifies vegetation, is still resorted to in Europe for the express purpose of producing rain. Similarly the custom of throwing water on the last corn cut at harvest, or on the person who brings it home (a custom observed in Germany and France, and till quite lately in England and Scotland), is in some places practised with the avowed intent to procure rain for the next year's crops. Thus in Wallachia and amongst the Roumanians in Transylvania, when a girl is bringing home a crown made of the last ears of corn cut at harvest, all who meet her hasten to throw water on her, and two farm-servants are placed at the door for the purpose; for they believe that if this were not done, the crops next year would perish from drought. So amongst the Saxons of Transylvania, the person who wears the wreath made of the last corn cut is drenched with water to the skin; for the wetter he is, the better will be next year's harvest, and the more grain there will be threshed out. Sometimes the wearer of the wreath is the reaper who cut the last corn. In Northern Euboea, when the corn-sheaves have been piled in a stack, the farmer's wife brings a pitcher of water and offers it to each of the labourers that he may wash his hands. Every man, after he has washed his hands, sprinkles water on the corn and on the threshing-floor, expressing at the same time a wish that the corn may last long. Lastly, the farmer's wife holds the pitcher slantingly and runs at full speed round the stack without spilling a drop, while she utters a wish that the stack may endure as long as the circle she has just described. At the spring ploughing in Prussia, when the ploughmen and sowers returned in the evening from their work in the fields, the farmer's wife and the servants used to splash water over them. The ploughmen and sowers retorted by seizing every one, throwing them into the pond, and ducking them under the water. The farmer's wife might claim exemption on payment of a forfeit, but every one else had to be ducked. By observing this custom they hoped to ensure a due supply of rain for the seed. Also after harvest in Prussia, the person who wore a wreath made of the last corn cut was drenched with water, while a prayer was uttered that "as the corn had sprung up and

multiplied through the water, so it might spring up and multiply in the barn and granary.” At Schlanow, in Brandenburg, when the sowers return home from the first sowing they are drenched with water “in order that the corn may grow.” In Anhalt on the same occasion the farmer is still often sprinkled with water by his family; and his men and horses, and even the plough, receive the same treatment. The object of the custom, as people at Arensdorf explained it, is “to wish fertility to the fields for the whole year.” So in Hesse, when the ploughmen return with the plough from the field for the first time, the women and girls lie in wait for them and slyly drench them with water. Near Naaburg, in Bavaria, the man who first comes back from sowing or ploughing has a vessel of water thrown over him by some one in hiding. At Hettingen in Baden the farmer who is about to begin the sowing of oats is sprinkled with water, in order that the oats may not shrivel up. Before the Tusayan Indians of North America go out to plant their fields, the women sometimes pour water on them; the reason for doing so is that “as the water is poured on the men, so may water fall on the planted fields.” The Indians of Santiago Tepehuacan steep the seed of the maize in water before they sow it, in order that the god of the waters may bestow on the fields the needed moisture.

The opinion that the gardens of Adonis are essentially charms to promote the growth of vegetation, especially of the crops, and that they belong to the same class of customs as those spring and midsummer folk-customs of modern Europe which I have described elsewhere, does not rest for its evidence merely on the intrinsic probability of the case. Fortunately we are able to show that gardens of Adonis (if we may use the expression in a general sense) are still planted, first, by a primitive race at their sowing season, and, second, by European peasants at midsummer. Amongst the Oraons and Mundas of Bengal, when the time comes for planting out the rice which has been grown in seed-beds, a party of young people of both sexes go to the forest and cut a young Karma-tree, or the branch of one. Bearing it in triumph they return dancing, singing, and beating drums, and plant it in the middle of the village dancing-ground. A sacrifice is offered to the tree; and next morning the youth of both sexes, linked arm-in-arm, dance in a great circle round the Karma-tree, which is decked with strips of coloured cloth and sham bracelets and necklets of plaited straw. As a preparation for the festival, the daughters of the headman of the village cultivate blades of barley in a peculiar way. The seed is sown in moist, sandy soil, mixed with turmeric, and the blades sprout and unfold of a pale-yellow or primrose colour. On the day of the festival the girls take up these blades and carry them in baskets to the dancing-ground, where, prostrating themselves reverentially, they place some of the plants before the Karma-tree. Finally, the Karma-tree is taken away and thrown into a stream or tank. The meaning of planting these barley blades and then presenting them to the Karma-tree is hardly open to question. Trees are supposed to exercise a quickening influence upon the growth of crops, and amongst the very people in question—the Mundas or Mundaris—“the grove deities are held responsible for the crops.” Therefore, when at the season for planting out the rice the Mundas bring in a tree and treat it with so much respect, their object can only be to foster thereby the growth of the rice which is about to be planted out; and the custom of causing barley blades to sprout rapidly and then presenting them to the tree must be intended to subserve the same purpose, perhaps by reminding the tree-spirit of his duty towards the crops, and stimulating his activity by this visible example of rapid vegetable growth. The throwing of the Karma-tree into the water is to be interpreted as a rain-charm. Whether the barley blades are also thrown into the water is not said; but if my interpretation of the custom is right, probably they are so. A distinction between this Bengal custom and the Greek rites of Adonis is that in the former the tree-spirit appears in his original form as a tree; whereas in the Adonis worship he appears in human form, represented as a dead man, though his vegetable nature is indicated by the

gardens of Adonis, which are, so to say, a secondary manifestation of his original power as a tree-spirit.

Gardens of Adonis are cultivated also by the Hindoos, with the intention apparently of ensuring the fertility both of the earth and of mankind. Thus at Oodeypoor in Rajputana a festival is held "in honour of Gouri, or Isani, the goddess of abundance, the Isis of Egypt, the Ceres of Greece. Like the Rajpoot Saturnalia, which it follows, it belongs to the vernal equinox, when nature in these regions proximate to the tropic is in the full expanse of her charms, and the matronly Gouri casts her golden mantle over the verdant Vassanti, personification of spring. Then the fruits exhibit their promise to the eye; the kohil fills the ear with melody; the air is impregnated with aroma, and the crimson poppy contrasts with the spikes of golden grain to form a wreath for the beneficent Gouri. Gouri is one of the names of Isa or Parvati, wife of the greatest of the gods, Mahadeva or Iswara, who is conjoined with her in these rites, which almost exclusively appertain to the women. The meaning of *gouri* is 'yellow,' emblematic of the ripened harvest, when the votaries of the goddess adore her effigies, which are those of a matron painted the colour of ripe corn." The rites begin when the sun enters the sign of the Ram, the opening of the Hindoo year. An image of the goddess Gouri is made of earth, and a smaller one of her husband Iswara, and the two are placed together. A small trench is next dug, barley is sown in it, and the ground watered and heated artificially till the grain sprouts, when the women dance round it hand in hand, invoking the blessing of Gouri on their husbands. After that the young corn is taken up and distributed by the women to the men, who wear it in their turbans. Every wealthy family, or at least every subdivision of the city, has its own image. These and other rites, known only to the initiated, occupy several days, and are performed within doors. Then the images of the goddess and her husband are decorated and borne in procession to a beautiful lake, whose deep blue waters mirror the cloudless Indian sky, marble palaces, and orange groves. Here the women, their hair decked with roses and jessamine carry the image of Gouri down a marble staircase to the water's edge, and dance round it singing hymns and love-songs. Meantime the goddess is supposed to bathe in the water. No men take part in the ceremony; even the image of Iswara, the husband-god, attracts little attention. In these rites the distribution of the barley shoots to the men, and the invocation of a blessing on their husbands by the wives, point clearly to the desire of offspring as one motive for observing the custom. The same motive probably explains the use of gardens of Adonis at the marriage of Brahmans in the Madras Presidency. Seeds of five or nine sorts are mixed and sown in earthen pots, which are made specially for the purpose and are filled with earth. Bride and bridegroom water the seeds both morning and evening for four days; and on the fifth day the seedlings are thrown, like the real gardens of Adonis, into a tank or river.

In the Himalayan districts of North-Western India the cultivators sow barley, maize, pulse, or mustard in a basket of earth on the twenty-fourth day of the fourth month (*Asárh*), which falls about the middle of July. Then on the last day of the month they place amidst the new sprouts small clay images of Mahadeo and Parvati and worship them in remembrance of the marriage of those deities. Next day they cut down the green stalks and wear them in their head-dress. Similar is the barley feast known as *Jâyî* or *Jawâra* in Upper India and as *Bhujariya* in the Central Provinces. On the seventh day of the light half of the month *Sâwan* grains of barley are sown in a pot of manure, and spring up so quickly that by the end of the month the vessel is full of long, yellowish-green stalks. On the first day of the next month, *Bhâdon*, the women and girls take the stalks out, throw the earth and manure into water, and distribute the plants among their male friends, who bind them in their turbans and about their dress. At *Sargal* in the Central Provinces of India this ceremony is observed about the middle of September. None but women may take part in it, though crowds of men come to look on.

Some little time before the festival wheat or other grain has been sown in pots ingeniously constructed of large leaves, which are held together by the thorns of a species of acacia. Having grown up in the dark, the stalks are of a pale colour. On the day appointed these gardens of Adonis, as we may call them, are carried towards a lake which abuts on the native city. The women of every family or circle of friends bring their own pots, and having laid them on the ground they dance round them. Then taking the pots of sprouting corn they descend to the edge of the water, wash the soil away from the pots, and distribute the young plants among their friends. At the temple of the goddess Padmavati, near Pandharpur in the Bombay Presidency, a Nine Nights' festival is held in the bright half of the month Ashvin (September-October). At this time a bamboo frame is hung in front of the image, and from it depend garlands of flowers and strings of wheaten cakes. Under the frame the floor in front of the pedestal is strewn with a layer of earth in which wheat is sown and allowed to sprout. A similar rite is observed in the same month before the images of two other goddesses, Ambabai and Lakhubai, who also have temples at Pandharpur.

In some parts of Bavaria it is customary to sow flax in a pot on the last three days of the Carnival; from the seed which grows best an omen is drawn as to whether the early, the middle, or the late sowing will produce the best crop. In Sardinia the gardens of Adonis are still planted in connexion with the great Midsummer festival which bears the name of St. John. At the end of March or on the first of April a young man of the village presents himself to a girl, and asks her to be his *comare* (gossip or sweetheart), offering to be her *compare*. The invitation is considered as an honour by the girl's family, and is gladly accepted. At the end of May the girl makes a pot of the bark of the cork-tree, fills it with earth, and sows a handful of wheat and barley in it. The pot being placed in the sun and often watered, the corn sprouts rapidly and has a good head by Midsummer Eve (St. John's Eve, the twenty-third of June). The pot is then called *Erme* or *Nenneri*. On St. John's Day the young man and the girl, dressed in their best, accompanied by a long retinue and preceded by children gambolling and frolicking, move in procession to a church outside the village. Here they break the pot by throwing it against the door of the church. Then they sit down in a ring on the grass and eat eggs and herbs to the music of flutes. Wine is mixed in a cup and passed round, each one drinking as it passes. Then they join hands and sing "Sweethearts of St. John" (*Compare e comare di San Giovanni*) over and over again, the flutes playing the while. When they tire of singing they stand up and dance gaily in a ring till evening. This is the general Sardinian custom. As practised at Ozieri it has some special features. In May the pots are made of cork-bark and planted with corn, as already described. Then on the Eve of St. John the windowsills are draped with rich cloths, on which the pots are placed, adorned with crimson and blue silk and ribbons of various colours. On each of the pots they used formerly to place a statuette or cloth doll dressed as a woman, or a Priapus-like figure made of paste; but this custom, rigorously forbidden by the Church, has fallen into disuse. The village swains go about in a troop to look at the pots and their decorations and to wait for the girls, who assemble on the public square to celebrate the festival. Here a great bonfire is kindled, round which they dance and make merry. Those who wish to be "Sweethearts of St. John" act as follows. The young man stands on one side of the bonfire and the girl on the other, and they, in a manner, join hands by each grasping one end of a long stick, which they pass three times backwards and forwards across the fire, thus thrusting their hands thrice rapidly into the flames. This seals their relationship to each other. Dancing and music go on till late at night. The correspondence of these Sardinian pots of grain to the gardens of Adonis seems complete, and the images formerly placed in them answer to the images of Adonis which accompanied his gardens.

Customs of the same sort are observed at the same season in Sicily. Pairs of boys and girls become gossips of St. John on St. John's Day by drawing each a hair from his or her head and performing various ceremonies over them. Thus they tie the hairs together and throw them up in the air, or exchange them over a potsherd, which they afterwards break in two, preserving each a fragment with pious care. The tie formed in the latter way is supposed to last for life. In some parts of Sicily the gossips of St. John present each other with plates of sprouting corn, lentils, and canary seed, which have been planted forty days before the festival. The one who receives the plate pulls a stalk of the young plants, binds it with a ribbon, and preserves it among his or her greatest treasures, restoring the platter to the giver. At Catania the gossips exchange pots of basil and great cucumbers; the girls tend the basil, and the thicker it grows the more it is prized.

In these midsummer customs of Sardinia and Sicily it is possible that, as Mr. R. Wunsch supposes, St. John has replaced Adonis. We have seen that the rites of Tammuz or Adonis were commonly celebrated about midsummer; according to Jerome, their date was June. And besides their date and their similarity in respect of the pots of herbs and corn, there is another point of affinity between the two festivals, the heathen and the Christian. In both of them water plays a prominent part. At his midsummer festival in Babylon the image of Tammuz, whose name is said to mean "true son of the deep water," was bathed with pure water: at his summer festival in Alexandria the image of Adonis, with that of his divine mistress Aphrodite, was committed to the waves; and at the midsummer celebration in Greece the gardens of Adonis were thrown into the sea or into springs. Now a great feature of the midsummer festival associated with the name of St. John is, or used to be, the custom of bathing in the sea, springs, rivers, or the dew on Midsummer Eve or the morning of Midsummer Day. Thus, for example, at Naples there is a church dedicated to St. John the Baptist under the name of St. John of the Sea (*S. Giovan a mare*); and it was an old practice for men and women to bathe in the sea on St. John's Eve, that is, on Midsummer Eve, believing that thus all their sins were washed away. In the Abruzzi water is still supposed to acquire certain marvellous and beneficent properties on St. John's Night. They say that on that night the sun and moon bathe in the water. Hence many people take a bath in the sea or in a river at that season, especially at the moment of sunrise. At Castiglione a Casauria they go before sunrise to the Pescara River or to springs, wash their faces and hands, then gird themselves with twigs of bryony (*vitalba*) and twine the plant round their brows, in order that they may be free from pains. At Pescina boys and girls wash each other's faces in a river or a spring, then exchange kisses, and become gossips. The dew, also, that falls on St. John's Night is supposed in the Abruzzi to benefit whatever it touches, whether it be water, flowers, or the human body. For that reason people put out vessels of water on the window-sills or the terraces, and wash themselves with the water in the morning in order to purify themselves and escape headaches and colds. A still more efficacious mode of accomplishing the same end is to rise at the peep of dawn, to wet the hands in the dewy grass, and then to rub the moisture on the eyelids, the brow, and the temples, because the dew is believed to cure maladies of the head and eyes. It is also a remedy for diseases of the skin. Persons who are thus afflicted should roll on the dewy grass. When patients are prevented by their infirmity or any other cause from quitting the house, their friends will gather the dew in sheets or tablecloths and so apply it to the suffering part. At Marsala in Sicily there is a spring of water in a subterranean grotto called the Grotto of the Sibyl. Beside it stands a church of St. John, which has been supposed to occupy the site of a temple of Apollo. On St. John's Eve, the twenty-third of June, women and girls visit the grotto, and by drinking of the prophetic water learn whether their husbands have been faithful to them in the year that is past, or whether they themselves will wed in the year that is to come. Sick people, too, imagine that by bathing in the water, drinking of it, or ducking thrice in it in the name of the Trinity, they will

be made whole. At Chiaramonte in Sicily the following custom is observed on St. John's Eve. The men repair to one fountain and the women to another, and dip their heads thrice in the water, repeating at each ablution certain verses in honour of St. John. They believe that this is a cure or preventive of the scald. When Petrarch visited Cologne, he chanced to arrive in the town on St. John's Eve. The sun was nearly setting, and his host at once led him to the Rhine. A strange sight there met his eyes, for the banks of the river were covered with pretty women. The crowd was great but good-humoured. From a rising ground on which he stood the poet saw many of the women, girt with fragrant herbs, kneel down on the water's edge, roll their sleeves up above their elbows, and wash their white arms and hands in the river, murmuring softly some words which the Italian did not understand. He was told that the custom was a very old one, much honoured in the observance; for the common folk, especially the women, believed that to wash in the river on St. John's Eve would avert every misfortune in the coming year. On St. John's Eve the people of Copenhagen used to go on pilgrimage to a neighbouring spring, there to heal and strengthen themselves in the water. In Spain people still bathe in the sea or roll naked in the dew of the meadows on St. John's Eve, believing that this is a sovereign preservative against diseases of the skin. To roll in the dew on the morning of St. John's Day is also esteemed a cure for diseases of the skin in Normandy and Perigord. In Perigord a field of hemp is especially recommended for the purpose, and the patient should rub himself with the plants on which he has rolled. At Ciotat in Provence, while the midsummer bonfire blazed, young people used to plunge into the sea and splash each other vigorously. At Vitrolles they bathed in a pond in order that they might not suffer from fever during the year, and at Saint-Maries they watered the horses to protect them from the itch. A custom of drenching people on this occasion with water formerly prevailed in Toulon, Marseilles, and other towns of the south of France. The water was squirted from syringes, poured on the heads of passers-by from windows, and so forth. From Europe the practice of bathing in rivers and springs on St. John's Day appears to have passed with the Spaniards to the New World.

It may perhaps be suggested that this wide-spread custom of bathing in water or dew on Midsummer Eve or Midsummer Day is purely Christian in origin, having been adopted as an appropriate mode of celebrating the day dedicated to the Baptist. But in point of fact the custom is older than Christianity, for it was denounced and forbidden as a heathen practice by Augustine, and to this day it is practised at midsummer by the Mohammedan peoples of North Africa. We may conjecture that the Church, unable to put down this relic of paganism, followed its usual policy of accommodation by bestowing on the rite of a Christian name and acquiescing, with a sigh, in its observance. And casting about for a saint to supplant a heathen patron of bathing, the Christian doctors could hardly have hit upon a more appropriate successor than St. John the Baptist.

But into whose shoes did the Baptist step? Was the displaced deity really Adonis, as the foregoing evidence seems to suggest? In Sardinia and Sicily it may have been so, for in these islands Semitic influence was certainly deep and probably lasting. The midsummer pastimes of Sardinian and Sicilian children may therefore be a direct continuation of the Carthaginian rites of Tammuz. Yet the midsummer festival seems too widely spread and too deeply rooted in Central and Northern Europe to allow us to trace it everywhere to an Oriental origin in general and to the cult of Adonis in particular. It has the air of a native of the soil rather than of an exotic imported from the East. We shall do better, therefore, to suppose that at a remote period similar modes of thought, based on similar needs, led men independently in many distant lands, from the North Sea to the Euphrates, to celebrate the summer solstice with rites which, while they differed in some things, yet agreed closely in others; that in historical times a wave of Oriental influence, starting perhaps from Babylonia, carried the Tammuz or Adonis

form of the festival westward till it met with native forms of a similar festival; and that under pressure of the Roman civilization these different yet kindred festivals fused with each other and crystallized into a variety of shapes, which subsisted more or less separately side by side, till the Church, unable to suppress them altogether, stripped them so far as it could of their grosser features, and dexterously changing the names allowed them to pass muster as Christian. And what has just been said of the midsummer festivals probably applies, with the necessary modifications, to the spring festivals also. They, too, seem to have originated independently in Europe and the East, and after ages of separation to have amalgamated under the sway of the Roman Empire and the Christian Church. In Syria, as we have seen, there appears to have been a vernal celebration of Adonis; and we shall presently meet with an undoubted instance of an Oriental festival of spring in the rites of Attis. Meantime we must return for a little to the midsummer festival which goes by the name of St. John.

The Sardinian practice of making merry round a great bonfire on St. John's Eve is an instance of a custom which has been practised at the midsummer festival from time immemorial in many parts of Europe. That custom has been more fully dealt with by me elsewhere. The instances which I have cited in other parts of this work seem to indicate a connexion of the midsummer bonfire with vegetation. For example, both in Sweden and Bohemia an essential part of the festival is the raising of a May-pole or Midsummer-tree, which in Bohemia is burned in the bonfire. Again, in a Russian midsummer ceremony a straw figure of Kupalo, the representative of vegetation, is placed beside a May-pole or Midsummer-tree and then carried to and fro across a bonfire. Kupalo is here represented in duplicate, in tree-form by the Midsummer-tree, and in human form by the straw effigy, just as Adonis was represented both by an image and a garden of Adonis; and the duplicate representatives of Kupalo, like those of Adonis, are finally cast into water. In the Sardinian and Sicilian customs the Gossips or Sweethearts of St. John probably answer, on the one hand to Adonis and Astarte, on the other to the King and Queen of May. In the Swedish province of Blekinge part of the midsummer festival is the election of a Midsummer Bride, who chooses her bridegroom; a collection is made for the pair, who for the time being are looked upon as man and wife. Such Midsummer pairs may be supposed, like the May pairs, to stand for the powers of vegetation or of fertility in general: they represent in flesh and blood what the images of Siva or Mahadeo and Parvati in the Indian ceremonies, and the images of Adonis and Aphrodite in the Alexandrian ceremony, set forth in effigy.

The reason why ceremonies whose aim is to foster the growth of vegetation should thus be associated with bonfires; why in particular the representative of vegetation should be burned in the likeness of a tree, or passed across the fire in effigy or in the form of a living couple, has been discussed by me elsewhere. Here it is enough to have adduced evidence of such association, and therefore to have obviated the objection which might have been raised to my theory of the Sardinian custom, on the ground that the bonfires have nothing to do with vegetation. One more piece of evidence may here be given to prove the contrary. In some parts of Germany and Austria young men and girls leap over midsummer bonfires for the express purpose of making the hemp or flax grow tall. We may, therefore, assume that in the Sardinian custom the blades of wheat and barley which are forced on in pots for the midsummer festival, and which correspond so closely to the gardens of Adonis, form one of those widely-spread midsummer ceremonies, the original object of which was to promote the growth of vegetation, and especially of the crops. But as, by an easy extension of ideas, the spirit of vegetation was believed to exercise a beneficent and fertilizing influence on human as well as animal life, the gardens of Adonis would be supposed, like the May-trees or May-boughs, to bring good luck, and more particularly perhaps offspring, to the family or to the person who planted them; and even after the idea had been abandoned that they operated

actively to confer prosperity, they might still be used to furnish omens of good or evil. It is thus that magic dwindles into divination. Accordingly we find modes of divination practised at midsummer which resemble more or less closely the gardens of Adonis. Thus an anonymous Italian writer of the sixteenth century has recorded that it was customary to sow barley and wheat a few days before the festival of St. John (Midsummer Day) and also before that of St. Vitus; and it was believed that the person for whom they were sown would be fortunate, and get a good husband or a good wife, if the grain sprouted well; but if it sprouted ill, he or she would be unlucky. In various parts of Italy and all over Sicily it is still customary to put plants in water or in earth on the Eve of St. John, and from the manner in which they are found to be blooming or fading on St. John's Day omens are drawn, especially as to fortune in love. Amongst the plants used for this purpose are *Ciuri di S. Giovanni* (St. John's wort?) and nettles. In Prussia two hundred years ago the farmers used to send out their servants, especially their maids, to gather St. John's wort on Midsummer Eve or Midsummer Day (St. John's Day). When they had fetched it, the farmer took as many plants as there were persons and stuck them in the wall or between the beams; and it was thought that he or she whose plant did not bloom would soon fall sick or die. The rest of the plants were tied in a bundle, fastened to the end of a pole, and set up at the gate or wherever the corn would be brought in at the next harvest. The bundle was called *Kupole*: the ceremony was known as Kupole's festival; and at it the farmer prayed for a good crop of hay, and so forth. This Prussian custom is particularly notable, inasmuch as it strongly confirms the opinion that Kupalo (doubtless identical with Kupole) was originally a deity of vegetation. For here Kupalo is represented by a bundle of plants specially associated with midsummer in folk-custom; and her influence over vegetation is plainly signified by placing her vegetable emblem over the place where the harvest is brought in, as well as by the prayers for a good crop which are uttered on the occasion. This furnishes a fresh argument in support of the view that the Death, whose analogy to Kupalo, Yarilo, and the rest I have shown elsewhere, originally personified vegetation, more especially the dying or dead vegetation of winter. Further, my interpretation of the gardens of Adonis is confirmed by finding that in this Prussian custom the very same kind of plants is used to form the gardens of Adonis (as we may call them) and the image of the deity. Nothing could set in a stronger light the truth of the theory that the gardens of Adonis are merely another manifestation of the god himself.

In Sicily gardens of Adonis are still sown in spring as well as in summer, from which we may perhaps infer that Sicily as well as Syria celebrated of old a vernal festival of the dead and risen god. At the approach of Easter, Sicilian women sow wheat, lentils, and canary-seed in plates, which they keep in the dark and water every two days. The plants soon shoot up; the stalks are tied together with red ribbons, and the plates containing them are placed on the sepulchres which, with the effigies of the dead Christ, are made up in Catholic and Greek churches on Good Friday, just as the gardens of Adonis were placed on the grave of the dead Adonis. The practice is not confined to Sicily, for it is observed also at Cosenza in Calabria, and perhaps in other places. The whole custom—sepulchres as well as plates of sprouting grain—may be nothing but a continuation, under a different name, of the worship of Adonis.

Nor are these Sicilian and Calabrian customs the only Easter ceremonies which resemble the rites of Adonis. "During the whole of Good Friday a waxen effigy of the dead Christ is exposed to view in the middle of the Greek churches and is covered with fervent kisses by the thronging crowd, while the whole church rings with melancholy, monotonous dirges. Late in the evening, when it has grown quite dark, this waxen image is carried by the priests into the street on a bier adorned with lemons, roses, jessamine, and other flowers, and there begins a grand procession of the multitude, who move in serried ranks, with slow and solemn step,

through the whole town. Every man carries his taper and breaks out into doleful lamentation. At all the houses which the procession passes there are seated women with censers to fumigate the marching host. Thus the community solemnly buries its Christ as if he had just died. At last the waxen image is again deposited in the church, and the same lugubrious chants echo anew. These lamentations, accompanied by a strict fast, continue till midnight on Saturday. As the clock strikes twelve, the bishop appears and announces the glad tidings that 'Christ is risen,' to which the crowd replies, 'He is risen indeed,' and at once the whole city bursts into an uproar of joy, which finds vent in shrieks and shouts, in the endless discharge of carronades and muskets, and the explosion of fire-works of every sort. In the very same hour people plunge from the extremity of the fast into the enjoyment of the Easter lamb and neat wine."

In like manner the Catholic Church has been accustomed to bring before its followers in a visible form the death and resurrection of the Redeemer. Such sacred dramas are well fitted to impress the lively imagination and to stir the warm feelings of a susceptible southern race, to whom the pomp and pageantry of Catholicism are more congenial than to the colder temperament of the Teutonic peoples. The solemnities observed in Sicily on Good Friday, the official anniversary of the Crucifixion, are thus described by a native Sicilian writer. "A truly moving ceremony is the procession which always takes place in the evening in every commune of Sicily, and further the Deposition from the Cross. The brotherhoods took part in the procession, and the rear was brought up by a great many boys and girls representing saints, both male and female, and carrying the emblems of Christ's Passion. The Deposition from the Cross was managed by the priests. The coffin with the dead Christ in it was flanked by Jews armed with swords, an object of horror and aversion in the midst of the profound pity excited by the sight not only of Christ but of the Mater Dolorosa, who followed behind him. Now and then the 'mysteries' or symbols of the Crucifixion went in front. Sometimes the procession followed the 'three hours of agony' and the 'Deposition from the Cross.' The 'three hours' commemorated those which Jesus Christ passed upon the Cross. Beginning at the eighteenth and ending at the twenty-first hour of Italian time two priests preached alternately on the Passion. Anciently the sermons were delivered in the open air on the place called the Calvary: at last, when the third hour was about to strike, at the words *emisit spiritum* Christ died, bowing his head amid the sobs and tears of the bystanders. Immediately afterwards in some places, three hours afterwards in others, the sacred body was unnailed and deposited in the coffin. In Castronuovo, at the Ave Maria, two priests clad as Jews, representing Joseph of Arimathea and Nicodemus, with their servants in costume, repaired to the Calvary, preceded by the Company of the Whites. There, with doleful verses and chants appropriate to the occasion, they performed the various operations of the Deposition, after which the procession took its way to the larger church.... In Salaparuta the Calvary is erected in the church. At the preaching of the death, the Crucified is made to bow his head by means of machinery, while guns are fired, trumpets sound, and amid the silence of the people, impressed by the death of the Redeemer, the strains of a melancholy funeral march are heard. Christ is removed from the Cross and deposited in the coffin by three priests. After the procession of the dead Christ the burial is performed, that is, two priests lay Christ in a fictitious sepulchre, from which at the mass of Easter Saturday the image of the risen Christ issues and is elevated upon the altar by means of machinery." Scenic representations of the same sort, with variations of detail, are exhibited at Easter in the Abruzzi, and probably in many other parts of the Catholic world.

When we reflect how often the Church has skilfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which,

as we have seen reason to believe, was celebrated in Syria at the same season. The type, created by Greek artists, of the sorrowful goddess with her dying lover in her arms, resembles and may have been the model of the *Pietà* of Christian art, the Virgin with the dead body of her divine Son in her lap, of which the most celebrated example is the one by Michael Angelo in St. Peter's. That noble group, in which the living sorrow of the mother contrasts so wonderfully with the languor of death in the son, is one of the finest compositions in marble. Ancient Greek art has bequeathed to us few works so beautiful, and none so pathetic.

In this connexion a well-known statement of Jerome may not be without significance. He tells us that Bethlehem, the traditionary birthplace of the Lord, was shaded by a grove of that still older Syrian Lord, Adonis, and that where the infant Jesus had wept, the lover of Venus was bewailed. Though he does not expressly say so, Jerome seems to have thought that the grove of Adonis had been planted by the heathen after the birth of Christ for the purpose of defiling the sacred spot. In this he may have been mistaken. If Adonis was indeed, as I have argued, the spirit of the corn, a more suitable name for his dwelling-place could hardly be found than Bethlehem, "the House of Bread," and he may well have been worshipped there at his House of Bread long ages before the birth of Him who said, "I am the bread of life." Even on the hypothesis that Adonis followed rather than preceded Christ at Bethlehem, the choice of his sad figure to divert the allegiance of Christians from their Lord cannot but strike us as eminently appropriate when we remember the similarity of the rites which commemorated the death and resurrection of the two. One of the earliest seats of the worship of the new god was Antioch, and at Antioch, as we have seen, the death of the old god was annually celebrated with great solemnity. A circumstance which attended the entrance of Julian into the city at the time of the Adonis festival may perhaps throw some light on the date of its celebration. When the emperor drew near to the city he was received with public prayers as if he had been a god, and he marvelled at the voices of a great multitude who cried that the Star of Salvation had dawned upon them in the East. This may doubtless have been no more than a fulsome compliment paid by an obsequious Oriental crowd to the Roman emperor. But it is also possible that the rising of a bright star regularly gave the signal for the festival, and that as chance would have it the star emerged above the rim of the eastern horizon at the very moment of the emperor's approach. The coincidence, if it happened, could hardly fail to strike the imagination of a superstitious and excited multitude, who might thereupon hail the great man as the deity whose coming was announced by the sign in the heavens. Or the emperor may have mistaken for a greeting to himself the shouts which were addressed to the star. Now Astarte, the divine mistress of Adonis, was identified with the planet Venus, and her changes from a morning to an evening star were carefully noted by the Babylonian astronomers, who drew omens from her alternate appearance and disappearance. Hence we may conjecture that the festival of Adonis was regularly timed to coincide with the appearance of Venus as the Morning or Evening Star. But the star which the people of Antioch saluted at the festival was seen in the East; therefore, if it was indeed Venus, it can only have been the Morning Star. At Aphaca in Syria, where there was a famous temple of Astarte, the signal for the celebration of the rites was apparently given by the flashing of a meteor, which on a certain day fell like a star from the top of Mount Lebanon into the river Adonis. The meteor was thought to be Astarte herself, and its flight through the air might naturally be interpreted as the descent of the amorous goddess to the arms of her lover. At Antioch and elsewhere the appearance of the Morning Star on the day of the festival may in like manner have been hailed as the coming of the goddess of love to wake her dead leman from his earthy bed. If that were so, we may surmise that it was the Morning Star which guided the wise men of the East to Bethlehem, the hallowed spot which heard, in the language of Jerome, the weeping of the infant Christ and the lament for Adonis.

Book Second. Attis

I. The Myth and Ritual of Attis

Another of those gods whose supposed death and resurrection struck such deep roots into the faith and ritual of Western Asia is Attis. He was to Phrygia what Adonis was to Syria. Like Adonis, he appears to have been a god of vegetation, and his death and resurrection were annually mourned and rejoiced over at a festival in spring. The legends and rites of the two gods were so much alike that the ancients themselves sometimes identified them. Attis was said to have been a fair young shepherd or herdsman beloved by Cybele, the Mother of the Gods, a great Asiatic goddess of fertility, who had her chief home in Phrygia. Some held that Attis was her son. His birth, like that of many other heroes, is said to have been miraculous. His mother, Nana, was a virgin, who conceived by putting a ripe almond or a pomegranate in her bosom. Indeed in the Phrygian cosmogony an almond figured as the father of all things, perhaps because its delicate lilac blossom is one of the first heralds of the spring, appearing on the bare boughs before the leaves have opened. Such tales of virgin mothers are relics of an age of childish ignorance when men had not yet recognized the intercourse of the sexes as the true cause of offspring. That ignorance, still shared by the lowest of existing savages, the aboriginal tribes of central Australia, was doubtless at one time universal among mankind. Even in later times, when people are better acquainted with the laws of nature, they sometimes imagine that these laws may be subject to exceptions, and that miraculous beings may be born in miraculous ways by women who have never known a man. In Palestine to this day it is believed that a woman may conceive by a jinnee or by the spirit of her dead husband. There is, or was lately, a man at Nebk who is currently supposed to be the offspring of such a union, and the simple folk have never suspected his mother's virtue. Two different accounts of the death of Attis were current. According to the one he was killed by a boar, like Adonis. According to the other he unmanned himself under a pine-tree, and bled to death on the spot. The latter is said to have been the local story told by the people of Pessinus, a great seat of the worship of Cybele, and the whole legend of which the story forms a part is stamped with a character of rudeness and savagery that speaks strongly for its antiquity. Both tales might claim the support of custom, or rather both were probably invented to explain certain customs observed by the worshippers. The story of the self-mutilation of Attis is clearly an attempt to account for the self-mutilation of his priests, who regularly castrated themselves on entering the service of the goddess. The story of his death by the boar may have been told to explain why his worshippers, especially the people of Pessinus, abstained from eating swine. In like manner the worshippers of Adonis abstained from pork, because a boar had killed their god. After his death Attis is said to have been changed into a pine-tree.

The worship of the Phrygian Mother of the Gods was adopted by the Romans in 204 b.c. towards the close of their long struggle with Hannibal. For their drooping spirits had been opportunely cheered by a prophecy, alleged to be drawn from that convenient farrago of nonsense, the Sibylline Books, that the foreign invader would be driven from Italy if the great Oriental goddess were brought to Rome. Accordingly ambassadors were despatched to her sacred city Pessinus in Phrygia. The small black stone which embodied the mighty divinity was entrusted to them and conveyed to Rome, where it was received with great respect and installed in the temple of Victory on the Palatine Hill. It was the middle of April when the goddess arrived, and she went to work at once. For the harvest that year was such as had not been seen for many a long day, and in the very next year Hannibal and his veterans embarked for Africa. As he looked his last on the coast of Italy, fading behind him in the distance, he could not foresee that Europe, which had repelled the arms, would yet yield to the gods, of

the Orient. The vanguard of the conquerors had already encamped in the heart of Italy before the rearguard of the beaten army fell sullenly back from its shores.

We may conjecture, though we are not told, that the Mother of the Gods brought with her the worship of her youthful lover or son to her new home in the West. Certainly the Romans were familiar with the Galli, the emasculated priests of Attis, before the close of the Republic. These unsexed beings, in their Oriental costume, with little images suspended on their breasts, appear to have been a familiar sight in the streets of Rome, which they traversed in procession, carrying the image of the goddess and chanting their hymns to the music of cymbals and tambourines, flutes and horns, while the people, impressed by the fantastic show and moved by the wild strains, flung alms to them in abundance, and buried the image and its bearers under showers of roses. A further step was taken by the Emperor Claudius when he incorporated the Phrygian worship of the sacred tree, and with it probably the orgiastic rites of Attis, in the established religion of Rome. The great spring festival of Cybele and Attis is best known to us in the form in which it was celebrated at Rome; but as we are informed that the Roman ceremonies were also Phrygian, we may assume that they differed hardly, if at all, from their Asiatic original. The order of the festival seems to have been as follows.

On the twenty-second day of March, a pine-tree was cut in the woods and brought into the sanctuary of Cybele, where it was treated as a great divinity. The duty of carrying the sacred tree was entrusted to a guild of Tree-bearers. The trunk was swathed like a corpse with woollen bands and decked with wreaths, of violets, for violets were said to have sprung from the blood of Attis, as roses and anemones from the blood of Adonis; and the effigy of a young man, doubtless Attis himself, was tied to the middle of the stem. On the second day of the festival, the twenty-third of March, the chief ceremony seems to have been a blowing of trumpets. The third day, the twenty-fourth of March, was known as the Day of Blood: the Archigallus or high-priest drew blood from his arms and presented it as an offering. Nor was he alone in making this bloody sacrifice. Stirred by the wild barbaric music of clashing cymbals, rumbling drums, droning horns, and screaming flutes, the inferior clergy whirled about in the dance with wagging heads and streaming hair, until, rapt into a frenzy of excitement and insensible to pain, they gashed their bodies with potsherds or slashed them with knives in order to bespatter the altar and the sacred tree with their flowing blood. The ghastly rite probably formed part of the mourning for Attis and may have been intended to strengthen him for the resurrection. The Australian aborigines cut themselves in like manner over the graves of their friends for the purpose, perhaps, of enabling them to be born again. Further, we may conjecture, though we are not expressly told, that it was on the same Day of Blood and for the same purpose that the novices sacrificed their virility. Wrought up to the highest pitch of religious excitement they dashed the severed portions of themselves against the image of the cruel goddess. These broken instruments of fertility were afterwards reverently wrapt up and buried in the earth or in subterranean chambers sacred to Cybele, where, like the offering of blood, they may have been deemed instrumental in recalling Attis to life and hastening the general resurrection of nature, which was then bursting into leaf and blossom in the vernal sunshine. Some confirmation of this conjecture is furnished by the savage story that the mother of Attis conceived by putting in her bosom a pomegranate sprung from the severed genitals of a man-monster named Agdestis, a sort of double of Attis.

If there is any truth in this conjectural explanation of the custom, we can readily understand why other Asiatic goddesses of fertility were served in like manner by eunuch priests. These feminine deities required to receive from their male ministers, who personated the divine lovers, the means of discharging their beneficent functions: they had themselves to be impregnated by the life-giving energy before they could transmit it to the world. Goddesses

thus ministered to by eunuch priests were the great Artemis of Ephesus and the great Syrian Astarte of Hierapolis, whose sanctuary, frequented by swarms of pilgrims and enriched by the offerings of Assyria and Babylonia, of Arabia and Phoenicia, was perhaps in the days of its glory the most popular in the East. Now the unsexed priests of this Syrian goddess resembled those of Cybele so closely that some people took them to be the same. And the mode in which they dedicated themselves to the religious life was similar. The greatest festival of the year at Hierapolis fell at the beginning of spring, when multitudes thronged to the sanctuary from Syria and the regions round about. While the flutes played, the drums beat, and the eunuch priests slashed themselves with knives, the religious excitement gradually spread like a wave among the crowd of onlookers, and many a one did that which he little thought to do when he came as a holiday spectator to the festival. For man after man, his veins throbbing with the music, his eyes fascinated by the sight of the streaming blood, flung his garments from him, leaped forth with a shout, and seizing one of the swords which stood ready for the purpose, castrated himself on the spot. Then he ran through the city, holding the bloody pieces in his hand, till he threw them into one of the houses which he passed in his mad career. The household thus honoured had to furnish him with a suit of female attire and female ornaments, which he wore for the rest of his life. When the tumult of emotion had subsided, and the man had come to himself again, the irrevocable sacrifice must often have been followed by passionate sorrow and lifelong regret. This revulsion of natural human feeling after the frenzies of a fanatical religion is powerfully depicted by Catullus in a celebrated poem.

The parallel of these Syrian devotees confirms the view that in the similar worship of Cybele the sacrifice of virility took place on the Day of Blood at the vernal rites of the goddess, when the violets, supposed to spring from the red drops of her wounded lover, were in bloom among the pines. Indeed the story that Attis unmanned himself under a pine-tree was clearly devised to explain why his priests did the same beside the sacred violet-wreathed tree at his festival. At all events, we can hardly doubt that the Day of Blood witnessed the mourning for Attis over an effigy of him which was afterwards buried. The image thus laid in the sepulchre was probably the same which had hung upon the tree. Throughout the period of mourning the worshippers fasted from bread, nominally because Cybele had done so in her grief for the death of Attis, but really perhaps for the same reason which induced the women of Harran to abstain from eating anything ground in a mill while they wept for Tammuz. To partake of bread or flour at such a season might have been deemed a wanton profanation of the bruised and broken body of the god. Or the fast may possibly have been a preparation for a sacramental meal.

But when night had fallen, the sorrow of the worshippers was turned to joy. For suddenly a light shone in the darkness: the tomb was opened: the god had risen from the dead; and as the priest touched the lips of the weeping mourners with balm, he softly whispered in their ears the glad tidings of salvation. The resurrection of the god was hailed by his disciples as a promise that they too would issue triumphant from the corruption of the grave. On the morrow, the twenty-fifth day of March, which was reckoned the vernal equinox, the divine resurrection was celebrated with a wild outburst of glee. At Rome, and probably elsewhere, the celebration took the form of a carnival. It was the Festival of Joy (*Hilaria*). A universal licence prevailed. Every man might say and do what he pleased. People went about the streets in disguise. No dignity was too high or too sacred for the humblest citizen to assume with impunity. In the reign of Commodus a band of conspirators thought to take advantage of the masquerade by dressing in the uniform of the Imperial Guard, and so, mingling with the crowd of merrymakers, to get within stabbing distance of the emperor. But the plot miscarried. Even the stern Alexander Severus used to relax so far on the joyous day

as to admit a pheasant to his frugal board. The next day, the twenty-sixth of March, was given to repose, which must have been much needed after the varied excitements and fatigues of the preceding days. Finally, the Roman festival closed on the twenty-seventh of March with a procession to the brook Almo. The silver image of the goddess, with its face of jagged black stone, sat in a wagon drawn by oxen. Preceded by the nobles walking barefoot, it moved slowly, to the loud music of pipes and tambourines, out by the Porta Capena, and so down to the banks of the Almo, which flows into the Tiber just below the walls of Rome. There the high-priest, robed in purple, washed the wagon, the image, and the other sacred objects in the water of the stream. On returning from their bath, the wain and the oxen were strewn with fresh spring flowers. All was mirth and gaiety. No one thought of the blood that had flowed so lately. Even the eunuch priests forgot their wounds.

Such, then, appears to have been the annual solemnization of the death and resurrection of Attis in spring. But besides these public rites, his worship is known to have comprised certain secret or mystic ceremonies, which probably aimed at bringing the worshipper, and especially the novice, into closer communication with his god. Our information as to the nature of these mysteries and the date of their celebration is unfortunately very scanty, but they seem to have included a sacramental meal and a baptism of blood. In the sacrament the novice became a partaker of the mysteries by eating out of a drum and drinking out of a cymbal, two instruments of music which figured prominently in the thrilling orchestra of Attis. The fast which accompanied the mourning for the dead god may perhaps have been designed to prepare the body of the communicant for the reception of the blessed sacrament by purging it of all that could defile by contact the sacred elements. In the baptism the devotee, crowned with gold and wreathed with fillets, descended into a pit, the mouth of which was covered with a wooden grating. A bull, adorned with garlands of flowers, its forehead glittering with gold leaf, was then driven on to the grating and there stabbed to death with a consecrated spear. Its hot reeking blood poured in torrents through the apertures, and was received with devout eagerness by the worshipper on every part of his person and garments, till he emerged from the pit, drenched, dripping, and scarlet from head to foot, to receive the homage, nay the adoration, of his fellows as one who had been born again to eternal life and had washed away his sins in the blood of the bull. For some time afterwards the fiction of a new birth was kept up by dieting him on milk like a new-born babe. The regeneration of the worshipper took place at the same time as the regeneration of his god, namely at the vernal equinox. At Rome the new birth and the remission of sins by the shedding of bull's blood appear to have been carried out above all at the sanctuary of the Phrygian goddess on the Vatican Hill, at or near the spot where the great basilica of St. Peter's now stands; for many inscriptions relating to the rites were found when the church was being enlarged in 1608 or 1609. From the Vatican as a centre this barbarous system of superstition seems to have spread to other parts of the Roman empire. Inscriptions found in Gaul and Germany prove that provincial sanctuaries modelled their ritual on that of the Vatican. From the same source we learn that the testicles as well as the blood of the bull played an important part in the ceremonies. Probably they were regarded as a powerful charm to promote fertility and hasten the new birth.

II. Attis As a God of Vegetation

The original character of Attis as a tree-spirit is brought out plainly by the part which the pine-tree plays in his legend, his ritual, and his monuments. The story that he was a human being transformed into a pine-tree is only one of those transparent attempts at rationalizing old beliefs which meet us so frequently in mythology. The bringing in of the pine-tree from the woods, decked with violets and woollen bands, is like bringing in the May-tree or Summer-tree in modern folk-custom; and the effigy which was attached to the pine-tree was only a duplicate representative of the tree-spirit Attis. After being fastened to the tree, the effigy was kept for a year and then burned. The same thing appears to have been sometimes done with the May-pole; and in like manner the effigy of the corn-spirit, made at harvest, is often preserved till it is replaced by a new effigy at next year's harvest. The original intention of such customs was no doubt to maintain the spirit of vegetation in life throughout the year. Why the Phrygians should have worshipped the pine above other trees we can only guess. Perhaps the sight of its changeless, though sombre, green cresting the ridges of the high hills above the fading splendour of the autumn woods in the valleys may have seemed to their eyes to mark it out as the seat of a diviner life, of something exempt from the sad vicissitudes of the seasons, constant and eternal as the sky which stooped to meet it. For the same reason, perhaps, ivy was sacred to Attis; at all events, we read that his eunuch priests were tattooed with a pattern of ivy leaves. Another reason for the sanctity of the pine may have been its usefulness. The cones of the stone-pine contain edible nut-like seeds, which have been used as food since antiquity, and are still eaten, for example, by the poorer classes in Rome. Moreover, a wine was brewed from these seeds, and this may partly account for the orgiastic nature of the rites of Cybele, which the ancients compared to those of Dionysus. Further, pine-cones were regarded as symbols or rather instruments of fertility. Hence at the festival of the Thesmophoria they were thrown, along with pigs and other agents or emblems of fecundity, into the sacred vaults of Demeter for the purpose of quickening the ground and the wombs of women.

Like tree-spirits in general, Attis was apparently thought to wield power over the fruits of the earth or even to be identical with the corn. One of his epithets was "very fruitful": he was addressed as the "reaped green (or yellow) ear of corn"; and the story of his sufferings, death, and resurrection was interpreted as the ripe grain wounded by the reaper, buried in the granary, and coming to life again when it is sown in the ground. A statue of him in the Lateran Museum at Rome clearly indicates his relation to the fruits of the earth, and particularly to the corn; for it represents him with a bunch of ears of corn and fruit in his hand, and a wreath of pine-cones, pomegranates, and other fruits on his head, while from the top of his Phrygian cap ears of corn are sprouting. On a stone urn, which contained the ashes of an Archigallus or high-priest of Attis, the same idea is expressed in a slightly different way. The top of the urn is adorned with ears of corn carved in relief, and it is surmounted by the figure of a cock, whose tail consists of ears of corn. Cybele in like manner was conceived as a goddess of fertility who could make or mar the fruits of the earth; for the people of Augustodunum (Autun) in Gaul used to cart her image about in a wagon for the good of the fields and vineyards, while they danced and sang before it, and we have seen that in Italy an unusually fine harvest was attributed to the recent arrival of the Great Mother. The bathing of the image of the goddess in a river may well have been a rain-charm to ensure an abundant supply of moisture for the crops. Or perhaps, as Mr. Hepding has suggested, the union of Cybele and Attis, like that of Aphrodite and Adonis, was dramatically represented at the festival, and the subsequent bath of the goddess was a ceremonial purification of the bride,

such as is often observed at human marriages. In like manner Aphrodite is said to have bathed after her union with Adonis, and so did Demeter after her intercourse with Poseidon. Hera washed in the springs of the river Burrha after her marriage with Zeus; and every year she recovered her virginity by bathing in the spring of Canathus. However that may be, the rules of diet observed by the worshippers of Cybele and Attis at their solemn fasts are clearly dictated by a belief that the divine life of these deities manifested itself in the fruits of the earth, and especially in such of them as are actually hidden by the soil. For while the devotees were allowed to partake of flesh, though not of pork or fish, they were forbidden to eat seeds and the roots of vegetables, but they might eat the stalks and upper parts of the plants.

III. Attis As The Father God

The name Attis appears to mean simply “father.” This explanation, suggested by etymology, is confirmed by the observation that another name for Attis was Papas; for Papas has all the appearance of being a common form of that word for “father” which occurs independently in many distinct families of speech all the world over. Similarly the mother of Attis was named Nana, which is itself a form of the world-wide word for “mother.” “The immense list of such words collected by Buschmann shows that the types *pa* and *ta*, with the similar forms *ap* and *at*, preponderate in the world as names for ‘father,’ while *ma* and *na*, *am* and *an*, preponderate as names for ‘mother.’ ”

Thus the mother of Attis is only another form of his divine mistress the great Mother Goddess, and we are brought back to the myth that the lovers were mother and son. The story that Nana conceived miraculously without commerce with the other sex shows that the Mother Goddess of Phrygia herself was viewed, like other goddesses of the same primitive type, as a Virgin Mother. That view of her character does not rest on a perverse and mischievous theory that virginity is more honourable than matrimony. It is derived, as I have already indicated, from a state of savagery in which the mere fact of paternity was unknown. That explains why in later times, long after the true nature of paternity had been ascertained, the Father God was often a much less important personage in mythology than his divine partner the Mother Goddess. With regard to Attis in his paternal character it deserves to be noticed that the Bithynians used to ascend to the tops of the mountains and there call upon him under the name of Papas. The custom is attested by Arrian, who as a native of Bithynia must have had good opportunities of observing it. We may perhaps infer from it that the Bithynians conceived Attis as a sky-god or heavenly father, like Zeus, with whom indeed Arrian identifies him. If that were so, the story of the loves of Attis and Cybele, the Father God and the Mother Goddess, might be in one of its aspects a particular version of the widespread myth which represents Mother Earth fertilized by Father Sky; and, further, the story of the emasculation of Attis would be parallel to the Greek legend that Cronus castrated his father, the old sky-god Uranus, and was himself in turn castrated by his own son, the younger sky-god Zeus. The tale of the mutilation of the sky-god by his son has been plausibly explained as a myth of the violent separation of the earth and sky, which some races, for example the Polynesians, suppose to have originally clasped each other in a close embrace. Yet it seems unlikely that an order of eunuch priests like the Galli should have been based on a purely cosmogonic myth: why should they continue for all time to be mutilated because the sky-god was so in the beginning? The custom of castration must surely have been designed to meet a constantly recurring need, not merely to reflect a mythical event which happened at the creation of the world. Such a need is the maintenance of the fruitfulness of the earth, annually imperilled by the changes of the seasons. Yet the theory that the mutilation of the priests of Attis and the burial of the severed parts were designed to fertilize the ground may perhaps be reconciled with the cosmogonic myth if we remember the old opinion, held apparently by many peoples, that the creation of the world is year by year repeated in that great transformation which depends ultimately on the annual increase of the sun's heat. However, the evidence for the celestial aspect of Attis is too slight to allow us to speak with any confidence on this subject. A trace of that aspect appears to survive in the star-spangled cap which he is said to have received from Cybele, and which is figured on some monuments supposed to represent him. His identification with the Phrygian moon-god Men Tyrannus points in the same direction, but is probably due rather to the religious speculation of a later age than to genuine popular tradition.

IV. Human Representatives of Attis

From inscriptions it appears that both at Pessinus and Rome the high-priest of Cybele regularly bore the name of Attis. It is therefore a reasonable conjecture that he played the part of his namesake, the legendary Attis, at the annual festival. We have seen that on the Day of Blood he drew blood from his arms, and this may have been an imitation of the self-inflicted death of Attis under the pine-tree. It is not inconsistent with this supposition that Attis was also represented at these ceremonies by an effigy; for instances can be shown in which the divine being is first represented by a living person and afterwards by an effigy, which is then burned or otherwise destroyed. Perhaps we may go a step farther and conjecture that this mimic killing of the priest, accompanied by a real effusion of his blood, was in Phrygia, as it has been elsewhere, a substitute for a human sacrifice which in earlier times was actually offered. Sir W. M. Ramsay, whose authority on all questions relating to Phrygia no one will dispute, is of opinion that at these Phrygian ceremonies "the representative of the god was probably slain each year by a cruel death, just as the god himself died." We know from Strabo that the priests of Pessinus were at one time potentates as well as priests; they may, therefore, have belonged to that class of divine kings or popes whose duty it was to die each year for their people and the world. The name of Attis, it is true, does not occur among the names of the old kings of Phrygia, who seem to have borne the names of Midas and Gordias in alternate generations; but a very ancient inscription carved in the rock above a famous Phrygian monument, which is known as the Tomb of Midas, records that the monument was made for, or dedicated to, King Midas by a certain Ates, whose name is doubtless identical with Attis, and who, if not a king himself, may have been one of the royal family. It is worthy of note also that the name Atys, which, again, appears to be only another form of Attis, is recorded as that of an early king of Lydia; and that a son of Croesus, king of Lydia, not only bore the name Atys but was said to have been killed, while he was hunting a boar, by a member of the royal Phrygian family, who traced his lineage to King Midas and had fled to the court of Croesus because he had unwittingly slain his own brother. Scholars have recognized in this story of the death of Atys, son of Croesus, a mere double of the myth of Attis; and in view of the facts which have come before us in the present inquiry it is a remarkable circumstance that the myth of a slain god should be told of a king's son. May we conjecture that the Phrygian priests who bore the name of Attis and represented the god of that name were themselves members, perhaps the eldest sons, of the royal house, to whom their fathers, uncles, brothers, or other kinsmen deputed the honour of dying a violent death in the character of gods, while they reserved to themselves the duty of living, as long as nature allowed them, in the humbler character of kings? If this were so, the Phrygian dynasty of Midas may have presented a close parallel to the Greek dynasty of Athamas, in which the eldest sons seem to have been regularly destined to the altar. But it is also possible that the divine priests who bore the name of Attis may have belonged to that indigenous race which the Phrygians, on their irruption into Asia from Europe, appear to have found and conquered in the land afterwards known as Phrygia. On the latter hypothesis the priests may have represented an older and higher civilization than that of their barbarous conquerors. Be that as it may, the god they personated was a deity of vegetation whose divine life manifested itself especially in the pine-tree and the violets of spring; and if they died in the character of that divinity, they corresponded to the mummers who are still slain in mimicry by European peasants in spring, and to the priest who was slain long ago in grim earnest on the wooded shore of the Lake of Nemi.

V. The Hanged God

A reminiscence of the manner in which these old representatives of the deity were put to death is perhaps preserved in the famous story of Marsyas. He was said to be a Phrygian satyr or Silenus, according to others a shepherd or herdsman, who played sweetly on the flute. A friend of Cybele, he roamed the country with the disconsolate goddess to soothe her grief for the death of Attis. The composition of the Mother's Air, a tune played on the flute in honour of the Great Mother Goddess, was attributed to him by the people of Celaenae in Phrygia. Vain of his skill, he challenged Apollo to a musical contest, he to play on the flute and Apollo on the lyre. Being vanquished, Marsyas was tied up to a pine-tree and flayed or cut limb from limb either by the victorious Apollo or by a Scythian slave. His skin was shown at Celaenae in historical times. It hung at the foot of the citadel in a cave from which the river Marsyas rushed with an impetuous and noisy tide to join the Maeander. So the Adonis bursts full-born from the precipices of the Lebanon; so the blue river of Ibreez leaps in a crystal jet from the red rocks of the Taurus; so the stream, which now rumbles deep underground, used to gleam for a moment on its passage from darkness to darkness in the dim light of the Corycian cave. In all these copious fountains, with their glad promise of fertility and life, men of old saw the hand of God and worshipped him beside the rushing river with the music of its tumbling waters in their ears. At Celaenae, if we can trust tradition, the piper Marsyas, hanging in his cave, had a soul for harmony even in death; for it is said that at the sound of his native Phrygian melodies the skin of the dead satyr used to thrill, but that if the musician struck up an air in praise of Apollo it remained deaf and motionless.

In this Phrygian satyr, shepherd, or herdsman who enjoyed the friendship of Cybele, practised the music so characteristic of her rites, and died a violent death on her sacred tree, the pine, may we not detect a close resemblance to Attis, the favourite shepherd or herdsman of the goddess, who is himself described as a piper, is said to have perished under a pine-tree, and was annually represented by an effigy hung, like Marsyas, upon a pine? We may conjecture that in old days the priest who bore the name and played the part of Attis at the spring festival of Cybele was regularly hanged or otherwise slain upon the sacred tree, and that this barbarous custom was afterwards mitigated into the form in which it is known to us in later times, when the priest merely drew blood from his body under the tree and attached an effigy instead of himself to its trunk. In the holy grove at Upsala men and animals were sacrificed by being hanged upon the sacred trees. The human victims dedicated to Odin were regularly put to death by hanging or by a combination of hanging and stabbing, the man being strung up to a tree or a gallows and then wounded with a spear. Hence Odin was called the Lord of the Gallows or the God of the Hanged, and he is represented sitting under a gallows tree. Indeed he is said to have been sacrificed to himself in the ordinary way, as we learn from the weird verses of the *Havamal*, in which the god describes how he acquired his divine power by learning the magic runes:

*“I know that I hung on the windy tree
For nine whole nights,
Wounded with the spear, dedicated to Odin,
Myself to myself.”*

The Bagobos of Mindanao, one of the Philippine Islands, used annually to sacrifice human victims for the good of the crops in a similar way. Early in December, when the constellation Orion appeared at seven o'clock in the evening, the people knew that the time had come to clear their fields for sowing and to sacrifice a slave. The sacrifice was presented to certain

powerful spirits as payment for the good year which the people had enjoyed, and to ensure the favour of the spirits for the coming season. The victim was led to a great tree in the forest; there he was tied with his back to the tree and his arms stretched high above his head, in the attitude in which ancient artists portrayed Marsyas hanging on the fatal tree. While he thus hung by the arms, he was slain by a spear thrust through his body at the level of the armpits. Afterwards the body was cut clean through the middle at the waist, and the upper part was apparently allowed to dangle for a little from the tree, while the under part wallowed in blood on the ground. The two portions were finally cast into a shallow trench beside the tree. Before this was done, anybody who wished might cut off a piece of flesh or a lock of hair from the corpse and carry it to the grave of some relation whose body was being consumed by a ghoulish. Attracted by the fresh corpse, the ghoulish would leave the mouldering old body in peace. These sacrifices have been offered by men now living.

In Greece the great goddess Artemis herself appears to have been annually hanged in effigy in her sacred grove of Condylea among the Arcadian hills, and there accordingly she went by the name of the Hanged One. Indeed a trace of a similar rite may perhaps be detected even at Ephesus, the most famous of her sanctuaries, in the legend of a woman who hanged herself and was thereupon dressed by the compassionate goddess in her own divine garb and called by the name of Hecate. Similarly, at Melite in Phthia, a story was told of a girl named Aspalis who hanged herself, but who appears to have been merely a form of Artemis. For after her death her body could not be found, but an image of her was discovered standing beside the image of Artemis, and the people bestowed on it the title of Hecaerge or Far-shooter, one of the regular epithets of the goddess. Every year the virgins sacrificed a young goat to the image by hanging it, because Astypalis was said to have hanged herself. The sacrifice may have been a substitute for hanging an image or a human representative of Artemis. Again, in Rhodes the fair Helen was worshipped under the title of Helen of the Tree, because the queen of the island had caused her handmaids, disguised as Furies, to string her up to a bough. That the Asiatic Greeks sacrificed animals in this fashion is proved by coins of Ilium, which represent an ox or cow hanging on a tree and stabbed with a knife by a man, who sits among the branches or on the animal's back. At Hierapolis also the victims were hung on trees before they were burnt. With these Greek and Scandinavian parallels before us we can hardly dismiss as wholly improbable the conjecture that in Phrygia a man-god may have hung year by year on the sacred but fatal tree.

The tradition that Marsyas was flayed and that his skin was exhibited at Celaenae down to historical times may well reflect a ritual practice of flaying the dead god and hanging his skin upon the pine as a means of effecting his resurrection, and with it the revival of vegetation in spring. Similarly, in ancient Mexico the human victims who personated gods were often flayed and their bloody skins worn by men who appear to have represented the dead deities come to life again. When a Scythian king died, he was buried in a grave along with one of his concubines, his cup-bearer, cook, groom, lacquey, and messenger, who were all killed for the purpose, and a great barrow was heaped up over the grave. A year afterwards fifty of his servants and fifty of his best horses were strangled; and their bodies, having been disembowelled and cleaned out, were stuffed with chaff, sewn up, and set on scaffolds round about the barrow, every dead man bestriding a dead horse, which was bitted and bridled as in life. These strange horsemen were no doubt supposed to mount guard over the king. The setting up of their stuffed skins might be thought to ensure their ghostly resurrection.

That some such notion was entertained by the Scythians is made probable by the account which the mediaeval traveller de Plano Carpini gives of the funeral customs of the Mongols. The traveller tells us that when a noble Mongol died, the custom was to bury him seated in the middle of a tent, along with a horse saddled and bridled, and a mare and her foal. Also

they used to eat another horse, stuff the carcase with straw, and set it up on poles. All this they did in order that in the other world the dead man might have a tent to live in, a mare to yield milk, and a steed to ride, and that he might be able to breed horses. Moreover, the bones of the horse which they ate were burned for the good of his soul. When the Arab traveller Ibn Batuta visited Peking in the fourteenth century, he witnessed the funeral of an emperor of China who had been killed in battle. The dead sovereign was buried along with four young female slaves and six guards in a vault, and an immense mound like a hill was piled over him. Four horses were then made to run round the hillock till they could run no longer, after which they were killed, impaled, and set up beside the tomb. When an Indian of Patagonia dies, he is buried in a pit along with some of his property. Afterwards his favourite horse, having been killed, skinned, and stuffed, is propped up on sticks with its head turned towards the grave. At the funeral of a chief four horses are sacrificed, and one is set up at each corner of the burial-place. The clothes and other effects of the deceased are burned; and to conclude all, a feast is made of the horses' flesh. The Scythians certainly believed in the existence of the soul after death and in the possibility of turning it to account. This is proved by the practice of one of their tribes, the Taurians of the Crimea, who used to cut off the heads of their prisoners and set them on poles over their houses, especially over the chimneys, in order that the spirits of the slain men might guard the dwellings. Some of the savages of Borneo allege a similar reason for their favourite custom of taking human heads. "The custom," said a Kayan chief, "is not horrible. It is an ancient custom, a good, beneficent custom, bequeathed to us by our fathers and our fathers' fathers; it brings us blessings, plentiful harvests, and keeps off sickness and pains. Those who were once our enemies, hereby become our guardians, our friends, our benefactors." Thus to convert dead foes into friends and allies all that is necessary is to feed and otherwise propitiate their skulls at a festival when they are brought into the village. "An offering of food is made to the heads, and their spirits, being thus appeased, cease to entertain malice against, or to seek to inflict injury upon, those who have got possession of the skull which formerly adorned the now forsaken body." When the Sea Dyaks of Sarawak return home successful from a head-hunting expedition, they bring the head ashore with much ceremony, wrapt in palm leaves. "On shore and in the village, the head, for months after its arrival, is treated with the greatest consideration, and all the names and terms of endearment of which their language is capable are abundantly lavished on it; the most dainty morsels, culled from their abundant though inelegant repast, are thrust into its mouth, and it is instructed to hate its former friends, and that, having been now adopted into the tribe of its captors, its spirit must be always with them; sirih leaves and betel-nut are given to it, and finally a cigar is frequently placed between its ghastly and pallid lips. None of this disgusting mockery is performed with the intention of ridicule, but all to propitiate the spirit by kindness, and to procure its good wishes for the tribe, of whom it is now supposed to have become a member." Amongst these Dyaks the "Head-Feast," which has been just described, is supposed to be the most beneficial in its influence of all their feasts and ceremonies. "The object of them all is to make their rice grow well, to cause the forest to abound with wild animals, to enable their dogs and snares to be successful in securing game, to have the streams swarm with fish, to give health and activity to the people themselves, and to ensure fertility to their women. All these blessings, the possessing and feasting of a fresh head are supposed to be the most efficient means of securing. The very ground itself is believed to be benefited and rendered fertile, more fertile even than when the water in which fragments of gold presented by the Rajah have been washed, has been sprinkled over it."

In like manner, if my conjecture is right, the man who represented the father-god of Phrygia used to be slain and his stuffed skin hung on the sacred pine in order that his spirit might work for the growth of the crops, the multiplication of animals, and the fertility of women. So at Athens an ox, which appears to have embodied the corn-spirit, was killed at an annual

sacrifice, and its hide, stuffed with straw and sewn up, was afterwards set on its feet and yoked to a plough as if it were ploughing, apparently in order to represent, or rather to promote, the resurrection of the slain corn-spirit at the end of the threshing. This employment of the skins of divine animals for the purpose of ensuring the revival of the slaughtered divinity might be illustrated by other examples. Perhaps the hide of the bull which was killed to furnish the regenerating bath of blood in the rites of Attis may have been put to a similar use.

VI. Oriental Religions in the West

The worship of the Great Mother of the Gods and her lover or son was very popular under the Roman Empire. Inscriptions prove that the two received divine honours, separately or conjointly, not only in Italy, and especially at Rome, but also in the provinces, particularly in Africa, Spain, Portugal, France, Germany, and Bulgaria. Their worship survived the establishment of Christianity by Constantine; for Symmachus records the recurrence of the festival of the Great Mother, and in the days of Augustine her effeminate priests still paraded the streets and squares of Carthage with whitened faces, scented hair, and mincing gait, while, like the mendicant friars of the Middle Ages, they begged alms from the passers-by. In Greece, on the other hand, the bloody orgies of the Asiatic goddess and her consort appear to have found little favour. The barbarous and cruel character of the worship, with its frantic excesses, was doubtless repugnant to the good taste and humanity of the Greeks, who seem to have preferred the kindred but gentler rites of Adonis. Yet the same features which shocked and repelled the Greeks may have positively attracted the less refined Romans and barbarians of the West. The ecstatic frenzies, which were mistaken for divine inspiration, the mangling of the body, the theory of a new birth and the remission of sins through the shedding of blood, have all their origin in savagery, and they naturally appealed to peoples in whom the savage instincts were still strong. Their true character was indeed often disguised under a decent veil of allegorical or philosophical interpretation, which probably sufficed to impose upon the rapt and enthusiastic worshippers, reconciling even the more cultivated of them to things which otherwise must have filled them with horror and disgust.

The religion of the Great Mother, with its curious blending of crude savagery with spiritual aspirations, was only one of a multitude of similar Oriental faiths which in the later days of paganism spread over the Roman Empire, and by saturating the European peoples with alien ideals of life gradually undermined the whole fabric of ancient civilization. Greek and Roman society was built on the conception of the subordination of the individual to the community, of the citizen to the state; it set the safety of the commonwealth, as the supreme aim of conduct, above the safety of the individual whether in this world or in a world to come. Trained from infancy in this unselfish ideal, the citizens devoted their lives to the public service and were ready to lay them down for the common good; or if they shrank from the supreme sacrifice, it never occurred to them that they acted otherwise than basely in preferring their personal existence to the interests of their country. All this was changed by the spread of Oriental religions which inculcated the communion of the soul with God and its eternal salvation as the only objects worth living for, objects in comparison with which the prosperity and even the existence of the state sank into insignificance. The inevitable result of this selfish and immoral doctrine was to withdraw the devotee more and more from the public service, to concentrate his thoughts on his own spiritual emotions, and to breed in him a contempt for the present life which he regarded merely as a probation for a better and an eternal. The saint and the recluse, disdainful of earth and rapt in ecstatic contemplation of heaven, became in popular opinion the highest ideal of humanity, displacing the old ideal of the patriot and hero who, forgetful of self, lives and is ready to die for the good of his country. The earthly city seemed poor and contemptible to men whose eyes beheld the City of God coming in the clouds of heaven. Thus the centre of gravity, so to say, was shifted from the present to a future life, and however much the other world may have gained, there can be little doubt that this one lost heavily by the change. A general disintegration of the body politic set in. The ties of the state and the family were loosened: the structure of society tended to resolve itself into its individual elements and thereby to relapse into barbarism; for

civilization is only possible through the active co-operation of the citizens and their willingness to subordinate their private interests to the common good. Men refused to defend their country and even to continue their kind. In their anxiety to save their own souls and the souls of others, they were content to leave the material world, which they identified with the principle of evil, to perish around them. This obsession lasted for a thousand years. The revival of Roman law, of the Aristotelian philosophy, of ancient art and literature at the close of the Middle Ages, marked the return of Europe to native ideals of life and conduct, to saner, manlier views of the world. The long halt in the march of civilization was over. The tide of Oriental invasion had turned at last. It is ebbing still.

Among the gods of eastern origin who in the decline of the ancient world competed against each other for the allegiance of the West was the old Persian deity Mithra. The immense popularity of his worship is attested by the monuments illustrative of it which have been found scattered in profusion all over the Roman Empire. In respect both of doctrines and of rites the cult of Mithra appears to have presented many points of resemblance not only to the religion of the Mother of the Gods but also to Christianity. The similarity struck the Christian doctors themselves and was explained by them as a work of the devil, who sought to seduce the souls of men from the true faith by a false and insidious imitation of it. So to the Spanish conquerors of Mexico and Peru many of the native heathen rites appeared to be diabolical counterfeits of the Christian sacraments. With more probability the modern student of comparative religion traces such resemblances to the similar and independent workings of the mind of man in his sincere, if crude, attempts to fathom the secret of the universe, and to adjust his little life to its awful mysteries. However that may be, there can be no doubt that the Mithraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality. Indeed the issue of the conflict between the two faiths appears for a time to have hung in the balance. An instructive relic of the long struggle is preserved in our festival of Christmas, which the Church seems to have borrowed directly from its heathen rival. In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point of the year. The ritual of the nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, "The Virgin has brought forth! The light is waxing!" The Egyptians even represented the new-born sun by the image of an infant which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers. No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte. Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on the twenty-fifth of December. The Gospels say nothing as to the day of Christ's birth, and accordingly the early Church did not celebrate it. In time, however, the Christians of Egypt came to regard the sixth of January as the date of the Nativity, and the custom of commemorating the birth of the Saviour on that day gradually spread until by the fourth century it was universally established in the East. But at the end of the third or the beginning of the fourth century the Western Church, which had never recognized the sixth of January as the day of the Nativity, adopted the twenty-fifth of December as the true date, and in time its decision was accepted also by the Eastern Church. At Antioch the change was not introduced till about the year 375 a.d.

What considerations led the ecclesiastical authorities to institute the festival of Christmas? The motives for the innovation are stated with great frankness by a Syrian writer, himself a

Christian. "The reason," he tells us, "why the fathers transferred the celebration of the sixth of January to the twenty-fifth of December was this. It was a custom of the heathen to celebrate on the same twenty-fifth of December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and festivities the Christians also took part. Accordingly when the doctors of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnized on that day and the festival of the Epiphany on the sixth of January. Accordingly, along with this custom, the practice has prevailed of kindling fires till the sixth." The heathen origin of Christmas is plainly hinted at, if not tacitly admitted, by Augustine when he exhorts his Christian brethren not to celebrate that solemn day like the heathen on account of the sun, but on account of him who made the sun. In like manner Leo the Great rebuked the pestilent belief that Christmas was solemnized because of the birth of the new sun, as it was called, and not because of the nativity of Christ.

Thus it appears that the Christian Church chose to celebrate the birthday of its Founder on the twenty-fifth of December in order to transfer the devotion of the heathen from the Sun to him who was called the Sun of Righteousness. If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Easter festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic god which fell at the same season. Now the Easter rites still observed in Greece, Sicily, and Southern Italy bear in some respects a striking resemblance to the rites of Adonis, and I have suggested that the Church may have consciously adapted the new festival to its heathen predecessor for the sake of winning souls to Christ. But this adaptation probably took place in the Greek-speaking rather than in the Latin-speaking parts of the ancient world; for the worship of Adonis, while it flourished among the Greeks, appears to have made little impression on Rome and the West. Certainly it never formed part of the official Roman religion. The place which it might have taken in the affections of the vulgar was already occupied by the similar but more barbarous worship of Attis and the Great Mother. Now the death and resurrection of Attis were officially celebrated at Rome on the twenty-fourth and twenty-fifth of March, the latter being regarded as the spring equinox, and therefore as the most appropriate day for the revival of a god of vegetation who had been dead or sleeping throughout the winter. But according to an ancient and widespread tradition Christ suffered on the twenty-fifth of March, and accordingly some Christians regularly celebrated the Crucifixion on that day without any regard to the state of the moon. This custom was certainly observed in Phrygia, Cappadocia, and Gaul, and there seem to be grounds for thinking that at one time it was followed also in Rome. Thus the tradition which placed the death of Christ on the twenty-fifth of March was ancient and deeply rooted. It is all the more remarkable because astronomical considerations prove that it can have had no historical foundation. The inference appears to be inevitable that the passion of Christ must have been arbitrarily referred to that date in order to harmonize with an older festival of the spring equinox. This is the view of the learned ecclesiastical historian Mgr. Duchesne, who points out that the death of the Saviour was thus made to fall upon the very day on which, according to a widespread belief, the world had been created. But the resurrection of Attis, who combined in himself the characters of the divine Father and the divine Son, was officially celebrated at Rome on the same day. When we remember that the festival of St. George in April has replaced the ancient pagan festival of the Parilia; that the festival of St. John the Baptist in June has succeeded to a heathen Midsummer festival of water; that the festival of the Assumption of the Virgin in August has ousted the festival of Diana; that the feast of All Souls in November is a continuation of an old heathen feast of the dead; and that the Nativity of Christ himself was assigned to the winter solstice in December because that day was deemed the Nativity of the Sun; we can hardly be thought rash or

unreasonable in conjecturing that the other cardinal festival of the Christian church—the solemnization of Easter—may have been in like manner, and from like motives of edification, adapted to a similar celebration of the Phrygian god Attis at the vernal equinox.

At least it is a remarkable coincidence, if it is nothing more, that the Christian and the heathen festivals of the divine death and resurrection should have been solemnized at the same season and in the same places. For the places which celebrated the death of Christ at the spring equinox were Phrygia, Gaul, and apparently Rome, that is, the very regions in which the worship of Attis either originated or struck deepest root. It is difficult to regard the coincidence as purely accidental. If the vernal equinox, the season at which in the temperate regions the whole face of nature testifies to a fresh outburst of vital energy, had been viewed from of old as the time when the world was annually created afresh in the resurrection of a god, nothing could be more natural than to place the resurrection of the new deity at the same cardinal point of the year. Only it is to be observed that if the death of Christ was dated on the twenty-fifth of March, his resurrection, according to Christian tradition, must have happened on the twenty-seventh of March, which is just two days later than the vernal equinox of the Julian calendar and the resurrection of Attis. A similar displacement of two days in the adjustment of Christian to heathen celebrations occurs in the festivals of St. George and the Assumption of the Virgin. However, another Christian tradition, followed by Lactantius and perhaps by the practice of the Church in Gaul, placed the death of Christ on the twenty-third and his resurrection on the twenty-fifth of March. If that was so, his resurrection coincided exactly with the resurrection of Attis.

In point of fact it appears from the testimony of an anonymous Christian, who wrote in the fourth century of our era, that Christians and pagans alike were struck by the remarkable coincidence between the death and resurrection of their respective deities, and that the coincidence formed a theme of bitter controversy between the adherents of the rival religions, the pagans contending that the resurrection of Christ was a spurious imitation of the resurrection of Attis, and the Christians asserting with equal warmth that the resurrection of Attis was a diabolical counterfeit of the resurrection of Christ. In these unseemly bickerings the heathen took what to a superficial observer might seem strong ground by arguing that their god was the older and therefore presumably the original, not the counterfeit, since as a general rule an original is older than its copy. This feeble argument the Christians easily rebutted. They admitted, indeed, that in point of time Christ was the junior deity, but they triumphantly demonstrated his real seniority by falling back on the subtlety of Satan, who on so important an occasion had surpassed himself by inverting the usual order of nature.

Taken altogether, the coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals. The inflexible Protestantism of the primitive missionaries, with their fiery denunciations of heathendom, had been exchanged for the supple policy, the easy tolerance, the comprehensive charity of shrewd ecclesiastics, who clearly perceived that if Christianity was to conquer the world it could do so only by relaxing the too rigid principles of its Founder, by widening a little the narrow gate which leads to salvation. In this respect an instructive parallel might be drawn between the history of Christianity and the history of Buddhism. Both systems were in their origin essentially ethical reforms born of the generous ardour, the lofty aspirations, the tender compassion of their noble Founders, two of those beautiful spirits who appear at rare intervals on earth like beings come from a better world to support and guide our weak and erring nature. Both preached moral virtue as the means of accomplishing what they regarded as the supreme object of life, the eternal salvation of the individual soul, though by a curious antithesis the one sought that salvation in a blissful

eternity, the other in a final release from suffering, in annihilation. But the austere ideals of sanctity which they inculcated were too deeply opposed not only to the frailties but to the natural instincts of humanity ever to be carried out in practice by more than a small number of disciples, who consistently renounced the ties of the family and the state in order to work out their own salvation in the still seclusion of the cloister. If such faiths were to be nominally accepted by whole nations or even by the world, it was essential that they should first be modified or transformed so as to accord in some measure with the prejudices, the passions, the superstitions of the vulgar. This process of accommodation was carried out in after ages by followers who, made of less ethereal stuff than their masters, were for that reason the better fitted to mediate between them and the common herd. Thus as time went on, the two religions, in exact proportion to their growing popularity, absorbed more and more of those baser elements which they had been instituted for the very purpose of suppressing. Such spiritual decadences are inevitable. The world cannot live at the level of its great men. Yet it would be unfair to the generality of our kind to ascribe wholly to their intellectual and moral weakness the gradual divergence of Buddhism and Christianity from their primitive patterns. For it should never be forgotten that by their glorification of poverty and celibacy both these religions struck straight at the root not merely of civil society but of human existence. The blow was parried by the wisdom or the folly of the vast majority of mankind, who refused to purchase a chance of saving their souls with the certainty of extinguishing the species.

VII. Hyacinth

Another mythical being who has been supposed to belong to the class of gods here discussed is Hyacinth. He too has been interpreted as the vegetation which blooms in spring and withers under the scorching heat of the summer sun. Though he belongs to Greek, not to Oriental mythology, some account of him may not be out of place in the present discussion.

According to the legend, Hyacinth was the youngest and handsomest son of the ancient king Amyclas, who had his capital at Amyclae in the beautiful vale of Sparta. One day playing at quoits with Apollo, he was accidentally killed by a blow of the god's quoit. Bitterly the god lamented the death of his friend. The hyacinth—"that sanguine flower inscribed with woe"—sprang from the blood of the hapless youth, as anemones and roses from the blood of Adonis, and violets from the blood of Attis: like these vernal flowers it heralded the advent of another spring and gladdened the hearts of men with the promise of a joyful resurrection. The flower is usually supposed to be not what we call a hyacinth, but a little purple iris with the letters of lamentation (AI, which in Greek means "alas") clearly inscribed in black on its petals. In Greece it blooms in spring after the early violets but before the roses. One spring, when the hyacinths were in bloom, it happened that the red-coated Spartan regiments lay encamped under the walls of Corinth. Their commander gave the Amyclean battalion leave to go home and celebrate as usual the festival of Hyacinth in their native town. But the sad flower was to be to these men an omen of death; for they had not gone far before they were enveloped by clouds of light-armed foes and cut to pieces.

The tomb of Hyacinth was at Amyclae under a massive altar-like pedestal, which supported an archaic bronze image of Apollo. In the left side of the pedestal was a bronze door, and through it offerings were passed to Hyacinth, as to a hero or a dead man, not as to a god, before sacrifices were offered to Apollo at the annual Hyacinthian festival. Bas-reliefs carved on the pedestal represented Hyacinth and his maiden sister Polyboea caught up to heaven by a company of goddesses. The annual festival of the Hyacinthia was held in the month of Hecatombeus, which seems to have corresponded to May. The ceremonies occupied three days. On the first the people mourned for Hyacinth, wearing no wreaths, singing no paeans, eating no bread, and behaving with great gravity. It was on this day probably that the offerings were made at Hyacinth's tomb. Next day the scene was changed. All was joy and bustle. The capital was emptied of its inhabitants, who poured out in their thousands to witness and share the festivities at Amyclae. Boys in high-girt tunics sang hymns in honour of the god to the accompaniment of flutes and lyres. Others, splendidly attired, paraded on horseback in the theatre: choirs of youths chanted their native ditties: dancers danced: maidens rode in wicker carriages or went in procession to witness the chariot races: sacrifices were offered in profusion: the citizens feasted their friends and even their slaves. This outburst of gaiety may be supposed to have celebrated the resurrection of Hyacinth and perhaps also his ascension to heaven, which, as we have seen, was represented on his tomb. However, it may be that the ascension took place on the third day of the festival; but as to that we know nothing. The sister who went to heaven with him was by some identified with Artemis or Persephone.

It is highly probable, as Erwin Rohde perceived, that Hyacinth was an old aboriginal deity of the underworld who had been worshipped at Amyclae long before the Dorians invaded and conquered the country. If that was so, the story of his relation to Apollo must have been a comparatively late invention, an attempt of the newcomers to fit the ancient god of the land into their own mythical system, in order that he might extend his protection to them. On this

theory it may not be without significance that sacrifices at the festival were offered to Hyacinth, as to a hero, before they were offered to Apollo. Further, on the analogy of similar deities elsewhere, we should expect to find Hyacinth coupled, not with a male friend, but with a female consort. That consort may perhaps be detected in his sister Polyboea, who ascended to heaven with him. The new myth, if new it was, of the love of Apollo for Hyacinth would involve a changed conception of the aboriginal god, which in its turn must have affected that of his spouse. For when Hyacinth came to be thought of as young and unmarried there was no longer room in his story for a wife, and she would have to be disposed of in some other way. What was easier for the myth-maker than to turn her into his unmarried sister? However we may explain it, a change seems certainly to have come over the popular idea of Hyacinth; for whereas on his tomb he was portrayed as a bearded man, later art represented him as the pink of youthful beauty. But it is perhaps needless to suppose that the sisterly relation of Polyboea to him was a late modification of the myth. The stories of Cronus and Rhea, of Zeus and Hera, of Osiris and Isis, remind us that in old days gods, like kings, often married their sisters, and probably for the same reason, namely, to ensure their own title to the throne under a rule of female kinship which treated women and not men as the channel in which the blood royal flowed. It is not impossible that Hyacinth may have been a divine king who actually reigned in his lifetime at Amyclae and was afterwards worshipped at his tomb. The representation of his triumphal ascent to heaven in company with his sister suggests that, like Adonis and Persephone, he may have been supposed to spend one part of the year in the under-world of darkness and death, and another part in the upper-world of light and life. And as the anemones and the sprouting corn marked the return of Adonis and Persephone, so the flowers to which he gave his name may have heralded the ascension of Hyacinth.

Book Third. Osiris

I. The Myth Of Osiris

In ancient Egypt the god whose death and resurrection were annually celebrated with alternate sorrow and joy was Osiris, the most popular of all Egyptian deities; and there are good grounds for classing him in one of his aspects with Adonis and Attis as a personification of the great yearly vicissitudes of nature, especially of the corn. But the immense vogue which he enjoyed for many ages induced his devoted worshippers to heap upon him the attributes and powers of many other gods; so that it is not always easy to strip him, so to say, of his borrowed plumes and to restore them to their proper owners. In the following pages I do not pretend to enumerate and analyse all the alien elements which thus gathered round the popular deity. All that I shall attempt to do is to peel off these accretions and to exhibit the god, as far as possible, in his primitive simplicity. The discoveries of recent years in Egypt enable us to do so with more confidence now than when I first addressed myself to the problem many years ago.

The story of Osiris is told in a connected form only by Plutarch, whose narrative has been confirmed and to some extent amplified in modern times by the evidence of the monuments. Of the monuments which illustrate the myth or legend of Osiris the oldest are a long series of hymns, prayers, incantations, and liturgies, which have been found engraved in hieroglyphics on the walls, passages, and galleries of five pyramids at Sakkara. From the place where they were discovered these ancient religious records are known as the Pyramid Texts. They date from the fifth and sixth dynasties, and the period of time during which they were carved on the pyramids is believed to have been roughly a hundred and fifty years from about the year 2625 b.c. onward. But from their contents it appears that many of these documents were drawn up much earlier; for in some of them there are references to works which have perished, and in others there are political allusions which seem to show that the passages containing them must have been composed at a time when the Northern and Southern Kingdoms were still independent and hostile states and had not yet coalesced into a single realm under the sway of one powerful monarch. As the union of the kingdoms appears to have taken place about three thousand four hundred years before our era, the whole period covered by the composition of the Pyramid Texts probably did not fall short of a thousand years. Thus the documents form the oldest body of religious literature surviving to us from the ancient world, and occupy a place in the history of Egyptian language and civilization like that which the Vedic hymns and incantations occupy in the history of Aryan speech and culture.

The special purpose for which these texts were engraved on the pyramids was to ensure the eternal life and felicity of the dead kings who slept beneath these colossal monuments. Hence the dominant note that sounds through them all is an insistent, a passionate protest against the reality of death: indeed the word death never occurs in the Pyramid Texts except to be scornfully denied or to be applied to an enemy. Again and again the indomitable assurance is repeated that the dead man did not die but lives. "King Teti has not died the death, he has become a glorious one in the horizon." "Ho! King Unis! Thou didst not depart dead, thou didst depart living." "Thou hast departed that thou mightest live, thou hast not departed that thou mightest die." "Thou diest not." "This King Pepi dies not." "Have ye said that he would die? He dies not; this King Pepi lives for ever." "Live! Thou shalt not die." "Thou livest, thou livest, raise thee up." "Thou diest not, stand up, raise thee up." "O lofty one among the Imperishable Stars, thou perishest not eternally." Thus for Egyptian kings death was swallowed up in victory; and through their tears Egyptian mourners might ask, like Christian

mourners thousands of years afterwards, "O death, where is thy sting? O grave, where is thy victory?"

Now it is significant that in these ancient documents, though the myth or legend of Osiris is not set forth at length, it is often alluded to as if it were a matter of common knowledge. Hence we may legitimately infer the great antiquity of the Osirian tradition in Egypt. Indeed so numerous are the allusions to it in the Pyramid Texts that by their help we could reconstruct the story in its main outlines even without the narrative of Plutarch. Thus the discovery of these texts has confirmed our belief in the accuracy and fidelity of the Greek writer, and we may accept his account with confidence even when it records incidents or details which have not yet been verified by a comparison with original Egyptian sources. The tragic tale runs thus:

Osiris was the offspring of an intrigue between the earth-god Seb (Keb or Geb, as the name is sometimes transliterated) and the sky-goddess Nut. The Greeks identified his parents with their own deities Cronus and Rhea. When the sun-god Ra perceived that his wife Nut had been unfaithful to him, he declared with a curse that she should be delivered of the child in no month and no year. But the goddess had another lover, the god Thoth or Hermes, as the Greeks called him, and he playing at draughts with the moon won from her a seventy-second part of every day, and having compounded five whole days out of these parts he added them to the Egyptian year of three hundred and sixty days. This was the mythical origin of the five supplementary days which the Egyptians annually inserted at the end of every year in order to establish a harmony between lunar and solar time. On these five days, regarded as outside the year of twelve months, the curse of the sun-god did not rest, and accordingly Osiris was born on the first of them. At his nativity a voice rang out proclaiming that the Lord of All had come into the world. Some say that a certain Pamylen heard a voice from the temple at Thebes bidding him announce with a shout that a great king, the beneficent Osiris, was born. But Osiris was not the only child of his mother. On the second of the supplementary days she gave birth to the elder Horus, on the third to the god Set, whom the Greeks called Typhon, on the fourth to the goddess Isis, and on the fifth to the goddess Nephthys. Afterwards Set married his sister Nephthys, and Osiris married his sister Isis.

Reigning as a king on earth, Osiris reclaimed the Egyptians from savagery, gave them laws, and taught them to worship the gods. Before his time the Egyptians had been cannibals. But Isis, the sister and wife of Osiris, discovered wheat and barley growing wild, and Osiris introduced the cultivation of these grains amongst his people, who forthwith abandoned cannibalism and took kindly to a corn diet. Moreover, Osiris is said to have been the first to gather fruit from trees, to train the vine to poles, and to tread the grapes. Eager to communicate these beneficent discoveries to all mankind, he committed the whole government of Egypt to his wife Isis, and travelled over the world, diffusing the blessings of civilization and agriculture wherever he went. In countries where a harsh climate or niggardly soil forbade the cultivation of the vine, he taught the inhabitants to console themselves for the want of wine by brewing beer from barley. Loaded with the wealth that had been showered upon him by grateful nations, he returned to Egypt, and on account of the benefits he had conferred on mankind he was unanimously hailed and worshipped as a deity. But his brother Set (whom the Greeks called Typhon) with seventy-two others plotted against him. Having taken the measure of his good brother's body by stealth, the bad brother Typhon fashioned and highly decorated a coffer of the same size, and once when they were all drinking and making merry he brought in the coffer and jestingly promised to give it to the one whom it should fit exactly. Well, they all tried one after the other, but it fitted none of them. Last of all Osiris stepped into it and lay down. On that the conspirators ran and slammed the lid down on him, nailed it fast, soldered it with molten lead, and flung the coffer into the Nile. This

happened on the seventeenth day of the month Athyr, when the sun is in the sign of the Scorpion, and in the eight-and-twentieth year of the reign or the life of Osiris. When Isis heard of it she sheared off a lock of her hair, put on mourning attire, and wandered disconsolately up and down, seeking the body.

By the advice of the god of wisdom she took refuge in the papyrus swamps of the Delta. Seven scorpions accompanied her in her flight. One evening when she was weary she came to the house of a woman, who, alarmed at the sight of the scorpions, shut the door in her face. Then one of the scorpions crept under the door and stung the child of the woman that he died. But when Isis heard the mother's lamentation, her heart was touched, and she laid her hands on the child and uttered her powerful spells; so the poison was driven out of the child and he lived. Afterwards Isis herself gave birth to a son in the swamps. She had conceived him while she fluttered in the form of a hawk over the corpse of her dead husband. The infant was the younger Horus, who in his youth bore the name of Harpocrates, that is, the child Horus. Him Buto, the goddess of the north, hid from the wrath of his wicked uncle Set. Yet she could not guard him from all mishap; for one day when Isis came to her little son's hiding-place she found him stretched lifeless and rigid on the ground: a scorpion had stung him. Then Isis prayed to the sun-god Ra for help. The god hearkened to her and staid his bark in the sky, and sent down Thoth to teach her the spell by which she might restore her son to life. She uttered the words of power, and straightway the poison flowed from the body of Horus, air passed into him, and he lived. Then Thoth ascended up into the sky and took his place once more in the bark of the sun, and the bright pomp passed onward jubilant.

Meantime the coffer containing the body of Osiris had floated down the river and away out to sea, till at last it drifted ashore at Byblus, on the coast of Syria. Here a fine *erica*-tree shot up suddenly and enclosed the chest in its trunk. The king of the country, admiring the growth of the tree, had it cut down and made into a pillar of his house; but he did not know that the coffer with the dead Osiris was in it. Word of this came to Isis and she journeyed to Byblus, and sat down by the well, in humble guise, her face wet with tears. To none would she speak till the king's handmaidens came, and then she greeted kindly, and braided their hair, and breathed on them from her own divine body a wondrous perfume. But when the queen beheld the braids of her handmaidens' hair and smelt the sweet smell that emanated from them, she sent for the stranger woman and took her into her house and made her the nurse of her child. But Isis gave the babe her finger instead of her breast to suck, and at night she began to burn all that was mortal of him away, while she herself in the likeness of a swallow fluttered round the pillar that contained her dead brother, twittering mournfully. But the queen spied what she was doing and shrieked out when she saw her child in flames, and thereby she hindered him from becoming immortal. Then the goddess revealed herself and begged for the pillar of the roof, and they gave it her, and she cut the coffer out of it, and fell upon it and embraced it and lamented so loud that the younger of the king's children died of fright on the spot. But the trunk of the tree she wrapped in fine linen, and poured ointment on it, and gave it to the king and queen, and the wood stands in a temple of Isis and is worshipped by the people of Byblus to this day. And Isis put the coffer in a boat and took the eldest of the king's children with her and sailed away. As soon as they were alone, she opened the chest, and laying her face on the face of her brother she kissed him and wept. But the child came behind her softly and saw what she was about, and she turned and looked at him in anger, and the child could not bear her look and died; but some say that it was not so, but that he fell into the sea and was drowned. It is he whom the Egyptians sing of at their banquets under the name of Maneros. But Isis put the coffer by and went to see her son Horus at the city of Buto, and Typhon found the coffer as he was hunting a boar one night by the light of a full moon. And he knew the body, and rent it into fourteen pieces, and scattered them abroad. But Isis sailed up and

down the marshes in a shallop made of papyrus, looking for the pieces; and that is why when people sail in shallows made of papyrus, the crocodiles do not hurt them, for they fear or respect the goddess. And that is the reason, too, why there are many graves of Osiris in Egypt, for she buried each limb as she found it. But others will have it that she buried an image of him in every city, pretending it was his body, in order that Osiris might be worshipped in many places, and that if Typhon searched for the real grave he might not be able to find it. However, the genital member of Osiris had been eaten by the fishes, so Isis made an image of it instead, and the image is used by the Egyptians at their festivals to this day. "Isis," writes the historian Diodorus Siculus, "recovered all the parts of the body except the genitals; and because she wished that her husband's grave should be unknown and honoured by all who dwell in the land of Egypt, she resorted to the following device. She moulded human images out of wax and spices, corresponding to the stature of Osiris, round each one of the parts of his body. Then she called in the priests according to their families and took an oath of them all that they would reveal to no man the trust she was about to repose in them. So to each of them privately she said that to them alone she entrusted the burial of the body, and reminding them of the benefits they had received she exhorted them to bury the body in their own land and to honour Osiris as a god. She also besought them to dedicate one of the animals of their country, whichever they chose, and to honour it in life as they had formerly honoured Osiris, and when it died to grant it obsequies like his. And because she would encourage the priests in their own interest to bestow the aforesaid honours, she gave them a third part of the land to be used by them in the service and worship of the gods. Accordingly it is said that the priests, mindful of the benefits of Osiris, desirous of gratifying the queen, and moved by the prospect of gain, carried out all the injunctions of Isis. Wherefore to this day each of the priests imagines that Osiris is buried in his country, and they honour the beasts that were consecrated in the beginning, and when the animals die the priests renew at their burial the mourning for Osiris. But the sacred bulls, the one called Apis and the other Mnevis, were dedicated to Osiris, and it was ordained that they should be worshipped as gods in common by all the Egyptians; since these animals above all others had helped the discoverers of corn in sowing the seed and procuring the universal benefits of agriculture."

Such is the myth or legend of Osiris, as told by Greek writers and eked out by more or less fragmentary notices or allusions in native Egyptian literature. A long inscription in the temple at Denderah has preserved a list of the god's graves, and other texts mention the parts of his body which were treasured as holy relics in each of the sanctuaries. Thus his heart was at Athribis, his backbone at Busiris, his neck at Letopolis, and his head at Memphis. As often happens in such cases, some of his divine limbs were miraculously multiplied. His head, for example, was at Abydos as well as at Memphis, and his legs, which were remarkably numerous, would have sufficed for several ordinary mortals. In this respect, however, Osiris was nothing to St. Denys, of whom no less than seven heads, all equally genuine, are extant.

According to native Egyptian accounts, which supplement that of Plutarch, when Isis had found the corpse of her husband Osiris, she and her sister Nephthys sat down beside it and uttered a lament which in after ages became the type of all Egyptian lamentations for the dead. "Come to thy house," they wailed, "Come to thy house. O god On! come to thy house, thou who hast no foes. O fair youth, come to thy house, that thou mayest see me. I am thy sister, whom thou lovest; thou shalt not part from me. O fair boy, come to thy house.... I see thee not, yet doth my heart yearn after thee and mine eyes desire thee. Come to her who loves thee, who loves thee, Unnefer, thou blessed one! Come to thy sister, come to thy wife, to thy wife, thou whose heart stands still. Come to thy housewife. I am thy sister by the same mother, thou shalt not be far from me. Gods and men have turned their faces towards thee

and weep for thee together.... I call after thee and weep, so that my cry is heard to heaven, but thou hearest not my voice; yet am I thy sister, whom thou didst love on earth; thou didst love none but me, my brother! my brother!" This lament for the fair youth cut off in his prime reminds us of the laments for Adonis. The title of Unnefer or "the Good Being" bestowed on him marks the beneficence which tradition universally ascribed to Osiris; it was at once his commonest title and one of his names as king.

The lamentations of the two sad sisters were not in vain. In pity for her sorrow the sun-god Ra sent down from heaven the jackal-headed god Anubis, who, with the aid of Isis and Nephthys, of Thoth and Horus, pieced together the broken body of the murdered god, swathed it in linen bandages, and observed all the other rites which the Egyptians were wont to perform over the bodies of the departed. Then Isis fanned the cold clay with her wings: Osiris revived, and thenceforth reigned as king over the dead in the other world. There he bore the titles of Lord of the Underworld, Lord of Eternity, Ruler of the Dead. There, too, in the great Hall of the Two Truths, assisted by forty-two assessors, one from each of the principal districts of Egypt, he presided as judge at the trial of the souls of the departed, who made their solemn confession before him, and, their heart having been weighed in the balance of justice, received the reward of virtue in a life eternal or the appropriate punishment of their sins. The confession or rather profession which the *Book of the Dead* puts in the mouth of the deceased at the judgment-bar of Osiris sets the morality of the ancient Egyptians in a very favourable light. In rendering an account of his life the deceased solemnly protested that he had not oppressed his fellow-men, that he had made none to weep, that he had done no murder, neither committed fornication nor borne false witness, that he had not falsified the balance, that he had not taken the milk from the mouths of babes, that he had given bread to the hungry and water to the thirsty, and had clothed the naked. In harmony with these professions are the epitaphs on Egyptian graves, which reveal, if not the moral practice, at least the moral ideals of those who slept beneath them. Thus, for example, a man says in his epitaph: "I gave bread to the hungry and clothes to the naked, and ferried across in my own boat him who could not pass the water. I was a father to the orphan, a husband to the widow, a shelter from the wind to them that were cold. I am one that spake good and told good. I earned my substance in righteousness." Those who had done thus in their mortal life and had been acquitted at the Great Assize, were believed to dwell thenceforth at ease in a land where the corn grew higher than on earth, where harvests never failed, where trees were always green, and wives for ever young and fair.

We are not clearly informed as to the fate which the Egyptians supposed to befall the wicked after death. In the scenes which represent the Last Judgment there is seen crouching beside the scales, in which the heart of the dead is being weighed, a monstrous animal known as the "Eater of the Dead." It has the head of a crocodile, the trunk of a lion, and the hinder parts of a hippopotamus. Some think that the souls of those whose hearts had been weighed in the balance and found wanting were delivered over to this grim monster to be devoured; but this view appears to be conjectural. "Generally the animal seems to have been placed there simply as guardian of the entrance to the Fields of the Blessed, but sometimes it is likened to Set. Elsewhere it is said that the judges of the dead slay the wicked and drink their blood. In brief, here also we have conflicting statements, and can only gather that there seems to have been no general agreement among the dwellers in the Valley of the Nile as to the ultimate lot of the wicked."

In the resurrection of Osiris the Egyptians saw the pledge of a life everlasting for themselves beyond the grave. They believed that every man would live eternally in the other world if only his surviving friends did for his body what the gods had done for the body of Osiris. Hence the ceremonies observed by the Egyptians over the human dead were an exact copy of

those which Anubis, Horus, and the rest had performed over the dead god. "At every burial there was enacted a representation of the divine mystery which had been performed of old over Osiris, when his son, his sisters, his friends were gathered round his mangled remains and succeeded by their spells and manipulations in converting his broken body into the first mummy, which they afterwards reanimated and furnished with the means of entering on a new individual life beyond the grave. The mummy of the deceased was Osiris; the professional female mourners were his two sisters Isis and Nephthys; Anubis, Horus, all the gods of the Osirian legend gathered about the corpse." In this solemn drama of death and resurrection the principal part was played by the celebrant, who represented Horus the son of the dead and resuscitated Osiris. He formally opened the eyes and mouth of the dead man by rubbing or pretending to rub them four times with the bleeding heart and thigh of a sacrificed bull; after which a pretence was made of actually opening the mouth of the mummy or of the statue with certain instruments specially reserved for the purpose. Geese and gazelles were also sacrificed by being decapitated; they were supposed to represent the enemies of Osiris, who after the murder of the divine man had sought to evade the righteous punishment of their crime but had been detected and beheaded.

Thus every dead Egyptian was identified with Osiris and bore his name. From the Middle Kingdom onwards it was the regular practice to address the deceased as "Osiris So-and-So," as if he were the god himself, and to add the standing epithet "true of speech," because true speech was characteristic of Osiris. The thousands of inscribed and pictured tombs that have been opened in the valley of the Nile prove that the mystery of the resurrection was performed for the benefit of every dead Egyptian; as Osiris died and rose again from the dead, so all men hoped to arise like him from death to life eternal. In an Egyptian text it is said of the departed that "as surely as Osiris lives, so shall he live also; as surely as Osiris did not die, so shall he not die; as surely as Osiris is not annihilated, so shall he too not be annihilated." The dead man, conceived to be lying, like Osiris, with mangled body, was comforted by being told that the heavenly goddess Nut, the mother of Osiris, was coming to gather up his poor scattered limbs and mould them with her own hands into a form immortal and divine. "She gives thee thy head, she brings thee thy bones, she sets thy limbs together and puts thy heart in thy body." Thus the resurrection of the dead was conceived, like that of Osiris, not merely as spiritual but also as bodily. "They possess their heart, they possess their senses, they possess their mouth, they possess their feet, they possess their arms, they possess all their limbs."

If we may trust Egyptian legend, the trials and contests of the royal house did not cease with the restoration of Osiris to life and his elevation to the rank of presiding deity in the world of the dead. When Horus the younger, the son of Osiris and Isis, was grown to man's estate, the ghost of his royal and murdered father appeared to him and urged him, like another Hamlet, to avenge the foul unnatural murder upon his wicked uncle. Thus encouraged, the youth attacked the miscreant. The combat was terrific and lasted many days. Horus lost an eye in the conflict and Set suffered a still more serious mutilation. At last Thoth parted the combatants and healed their wounds; the eye of Horus he restored by spitting on it. According to one account the great battle was fought on the twenty-sixth day of the month of Thoth. Foiled in open war, the artful uncle now took the law of his virtuous nephew. He brought a suit of bastardy against Horus, hoping thus to rob him of his inheritance and to get possession of it himself; nay, not content with having murdered his good brother, the unnatural Set carried his rancour even beyond the grave by accusing the dead Osiris of certain high crimes and misdemeanours. The case was tried before the supreme court of the gods in the great hall at Heliopolis. Thoth, the god of wisdom, pleaded the cause of Osiris, and the august judges decided that "the word of Osiris was true." Moreover, they pronounced

Horus to be the true-begotten son of his father. So that prince assumed the crown and mounted the throne of the lamented Osiris. However, according to another and perhaps later version of the story, the victory of Horus over his uncle was by no means so decisive, and their struggles ended in a compromise, by which Horus reigned over the Delta, while Set became king of the upper valley of the Nile from near Memphis to the first cataract. Be that as it may, with the accession of Horus began for the Egyptians the modern period of the world, for on his throne all the kings of Egypt sat as his successors.

These legends of a contest for the throne of Egypt may perhaps contain a reminiscence of real dynastical struggles which attended an attempt to change the right of succession from the female to the male line. For under a rule of female kinship the heir to the throne is either the late king's brother, or the son of the late king's sister, while under a rule of male kinship the heir to the throne is the late king's son. In the legend of Osiris the rival heirs are Set and Horus, Set being the late king's brother, and Horus the late king's son; though Horus indeed united both claims to the crown, being the son of the king's sister as well as of the king. A similar attempt to shift the line of succession seems to have given rise to similar contests at Rome.

Thus according to what seems to have been the general native tradition Osiris was a good and beloved king of Egypt, who suffered a violent death but rose from the dead and was henceforth worshipped as a deity. In harmony with this tradition he was regularly represented by sculptors and painters in human and regal form as a dead king, swathed in the wrappings of a mummy, but wearing on his head a kingly crown and grasping in one of his hands, which were left free from the bandages, a kingly sceptre. Two cities above all others were associated with his myth or memory. One of them was Busiris in Lower Egypt, which claimed to possess his backbone; the other was Abydos in Upper Egypt, which gloried in the possession of his head. Encircled by the nimbus of the dead yet living god, Abydos, originally an obscure place, became from the end of the Old Kingdom the holiest spot in Egypt; his tomb there would seem to have been to the Egyptians what the Church of the Holy Sepulchre at Jerusalem is to Christians. It was the wish of every pious man that his dead body should rest in hallowed earth near the grave of the glorified Osiris. Few indeed were rich enough to enjoy this inestimable privilege; for, apart from the cost of a tomb in the sacred city, the mere transport of mummies from great distances was both difficult and expensive. Yet so eager were many to absorb in death the blessed influence which radiated from the holy sepulchre that they caused their surviving friends to convey their mortal remains to Abydos, there to tarry for a short time, and then to be brought back by river and interred in the tombs which had been made ready for them in their native land. Others had cenotaphs built or memorial tablets erected for themselves near the tomb of their dead and risen Lord, that they might share with him the bliss of a joyful resurrection.

Hence from the earliest ages of Egyptian history Abydos would seem to have been a city of the dead rather than of the living; certainly there is no evidence that the place was ever of any political importance. No less than nine of the most ancient kings of Egypt known to us were buried here, for their tombs have been discovered and explored within recent years. The royal necropolis lies on the edge of the desert about a mile and a half from the temple of Osiris. Of the graves the oldest is that of King Khent, the second or third king of the first dynasty. His reign, which fell somewhere between three thousand four hundred and three thousand two hundred years before our era, seems to have marked an epoch in the history of Egypt, for under him the costume, the figure drawing, and the hieroglyphics all assumed the character which they thenceforth preserved to the very end of Egyptian nationality. Later ages identified him with Osiris in a more intimate sense than that in which the divine title was lavished on every dead king and indeed on every dead man; for his tomb was actually

converted into the tomb of Osiris and as such received in great profusion the offerings of the faithful. Somewhere between the twenty-second and the twenty-sixth dynasty a massive bier of grey granite was placed in the sepulchral chamber. On it, cut in high relief, reposes a shrouded figure of the dead Osiris. He lies at full length, with bare and upturned face. On his head is the White Crown of Upper Egypt; in his hands, which issue from the shroud, he holds the characteristic emblems of the god, the sceptre and the scourge. At the four corners of the bier are perched four hawks, representing the four children of Horus, each with their father's banner, keeping watch over the dead god, as they kept watch over the four quarters of the world. A fifth hawk seems to have been perched on the middle of the body of Osiris, but it had been broken off before the tomb was discovered in recent years, for only the bird's claws remain in position. Finely carved heads of lions, one at each corner of the bier, with the claws to match below, complete the impressive monument. The scene represented is unquestionably the impregnation of Isis in the form of a hawk by the dead Osiris; the Copts who dismantled the shrine appear to have vented their pious rage on the figure of the hawk Isis by carrying it off or smashing it. If any doubt could exist as to the meaning of these sculptured figures, it would be set at rest by the ancient inscriptions attached to them. Over against the right shoulder of the shrouded figure, who lies stretched on the bier, are carved in hieroglyphics the words, "Osiris, the Good Being, true of speech"; and over against the place where the missing hawk perched on the body of the dead god is carved the symbol of Isis. Two relics of the ancient human occupants of the tomb escaped alike the fury of the fanatics and the avarice of the plunderers who pillaged and destroyed it. One of the relics is a human skull, from which the lower jawbone is missing; the other is an arm encircled by gorgeous jewelled bracelets of gold, turquoises, amethysts, and dark purple lapis lazuli. The former may be the head of King Khent himself; the latter is almost certainly the arm of his queen. One of the bracelets is composed of alternate plaques of gold and turquoise, each ornamented with the figure of a hawk perched on the top of it. The hawk was the sacred bird or crest of the earliest dynasties of Egyptian kings. The figure of a hawk was borne before the king as a standard on solemn occasions: the oldest capital of the country known to us was called Hawk-town: there the kings of the first dynasty built a temple to the hawk: there in modern times has been found a splendid golden head of a hawk dating from the Ancient Empire; and on the life-like statue of King Chephren of the third dynasty we see a hawk with out-spread wings protecting the back of the monarch's head. From the earliest to the latest times of Egyptian civilization "the Hawk" was the epithet of the king of Egypt and of the king alone; it took the first place in the list of his titles. The sanctity of the bird may help us to understand why Isis took the form of a hawk in order to mate with her dead husband; why the queen of Egypt wore on her arm a bracelet adorned with golden hawks; and why in the holy sepulchre the four sons of Horus were represented in the likeness of hawks keeping watch over the effigy of their divine grandfather.

The legend recorded by Plutarch which associated the dead Osiris with Byblus in Phoenicia is doubtless late and probably untrustworthy. It may have been suggested by the resemblance which the worship of the Egyptian Osiris bore to the worship of the Phoenician Adonis in that city. But it is possible that the story has no deeper foundation than a verbal misunderstanding. For Byblus is not only the name of a city, it is the Greek word for papyrus; and as Isis is said after the death of Osiris to have taken refuge in the papyrus swamps of the Delta, where she gave birth to and reared her son Horus, a Greek writer may perhaps have confused the plant with the city of the same name. However that may have been, the association of Osiris with Adonis at Byblus gave rise to a curious tale. It is said that every year the people beyond the rivers of Ethiopia used to write a letter to the women of Byblus informing them that the lost and lamented Adonis was found. This letter they enclosed in an earthen pot, which they sealed and sent floating down the river to the sea. The waves carried the pot to Byblus, where

every year it arrived at the time when the Syrian women were weeping for their dead Lord. The pot was taken up from the water and opened: the letter was read; and the weeping women dried their tears, because the lost Adonis was found.

II. The Official Egyptian Calendar

A useful clue to the original nature of a god or goddess is often furnished by the season at which his or her festival is celebrated. Thus, if the festival falls at the new or the full moon, there is a certain presumption that the deity thus honoured either is the moon or at least has lunar affinities. If the festival is held at the winter or summer solstice, we naturally surmise that the god is the sun, or at all events that he stands in some close relation to that luminary. Again, if the festival coincides with the time of sowing or harvest, we are inclined to infer that the divinity is an embodiment of the earth or of the corn. These presumptions or inferences, taken by themselves, are by no means conclusive; but if they happen to be confirmed by other indications, the evidence may be regarded as fairly strong.

Unfortunately, in dealing with the Egyptian gods we are in a great measure precluded from making use of this clue. The reason is not that the dates of the festivals are always unknown, but that they shifted from year to year, until after a long interval they had revolved through the whole course of the seasons. This gradual revolution of the festal Egyptian cycle resulted from the employment of a calendar year which neither corresponded exactly to the solar year nor was periodically corrected by intercalation. The solar year is equivalent to about three hundred and sixty-five and a quarter days; but the ancient Egyptians, ignoring the quarter of a day, reckoned the year at three hundred and sixty-five days only. Thus each of their calendar years was shorter than the true solar year by about a quarter of a day. In four years the deficiency amounted to one whole day; in forty years it amounted to ten days; in four hundred years it amounted to a hundred days; and so it went on increasing until after a lapse of four times three hundred and sixty-five, or one thousand four hundred and sixty solar years, the deficiency amounted to three hundred and sixty-five days, or a whole Egyptian year. Hence one thousand four hundred and sixty solar years, or their equivalent, one thousand four hundred and sixty-one Egyptian years, formed a period or cycle at the end of which the Egyptian festivals returned to those points of the solar year at which they had been celebrated in the beginning. In the meantime they had been held successively on every day of the solar year, though always on the same day of the calendar.

Thus the official calendar was completely divorced, except at rare and long intervals, from what may be called the natural calendar of the shepherd, the husbandman, and the sailor—that is, from the course of the seasons in which the times for the various labours of cattle-breeding, tillage, and navigation are marked by the position of the sun in the sky, the rising or setting of the stars, the fall of rain, the growth of pasture, the ripening of the corn, the blowing of certain winds, and so forth. Nowhere, perhaps, are the events of this natural calendar better marked or more regular in their recurrence than in Egypt; nowhere accordingly could their divergence from the corresponding dates of the official calendar be more readily observed. The divergence certainly did not escape the notice of the Egyptians themselves, and some of them apparently attempted successfully to correct it. Thus we are told that the Theban priests, who particularly excelled in astronomy, were acquainted with the true length of the solar year, and harmonized the calendar with it by intercalating a day every few, probably every four, years. But this scientific improvement was too deeply opposed to the religious conservatism of the Egyptian nature to win general acceptance. “The Egyptians,” said Geminus, a Greek astronomer writing about 77 b.c., “are of an opposite opinion and purpose from the Greeks. For they neither reckon the years by the sun nor the months and days by the moon, but they observe a peculiar system of their own. They wish, in fact, that the sacrifices should not always be offered to the gods at the same time of the year,

but that they should pass through all the seasons of the year, so that the summer festival should in time be celebrated in winter, in autumn, and in spring. For that purpose they employ a year of three hundred and sixty-five days, composed of twelve months of thirty days each, with five supplementary days added. But they do not add the quarter of a day for the reason I have given—namely, in order that their festivals may revolve.” So attached, indeed, were the Egyptians to their old calendar, that the kings at their consecration were led by the priest of Isis at Memphis into the holy of holies, and there made to swear that they would maintain the year of three hundred and sixty-five days without intercalation.

The practical inconvenience of a calendar which marked true time only once in about fifteen hundred years might be calmly borne by a submissive Oriental race like the ancient Egyptians, but it naturally proved a stumbling-block to the less patient temperament of their European conquerors. Accordingly in the reign of King Ptolemy III. Euergetes a decree was passed that henceforth the movable Egyptian year should be converted into a fixed solar year by the intercalation of one day at the end of every four years, “in order that the seasons may do their duty perpetually according to the present constitution of the world, and that it may not happen, through the shifting of the star by one day in four years, that some of the public festivals which are now held in the winter should ever be celebrated in the summer, and that other festivals now held in the summer should hereafter be celebrated in the winter, as has happened before, and must happen again if the year of three hundred and sixty-five days be retained.” The decree was passed in the year 239 or 238 b.c. by the high priests, scribes, and other dignitaries of the Egyptian church assembled in convocation at Canopus; but we cannot doubt that the measure, though it embodied native Egyptian science, was prompted by the king or his Macedonian advisers. This sage attempt to reform the erratic calendar was not permanently successful. The change may indeed have been carried out during the reign of the king who instituted it, but it was abandoned by the year 196 b.c. at latest, as we learn from the celebrated inscription known as the Rosetta stone, in which a month of the Macedonian calendar is equated to the corresponding month of the movable Egyptian year. And the testimony of Geminus, which I have cited, proves that in the following century the festivals were still revolving in the old style.

The reform which the Macedonian king had vainly attempted to impose upon his people was accomplished by the practical Romans when they took over the administration of the country. The expedient by which they effected the change was a simple one; indeed it was no other than that to which Ptolemy Euergetes had resorted for the same purpose. They merely intercalated one day at the end of every four years, thus equalizing within a small fraction four calendar years to four solar years. Henceforth the official and the natural calendars were in practical agreement. The movable Egyptian year had been converted into the fixed Alexandrian year, as it was called, which agreed with the Julian year in length and in its system of intercalation, though it differed from that year in retaining the twelve equal Egyptian months and five supplementary days. But while the new calendar received the sanction of law and regulated the business of government, the ancient calendar was too firmly established in popular usage to be at once displaced. Accordingly it survived for ages side by side with its modern rival. The spread of Christianity, which required a fixed year for the due observance of its festivals, did much to promote the adoption of the new Alexandrian style, and by the beginning of the fifth century the ancient movable year of Egypt appears to have been not only dead but forgotten.

III. The Calendar of the Egyptian Farmer

§ 1. The Rise and Fall of the Nile.

If the Egyptian farmer of the olden time could thus get no help, except at the rarest intervals, from the official or sacerdotal calendar, he must have been compelled to observe for himself those natural signals which marked the times for the various operations of husbandry. In all ages of which we possess any records the Egyptians have been an agricultural people, dependent for their subsistence on the growth of the corn. The cereals which they cultivated were wheat, barley, and apparently sorghum (*Holcus sorghum*, Linnaeus), the *doora* of the modern fellaheen. Then as now the whole country, with the exception of a fringe on the coast of the Mediterranean, was almost rainless, and owed its immense fertility entirely to the annual inundation of the Nile, which, regulated by an elaborate system of dams and canals, was distributed over the fields, renewing the soil year by year with a fresh deposit of mud washed down from the great equatorial lakes and the mountains of Abyssinia. Hence the rise of the river has always been watched by the inhabitants with the utmost anxiety; for if it either falls short of or exceeds a certain height, dearth and famine are the inevitable consequences. The water begins to rise early in June, but it is not until the latter half of July that it swells to a mighty tide. By the end of September the inundation is at its greatest height. The country is now submerged, and presents the appearance of a sea of turbid water, from which the towns and villages, built on higher ground, rise like islands. For about a month the flood remains nearly stationary, then sinks more and more rapidly, till by December or January the river has returned to its ordinary bed. With the approach of summer the level of the water continues to fall. In the early days of June the Nile is reduced to half its ordinary breadth; and Egypt, scorched by the sun, blasted by the wind that has blown from the Sahara for many days, seems a mere continuation of the desert. The trees are choked with a thick layer of grey dust. A few meagre patches of vegetables, watered with difficulty, struggle painfully for existence in the immediate neighbourhood of the villages. Some appearance of verdure lingers beside the canals and in the hollows from which the moisture has not wholly evaporated. The plain appears to pant in the pitiless sunshine, bare, dusty, ash-coloured, cracked and seamed as far as the eye can see with a network of fissures. From the middle of April till the middle of June the land of Egypt is but half alive, waiting for the new Nile.

For countless ages this cycle of natural events has determined the annual labours of the Egyptian husbandman. The first work of the agricultural year is the cutting of the dams which have hitherto prevented the swollen river from flooding the canals and the fields. This is done, and the pent-up waters released on their beneficent mission, in the first half of August. In November, when the inundation has subsided, wheat, barley, and sorghum are sown. The time of harvest varies with the district, falling about a month later in the north than in the south. In Upper or Southern Egypt barley is reaped at the beginning of March, wheat at the beginning of April, and sorghum about the end of that month.

It is natural to suppose that these various events of the agricultural year were celebrated by the Egyptian farmer with some simple religious rites designed to secure the blessing of the gods upon his labours. These rustic ceremonies he would continue to perform year after year at the same season, while the solemn festivals of the priests continued to shift, with the shifting calendar, from summer through spring to winter, and so backward through autumn to summer. The rites of the husbandman were stable because they rested on direct observation of nature: the rites of the priest were unstable because they were based on a false calculation. Yet many of the priestly festivals may have been nothing but the old rural festivals disguised

in the course of ages by the pomp of sacerdotalism and severed, by the error of the calendar, from their roots in the natural cycle of the seasons.

§ 2. Rites of Irrigation.

These conjectures are confirmed by the little we know both of the popular and of the official Egyptian religion. Thus we are told that the Egyptians held a festival of Isis at the time when the Nile began to rise. They believed that the goddess was then mourning for the lost Osiris, and that the tears which dropped from her eyes swelled the impetuous tide of the river. Hence in Egyptian inscriptions Isis is spoken of as she “who maketh the Nile to swell and overflow, who maketh the Nile to swell in his season.” Similarly the Toradjas of Central Celebes imagine that showers of rain are the tears shed by the compassionate gods in weeping for somebody who is about to die; a shower in the morning is to them an infallible omen of death. However, an uneasy suspicion would seem to have occurred to the Egyptians that perhaps after all the tears of the goddess might not suffice of themselves to raise the water to the proper level; so in the time of Rameses II. the king used on the first day of the flood to throw into the Nile a written order commanding the river to do its duty, and the submissive stream never failed to obey the royal mandate. Yet the ancient belief survives in a modified form to this day. For the Nile, as we saw, begins to rise in June about the time of the summer solstice, and the people still attribute its increased volume to a miraculous drop which falls into the river on the night of the seventeenth of the month. The charms and divinations which they practise on that mystic night in order to ascertain the length of their own life and to rid the houses of bugs may well date from a remote antiquity. Now if Osiris was in one of his aspects a god of the corn, nothing could be more natural than that he should be mourned at midsummer. For by that time the harvest was past, the fields were bare, the river ran low, life seemed to be suspended, the corn-god was dead. At such a moment people who saw the handiwork of divine beings in all the operations of nature might well trace the swelling of the sacred stream to the tears shed by the goddess at the death of the beneficent corn-god her husband.

And the sign of the rising waters on earth was accompanied by a sign in heaven. For in the early days of Egyptian history, some three or four thousand years before the beginning of our era, the splendid star of Sirius, the brightest of all the fixed stars, appeared at dawn in the east just before sunrise about the time of the summer solstice, when the Nile begins to rise. The Egyptians called it Sothis, and regarded it as the star of Isis, just as the Babylonians deemed the planet Venus the star of Astarte. To both peoples apparently the brilliant luminary in the morning sky seemed the goddess of life and love come to mourn her departed lover or spouse and to wake him from the dead. Hence the rising of Sirius marked the beginning of the sacred Egyptian year, and was regularly celebrated by a festival which did not shift with the shifting official year. The first day of the first month Thoth was theoretically supposed to date from the heliacal rising of the bright star, and in all probability it really did so when the official or civil year of three hundred and sixty-five days was first instituted. But the miscalculation which has been already explained had the effect of making the star to shift its place in the calendar by one day in four years. Thus if Sirius rose on the first of Thoth in one year, it would rise on the second of Thoth four years afterwards, on the third of Thoth eight years afterwards, and so on until after the lapse of a Siroic or Sothic period of fourteen hundred and sixty solar years the first of Thoth again coincided with the heliacal rising of Sirius. This observation of the gradual displacement of the star in the calendar has been of the utmost importance for the progress of astronomy, since it led the Egyptians directly to the determination of the approximately true length of the solar year and thus laid the basis of our modern calendar; for the Julian calendar, which we owe to Caesar, was founded on the Egyptian theory, though not on the Egyptian practice. It was therefore a fortunate moment for

the world when some pious Egyptian, thousands of years ago, identified for the first time the bright star of Sirius with his goddess; for the identification induced his countrymen to regard the heavenly body with an attention which they would never have paid to it if they had known it to be nothing but a world vastly greater than our own and separated from it by an inconceivable, if not immeasurable, abyss of space.

The cutting of the dams and the admission of the water into the canals and fields is a great event in the Egyptian year. At Cairo the operation generally takes place between the sixth and the sixteenth of August, and till lately was attended by ceremonies which deserve to be noticed, because they were probably handed down from antiquity. An ancient canal, known by the name of the *Khalij*, formerly passed through the native town of Cairo. Near its entrance the canal was crossed by a dam of earth, very broad at the bottom and diminishing in breadth upwards, which used to be constructed before or soon after the Nile began to rise. In front of the dam, on the side of the river, was reared a truncated cone of earth called the *'arooseh* or "bride," on the top of which a little maize or millet was generally sown. This "bride" was commonly washed down by the rising tide a week or a fortnight before the cutting of the dam. Tradition runs that the old custom was to deck a young virgin in gay apparel and throw her into the river as a sacrifice to obtain a plentiful inundation. Certainly human sacrifices were offered for a similar purpose by the *Wajagga* of German East Africa down to recent years. These people irrigate their fields by means of skilfully constructed channels, through which they conduct the water of the mountain brooks and rivers to the thirsty land. They imagine that the spirits of their forefathers dwell in the rocky basins of these rushing streams, and that they would resent the withdrawal of the water to irrigate the fields if compensation were not offered to them. The water-rate paid to them consisted of a child, uncircumcised and of unblemished body, who was decked with ornaments and bells and thrown into the river to drown, before they ventured to draw off the water into the irrigation channel. Having thrown him in, his executioners shewed a clean pair of heels, because they expected the river to rise in flood at once on receipt of the water-rate. In similar circumstances the *Njamus* of British East Africa sacrifice a sheep before they let the water of the stream flow into the ditch or artificial channel. The fat, dung, and blood of the animal are sprinkled at the mouth of the ditch and in the water; thereupon the dam is broken down and the stream pours into the ditch. The sacrifice may only be offered by a man of the *Il Mayek* clan, and for two days afterwards he wears the skin of the beast tied round his head. No one may quarrel with this man while the water is irrigating the crops, else the people believe that the water would cease to flow in the ditch; more than that, if the men of the *Il Mayek* clan were angry and sulked for ten days, the water would dry up permanently for that season. Hence the *Il Mayek* clan enjoys great consideration in the tribe, since the crops are thought to depend on their good will and good offices. Ten elders assist at the sacrifice of the sheep, though they may take no part in it. They must all be of a particular age; and after the ceremony they may not cohabit with their wives until harvest, and they are obliged to sleep at night in their granaries. Curiously enough, too, while the water is irrigating the fields, nobody may kill waterbuck, eland, oryx, zebra, rhinoceros, or hippopotamus. Anybody caught red-handed in the act of breaking this game-law would at once be cast out of the village.

Whether the "bride" who used to figure at the ceremony of cutting the dam in Cairo was ever a live woman or not, the intention of the practice appears to have been to marry the river, conceived as a male power, to his bride the corn-land, which was soon to be fertilized by his water. The ceremony was therefore a charm to ensure the growth of the crops. As such it probably dated, in one form or another, from ancient times. Dense crowds assembled to witness the cutting of the dam. The operation was performed before sunrise, and many people spent the preceding night on the banks of the canal or in boats lit with lamps on the river,

while fireworks were displayed and guns discharged at frequent intervals. Before sunrise a great number of workmen began to cut the dam, and the task was accomplished about an hour before the sun appeared on the horizon. When only a thin ridge of earth remained, a boat with an officer on board was propelled against it, and breaking through the slight barrier descended with the rush of water into the canal. The Governor of Cairo flung a purse of gold into the boat as it passed. Formerly the custom was to throw money into the canal. The populace used to dive after it, and several lives were generally lost in the scramble. This practice also would seem to have been ancient, for Seneca tells us that at a place called the Veins of the Nile, not far from Philae, the priests used to cast money and offerings of gold into the river at a festival which apparently took place at the rising of the water. At Cairo the time-honoured ceremony came to an end in 1897, when the old canal was filled up. An electric tramway now runs over the spot where for countless ages crowds of worshippers or holiday-makers had annually assembled to witness the marriage of the Nile.

§ 3. Rites of Sowing.

The next great operation of the agricultural year in Egypt is the sowing of the seed in November, when the water of the inundation has retreated from the fields. With the Egyptians, as with many peoples of antiquity, the committing of the seed to the earth assumed the character of a solemn and mournful rite. On this subject I will let Plutarch speak for himself. "What," he asks, "are we to make of the gloomy, joyless, and mournful sacrifices, if it is wrong either to omit the established rites or to confuse and disturb our conceptions of the gods by absurd suspicions? For the Greeks also perform many rites which resemble those of the Egyptians and are observed about the same time. Thus at the festival of the Thesmophoria in Athens women sit on the ground and fast. And the Boeotians open the vaults of the Sorrowful One, naming that festival sorrowful because Demeter is sorrowing for the descent of the Maiden. The month is the month of sowing about the setting of the Pleiades. The Egyptians call it Athyr, the Athenians Pyanepsion, the Boeotians the month of Demeter. Theopompus informs us that the western peoples consider and call the winter Cronus, the summer Aphrodite, and the spring Persephone, and they believe that all things are brought into being by Cronus and Aphrodite. The Phrygians imagine that the god sleeps in winter and wakes in summer, and accordingly they celebrate with Bacchic rites the putting him to bed in winter and his awakening in summer. The Paphlagonians allege that he is bound fast and shut up in winter, but that he stirs and is set free in spring. And the season furnishes a hint that the sadness is for the hiding of those fruits of the earth which the ancients esteemed, not indeed gods, but great and necessary gifts bestowed by the gods in order that men might not lead the life of savages and of wild beasts. For it was that time of year when they saw some of the fruits vanishing and falling from the trees, while they sowed others grudgingly and with difficulty, scraping the earth with their hands and huddling it up again, on the uncertain chance that what they deposited in the ground would ever ripen and come to maturity. Thus they did in many respects like those who bury and mourn their dead. And just as we say that a purchaser of Plato's books purchases Plato, or that an actor who plays the comedies of Menander plays Menander, so the men of old did not hesitate to call the gifts and products of the gods by the names of the gods themselves, thereby honouring and glorifying the things on account of their utility. But in after ages simple folk in their ignorance applied to the gods statements which only held true of the fruits of the earth, and so they came not merely to say but actually to believe that the growth and decay of plants, on which they subsisted, were the birth and the death of gods. Thus they fell into absurd, immoral, and confused ways of thinking, though all the while the absurdity of the fallacy was manifest. Hence Xenophanes of Colophon declared that if the Egyptians deemed their gods divine they should not weep for them, and that if they wept for them they should not deem them

divine. ‘For it is ridiculous,’ said he, ‘to lament and pray that the fruits would be good enough to grow and ripen again in order that they may again be eaten and lamented.’ But he was wrong, for though the lamentations are for the fruits, the prayers are addressed to the gods, as the causes and givers of them, that they would be pleased to make fresh fruits to spring up instead of those that perish.”

In this interesting passage Plutarch expresses his belief that the worship of the fruits of the earth was the result of a verbal misapprehension or disease of language, as it has been called by a modern school of mythologists, who explain the origin of myths in general on the same easy principle of metaphors misunderstood. Primitive man, on Plutarch's theory, firmly believed that the fruits of the earth on which he subsisted were not themselves gods but merely the gifts of the gods, who were the real givers of all good things. Yet at the same time men were in the habit of bestowing on these divine products the names of their divine creators, either out of gratitude or merely for the sake of brevity, as when we say that a man has bought a Shakespeare or acted Molière, when we mean that he has bought the works of Shakespeare or acted the plays of Molière. This abbreviated mode of expression was misunderstood in later times, and so people came to look upon the fruits of the earth as themselves divine instead of as being the work of divinities: in short, they mistook the creature for the creator. In like manner Plutarch would explain the Egyptian worship of animals as reverence done not so much to the beasts themselves as to the great god who displays the divine handiwork in sentient organisms even more than in the most beautiful and wonderful works of inanimate nature.

The comparative study of religion has proved that these theories of Plutarch are an inversion of the truth. Fetishism, or the view that the fruits of the earth and things in general are divine or animated by powerful spirits, is not, as Plutarch imagined, a late corruption of a pure and primitive theism, which regarded the gods as the creators and givers of all good things. On the contrary, fetishism is early and theism is late in the history of mankind. In this respect Xenophanes, whom Plutarch attempts to correct, displayed a much truer insight into the mind of the savage. To weep crocodile tears over the animals and plants which he kills and eats, and to pray them to come again in order that they may be again eaten and again lamented—this may seem absurd to us, but it is precisely what the savage does. And from his point of view the proceeding is not at all absurd but perfectly rational and well calculated to answer his ends. For he sincerely believes that animals and fruits are tenanted by spirits who can harm him if they please, and who cannot but be put to considerable inconvenience by that destruction of their bodies which is unfortunately inseparable from the processes of mastication and digestion. What more natural, therefore, than that the savage should offer excuses to the beasts and the fruits for the painful necessity he is under of consuming them, and that he should endeavour to alleviate their pangs by soft words and an air of respectful sympathy, in order that they may bear him no grudge, and may in due time come again to be again eaten and again lamented? Judged by the standard of primitive manners the attitude of the walrus to the oysters was strictly correct:—

“*‘I weep for you,’ the Walrus said:
‘I deeply sympathize.’
With sobs and tears he sorted out
Those of the largest size,
Holding his pocket-handkerchief
Before his streaming eyes.*”

Many examples of such hypocritical lamentations for animals, drawn not from the fancy of a playful writer but from the facts of savage life, could be cited. Here I shall quote the general

statement of a writer on the Indians of British Columbia, because it covers the case of vegetable as well as of animal food. After describing the respectful welcome accorded by the Stlatlum Indians to the first "sock-eye" salmon which they have caught in the season, he goes on: "The significance of these ceremonies is easy to perceive when we remember the attitude of the Indians towards nature generally, and recall their myths relating to the salmon, and their coming to their rivers and streams. Nothing that the Indian of this region eats is regarded by him as mere food and nothing more. Not a single plant, animal, or fish, or other object upon which he feeds, is looked upon in this light, or as something he has secured for himself by his own wit and skill. He regards it rather as something which has been voluntarily and compassionately placed in his hands by the goodwill and consent of the 'spirit' of the object itself, or by the intercession and magic of his culture-heroes; to be retained and used by him only upon the fulfilment of certain conditions. These conditions include respect and reverent care in the killing or plucking of the animal or plant and proper treatment of the parts he has no use for, such as the bones, blood, and offal; and the depositing of the same in some stream or lake, so that the object may by that means renew its life and physical form. The practices in connection with the killing of animals and the gathering of plants and fruits all make this quite clear, and it is only when we bear this attitude of the savage towards nature in mind that we can hope to rightly understand the motives and purposes of many of his strange customs and beliefs."

We can now understand why among many peoples of antiquity, as Plutarch tells us, the time of sowing was a time of sorrow. The laying of the seed in the earth was a burial of the divine element, and it was fitting that like a human burial it should be performed with gravity and the semblance, if not the reality, of sorrow. Yet they sorrowed not without hope, perhaps a sure and certain hope, that the seed which they thus committed with sighs and tears to the ground would yet rise from the dust and yield fruit a hundredfold to the reaper. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

§ 4. Rites of Harvest.

The Egyptian harvest, as we have seen, falls not in autumn but in spring, in the months of March, April, and May. To the husbandman the time of harvest, at least in a good year, must necessarily be a season of joy: in bringing home his sheaves he is requited for his long and anxious labours. Yet if the old Egyptian farmer felt a secret joy at reaping and garnering the grain, it was essential that he should conceal the natural emotion under an air of profound dejection. For was he not severing the body of the corn-god with his sickle and trampling it to pieces under the hoofs of his cattle on the threshing-floor? Accordingly we are told that it was an ancient custom of the Egyptian corn-reapers to beat their breasts and lament over the first sheaf cut, while at the same time they called upon Isis. The invocation seems to have taken the form of a melancholy chant, to which the Greeks gave the name of *Maneros*. Similar plaintive strains were chanted by corn-reapers in Phoenicia and other parts of Western Asia. Probably all these doleful ditties were lamentations for the corn-god killed by the sickles of the reapers. In Egypt the slain deity was Osiris, and the name *Maneros* applied to the dirge appears to be derived from certain words meaning "Come to thy house," which often occur in the lamentations for the dead god.

Ceremonies of the same sort have been observed by other peoples, probably for the same purpose. Thus we are told that among all vegetables corn (*selu*), by which is apparently meant maize, holds the first place in the household economy and the ceremonial observance of the Cherokee Indians, who invoke it under the name of "the Old Woman" in allusion to a myth that it sprang from the blood of an old woman killed by her disobedient sons. "Much

ceremony accompanied the planting and tending of the crop. Seven grains, the sacred number, were put into each hill, and these were not afterwards thinned out. After the last working of the crop, the priest and an assistant—generally the owner of the field—went into the field and built a small enclosure in the centre. Then entering it, they seated themselves upon the ground, with heads bent down, and while the assistant kept perfect silence the priest, with rattle in hand, sang songs of invocation to the spirit of the corn. Soon, according to the orthodox belief, a loud rustling would be heard outside, which they would know was caused by the ‘Old Woman’ bringing the corn into the field, but neither must look up until the song was finished. This ceremony was repeated on four successive nights, after which no one entered the field for seven other nights, when the priest himself went in, and, if all the sacred regulations had been properly observed, was rewarded by finding young ears upon the stalks. The corn ceremonies could be performed by the owner of the field himself, provided he was willing to pay a sufficient fee to the priest in order to learn the songs and ritual. Care was always taken to keep a clean trail from the field to the house, so that the corn might be encouraged to stay at home and not go wandering elsewhere. Most of these customs have now fallen into disuse excepting among the old people, by many of whom they are still religiously observed. Another curious ceremony, of which even the memory is now almost forgotten, was enacted after the first working of the corn, when the owner or priest stood in succession at each of the four corners of the field and wept and wailed loudly. Even the priests are now unable to give a reason for this performance, which may have been a lament for the bloody death of Selu,” the Old Woman of the Corn. In these Cherokee practices the lamentations and the invocations of the Old Woman of the Corn resemble the ancient Egyptian customs of lamenting over the first corn cut and calling upon Isis, herself probably in one of her aspects an Old Woman of the Corn. Further, the Cherokee precaution of leaving a clear path from the field to the house resembles the Egyptian invitation to Osiris, “Come to thy house.” So in the East Indies to this day people observe elaborate ceremonies for the purpose of bringing back the Soul of the Rice from the fields to the barn. The Nandi of British East Africa perform a ceremony in September when the eleusine grain is ripening. Every woman who owns a plantation goes out with her daughters into the cornfields and makes a bonfire of the branches and leaves of certain trees (the *Solanum campylanthum* and *Lantana salvifolia*). After that they pluck some of the eleusine, and each of them puts one grain in her necklace, chews another and rubs it on her forehead, throat, and breast. “No joy is shown by the womenfolk on this occasion, and they sorrowfully cut a basketful of the corn which they take home with them and place in the loft to dry.”

Just as the Egyptians lamented at cutting the corn, so the Karok Indians of California lament at hewing the sacred wood for the fire in the assembly-room. The wood must be cut from a tree on the top of the highest hill. In lopping off the boughs the Indian weeps and sobs piteously, shedding real tears, and at the top of the tree he leaves two branches and a top-knot, resembling a man's head and outstretched arms. Having descended from the tree, he binds the wood in a faggot and carries it back to the assembly-room, blubbering all the way. If he is asked why he thus weeps at cutting and fetching the sacred fuel, he will either give no answer or say simply that he does it for luck. We may suspect that his real motive is to appease the wrath of the tree-spirit, many of whose limbs he has amputated, though he took care to leave him two arms and a head.

The conception of the corn-spirit as old and dead at harvest is very clearly embodied in a custom observed by the Arabs of Moab. When the harvesters have nearly finished their task and only a small corner of the field remains to be reaped, the owner takes a handful of wheat tied up in a sheaf. A hole is dug in the form of a grave, and two stones are set upright, one at the head and the other at the foot, just as in an ordinary burial. Then the sheaf of wheat is laid

at the bottom of the grave, and the sheikh pronounces these words, "The old man is dead." Earth is afterwards thrown in to cover the sheaf, with a prayer, "May Allah bring us back the wheat of the dead."

IV. The Official Festivals of Osiris

§ 1. The Festival at Sais.

Such, then, were the principal events of the farmer's calendar in ancient Egypt, and such the simple religious rites by which he celebrated them. But we have still to consider the Osirian festivals of the official calendar, so far as these are described by Greek writers or recorded on the monuments. In examining them it is necessary to bear in mind that on account of the movable year of the old Egyptian calendar the true or astronomical dates of the official festivals must have varied from year to year, at least until the adoption of the fixed Alexandrian year in 30 b.c. From that time onward, apparently, the dates of the festivals were determined by the new calendar, and so ceased to rotate throughout the length of the solar year. At all events Plutarch, writing about the end of the first century, implies that they were then fixed, not movable; for though he does not mention the Alexandrian calendar, he clearly dates the festivals by it. Moreover, the long festal calendar of Esne, an important document of the Imperial age, is obviously based on the fixed Alexandrian year; for it assigns the mark for New Year's Day to the day which corresponds to the twenty-ninth of August, which was the first day of the Alexandrian year, and its references to the rising of the Nile, the position of the sun, and the operations of agriculture are all in harmony with this supposition. Thus we may take it as fairly certain that from 30 b.c. onwards the Egyptian festivals were stationary in the solar year.

Herodotus tells us that the grave of Osiris was at Sais in Lower Egypt, and that there was a lake there upon which the sufferings of the god were displayed as a mystery by night. This commemoration of the divine passion was held once a year: the people mourned and beat their breasts at it to testify their sorrow for the death of the god; and an image of a cow, made of gilt wood with a golden sun between its horns, was carried out of the chamber in which it stood the rest of the year. The cow no doubt represented Isis herself, for cows were sacred to her, and she was regularly depicted with the horns of a cow on her head, or even as a woman with the head of a cow. It is probable that the carrying out of her cow-shaped image symbolized the goddess searching for the dead body of Osiris; for this was the native Egyptian interpretation of a similar ceremony observed in Plutarch's time about the winter solstice, when the gilt cow was carried seven times round the temple. A great feature of the festival was the nocturnal illumination. People fastened rows of oil-lamps to the outside of their houses, and the lamps burned all night long. The custom was not confined to Sais, but was observed throughout the whole of Egypt.

This universal illumination of the houses on one night of the year suggests that the festival may have been a commemoration not merely of the dead Osiris but of the dead in general, in other words, that it may have been a night of All Souls. For it is a widespread belief that the souls of the dead revisit their old homes on one night of the year; and on that solemn occasion people prepare for the reception of the ghosts by laying out food for them to eat, and lighting lamps to guide them on their dark road from and to the grave. The following instances will illustrate the custom.

§ 2. Feasts of All Souls.

The Esquimaux of St. Michael and the lower Yukon River in Alaska hold a festival of the dead every year at the end of November or the beginning of December, as well as a greater festival at intervals of several years. At these seasons, food, drink, and clothes are provided for the returning ghosts in the *kashim* or clubhouse of the village, which is illuminated with

oil lamps. Every man or woman who wishes to honour a dead friend sets up a lamp on a stand in front of the place which the deceased used to occupy in the clubhouse. These lamps, filled with seal oil, are kept burning day and night till the festival is over. They are believed to light the shades on their return to their old home and back again to the land of the dead. If any one fails to put up a lamp in the clubhouse and to keep it burning, the shade whom he or she desires to honour could not find its way to the place and so would miss the feast. On the eve of the festival the nearest male relation goes to the grave and summons the ghost by planting there a small model of a seal spear or of a wooden dish, according as the deceased was a man or a woman. The badges of the dead are marked on these implements. When all is ready, the ghosts gather in the fire-pit under the clubhouse, and ascending through the floor at the proper moment take possession of the bodies of their namesakes, to whom the offerings of food, drink, and clothing are made for the benefit of the dead. Thus each shade obtains the supplies he needs in the other world. The dead who have none to make offerings to them are believed to suffer great destitution. Hence the Esquimaux fear to die without leaving behind them some one who will sacrifice to their spirits, and childless people generally adopt children lest their shades should be forgotten at the festivals. When a person has been much disliked, his ghost is sometimes purposely ignored, and that is deemed the severest punishment that could be inflicted upon him. After the songs of invitation to the dead have been sung, the givers of the feast take a small portion of food from every dish and cast it down as an offering to the shades; then each pours a little water on the floor so that it runs through the cracks. In this way they believe that the spiritual essence of all the food and water is conveyed to the souls. The remainder of the food is afterwards distributed among the people present, who eat of it heartily. Then with songs and dances the feast comes to an end, and the ghosts are dismissed to their own place. Dances form a conspicuous feature of the great festival of the dead, which is held every few years. The dancers dance not only in the clubhouse but also at the graves and on the ice, if the deceased met their death by drowning.

The Indians of California used to observe annual ceremonies of mourning for the dead, at some of which the souls of the departed were represented by living persons. Ten or more men would prepare themselves to play the part of the ghosts by fasting for several days, especially by abstaining from flesh. Disguised with paint and soot, adorned with feathers and grasses, they danced and sang in the village or rushed about in the forest by night with burning torches in their hands. After a time they presented themselves to the relations of the deceased, who looked upon these maskers as in very truth their departed friends and received them accordingly with an outburst of lamentation, the old women scratching their own faces and smiting their breasts with stones in token of mourning. These masquerades were generally held in February. During their continuance a strict fast was observed in the village. Among the Konkaus of California the dance of the dead is always held about the end of August and marks their New Year's Day. They collect a large quantity of food, clothing, baskets, ornaments, and whatever else the spirits are supposed to need in the other world. These they hang on a semicircle of boughs or small trees, cut and set in the ground leafless. In the centre burns a great fire, and hard by are the graves. The ceremony begins at evening and lasts till daybreak. As darkness falls, men and women sit on the graves and wail for the dead of the year. Then they dance round the fire with frenzied yells and whoops, casting from time to time the offerings into the flames. All must be consumed before the first faint streaks of dawn glimmer in the East. The Choctaws used to have a great respect for their dead. They did not bury their bodies but laid them on biers made of bark and supported by forked sticks about fifteen feet high. When the worms had consumed the flesh, the skeleton was dismembered, any remains of muscles and sinews were buried, and the bones were deposited in a box, the skull being reddened with ochre. The box containing the bones was then carried to the common burial ground. In the early days of November the tribe celebrated a great festival

which they called the Festival of the Dead or of the Souls; every family then gathered in the common burial ground, and there with weeping and lamentation visited the boxes which contained the mouldering relics of their dead. On returning from the graveyard they held a great banquet, which ended the festival. Some of the Pueblo Indians of New Mexico "believe that on a certain day (in August, I think) the dead rise from their graves and flit about the neighbouring hills, and on that day all who have lost friends carry out quantities of corn, bread, meat, and such other good things of this life as they can obtain, and place them in the haunts frequented by the dead, in order that the departed spirits may once more enjoy the comforts of this nether world. They have been encouraged in this belief by the priests, who were in the habit of sending out and appropriating to themselves all these things, and then making the poor simple Indians believe that the dead had eaten them."

The Miztecs of Mexico believed that the souls of the dead came back in the twelfth month of every year, which corresponded to our November. On this day of All Souls the houses were decked out to welcome the spirits. Jars of food and drink were set on a table in the principal room, and the family went forth with torches to meet the ghosts and invite them to enter. Then returning themselves to the house they knelt around the table, and with eyes bent on the ground prayed the souls to accept of the offerings and to procure the blessings of the gods upon the family. Thus they remained on bended knees and with downcast eyes till the morning, not daring to look at the table lest they should offend the spirits by spying on them at their meal. With the first beams of the sun they rose, glad at heart. The jars of food which had been presented to the dead were given to the poor or deposited in a secret place. The Indians of Santiago Tepehuacan believe that the souls of their dead return to them on the night of the eighteenth of October, the festival of St. Luke, and they sweep the roads in order that the ghosts may find them clean on their passage.

Again, the natives of Sumba, an East Indian island, celebrate a New Year's festival, which is at the same time a festival of the dead. The graves are in the middle of the village, and at a given moment all the people repair to them and raise a loud weeping and wailing. Then after indulging for a short time in the national pastimes they disperse to their houses, and every family calls upon its dead to come back. The ghosts are believed to hear and accept the invitation. Accordingly betel and areca nuts are set out for them. Victims, too, are sacrificed in front of every house, and their hearts and livers are offered with rice to the dead. After a decent interval these portions are distributed amongst the living, who consume them and banquet gaily on flesh and rice, a rare event in their frugal lives. Then they play, dance, and sing to their heart's content, and the festival which began so lugubriously ends by being the merriest of the year. A little before daybreak the invisible guests take their departure. All the people turn out of their houses to escort them a little way. Holding in one hand the half of a coco-nut, which contains a small packet of provisions for the dead, and in the other hand a piece of smouldering wood, they march in procession, singing a drawling song to the accompaniment of a gong and waving the lighted brands in time to the music. So they move through the darkness till with the last words of the song they throw away the coco-nuts and the brands in the direction of the spirit-land, leaving the ghosts to wend their way thither, while they themselves return to the village.

In Kiriwina, one of the Trobriand Islands, to the east of New Guinea, the spirits of the ancestors are believed to revisit their native village in a body once a year after the harvest has been got in. At this time the men perform special dances, the people openly display their valuables, spread out on platforms, and great feasts are made for the spirits. On a certain night, when the moon is at the full, all the people raise a great shout and so drive away the spirits to the spirit land. The Sea Dyaks of Borneo celebrate a great festival in honour of the dead at irregular intervals, it may be one or more years after the death of a particular person.

All who have died since the last feast was held, and have not yet been honoured by such a celebration, are remembered at this time; hence the number of persons commemorated may be great, especially if many years have elapsed since the last commemoration service. The preparations last many weeks: food and drink and all other necessaries are stored in plenty, and the whole neighbourhood for miles round is invited to attend. On the eve of the feast the women take bamboo splints and fashion out of them little models of various useful articles, and these models are hung over the graves for the use of the dead in the other world. If the feast is held in honour of a man, the things manufactured in his behoof will take the form of a bamboo gun, a shield, a war-cap, and so on; if it is a woman who is commemorated, little models of a loom, a fish-basket, a winnowing-fan and such like things will be provided for her spirit; and if it is a child for whom the rite is performed, toys of various kinds will be made ready for the childish ghost. Finally, to stay the appetite of ghosts who may be too sharp-set to wait for the formal banquet in the house, a supply of victuals is very considerably placed outside the house on which the hungry spirits may fall to without delay. The dead arrive in a boat from the other world; for living Dyaks generally travel by river, from which it necessarily follows that Dyak ghosts do so likewise. The ship in which the ghostly visitors voyage to the land of the living is not much to look at, being in appearance nothing but a tiny boat made out of a bamboo which has been used to cook rice. Even this is not set floating on the river but is simply thrown away under the house. Yet through the incantations uttered by the professional wailing-woman the bark is wafted away to the spirit world and is there converted into a large war-canoe. Gladly the ghosts embark and sail away as soon as the final summons comes. It always comes in the evening, for it is then that the wailer begins to croon her mournful ditties; but the way is so long that the spirits do not arrive in the house till the day is breaking. To refresh them after their weary journey a bamboo full of rice-spirit awaits them; and this they partake of by deputy, for a brave old man, who does not fear the face of ghosts, quaffs the beverage in their stead amid the joyful shouts of the spectators. On the morning after the feast the living pay the last offices of respect to the dead. Monuments made of ironwood, the little bamboo articles, and food of all kinds are set upon the graves. In consideration of these gifts the ghosts now relinquish all claims on their surviving relatives, and henceforth earn their own living by the sweat of their brow. Before they take their final departure they come to eat and drink in the house for the last time.

Thus the Dyak festival of the dead is not an annual welcome accorded to all the souls of ancestors; it is a propitiatory ceremony designed to secure once for all the eternal welfare of the recently departed, or at least to prevent their ghosts from returning to infest and importune the living. The same is perhaps the intention of the "soul departure" (*Kathi Kasham*) festival which the Tangkul Nagas of Manipur, in Assam, celebrate every year about the end of January. At this great feast the dead are represented by living men, chosen on the ground of their likeness to the departed, who are decked with ornaments and treated as if they were in truth the deceased persons come to life again. In that character they dance together in the large open space of the village, they are fed by the female relations, and they go from house to house, receiving presents of cloth. The festival lasts ten days, but the great day is the ninth. Huge torches of pinewood are made ready to be used that evening when darkness has fallen. The time of departure of the dead is at hand. Their living representatives are treated to a last meal in the houses, and they distribute farewell presents to the sorrowing kinsfolk, who have come to bid them good-bye. When the sun has set, a procession is formed. At the head of it march men holding aloft the flaring, sputtering torches. Then follow the elders armed and in martial array, and behind them stalk the representatives of the dead, with the relations of the departed crowding and trooping about them. Slowly and mournfully the sad procession moves, with loud lamentations, through the darkness to a spot at the north end of the village

which is overshadowed by a great tree. The light of the torches is to guide the souls of the dead to their place of rest; the warlike array of the elders is to guard them from the perils and dangers of the way. At the village boundary the procession stops and the torch-bearers throw down their torches. At the same moment the spirits of the dead are believed to pass into the dying flambeaux and in that guise to depart to the far country. There is therefore no further need for their living representatives, who are accordingly stripped of all their finery on the spot. When the people return home, each family is careful to light a pine torch and set it burning on a stone in the house just inside the front door; this they do as a precaution to prevent their own souls from following the spirits of the dead to the other world. The expense of thus despatching the dead to their long home is very great; when the head of a family dies, debts may be incurred and rice-fields and houses sold to defray the cost of carriage. Thus the living impoverish themselves in order to enrich the dead.

The Oraons or Uraons of Bengal feast their dead every year on a day in January. This ceremony is called the Great Marriage, because by it the bones of the deceased are believed to be mysteriously reunited to each other. The Oraons treat the bones of the dead differently according to the dates of their death in the agricultural year. The bones of those who died before the seeds have sprouted in the fields are burnt, and the few charred bones which have not been reduced to ashes are gathered in an earthen pot. With the bones in the pot are placed offerings of rice, native gin, and money, and then they carry the urn to the river, where the bones of their forefathers repose. But the bones of all who die after the seeds have sprung up and before the end of harvest may not be taken to the river, because the people believe that were that to be done the crops would suffer. These bones are therefore put away in a pot under a stone near the house till the harvest is over. Then on the appointed day in January they are all collected. A banquet is given in honour of the dead, and then both men and women form a procession to accompany the bones to their last resting-place in the sands of the river. But first the relics of mortality are carried from house to house in the village, and each family pours rice and gin into the urn which contains the bones of its dead. Then the procession sets out for the river, men and women dancing, singing, beating drums, and weeping, while the earthen pots containing the bones are passed from hand to hand and dance with the jiggling steps of the dancers. When they are yet some way from the spot, the bearers of the urns run forward and bury them in the sand of the river. When the rest come up, they all bathe and the Great Marriage is over.

In the Bilaspore district of the Central Provinces, India, "the festival known as the Fortnight of the Manes—*Pitr Pāk*—occurs about September. It is believed that during this fortnight it is the practice of all the departed to come and visit their relatives. The homes are therefore cleaned, and the spaces in front of the house are plastered and painted in order to be pleasing to those who are expected. It is believed that the departed will return on the very date on which they went away. A father who left on the fourth, be it the fourth of the dark half or the light half of the moon, will return to visit his family on the fourth of the Fortnight of the Manes. On that day cakes are prepared, and with certain ceremony these are offered to the unseen hovering spirit. Their implicit belief is that the spirit will partake of the essence of the food, and that which remains—the material portion—may be eaten by members of the family. The souls of women, it is said, will all come on the ninth of the fortnight. On the thirteenth come those who have met with a violent death and who lost their lives by a fall, by snake-bite, or any other unusual cause. During the Fortnight of the Manes a woman is not supposed to put on new bangles and a man is not permitted to shave. In short, this is a season of sad remembrances, an annual festival for the departed."

The Bghais, a Karen tribe of Burma, hold an annual feast for the dead at the new moon which falls near the end of August or the beginning of September. All the villagers who have lost

relatives within the last three years take part in it. Food and drink are set out on tables for the ghosts, and new clothes for them are hung up in the room. All being ready, the people beat gongs and begin to weep. Each one calls upon the relation whom he has lost to come and eat. When the dead are thought to have arrived, the living address them, saying, "You have come to me, you have returned to me. It has been raining hard, and you must be wet. Dress yourselves, clothe yourselves with these new garments, and all the companions that are with you. Eat betel together with all that accompany you, all your friends and associates, and the long dead. Call them all to eat and drink." The ghosts having finished their repast, the people dry their tears and sit down to eat what is left. More food is then prepared and put into a basket, and at cock-crow next morning the contents of the basket are thrown out of the house, while the living weep and call upon their dead as before. The Hkamies, a hill tribe of North Aracan, hold an important festival every year in honour of departed spirits. It falls after harvest and is called "the opening of the house of the dead." When a person dies and has been burnt, the ashes are collected and placed in a small house in the forest together with his spear or gun, which has first been broken. These little huts are generally arranged in groups near a village, and are sometimes large enough to be mistaken for one. After harvest all the relations of the deceased cook various kinds of food and take them with pots of liquor distilled from rice to the village of the dead. There they open the doors of the houses, and having placed the food and drink inside they shut them again. After that they weep, eat, drink, and return home.

The great festival of the dead in Cambodia takes place on the last day of the month Phatrabot (September-October), but ever since the moon began to wane everybody has been busy preparing for it. In every house cakes and sweetmeats are set out, candles burn, incense sticks smoke, and the whole is offered to the ancestral shades with an invocation which is thrice repeated: "O all you our ancestors who are departed, deign to come and eat what we have prepared for you, and to bless your posterity and make it happy." Fifteen days afterwards many little boats are made of bark and filled with rice, cakes, small coins, smoking incense sticks, and lighted candles. At evening these are set floating on the river, and the souls of the dead embark in them to return to their own place. The living now bid them farewell. "Go to the lands," they say, "go to the fields you inhabit, to the mountains, under the stones which are your abodes. Go away! return! In due time your sons and your grandsons will think of you. Then you will return, you will return, you will return." The river is now covered with twinkling points of fire. But the current soon bears them away, and as they vanish one by one in the darkness the souls depart with them to the far country. In Tonquin, as in Sumba, the dead revisit their kinsfolk and their old homes at the New Year. From the hour of midnight, when the New Year begins, no one dares to shut the door of his house for fear of excluding the ghosts, who begin to arrive at that time. Preparations have been made to welcome and refresh them after their long journey. Beds and mats are ready for their weary bodies to repose upon, water to wash their dusty feet, slippers to comfort them, and canes to support their feeble steps. Candles burn on the domestic altar, and pastilles diffuse a fragrant odour. The people bow before the unseen visitors and beseech them to remember and bless their descendants in the coming year. Having discharged this pious duty they abstain from sweeping the houses for three days lest the dust should incommode the ghosts.

In Annam one of the most important festivals of the year is the festival of Têt, which falls on the first three days of the New Year. It is devoted to the worship of ancestors. Everybody, even the poorest, must provide a good meal for the souls of his dead at this time and must himself eat and drink heartily. Some families, in order to discharge this pious duty, run into debt for the whole year. In the houses everything is put in order, washed, and scoured for the reception of the dear and distinguished guests. A tall bamboo pole is set up in the front of every house and allowed to stand there for seven days. A small basket containing areca, betel,

and leaves of gilt paper is fastened to the pole. The erection of the pole is a sacred rite which no family omits to perform, though why they do so few people can say. Some, however, allege that the posts are intended to guide the ancestral spirits to their old homes. The ceremony of the reception of the shades takes place at nightfall on the last day of the year. The house of the head of the family is then decked with flowers, and in the room which serves as a domestic chapel the altar of the ancestors is surrounded with flowers, among which the lotus, the emblem of immortality, is most conspicuous. On a table are set red candles, perfumes, incense, sandal-wood, and plates full of bananas, oranges, and other fruits. The relations crouch before the altar, and kneeling at the foot of it the head of the house invokes the name of the family which he represents. Then in solemn tones he recites an incantation, mentioning the names of his most illustrious ancestors and marking time with the strokes of a hammer upon a gong, while crackers are exploded outside the room. After that, he implores the ancestral shades to protect their descendants and invites them to a repast, which is spread for them on a table. Round this table he walks, serving the invisible guests with his own hands. He distributes to them smoking balls of rice in little china saucers, and pours tea or spirits into each little cup, while he murmurs words of invitation and compliment. When the ghosts have eaten and drunk their fill, the head of the family returns to the altar and salutes them for the last time. Finally, he takes leaves of yellow paper, covered with gold and silver spangles, and throws them into a brazier placed at the foot of the ancestral tablets. These papers represent imaginary bars of gold and silver which the living send to the dead. Cardboard models of houses, furniture, jewels, clothes, of everything in short that the ghosts can need in the other world, are despatched to them in like manner in the flames. Then the family sits down to table and feasts on the remains of the ghostly banquet.

But in Annam it is not merely the spirits of ancestors who are thus feasted and supplied with all the necessaries of life. The poor ghosts of those who died without leaving descendants or whose bodies were left unburied are not forgotten by the pious Annamites. But these spirits come round at a different time of year from the others. The seventh month of the year is set apart for expiatory sacrifices destined to benefit these unhappy beings, and that is why in Annam nobody should marry or be betrothed in that month. The great day of the month is the fifteenth, which is called the Festival of the Souls. On that day the ghosts in question are set free by the lord of the underworld, and they come prowling about among the living. They are exceedingly dangerous, especially to children. Hence in order to appease their wrath and prevent them from entering the houses every family takes care to put out offerings for them in the street. Before every house on that night you may see candles lighted, paper garments of many colours, paper hats, paper boots, paper furniture, ingots of gold and silver paper, all hanging in tempting array from a string, while plates of food and cups of tea and rice-spirit stand ready for the use of hungry and thirsty souls. The theory is that the ghosts will be so busy consuming the victuals, appropriating the deceitful riches, and trying on the paper coats, hats, and boots that they will have neither the leisure nor the inclination to intrude upon the domestic circle indoors. At seven o'clock in the evening fire is put to the offerings, and the paper wardrobe, furniture, and money soon vanish crackling in the flames. At the same moment, peeping in at a door or window, you may see the domestic ancestral altar brilliantly illuminated. As for the food, it is supposed to be thrown on the fire or on the ground for the use of the ghosts, but practically it is eaten by vagabonds and beggars, who scuffle for the booty.

In Cochinchina the ancestral spirits are similarly propitiated and fed on the first day of the New Year. The tablets which represent them are placed on the domestic altar, and the family prostrate themselves before these emblems of the departed. The head of the family lights sticks of incense on the altar and prays the shades of his forefathers to accept the offerings

and be favourable to their descendants. With great gravity he waits upon the ghosts, passing dishes of food before the ancestral tablets and pouring out wine and tea to slake the thirst of the spirits. When the dead are supposed to be satisfied with the shadowy essence of the food, the living partake of its gross material substance. In Siam and Japan also the souls of the dead revisit their families for three days in every year, and the lamps which the Japanese kindle in multitudes on that occasion to light the spirits on their way have procured for the festival the name of the Feast of Lanterns. It is to be observed that in Siam, as in Tonquin and Sumba, the return of the ghosts takes place at the New Year.

The Chewsurs of the Caucasus believe that the souls of the departed revisit their old homes on the Saturday night of the second week in Lent. This gathering of the dead is called the "Assembly of Souls." The people spare no expense to treat the unseen guests handsomely. Beer is brewed and loaves of various shapes baked specially for the occasion. The Armenians celebrate the memory of the dead on many days of the year, burning incense and lighting tapers in their honour. One of their customs is to keep a "light of the dead" burning all night in the house in order that the ghosts may be able to enter. For if the spirits find the house dark, they spit down the chimney and depart, cursing the churlish inmates.

Early in April every year the Dahomans of West Africa "set a table, as they term it, and invite friends to eat with the deceased relatives, whose spirits are supposed to move round and partake of the good things of this life. Even my interpreter, Madi-Ki Lemon, who pretends to despise the belief in fetish, sets a table to his ancestors, and will tell you that his grand- or great-grandfather, Corporal Lemon, makes a meal on this occasion which will last him till the next annual feast." The Barea and apparently the Kunama, two heathen tribes who lead a settled agricultural life to the north of Abyssinia, celebrate every year a festival in the month of November. It is a festival of thanksgiving for the completion of the harvest, and at the same time a commemoration and propitiation of the dead. Every house prepares much beer for the occasion, and a small pot of beer is set out for each deceased member of the household. After standing for two days in the house the beer which was devoted to the dead is drunk by the living. At these festivals all the people of a district meet in a special place, and there pass the time in games and dances. Among the Barea the festive gatherings are held in a sacred grove. We are told that "he who owes another a drubbing on this day can pay his debt with impunity; for it is a day of peace when all feuds are in abeyance." Wild honey may not be gathered till the festival has been held. Apparently the festival is a sort of Saturnalia, such as is celebrated elsewhere at the end of harvest. At that season there is food and to spare for the dead as well as the living.

Among peoples of the Aryan stock, so far back as we can trace their history, the worship and propitiation of the dead seem to have formed a principal element of the popular religion; and like so many other races they appear to have believed that once a year the souls of their departed kinsfolk revisited their old homes and expected to be refreshed with abundance of good cheer by their surviving relations. This belief gave rise to the custom of celebrating an annual Feast of All Souls, which has come down to us from a dateless antiquity and is still observed year by year, with rites of primitive simplicity, in some parts of Europe. Such a festival was held every year in spring by the old Iranians. The celebration fell at the end of the year and lasted ten days, namely the last five days of the last month and the five following supplementary days, which were regularly inserted to make up a year of three hundred and sixty-five days; for the old Iranian, like the old Egyptian, year was a vague year of twelve months of thirty days each, with five supplementary days added at the end for the sake of bringing it into apparent, though not real, harmony with the sun's annual course in the sky. According to one calculation the ten days of the festival corresponded to the last days of February, but according to another they fell in March; in later ages the Parsees assigned them

to the time of the spring equinox. The name of the festival was Hamaspathmaedaya. From a passage in the *Zend-Avesta*, the ancient sacred book of the Iranians, we learn that on the ten nights of the festival the souls of the dead (the Fravashis) were believed to go about the village asking the people to do them reverence, to pray to them, to meditate on them, and to furnish them with meat and clothes, while at the same time they promised that blessings should rest on the pious householder who complied with their request. The Arab geographer Albiruni, who flourished about the year one thousand of our era, tells us that among the Persians of his time the last five days of the month Aban were called Farwardajan. "During this time," he says, "people put food in the halls of the dead and drink on the roofs of the houses, believing that the spirits of their dead during these days come out from the places of their reward or their punishment, that they go to the dishes laid out for them, imbibe their strength and suck their taste. They fumigate their houses with juniper, that the dead may enjoy its smell. The spirits of the pious men dwell among their families, children, and relations, and occupy themselves with their affairs, although invisible to them." He adds that there was a controversy among the Persians as to the date of this festival of the dead, some maintaining that the five days during which it lasted were the last five days of the month Aban, whereas others held that they were the five supplementary days which were inserted between the months Aban and Adhar. The dispute, he continues, was settled by the adoption of all ten days for the celebration of the feast.

Similar beliefs as to the annual return of the dead survive to this day in many parts of Europe and find expression in similar customs. The day of the dead or of All Souls, as we call it, is commonly the second of November. Thus in Lower Brittany the souls of the departed come to visit the living on the eve of that day. After vespers are over, the priests and choir walk in procession, "the procession of the charnel-house," chanting a weird dirge in the Breton tongue. Then the people go home, gather round the fire, and talk of the departed. The housewife covers the kitchen table with a white cloth, sets out cider, curds, and hot pancakes on it, and retires with the family to rest. The fire on the hearth is kept up by a huge log known as "the log of the dead" (*kef ann Anaon*). Soon doleful voices outside in the darkness break the stillness of night. It is the "singers of death" who go about the streets waking the sleepers by a wild and melancholy song, in which they remind the living in their comfortable beds to pray for the poor souls in pain. All that night the dead warm themselves at the hearth and feast on the viands prepared for them. Sometimes the awe-struck listeners hear the stools creaking in the kitchen, or the dead leaves outside rustling under the ghostly footsteps. In the Vosges Mountains on All Souls' Eve the solemn sound of the church bells invites good Christians to pray for the repose of the dead. While the bells are ringing, it is customary in some families to uncover the beds and open the windows, doubtless in order to let the poor souls enter and rest. No one that evening would dare to remain deaf to the appeal of the bells. The prayers are prolonged to a late hour of the night. When the last *De profundis* has been uttered, the head of the family gently covers up the beds, sprinkles them with holy water, and shuts the windows. In some villages fire is kept up on the hearth and a basket of nuts is placed beside it for the use of the ghosts. Again, in some parts of Saintonge and Aunis a Candlemas candle used to be lit before the domestic crucifix on All Souls' Day at the very hour when the last member of the family departed this life; and some people, just as in Tonquin, refrained from sweeping the house that day lest they should thereby disturb the ghostly visitors.

In Bruges, Dinant, and other towns of Belgium holy candles burn all night in the houses on the Eve of All Souls, and the bells toll till midnight, or even till morning. People, too, often set lighted candles on the graves. At Scherpenheuvel the houses are illuminated, and the people walk in procession carrying lighted candles in their hands. A very common custom in

Belgium is to eat “soul-cakes” or “soul-bread” on the eve or the day of All Souls. The eating of them is believed to benefit the dead in some way. Perhaps originally, as among the Esquimaux of Alaska to this day, the ghosts were thought to enter into the bodies of their relatives and so to share the victuals which the survivors consumed. Similarly at festivals in honour of the dead in Northern India it is customary to feed Brahmans, and the food which these holy men partake of is believed to pass to the deceased and to refresh their languid spirits. The same idea of eating and drinking by proxy may perhaps partly explain many other funeral feasts. Be that as it may, at Dixmude and elsewhere in Belgium they say that you deliver a soul from Purgatory for every cake you eat. At Antwerp they give a local colour to the soul-cakes by baking them with plenty of saffron, the deep yellow tinge being suggestive of the flames of Purgatory. People in Antwerp at the same season are careful not to slam doors or windows for fear of hurting the ghosts.

In Lechrain, a district of Southern Bavaria which extends along the valley of the Lech from its source to near the point where the river flows into the Danube, the two festivals of All Saints and All Souls, on the first and second of November, have significantly fused in popular usage into a single festival of the dead. In fact, the people pay little or no heed to the saints and give all their thoughts to the souls of their departed kinsfolk. The Feast of All Souls begins immediately after vespers on All Saints' Day. Even on the eve of All Saints' Day, that is, on the thirty-first of October, which we call Hallowe'en, the graveyard is cleaned and every grave adorned. The decoration consists in weeding the mounds, sprinkling a layer of charcoal on the bare earth, and marking out patterns on it in red service-berries. The marigold, too, is still in bloom at that season in cottage gardens, and garlands of its orange blooms, mingled with other late flowers left by the departing summer, are twined about the grey mossgrown tombstones. The basin of holy water is filled with fresh water and a branch of box-wood put into it; for box-wood in the popular mind is associated with death and the dead. On the eve of All Souls' Day the people begin to visit the graves and to offer the soul-cakes to the hungry souls. Next morning, before eight o'clock, commence the vigil, the requiem, and the solemn visitation of the graves. On that day every household offers a plate of meal, oats, and spelt on a side-altar in the church; while in the middle of the sacred edifice a bier is set, covered with a pall, and surrounded by lighted tapers and vessels of holy water. The tapers burnt on that day and indeed generally in services for the departed are red. In the evening people go, whenever they can do so, to their native village, where their dear ones lie in the churchyard; and there at the graves they pray for the poor souls, and leave an offering of soul-cakes also on a side-altar in the church. The soul-cakes are baked of dough in the shape of a coil of hair and are made of all sizes up to three feet long. They form a perquisite of the sexton.

The custom of baking soul-cakes, sometimes called simply “souls,” on All Souls' Day is widespread in Southern Germany and Austria; everywhere, we may assume, the cakes were originally intended for the benefit of the hungry dead, though they are often eaten by the living. In the Upper Palatinate people throw food into the fire on All Souls' Day for the poor souls, set lights on the table for them, and pray on bended knees for their repose. On the graves, too, lights are kindled, vessels of holy water placed, and food deposited for the refreshment of the souls. All over the Upper Palatinate on All Souls' Day it is also customary to bake special cakes of fine bread and distribute them to the poor, who eat them perhaps as the deputies of the dead.

The Germans of Bohemia observe All Souls' Day with much solemnity. Each family celebrates the memory of its dead. On the eve of the day it is customary to eat cakes and to drink cold milk for the purpose of cooling the poor souls who are roasting in purgatory; from which it appears that spirits feel the soothing effect of victuals consumed vicariously by their

friends on earth. The ringing of the church bells to prayer on that evening is believed to be the signal at which the ghosts, released from the infernal gaol, come trooping to the old familiar fire-side, there to rest from their pangs for a single night. So in many places people fill a lamp with butter, light it, and set it on the hearth, that with the butter the poor ghosts may anoint the burns they have received from the sulphureous and tormenting flames of purgatory. Next morning the chime of the church bells, ringing to early mass, is the knell that bids the souls return to their place of pain; but such as have completed their penance take flight to heaven. So on the eve of All Saints' Day each family gathers in the parlour or the kitchen, speaks softly of those they have lost, recalls what they said and did in life, and prays for the repose of their souls. While the prayer is being said, the children kindle little wax lights which have been specially bought for the purpose that day. Next morning the families go to church, where mass is celebrated for the dead; then they wend their way to the churchyard, where they deck the graves of their kinsfolk with flowers and wreaths and set little lights upon them. This custom of illumining the graves and decking them with flowers on the Eve or Day of All Souls is common all over Bohemia; it is observed in Prague as well as in the country, by Czechs as well as by Germans. In some Czech villages four-cornered cakes of a special sort, baked of white wheaten meal with milk, are eaten on All Souls' Day or given to beggars that they may pray for the dead. Among the Germans of Western Bohemia poor children go from house to house on All Souls' Day, begging for soul-cakes, and when they receive them they pray God to bless all poor souls. In the southern districts every farmer used to grind a great quantity of corn against the day and to bake it into five or six hundred little black soul-cakes which he gave away to the poor who came begging for them.

All Souls' Day is celebrated with similar rites by the Germans of Moravia. "The festival of the farewell to summer," says a German writer on this subject, "was held by our heathen forefathers in the beginning of November, and with the memory of the departed summer they united the memory of the departed souls, and this last has survived in the Feast of All Souls, which is everywhere observed with great piety. On the evening of All Souls the relations of the departed assemble in the churchyards and adorn the graves of their dear ones with flowers and lights, while the children kindle little wax tapers, which have been bought for them, to light the 'poor souls.' According to the popular belief, the dead go in procession to the church about midnight, and any stout-hearted young man can there see all the living men who will die within the year."

In the Tyrol the beliefs and customs are similar. There, too, "soul-lights," that is, lamps filled with lard or butter are lighted and placed on the hearth on All Souls' Eve in order that poor souls, escaped from the fires of purgatory, may smear the melted grease on their burns and so alleviate their pangs. Some people also leave milk and dough-nuts for them on the table all night. The graves also are illuminated with wax candles and decked with such a profusion of flowers that you might think it was springtime. In the Italian Tyrol it is customary to give bread or money to the poor on All Souls' Day; in the Val di Ledro children threaten to dirty the doors of houses if they do not get the usual dole. Some rich people treat the poor to bean-soup on that day. Others put pitchers full of water in the kitchen on All Souls' night that the poor souls may slake their thirst. In Baden it is still customary to deck the graves with flowers and lights on All Saints' Day and All Souls' Day. The lights are sometimes kindled in hollow turnips, on the sides of which inscriptions are carved and shine out in the darkness. If any child steals a turnip-lantern or anything else from a grave, the indignant ghost who has been robbed appears to the thief the same night and reclaims his stolen property. A relic of the old custom of feeding the dead survives in the practice of giving soul-cakes to godchildren.

The Letts used to entertain and feed the souls of the dead for four weeks from Michaelmas (September 29) to the day of St. Simon and St. Jude (October 28). They called the season *Wellalaick* or *Semlicka*, and regarded it as so holy that while it lasted they would not willingly thresh the corn, alleging that grain threshed at that time would be useless for sowing, since the souls of the dead would not allow it to sprout. But we may suspect that the original motive of the abstinence was a fear lest the blows of the flails should fall upon the poor ghosts swarming in the air. At this season the people were wont to prepare food of all sorts for the spirits and set it on the floor of a room, which had been well heated and swept for the purpose. Late in the evening the master of the house went into the room, tended the fire, and called upon his dead kinsfolk by their names to come and eat and drink. If he saw the ghosts, he would die within the year; but if he did not see them he would outlive it. When he thought the souls had eaten and drunk enough, he took the staff which served as a poker and laying it on the threshold cut it in two with an axe. At the same time he bade the spirits go their way, charging them to keep to the roads and paths and not to tread upon the rye. If the crops turned out ill next year, the people laid the failure at the door of the ghosts, who fancied themselves scurvily treated and had taken their revenge by trampling down the corn. The Samagitians annually invited the dead to come from their graves and enjoy a bath and a feast. For their entertainment they prepared a special hut, in which they set out food and drink, together with a seat and a napkin for every soul who had been invited. They left the souls to revel by themselves for three days in the hut; then they deposited the remains of the banquet on the graves and bade the ghosts farewell. The good things, however, were usually consumed by charcoal burners in the forest. This feast of the dead fell early in November. The Esthonians prepare a meal for their dead on All Souls' Day, the second of November, and invite them by their names to come and partake of it. The ghosts arrive in the early morning at the first cock-crow, and depart at the second, being ceremoniously lighted out of the house by the head of the family, who waves a white cloth after them and bids them come again next year.

In some parts of the Russian Government of Olonets the inhabitants of a village sometimes celebrate a joint festival in honour of all their dead. Having chosen a house for the purpose, they spread three tables, one outside the front door, one in the passage, and one in the room which is heated by a stove. Then they go out to meet their unseen guests and usher them into the house with these words, "Ye are tired, our own ones; take something to eat." The ghosts accordingly refresh themselves at each table in succession. Then the master of the house bids them warm themselves at the stove, remarking that they must have grown cold in the damp earth. After that the living guests sit down to eat at the tables. Towards the end of the meal the host opens the window and lets the ghosts gently out of it by means of the shroud in which they were lowered into the grave. As they slide down it from the warm room into the outer air, the people tell them, "Now it is time for you to go home, and your feet must be tired; the way is not a little one for you to travel. Here it is softer for you. Now, in God's name, farewell!"

Among the Votiaks of Russia every family sacrifices to its dead once a year in the week before Palm Sunday. The sacrifice is offered in the house about midnight. Flesh, bread, or cakes and beer are set on the table, and on the floor beside the table stands a trough of bark with a lighted wax candle stuck on the rim. The master of the house, having covered his head with his hat, takes a piece of meat in his hand and says, "Ye spirits of the long departed, guard and preserve us well. Make none of us cripples. Send no plagues upon us. Cause the corn, the wine, and the food to prosper with us." The Votiaks of the Governments of Wjatka and Kasan celebrate two memorial festivals of the dead every year, one in autumn and the other in spring. On a certain day koumiss is distilled, beer brewed, and potato scones baked in

every house. All the members of a clan, who trace their descent through women from one mythical ancestress, assemble in a single house, generally in one which lies at the boundary of the clan land. Here an old man moulds wax candles; and when the requisite number is made he sticks them on the shelf of the stove, and begins to mention the dead relations of the master of the house by name. For each of them he crumbles a piece of bread, gives each of them a piece of pancake, pours koumiss and beer, and puts a spoonful of soup into a trough made for the purpose. All persons present whose parents are dead follow his example. The dogs are then allowed to eat out of the trough. If they eat quietly, it is a sign that the dead live at peace; if they do not eat quietly, it argues the contrary. Then the company sit down to table and partake of the meal. Next morning both the dead and the living refresh themselves with a drink, and a fowl is boiled. The proceedings are the same as on the evening before. But now they treat the souls for the last time as a preparation for their journey, saying: "Eat, drink, and go home to your companions. Live at peace, be gracious to us, keep our children, guard our corn, our beasts and birds." Then the people banquet and indulge in all sorts of improprieties. The women refrain from feasting until the dead have taken their departure; but when the souls are gone, there is no longer any motive for abstinence, the koumiss circulates freely among the women, and they grow wanton. Yet at this, as at every other festival, the men and women eat in different parts of the room.

On All Saints' Day, the first of November, shops and streets in the Abruzzi are filled with candles, which people buy in order to kindle them in the evening on the graves of their relations. For all the dead come to visit their homes that night, the Eve of All Souls, and they need lights to show them the way. For their use, too, lights are kept burning in the houses all night. Before people go to sleep they place on the table a lighted lamp or candle and a frugal meal of bread and water. The dead issue from their graves and stalk in procession through every street of the village. You can see them if you stand at a cross-road with your chin resting on a forked stick. First pass the souls of the good, and then the souls of the murdered and the damned. Once, they say, a man was thus peeping at the ghastly procession. The good souls told him he had better go home. He did not, and when he saw the tail of the procession he died of fright.

In our own country the old belief in the annual return of the dead long lingered in the custom of baking "soul-cakes" and eating them or distributing them to the poor on All Souls' Day. Peasant girls used to go from farmhouse to farmhouse on that day, singing,

*"Soul, soul, for a soul cake,
Pray you, good mistress, a soul cake."*

In Shropshire down to the seventeenth century it was customary on All Souls' Day to set on the table a high heap of soul-cakes, and most visitors to the house took one of them. The antiquary John Aubrey, who records the custom, mentions also the appropriate verses:

*"A soul-cake, a soul-cake,
Have mercy on all Christen soules for a soule-cake."*

Indeed the custom of soul-cakes survived in Shropshire down to the latter part of the nineteenth century and may not be extinct even now. "With us, All Saints' Day is known as 'Souling Day,' and up to the present time in many places, poor children, and sometimes men, go out 'souling': which means that they go round to the houses of all the more well-to-do people within reach, reciting a ditty peculiar to the day, and looking for a dole of cakes, broken victuals, ale, apples, or money. The two latter are now the usual rewards, but there are few old North Salopians who cannot remember when 'soul-cakes' were made at all the farms and 'bettermost' houses in readiness for the day, and were given to all who came for them.

We are told of liberal housewives who would provide as many as a clothes-basket full." The same custom of going out "a-souling" on All Saints' Day or All Souls' Day used to be observed in the neighbouring counties of Staffordshire, Cheshire, Lancashire, Herefordshire, and Monmouthshire. In Herefordshire the soul-cakes were made of oatmeal, and he or she who received one of them was bound to say to the giver:

"*God have your saul,
Beens and all.*"

Thus the practice of "souling" appears to have prevailed especially in the English counties which border on Wales. In many parts of Wales itself down to the first half of the nineteenth century poor peasants used to go about begging for bread on All Souls' Day. The bread bestowed on them was called *bara ran* or dole-bread. "This custom was a survival of the Middle Ages, when the poor begged bread for the souls of their departed relatives and friends." However, the custom was not confined to the west of England, for at Whitby in Yorkshire down to the early part of the nineteenth century it was usual to make "soul mass loaves" on or about All Souls' Day. They were small round loaves, sold by bakers at a farthing apiece, chiefly for presents to children. In former times people used to keep one or two of them for good luck. In Aberdeenshire, also, "on All Souls' Day, baked cakes of a particular sort are given away to those who may chance to visit the house, where they are made. The cakes are called 'dirge-loaf.'" Even in the remote island of St. Kilda it was customary on All Saints' Day to bake a large cake in the form of a triangle, furrowed round; the cake must be all eaten that night.

The same mode of celebrating All Souls' Day has been transported by Catholicism to the New World and imparted to the aborigines of that continent. Thus in Carchi, a province of Ecuador, the Indians prepare foods of various sorts against All Souls' Day, and when the day has come they take some of the provisions to the church and there deposit them on tables set out for the purpose. These good things are the perquisite of the priest, who celebrates mass for the dead. After the service the Indians repair to the cemetery, where with burning candles and pots of holy water they prostrate themselves before the tombs of their relations, while the priest or the sacristan recites prayers for the souls of the departed. In the evening the Indians return to their houses. A table with four lights on it is spread with food and drink, especially with such things as the dead loved in their life. The door is left open all night, no doubt to let the spirits of the dead enter, and the family sits up, keeping the invisible guests company through the long hours of darkness. From seven o'clock and onwards troops of children traverse the village and its neighbourhood. They go from house to house ringing a bell and crying, "We are angels, we descend from the sky, we ask for bread." The people go to their doors and beg the children to recite a *Pater Noster* or an *Ave Maria* for the dead whom they name. When the prayer has been duly said, they give the children a little of the food from the table. All night long this goes on, band succeeding band of children. At five o'clock in the morning the family consumes the remainder of the food of the souls. Here the children going from door to door during the night of All Souls appear to personate the souls of the dead who are also abroad at that time; hence to give bread to the children is the same thing as to give bread to the poor hungry souls. Probably the same explanation applies to the giving of soul-cakes to children and the poor on All Souls' Day in Europe.

A comparison of these European customs with the similar heathen rites can leave no room for doubt that the nominally Christian feast of All Souls is nothing but an old pagan festival of the dead which the Church, unable or unwilling to suppress, resolved from motives of policy to connive at. But whence did it borrow the practice of solemnizing the festival on that particular day, the second of November? In order to answer this question we should observe,

first, that celebrations of this sort are often held at the beginning of a New Year, and, second, that the peoples of North-Western Europe, the Celts and the Teutons, appear to have dated the beginning of their year from the beginning of winter, the Celts reckoning it from the first of November and the Teutons from the first of October. The difference of reckoning may be due to a difference of climate, the home of the Teutons in Central and Northern Europe being a region where winter sets in earlier than on the more temperate and humid coasts of the Atlantic, the home of the Celts. These considerations suggest that the festival of All Souls on the second of November originated with the Celts, and spread from them to the rest of the European peoples, who, while they preserved their old feasts of the dead practically unchanged, may have transferred them to the second of November. This conjecture is supported by what we know of the ecclesiastical institution, or rather recognition, of the festival. For that recognition was first accorded at the end of the tenth century in France, a Celtic country, from which the Church festival gradually spread over Europe. It was Odilo, abbot of the great Benedictine monastery of Clugny, who initiated the change in 998 a.d. by ordering that in all the monasteries over which he ruled, a solemn mass should be celebrated on the second of November for all the dead who sleep in Christ. The example thus set was followed by other religious houses, and the bishops, one after another, introduced the new celebration into their dioceses. Thus the festival of All Souls gradually established itself throughout Christendom, though in fact the Church has never formally sanctioned it by a general edict nor attached much weight to its observance. Indeed, when objections were raised to the festival at the Reformation, the ecclesiastical authorities seemed ready to abandon it. These facts are explained very simply by the theory that an old Celtic commemoration of the dead lingered in France down to the end of the tenth century, and was then, as a measure of policy and a concession to ineradicable paganism, at last incorporated in the Catholic ritual. The consciousness of the heathen origin of the practice would naturally prevent the supreme authorities from insisting strongly on its observance. They appear rightly to have regarded it as an outpost which they could surrender to the forces of rationalism without endangering the citadel of the faith.

Perhaps we may go a step further and explain in like manner the origin of the feast of All Saints on the first of November. For the analogy of similar customs elsewhere would lead us to suppose that the old Celtic festival of the dead was held on the Celtic New Year's Day, that is, on the first, not the second, of November. May not then the institution of the feast of All Saints on that day have been the first attempt of the Church to give a colour of Christianity to the ancient heathen rite by substituting the saints for the souls of the dead as the true object of worship? The facts of history seem to countenance this hypothesis. For the feast of All Saints was instituted in France and Germany by order of the Emperor Lewis the Pious in 835 a.d., that is, about a hundred and sixty years before the introduction of the feast of All Souls. The innovation was made by the advice of the pope, Gregory IV., whose motive may well have been that of suppressing an old pagan custom which was still notoriously practised in France and Germany. The idea, however, was not a novel one, for the testimony of Bede proves that in Britain, another Celtic country, the feast of All Saints on the first of November was already celebrated in the eighth century. We may conjecture that this attempt to divert the devotion of the faithful from the souls of the dead to the saints proved a failure, and that finally the Church reluctantly decided to sanction the popular superstition by frankly admitting a feast of All Souls into the calendar. But it could not assign the new, or rather the old, festival to the old day, the first of November, since that was already occupied by the feast of All Saints. Accordingly it placed the mass for the dead on the next day, the second of November. On this theory the feasts of All Saints and of All Souls mark two successive efforts of the Catholic Church to eradicate an old heathen festival of the dead. Both efforts failed. "In all Catholic countries the day of All Souls has preserved the serious character of a festival of the dead

which no worldly gaieties are allowed to disturb. It is then the sacred duty of the survivors to visit the graves of their loved ones in the churchyard, to deck them with flowers and lights, and to utter a devout prayer—a pious custom with which in cities like Paris and Vienna even the gay and frivolous comply for the sake of appearance, if not to satisfy an impulse of the heart.”

§ 3. The Festival in the Month of Athyr.

The foregoing evidence lends some support to the conjecture—for it is only a conjecture—that the great festival of Osiris at Sais, with its accompanying illumination of the houses, was a night of All Souls, when the ghosts of the dead swarmed in the streets and revisited their old homes, which were lit up to welcome them back again. Herodotus, who briefly describes the festival, omits to mention its date, but we can determine it with some probability from other sources. Thus Plutarch tells us that Osiris was murdered on the seventeenth of the month Athyr, and that the Egyptians accordingly observed mournful rites for four days from the seventeenth of Athyr. Now in the Alexandrian calendar, which Plutarch used, these four days corresponded to the thirteenth, fourteenth, fifteenth, and sixteenth of November, and this date answers exactly to the other indications given by Plutarch, who says that at the time of the festival the Nile was sinking, the north winds dying away, the nights lengthening, and the leaves falling from the trees. During these four days a gilt cow swathed in a black pall was exhibited as an image of Isis. This, no doubt, was the image mentioned by Herodotus in his account of the festival. On the nineteenth day of the month the people went down to the sea, the priests carrying a shrine which contained a golden casket. Into this casket they poured fresh water, and thereupon the spectators raised a shout that Osiris was found. After that they took some vegetable mould, moistened it with water, mixed it with precious spices and incense, and moulded the paste into a small moon-shaped image, which was then robed and ornamented. Thus it appears that the purpose of the ceremonies described by Plutarch was to represent dramatically, first, the search for the dead body of Osiris, and, second, its joyful discovery, followed by the resurrection of the dead god who came to life again in the new image of vegetable mould and spices. Lactantius tells us how on these occasions the priests, with their shaven bodies, beat their breasts and lamented, imitating the sorrowful search of Isis for her lost son Osiris, and how afterwards their sorrow was turned to joy when the jackal-headed god Anubis, or rather a mummer in his stead, produced a small boy, the living representative of the god who was lost and was found. Thus Lactantius regarded Osiris as the son instead of the husband of Isis, and he makes no mention of the image of vegetable mould. It is probable that the boy who figured in the sacred drama played the part, not of Osiris, but of his son Horus; but as the death and resurrection of the god were celebrated in many cities of Egypt, it is also possible that in some places the part of the god come to life was played by a living actor instead of by an image. Another Christian writer describes how the Egyptians, with shorn heads, annually lamented over a buried idol of Osiris, smiting their breasts, slashing their shoulders, ripping open their old wounds, until, after several days of mourning, they professed to find the mangled remains of the god, at which they rejoiced. However the details of the ceremony may have varied in different places, the pretence of finding the god's body, and probably of restoring it to life, was a great event in the festal year of the Egyptians. The shouts of joy which greeted it are described or alluded to by many ancient writers.

§ 4. The Festival in the Month of Khoiak.

The funeral rites of Osiris, as they were observed at his great festival in the sixteen provinces of Egypt, are described in a long inscription of the Ptolemaic period, which is engraved on the walls of the god's temple at Denderah, the Tentyra of the Greeks, a town of Upper Egypt situated on the western bank of the Nile about forty miles north of Thebes. Unfortunately,

while the information thus furnished is remarkably full and minute on many points, the arrangement adopted in the inscription is so confused and the expression often so obscure that a clear and consistent account of the ceremonies as a whole can hardly be extracted from it. Moreover, we learn from the document that the ceremonies varied somewhat in the several cities, the ritual of Abydos, for example, differing from that of Busiris. Without attempting to trace all the particularities of local usage I shall briefly indicate what seem to have been the leading features of the festival, so far as these can be ascertained with tolerable certainty.

The rites lasted eighteen days, from the twelfth to the thirtieth of the month Khoiak, and set forth the nature of Osiris in his triple aspect as dead, dismembered, and finally reconstituted by the union of his scattered limbs. In the first of these aspects he was called Chent-Ament (Khenti-Amenti), in the second Osiris-Sep, and in the third Sokari (Seker). Small images of the god were moulded of sand or vegetable earth and corn, to which incense was sometimes added; his face was painted yellow and his cheek-bones green. These images were cast in a mould of pure gold, which represented the god in the form of a mummy, with the white crown of Egypt on his head. The festival opened on the twelfth day of Khoiak with a ceremony of ploughing and sowing. Two black cows were yoked to the plough, which was made of tamarisk wood, while the share was of black copper. A boy scattered the seed. One end of the field was sown with barley, the other with spelt, and the middle with flax. During the operation the chief celebrant recited the ritual chapter of "the sowing of the fields." At Busiris on the twentieth of Khoiak sand and barley were put in the god's "garden," which appears to have been a sort of large flower-pot. This was done in the presence of the cow-goddess Shenty, represented seemingly by the image of a cow made of gilt sycamore wood with a headless human image in its inside. "Then fresh inundation water was poured out of a golden vase over both the goddess and the 'garden' and the barley was allowed to grow as the emblem of the resurrection of the god after his burial in the earth, 'for the growth of the garden is the growth of the divine substance.'" On the twenty-second of Khoiak, at the eighth hour, the images of Osiris, attended by thirty-four images of deities, performed a mysterious voyage in thirty-four tiny boats made of papyrus, which were illuminated by three hundred and sixty-five lights. On the twenty-fourth of Khoiak, after sunset, the effigy of Osiris in a coffin of mulberry wood was laid in the grave, and at the ninth hour of the night the effigy which had been made and deposited the year before was removed and placed upon boughs of sycamore. Lastly, on the thirtieth day of Khoiak they repaired to the holy sepulchre, a subterranean chamber over which appears to have grown a clump of Persea-trees. Entering the vault by the western door, they laid the coffined effigy of the dead god reverently on a bed of sand in the chamber. So they left him to his rest, and departed from the sepulchre by the eastern door. Thus ended the ceremonies in the month of Khoiak.

§ 5. The Resurrection of Osiris.

In the foregoing account of the festival, drawn from the great inscription of Denderah, the burial of Osiris figures prominently, while his resurrection is implied rather than expressed. This defect of the document, however, is amply compensated by a remarkable series of bas-reliefs which accompany and illustrate the inscription. These exhibit in a series of scenes the dead god lying swathed as a mummy on his bier, then gradually raising himself up higher and higher, until at last he has entirely quitted the bier and is seen erect between the guardian wings of the faithful Isis, who stands behind him, while a male figure holds up before his eyes the *crux ansata*, the Egyptian symbol of life. The resurrection of the god could hardly be portrayed more graphically. Even more instructive, however, is another representation of the same event in a chamber dedicated to Osiris in the great temple of Isis at Philae. Here we see the dead body of Osiris with stalks of corn springing from it, while a priest waters the stalks from a pitcher which he holds in his hand. The accompanying inscription sets forth that "this

is the form of him whom one may not name, Osiris of the mysteries, who springs from the returning waters.” Taken together, the picture and the words seem to leave no doubt that Osiris was here conceived and represented as a personification of the corn which springs from the fields after they have been fertilized by the inundation. This, according to the inscription, was the kernel of the mysteries, the innermost secret revealed to the initiated. So in the rites of Demeter at Eleusis a reaped ear of corn was exhibited to the worshippers as the central mystery of their religion. We can now fully understand why at the great festival of sowing in the month of Khoiak the priests used to bury effigies of Osiris made of earth and corn. When these effigies were taken up again at the end of a year or of a shorter interval, the corn would be found to have sprouted from the body of Osiris, and this sprouting of the grain would be hailed as an omen, or rather as the cause, of the growth of the crops. The corn-god produced the corn from himself: he gave his own body to feed the people: he died that they might live.

And from the death and resurrection of their great god the Egyptians drew not only their support and sustenance in this life, but also their hope of a life eternal beyond the grave. This hope is indicated in the clearest manner by the very remarkable effigies of Osiris which have come to light in Egyptian cemeteries. Thus in the Valley of the Kings at Thebes there was found the tomb of a royal fan-bearer who lived about 1500 b.c. Among the rich contents of the tomb there was a bier on which rested a mattress of reeds covered with three layers of linen. On the upper side of the linen was painted a life-size figure of Osiris; and the interior of the figure, which was waterproof, contained a mixture of vegetable mould, barley, and a sticky fluid. The barley had sprouted and sent out shoots two or three inches long. Again, in the cemetery at Cynopolis “were numerous burials of Osiris figures. These were made of grain wrapped up in cloth and roughly shaped like an Osiris, and placed inside a bricked-up recess at the side of the tomb, sometimes in small pottery coffins, sometimes in wooden coffins in the form of a hawk-mummy, sometimes without any coffins at all.” These corn-stuffed figures were bandaged like mummies with patches of gilding here and there, as if in imitation of the golden mould in which the similar figures of Osiris were cast at the festival of sowing. Again, effigies of Osiris, with faces of green wax and their interior full of grain, were found buried near the necropolis of Thebes. Finally, we are told by Professor Erman that between the legs of mummies “there sometimes lies a figure of Osiris made of slime; it is filled with grains of corn, the sprouting of which is intended to signify the resurrection of the god.” We cannot doubt that, just as the burial of corn-stuffed images of Osiris in the earth at the festival of sowing was designed to quicken the seed, so the burial of similar images in the grave was meant to quicken the dead, in other words, to ensure their spiritual immortality.

§ 6. Readjustment of Egyptian Festivals.

The festival of Osiris which Plutarch assigns to the month of Athyr would seem to be identical in substance with the one which the inscription of Denderah assigns to the following month, namely, to Khoiak. Apparently the essence of both festivals was a dramatic representation of the death and resurrection of the god; in both of them Isis was figured by a gilt cow, and Osiris by an image moulded of moist vegetable earth. But if the festivals were the same, why were they held in different months? It is easy to suggest that different towns in Egypt celebrated the festival at different dates. But when we remember that according to the great inscription of Denderah, the authority of which is indisputable, the festival fell in the month of Khoiak in every province of Egypt, we shall be reluctant to suppose that at some one place, or even at a few places, it was exceptionally held in the preceding month of Athyr, and that the usually well-informed Plutarch described the exception as if it had been the rule, of which on this supposition he must have been wholly ignorant. More probably the discrepancy is to be explained by the great change which came over the Egyptian calendar

between the date of the inscription and the lifetime of Plutarch. For when the inscription was drawn up in the Ptolemaic age the festivals were dated by the old vague or movable year, and therefore rotated gradually through the whole circle of the seasons; whereas at the time when Plutarch wrote, about the end of the first century, they were seemingly dated by the fixed Alexandrian year, and accordingly had ceased to rotate.

But even if we grant that in Plutarch's day the festivals had become stationary, still this would not explain why the old festival of Khoiak had been transferred to Athyr. In order to understand that transference it seems necessary to suppose that when the Egyptians gave to their months fixed places in the solar year by accepting the Alexandrian system of intercalation, they at the same time transferred the festivals from what may be called their artificial to their natural dates. Under the old system a summer festival was sometimes held in winter and a winter festival in summer; a harvest celebration sometimes fell at the season of sowing, and a sowing celebration at the season of harvest. People might reconcile themselves to such anomalies so long as they knew that they were only temporary, and that in the course of time the festivals would necessarily return to their proper seasons. But it must have been otherwise when they adopted a fixed instead of a movable year, and so arrested the rotation of the festivals for ever. For they could not but be aware that every festival would thenceforth continue to occupy for all time that particular place in the solar year which it chanced to occupy in the year 30 b.c., when the calendar became fixed. If in that particular year it happened, as it might have happened, that the summer festivals were held in winter and the winter festivals in summer, they would always be so held in future; the absurdity and anomaly would never again be rectified as it had been before. This consideration, which could not have escaped intelligent men, must have suggested the advisability of transferring the festivals from the dates at which they chanced to be celebrated in 30 b.c. to the dates at which they ought properly to be celebrated in the course of nature.

Now what in the year 30 b.c. was the actual amount of discrepancy between the accidental and the natural dates of the festivals? It was a little more than a month. In that year Thoth, the first month of the Egyptian calendar, happened to begin on the twenty-ninth of August, whereas according to theory it should have begun with the heliacal rising of Sirius on the twentieth of July, that is, forty days or, roughly speaking, a month earlier. From this it follows that in the year 30 b.c. all the Egyptian festivals fell about a month later than their natural dates, and they must have continued to fall a month late for ever if they were allowed to retain those places in the calendar which they chanced to occupy in that particular year. In these circumstances it would be a natural and sensible thing to restore the festivals to their proper places in the solar year by celebrating them one calendar month earlier than before. If this measure were adopted the festivals which had hitherto been held, for example, in the third month Athyr would henceforth be held in the second month Phaophi; the festivals which had hitherto fallen in the fourth month Khoiak would thenceforth fall in the third month Athyr; and so on. Thus the festal calendar would be reduced to harmony with the seasons instead of being in more or less flagrant discord with them, as it had generally been before, and must always have been afterwards if the change which I have indicated had not been introduced. It is only to credit the native astronomers and the Roman rulers of Egypt with common sense to suppose that they actually adopted the measure. On that supposition we can perfectly understand why the festival of sowing, which had formerly belonged to the month of Khoiak, was transferred to Athyr. For in the Alexandrian calendar Khoiak corresponds very nearly to December, and Athyr to November. But in Egypt the month of November, not the month of December, is the season of sowing. There was therefore every reason why the great sowing festival of the corn-god Osiris should be held in Athyr and not Khoiak, in November and not in December. In like manner we may suppose that all the Egyptian

festivals were restored to their true places in the solar year, and that when Plutarch dates a festival both by its calendar month and by its relation to the cycle of the seasons, he is perfectly right in doing so, and we may accept his evidence with confidence instead of having to accuse him of ignorantly confounding the movable Egyptian with the fixed Alexandrian year. Accusations of ignorance levelled at the best writers of antiquity are apt to recoil on those who make them.

V. The Nature of Osiris

§ 1. Osiris a Corn-God.

The foregoing survey of the myth and ritual of Osiris may suffice to prove that in one of his aspects the god was a personification of the corn, which may be said to die and come to life again every year. Through all the pomp and glamour with which in later times the priests had invested his worship, the conception of him as the corn-god comes clearly out in the festival of his death and resurrection, which was celebrated in the month of Khoiak and at a later period in the month of Athyr. That festival appears to have been essentially a festival of sowing, which properly fell at the time when the husbandman actually committed the seed to the earth. On that occasion an effigy of the corn-god, moulded of earth and corn, was buried with funeral rites in the ground in order that, dying there, he might come to life again with the new crops. The ceremony was, in fact, a charm to ensure the growth of the corn by sympathetic magic, and we may conjecture that as such it was practised in a simple form by every Egyptian farmer on his fields long before it was adopted and transfigured by the priests in the stately ritual of the temple. In the modern, but doubtless ancient, Arab custom of burying "the Old Man," namely, a sheaf of wheat, in the harvest-field and praying that he may return from the dead, we see the germ out of which the worship of the corn-god Osiris was probably developed. Earth. What more appropriate parentage could be invented for the corn which springs from the ground that has been fertilized by the water of heaven? It is true that the land of Egypt owed its fertility directly to the Nile and not to showers; but the inhabitants must have known or guessed that the great river in its turn was fed by the rains which fell in the far interior. Again, the legend that Osiris was the first to teach men the use of corn would be most naturally told of the corn-god himself. Further, the story that his mangled remains were scattered up and down the land and buried in different places may be a mythical way of expressing either the sowing or the winnowing of the grain. The latter interpretation is supported by the tale that Isis placed the severed limbs of Osiris on a corn-sieve. Or more probably the legend may be a reminiscence of a custom of slaying a human victim, perhaps a representative of the corn-spirit, and distributing his flesh or scattering his ashes over the fields to fertilize them. In modern Europe the figure of Death is sometimes torn in pieces, and the fragments are then buried in the ground to make the crops grow well, and in other parts of the world human victims are treated in the same way. With regard to the ancient Egyptians we have it on the authority of Manetho that they used to burn red-haired men and scatter their ashes with winnowing fans, and it is highly significant that this barbarous sacrifice was offered by the kings at the grave of Osiris. We may conjecture that the victims represented Osiris himself, who was annually slain, dismembered, and buried in their persons that he might quicken the seed in the earth.

Possibly in prehistoric times the kings themselves played the part of the god and were slain and dismembered in that character. Set as well as Osiris is said to have been torn in pieces after a reign of eighteen days, which was commemorated by an annual festival of the same length. According to one story Romulus, the first king of Rome, was cut in pieces by the senators, who buried the fragments of him in the ground; and the traditional day of his death, the seventh of July, was celebrated with certain curious rites, which were apparently connected with the artificial fertilization of the fig. Again, Greek legend told how Pentheus, king of Thebes, and Lycurgus, king of the Thracian Edonians, opposed the vine-god Dionysus, and how the impious monarchs were rent in pieces, the one by the frenzied Bacchanals, the other by horses. These Greek traditions may well be distorted reminiscences

of a custom of sacrificing human beings, and especially divine kings, in the character of Dionysus, a god who resembled Osiris in many points and was said like him to have been torn limb from limb. We are told that in Chios men were rent in pieces as a sacrifice to Dionysus; and since they died the same death as their god, it is reasonable to suppose that they personated him. The story that the Thracian Orpheus was similarly torn limb from limb by the Bacchanals seems to indicate that he too perished in the character of the god whose death he died. It is significant that the Thracian Lycurgus, king of the Edonians, is said to have been put to death in order that the ground, which had ceased to be fruitful, might regain its fertility. In some Thracian villages at Carnival time a custom is still annually observed, which may well be a mitigation of an ancient practice of putting a man, perhaps a king, to death in the character of Dionysus for the sake of the crops. A man disguised in goatskins and fawnskins, the livery of Dionysus, is shot at and falls down as dead. A pretence is made of flaying his body and of mourning over him, but afterwards he comes to life again. Further, a plough is dragged about the village and seed is scattered, while prayers are said that the wheat, rye, and barley may be plentiful. One town (Viza), where these customs are observed, was the capital of the old Thracian kings. In another town (Kosti, near the Black Sea) the principal masker is called the king. He wears goatskins or sheepskins, and is attended by a boy who dispenses wine to the people. The king himself carries seed, which he casts on the ground before the church, after being invited to throw it on two bands of married and unmarried men respectively. Finally, he is stripped of the skins and thrown into the river.

Further, we read of a Norwegian king, Halfdan the Black, whose body was cut up and buried in different parts of his kingdom for the sake of ensuring the fruitfulness of the earth. He is said to have been drowned at the age of forty through the breaking of the ice in spring. What followed his death is thus related by the old Norse historian Snorri Sturluson: "He had been the most prosperous (literally, blessed with abundance) of all kings. So greatly did men value him that when the news came that he was dead and his body removed to Hringariki and intended for burial there, the chief men from Raumariki and Westfold and Heithmörk came and all requested that they might take his body with them and bury it in their various provinces; they thought that it would bring abundance to those who obtained it. Eventually it was settled that the body was distributed in four places. The head was laid in a barrow at Steinn in Hringariki, and each party took away their own share and buried it. All these barrows are called Halfdan's barrows." It should be remembered that this Halfdan belonged to the family of the Ynglings, who traced their descent from Frey, the great Scandinavian god of fertility. Frey himself is said to have reigned as king of Sweden at Upsala. The years of his reign were plenteous, and the people laid the plenty to his account. So when he died, they would not burn him, as it had been customary to do with the dead before his time; but they resolved to preserve his body, believing that, so long as it remained in Sweden, the land would have abundance and peace. Therefore they reared a great mound, and put him in it, and sacrificed to him for plenty and peace ever afterwards. And for three years after his death they poured the tribute to him into the mound, as if he were alive; the gold they poured in by one window, the silver by a second, and the copper by a third.

The natives of Kiwai, an island lying off the mouth of the Fly River in British New Guinea, tell of a certain magician named Seger, who had sago for his totem. When his son died, the death was set down to the magic of an enemy, and the bereaved father was so angry that by his spells he caused the whole crop of sago in the country to fail; only in his own garden the sago grew as luxuriantly as ever. When many had died of famine, the people went to him and begged him to remove the spells which he had cast on the sago palms, so that they might eat food and live. The magician, touched with remorse and pity, went round planting a sago shoot in every garden, and the shoots flourished, sago was plentiful once more, and the

famine came to an end. When Segera was old and ill, he told the people that he would soon die, but that, nevertheless, he would cause their gardens to thrive. Accordingly, he instructed them that when he was dead they should cut him up and place pieces of his flesh in their gardens, but his head was to be buried in his own garden. Of him it is said that he outlived the ordinary age, and that no man knew his father, but that he made the sago good and no one was hungry any more. Old men who were alive a few years ago affirmed that they had known Segera in their youth, and the general opinion of the Kiwai people seems to be that Segera died not more than two generations ago.

Taken all together, these legends point to a widespread practice of dismembering the body of a king or magician and burying the pieces in different parts of the country in order to ensure the fertility of the ground and probably also the fecundity of man and beast. Whether regarded as the descendant of a god, as himself divine, or simply as a mighty enchanter, the king was believed to radiate magical virtue for the good of his subjects, quickening the seed in the earth and in the womb. This radiation of reproductive energy did not cease with his life; hence the people deemed it essential to preserve his body as a pledge of the continued prosperity of the country. It would be natural to imagine that the spot where the dead king was buried would enjoy a more than ordinary share of his blessed influence, and accordingly disputes would almost inevitably arise between different districts for the exclusive possession of so powerful a talisman. These disputes could be settled and local jealousies appeased by dividing the precious body between the rival claimants, in order that all should benefit in equal measure by its life-giving properties. This was certainly done in Norway with the body of Halfdan the Black, the descendant of the harvest-god Frey; it appears to have been done with the body of Segera, the sago-magician of Kiwai; and we may conjecture that in prehistoric times it was done with the bodies of Egyptian kings, who personated Osiris, the god of fertility in general and of the corn in particular. At least such a practice would account for the legend of the mangling of the god's body and the distribution of the pieces throughout Egypt.

In this connexion the story that the genital member of Osiris was missing when Isis pieced together his mutilated body, may not be without significance. When a Zulu medicine-man wishes to make the crops grow well, he will take the body of a man who has died in full vigour and cut minute portions of tissue from the foot, the leg, the arm, the face, and the nail of a single finger in order to compound a fertilizing medicine out of them. But the most important part of the medicine consists of the dead man's generative organs, which are removed entire. All these pieces of the corpse are fried with herbs on a slow fire, then ground to powder, and sown over the fields. We have seen that similarly the Egyptians scattered the ashes of human victims by means of winnowing-fans; and if my explanation of the practice is correct, it may well have been that they, like the Zulus, attributed a special power of reproduction to the genital organs, and therefore carefully excised them from the body of the victim in order to impart their virtue to the fields. I have conjectured that a similar use was made of the severed portions of the priests of Attis.

To an ancient Egyptian, with his firm belief in a personal immortality dependent on the integrity of the body, the prospect of mutilation after death must have been very repugnant; and we may suppose that the kings offered a strenuous resistance to the custom and finally succeeded in abolishing it. They may have represented to the people that they would attain their object better by keeping the royal corpse intact than by frittering it away in small pieces. Their subjects apparently acquiesced in the argument, or at all events in the conclusion; yet the mountains of masonry beneath which the old Egyptian kings lay buried may have been intended to guard them from the superstitious devotion of their friends quite as much as from the hostile designs of their enemies, since both alike must have been under a strong

temptation to violate the sanctity of the grave in order to possess themselves of bodies which were believed to be endowed with magical virtue of the most tremendous potency. In antiquity the safety of the state was often believed to depend on the possession of a talisman, which sometimes consisted of the bones of a king or hero. Hence the graves of such persons were sometimes kept secret. The violation of royal tombs by a conqueror was not a mere insult: it was a deadly blow struck at the prosperity of the kingdom. Hence Ashurbanipal carried off to Assyria the bones of the kings of Elam, believing that thus he gave their shades no repose and deprived them of food and drink. The Moabites burned the bones of the king of Edom into lime. Lysimachus is said to have opened the graves of the kings of Epirus and scattered the bones of the dead.

With savage and barbarous tribes in like manner it is not unusual to violate the sanctity of the tomb either for the purpose of wreaking vengeance on the dead or more commonly perhaps for the sake of gaining possession of the bones and converting them to magical uses. Hence the Mpongwe kings of the Gaboon region in West Africa are buried secretly lest their heads should fall into the hands of men of another tribe, who would make a powerful fetish out of the brains. Again, in Togoland, West Africa, the kings of the Ho tribe are buried with great secrecy in the forest, and a false grave is made ostentatiously in the king's house. None but his personal retainers and a single daughter know where the king's real grave is. The intention of this secret burial is to prevent enemies from digging up the corpse and cutting off the head. "The heads of important chiefs in the Calabar districts are usually cut off from the body on burial and kept secretly for fear the head, and thereby the spirit, of the dead chief, should be stolen from the town. If it were stolen it would be not only a great advantage to its new possessor, but a great danger to the chief's old town, because he would know all the peculiar ju-ju relating to it. For each town has a peculiar one, kept exceedingly secret, in addition to the general ju-jus, and this secret one would then be in the hands of the new owners of the spirit." The graves of Basuto chiefs are kept secret lest certain more or less imaginary witches and wizards called *Baloi*, who haunt tombs, should get possession of the bones and work evil magic with them. In the Thonga tribe of South Africa, when a chief dies, he is buried secretly by night in a sacred wood, and few people know the place of the grave. With some clans of the tribe it is customary to level the mound over the grave so that no sign whatever remains to show where the body has been buried. This is said to be done lest enemies should exhume the corpse and cut off the ears, the diaphragm, and other parts in order to make powerful war-charms out of them. By many tribes in Fiji "the burial-place of their chief is kept a profound secret, lest those whom he injured during his lifetime should revenge themselves by digging up and insulting or even eating his body. In some places the dead chief is buried in his own house, and armed warriors of his mother's kin keep watch night and day over his grave. After a time his bones are taken up and carried by night to some far-away inaccessible cave in the mountains, whose position is known only to a few trustworthy men. Ladders are constructed to enable them to reach the cave, and are taken down when the bones have been deposited there. Many frightful stories are told in connection with this custom, and it is certain that not even decomposition itself avails to baulk the last revenge of cannibals if they can find the grave. The very bones of the dead chief are not secure from the revenge of those whose friends he killed during his lifetime, or whom he otherwise so exasperated by the tyrannous exercise of his power as to fill their hearts with a deadly hate. In one instance within my own knowledge, when the hiding-place was discovered, the bones were taken away, scraped, and stewed down into a horrible hell-broth." When a Melanesian dies who enjoyed a reputation for magical powers in his lifetime, his friends will sometimes hold a sham burial and keep the real grave secret for fear that men might come and dig up the skull and bones to make charms with them.

Beliefs and practices of this sort are by no means confined to agricultural peoples. Among the Koniags of Alaska “in ancient times the pursuit of the whale was accompanied by numerous superstitious observances kept a secret by the hunters. Lieutenant Davidof states that the whalers preserved the bodies of brave or distinguished men in secluded caves, and before proceeding upon a whale-hunt would carry these dead bodies into a stream and then drink of the water thus tainted. One famous whaler of Kadiak who desired to flatter Baranof, the first chief manager of the Russian colonies, said to him, ‘When you die I shall try to steal your body,’ intending thus to express his great respect for Baranof. On the occasion of the death of a whaler his fellows would cut the body into pieces, each man taking one of them for the purpose of rubbing his spear-heads therewith. These pieces were dried or otherwise preserved, and were frequently taken into the canoes as talismans.”

To return to the human victims whose ashes the Egyptians scattered with winnowing-fans, the red hair of these unfortunates was probably significant. If I am right, the custom of sacrificing such persons was not a mere way of wreaking a national spite on fair-haired foreigners, whom the black-haired Egyptians of old, like the black-haired Chinese of modern times, may have regarded as red-haired devils. For in Egypt the oxen which were sacrificed had also to be red; a single black or white hair found on the beast would have disqualified it for the sacrifice. If, as I conjecture, these human sacrifices were intended to promote the growth of the crops—and the winnowing of their ashes seems to support this view—red-haired victims were perhaps selected as best fitted to personate the spirit of the ruddy grain. For when a god is represented by a living person, it is natural that the human representative should be chosen on the ground of his supposed resemblance to the divine original. Hence the ancient Mexicans, conceiving the maize as a personal being who went through the whole course of life between seed-time and harvest, sacrificed new-born babes when the maize was sown, older children when it had sprouted, and so on till it was fully ripe, when they sacrificed old men. A name for Osiris was the “crop” or “harvest”; and the ancients sometimes explained him as a personification of the corn.

§ 2. Osiris a Tree-Spirit.

But Osiris was more than a spirit of the corn; he was also a tree-spirit, and this may perhaps have been his primitive character, since the worship of trees is naturally older in the history of religion than the worship of the cereals. However that may have been, to an agricultural people like the Egyptians, who depended almost wholly on their crops, the corn-god was naturally a far more important personage than the tree-god, and attracted a larger share of their devotion. The character of Osiris as a tree-spirit was represented very graphically in a ceremony described by Firmicus Maternus. A pine-tree having been cut down, the centre was hollowed out, and with the wood thus excavated an image of Osiris was made, which was then buried like a corpse in the hollow of the tree. It is hard to imagine how the conception of a tree as tenanted by a personal being could be more plainly expressed. The image of Osiris thus made was kept for a year and then burned, exactly as was done with the image of Attis which was attached to the pine-tree. The ceremony of cutting the tree, as described by Firmicus Maternus, appears to be alluded to by Plutarch. It was probably the ritual counterpart of the mythical discovery of the body of Osiris enclosed in the *erica*-tree.

Now we know from the monuments that at Busiris, Memphis, and elsewhere the great festival of Osiris closed on the thirtieth of Khoiak with the setting up of a remarkable pillar known as the *tatu*, *tat*, *tet*, *dad*, or *ded*. This was a column with four or five cross-bars, like superposed capitals, at the top. The whole roughly resembled a telegraph-post with the cross-pieces which support the wires. Sometimes on the monuments a human form is given to the pillar by carving a grotesque face on it, robing the lower part, crowning the top with the symbols of

Osiris, and adding two arms which hold two other characteristic emblems of the god, the crook and the scourge or flail. On a Theban tomb the king himself, assisted by his relations and a priest, is represented hauling at the ropes by which the pillar is being raised, while the queen looks on and her sixteen daughters accompany the ceremony with the music of rattles and sistrums. Again, in the hall of the Osirian mysteries at Abydos the King Sety I. and the goddess Isis are depicted raising the column between them. In Egyptian theology the pillar was interpreted as the backbone of Osiris, and whatever its meaning may have been, it was one of the holiest symbols of the national religion. It might very well be a conventional way of representing a tree stripped of its leaves; and if Osiris was a tree-spirit, the bare trunk and branches might naturally be described as his backbone. The setting up of the column would thus, as several modern scholars believe, shadow forth the resurrection of the god, and the importance of the occasion would explain and justify the prominent part which the king appears to have taken in the ceremony. It is to be noted that in the myth of Osiris the *erica*-tree which shot up and enclosed his dead body, was cut down by a king and turned by him into a pillar of his house. We can hardly doubt, therefore, that this incident of the legend was supposed to be dramatically set forth in the erection of the *ded* column by the king. Like the similar custom of cutting a pine-tree and fastening an image to it in the rites of Attis, the ceremony may have belonged to that class of customs of which the bringing in of the May-pole is among the most familiar. The association of the king and queen of Egypt with the *ded* pillar reminds us of the association of a King and Queen of May with the May-pole. The resemblance may be more than superficial.

In the hall of Osiris at Denderah the coffin containing the hawk-headed mummy of the god is clearly depicted as enclosed within a tree, apparently a conifer, the trunk and branches of which are seen above and below the coffin. The scene thus corresponds closely both to the myth and to the ceremony described by Firmicus Maternus. In another scene at Denderah a tree of the same sort is represented growing between the dead and the reviving Osiris, as if on purpose to indicate that the tree was the symbol of the divine resurrection. A pine-cone often appears on the monuments as an offering presented to Osiris, and a manuscript of the Louvre speaks of the cedar as sprung from him. The sycamore and the tamarisk were also his trees. In inscriptions he is spoken of as residing in them; and in tombs his mother Nut is often portrayed standing in the midst of a sycamore-tree and pouring a libation for the benefit of the dead. In one of the Pyramid Texts we read, "Hail to thee, Sycamore, which encloseth the god"; and in certain temples the statue of Osiris used to be placed for seven days upon branches of sycamores. The explanation appended in the sacred texts declares that the placing of the image on the tree was intended to recall the seven months passed by Osiris in the womb of his mother Nut, the goddess of the sycamore. The rite recalls the story that Adonis was born after ten months' gestation from a myrrh-tree. Further, in a sepulchre at How (Diospolis Parva) a tamarisk is depicted overshadowing the tomb of Osiris, while a bird is perched among the branches with the significant legend "the soul of Osiris," showing that the spirit of the dead god was believed to haunt his sacred tree. Again, in the series of sculptures which illustrate the mystic history of Osiris in the great temple of Isis at Philae, a tamarisk is figured with two men pouring water on it. The accompanying inscription leaves no doubt, says Brugsch, that the verdure of the earth was believed to be connected with the verdure of the tree, and that the sculpture refers to the grave of Osiris at Philae, of which Plutarch tells us that it was overshadowed by a *methide* plant, taller than any olive-tree. This sculpture, it may be observed, occurs in the same chamber in which the god is represented as a corpse with ears of corn springing from him. In inscriptions he is referred to as "the one in the tree," "the solitary one in the acacia," and so forth. On the monuments he sometimes appears as a mummy covered with a tree or with plants; and trees are represented growing from his grave.

It accords with the character of Osiris as a tree-spirit that his worshippers were forbidden to injure fruit-trees, and with his character as a god of vegetation in general that they were not allowed to stop up wells of water, which are so important for the irrigation of hot southern lands. According to one legend, he taught men to train the vine to poles, to prune its superfluous foliage, and to extract the juice of the grape. In the papyrus of Nebseni, written about 1550 b.c., Osiris is depicted sitting in a shrine, from the roof of which hang clusters of grapes; and in the papyrus of the royal scribe Nekht we see the god enthroned in front of a pool, from the banks of which a luxuriant vine, with many bunches of grapes, grows towards the green face of the seated deity. The ivy was sacred to him, and was called his plant because it is always green.

§ 3. Osiris a God of Fertility.

As a god of vegetation Osiris was naturally conceived as a god of creative energy in general, since men at a certain stage of evolution fail to distinguish between the reproductive powers of animals and of plants. Hence a striking feature in his worship was the coarse but expressive symbolism by which this aspect of his nature was presented to the eye not merely of the initiated but of the multitude. At his festival women used to go about the villages singing songs in his praise and carrying obscene images of him which they set in motion by means of strings. The custom was probably a charm to ensure the growth of the crops. A similar image of him, decked with all the fruits of the earth, is said to have stood in a temple before a figure of Isis, and in the chambers dedicated to him at Philae the dead god is portrayed lying on his bier in an attitude which indicates in the plainest way that even in death his generative virtue was not extinct but only suspended, ready to prove a source of life and fertility to the world when the opportunity should offer. Hymns addressed to Osiris contain allusions to this important side of his nature. In one of them it is said that the world waxes green in triumph through him; and another declares, "Thou art the father and mother of mankind, they live on thy breath, they subsist on the flesh of thy body." We may conjecture that in this paternal aspect he was supposed, like other gods of fertility, to bless men and women with offspring, and that the processions at his festival were intended to promote this object as well as to quicken the seed in the ground. It would be to misjudge ancient religion to denounce as lewd and profligate the emblems and the ceremonies which the Egyptians employed for the purpose of giving effect to this conception of the divine power. The ends which they proposed to themselves in these rites were natural and laudable; only the means they adopted to compass them were mistaken. A similar fallacy induced the Greeks to adopt a like symbolism in their Dionysiac festivals, and the superficial but striking resemblance thus produced between the two religions has perhaps more than anything else misled inquirers, both ancient and modern, into identifying worships which, though certainly akin in nature, are perfectly distinct and independent in origin.

§ 4. Osiris a God of the Dead.

We have seen that in one of his aspects Osiris was the ruler and judge of the dead. To a people like the Egyptians, who not only believed in a life beyond the grave but actually spent much of their time, labour, and money in preparing for it, this office of the god must have appeared hardly, if at all, less important than his function of making the earth to bring forth its fruits in due season. We may assume that in the faith of his worshippers the two provinces of the god were intimately connected. In laying their dead in the grave they committed them to his keeping who could raise them from the dust to life eternal, even as he caused the seed to spring from the ground. Of that faith the corn-stuffed effigies of Osiris found in Egyptian tombs furnish an eloquent and unequivocal testimony. They were at once an emblem and an instrument of resurrection. Thus from the sprouting of the grain the ancient Egyptians drew

an augury of human immortality. They are not the only people who have built the same far-reaching hopes on the same slender foundation. "Thou fool, that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

A god who thus fed his people with his own broken body in this life, and who held out to them a promise of a blissful eternity in a better world hereafter, naturally reigned supreme in their affections. We need not wonder, therefore, that in Egypt the worship of the other gods was overshadowed by that of Osiris, and that while they were revered each in his own district, he and his divine partner Isis were adored in all.

VI. Isis

The original meaning of the goddess Isis is still more difficult to determine than that of her brother and husband Osiris. Her attributes and epithets were so numerous that in the hieroglyphics she is called "the many-named," "the thousand-named," and in Greek inscriptions "the myriad-named." The late eminent Dutch scholar C. P. Tiele confessed candidly that "it is now impossible to tell precisely to what natural phenomena the character of Isis at first referred." Yet he adds, "Originally she was a goddess of fecundity." Similarly Dr. Budge writes that "Isis was the great and beneficent goddess and mother, whose influence and love pervaded all heaven and earth and the abode of the dead, and she was the personification of the great feminine, creative power which conceived, and brought forth every living creature and thing, from the gods in heaven to man on the earth, and to the insect on the ground; what she brought forth she protected, and cared for, and fed, and nourished, and she employed her life in using her power graciously and successfully, not only in creating new beings but in restoring those that were dead. She was, besides these things, the highest type of a faithful and loving wife and mother, and it was in this capacity that the Egyptians honoured and worshipped her most."

Thus in her character of a goddess of fecundity Isis answered to the great mother goddesses of Asia, though she differed from them in the chastity and fidelity of her conjugal life; for while they were unmarried and dissolute, she had a husband and was a true wife to him as well as an affectionate mother to their son. Hence her beautiful Madonna-like figure reflects a more refined state of society and of morals than the coarse, sensual, cruel figures of Astarte, Anaitis, Cybele, and the rest of that crew. A clear trace, indeed, of an ethical standard very different from our own lingers in her double relation of sister and wife to Osiris; but in most other respects she is rather late than primitive, the full-blown flower rather than the seed of a long religious development. The attributes ascribed to her were too various to be all her own. They were graces borrowed from many lesser deities, sweets rifled from a thousand humbler plants to feed the honey of her superb efflorescence. Yet in her complex nature it is perhaps still possible to detect the original nucleus round which by a slow process of accretion the other elements gathered. For if her brother and husband Osiris was in one of his aspects the corn-god, as we have seen reason to believe, she must surely have been the corn-goddess. There are at least some grounds for thinking so. For if we may trust Diodorus Siculus, whose authority appears to have been the Egyptian historian Manetho, the discovery of wheat and barley was attributed to Isis, and at her festivals stalks of these grains were carried in procession to commemorate the boon she had conferred on men. A further detail is added by Augustine. He says that Isis made the discovery of barley at the moment when she was sacrificing to the common ancestors of her husband and herself, all of whom had been kings, and that she showed the newly discovered ears of barley to Osiris and his councillor Thoth or Mercury, as Roman writers called him. That is why, adds Augustine, they identify Isis with Ceres. Further, at harvest-time, when the Egyptian reapers had cut the first stalks, they laid them down and beat their breasts, wailing and calling upon Isis. The custom has been already explained as a lament for the corn-spirit slain under the sickle. Amongst the epithets by which Isis is designated in the inscriptions are "Creatress of green things," "Green goddess, whose green colour is like unto the greenness of the earth," "Lady of Bread," "Lady of Beer," "Lady of Abundance." According to Brugsch she is "not only the creatress of the fresh verdure of vegetation which covers the earth, but is actually the green corn-field itself, which is personified as a goddess." This is confirmed by her epithet *Sochit* or *Sochet*, meaning "a corn-field," a sense which the word still retains in Coptic. The Greeks conceived of Isis as a

corn-goddess, for they identified her with Demeter. In a Greek epigram she is described as “she who has given birth to the fruits of the earth,” and “the mother of the ears of corn”; and in a hymn composed in her honour she speaks of herself as “queen of the wheat-field,” and is described as “charged with the care of the fruitful furrow's wheat-rich path.” Accordingly, Greek or Roman artists often represented her with ears of corn on her head or in her hand.

Such, we may suppose, was Isis in the olden time, a rustic Corn-Mother adored with uncouth rites by Egyptian swains. But the homely features of the clownish goddess could hardly be traced in the refined, the saintly form which, spiritualized by ages of religious evolution, she presented to her worshippers of after days as the true wife, the tender mother, the beneficent queen of nature, encircled with the nimbus of moral purity, of immemorial and mysterious sanctity. Thus chastened and transfigured she won many hearts far beyond the boundaries of her native land. In that welter of religions which accompanied the decline of national life in antiquity her worship was one of the most popular at Rome and throughout the empire. Some of the Roman emperors themselves were openly addicted to it. And however the religion of Isis may, like any other, have been often worn as a cloak by men and women of loose life, her rites appear on the whole to have been honourably distinguished by a dignity and composure, a solemnity and decorum well fitted to soothe the troubled mind, to ease the burdened heart. They appealed therefore to gentle spirits, and above all to women, whom the bloody and licentious rites of other Oriental goddesses only shocked and repelled. We need not wonder, then, that in a period of decadence, when traditional faiths were shaken, when systems clashed, when men's minds were disquieted, when the fabric of empire itself, once deemed eternal, began to show ominous rents and fissures, the serene figure of Isis with her spiritual calm, her gracious promise of immortality, should have appeared to many like a star in a stormy sky, and should have roused in their breasts a rapture of devotion not unlike that which was paid in the Middle Ages to the Virgin Mary. Indeed her stately ritual, with its shaven and tonsured priests, its matins and vespers, its tinkling music, its baptism and aspersions of holy water, its solemn processions, its jewelled images of the Mother of God, presented many points of similarity to the pomps and ceremonies of Catholicism. The resemblance need not be purely accidental. Ancient Egypt may have contributed its share to the gorgeous symbolism of the Catholic Church as well as to the pale abstractions of her theology. Certainly in art the figure of Isis suckling the infant Horus is so like that of the Madonna and child that it has sometimes received the adoration of ignorant Christians. And to Isis in her later character of patroness of mariners the Virgin Mary perhaps owes her beautiful epithet of *Stella Maris*, “Star of the Sea,” under which she is adored by tempest-tossed sailors. The attributes of a marine deity may have been bestowed on Isis by the seafaring Greeks of Alexandria. They are quite foreign to her original character and to the habits of the Egyptians, who had no love of the sea. On this hypothesis Sirius, the bright star of Isis, which on July mornings rises from the glassy waves of the eastern Mediterranean, a harbinger of halcyon weather to mariners, was the true *Stella Maris*, “the Star of the Sea.”

VII. Osiris and the Sun

Osiris has been sometimes interpreted as the sun-god; and in modern times this view has been held by so many distinguished writers that it deserves a brief examination. If we inquire on what evidence Osiris has been identified with the sun or the sun-god, it will be found on analysis to be minute in quantity and dubious, where it is not absolutely worthless, in quality. The diligent Jablonski, the first modern scholar to collect and sift the testimony of classical writers on Egyptian religion, says that it can be shown in many ways that Osiris is the sun, and that he could produce a cloud of witnesses to prove it, but that it is needless to do so, since no learned man is ignorant of the fact. Of the writers whom he condescends to quote, the only two who expressly identify Osiris with the sun are Diodorus and Macrobius. The passage in Diodorus runs thus: "It is said that the aboriginal inhabitants of Egypt, looking up to the sky, and smitten with awe and wonder at the nature of the universe, supposed that there were two gods, eternal and primaeval, the sun and the moon, of whom they named the sun Osiris and the moon Isis." Even if Diodorus's authority for this statement is Manetho, as there is some ground for believing, little or no weight can be attached to it. For it is plainly a philosophical, and therefore a late, explanation of the first beginnings of Egyptian religion, reminding us of Kant's familiar saying about the starry heavens and the moral law rather than of the rude traditions of a primitive people. Jablonski's second authority, Macrobius, is no better, but rather worse. For Macrobius was the father of that large family of mythologists who resolve all or most gods into the sun. According to him Mercury was the sun, Mars was the sun, Janus was the sun, Saturn was the sun, so was Jupiter, also Nemesis, likewise Pan, and so on through a great part of the pantheon. It was natural, therefore, that he should identify Osiris with the sun, but his reasons for doing so are exceedingly slight. He refers to the ceremonies of alternate lamentation and joy as if they reflected the vicissitudes of the great luminary in his course through the sky. Further, he argues that Osiris must be the sun because an eye was one of his symbols. It is true that an eye was a symbol of Osiris, and it is also true that the sun was often called "the eye of Horus"; yet the coincidence hardly suffices to establish the identity of the two deities. The opinion that Osiris was the sun is also mentioned, but not accepted, by Plutarch, and it is referred to by Firmicus Maternus.

Amongst modern scholars, Lepsius, in identifying Osiris with the sun, appears to rely mainly on the passage of Diodorus already quoted. But the monuments, he adds, also show "that down to a late time Osiris was sometimes conceived as *Ra*. In this quality he is named *Osiris-Ra* even in the 'Book of the Dead,' and Isis is often called 'the royal consort of Ra.'" That *Ra* was both the physical sun and the sun-god is undisputed; but with every deference for the authority of so great a scholar as Lepsius, we may doubt whether the identification of Osiris with *Ra* can be accepted as proof that Osiris was originally the sun. For the religion of ancient Egypt may be described as a confederacy of local cults which, while maintaining against each other a certain measure of jealous and even hostile independence, were yet constantly subjected to the fusing and amalgamating influence of political centralization and philosophic thought. The history of the religion appears to have largely consisted of a struggle between these opposite forces or tendencies. On the one side there was the conservative tendency to preserve the local cults with all their distinctive features, fresh, sharp, and crisp as they had been handed down from an immemorial past. On the other side there was the progressive tendency, favoured by the gradual fusion of the people under a powerful central government, first to dull the edge of these provincial distinctions, and finally to break them down completely and merge them in a single national religion. The conservative party probably mustered in its ranks the great bulk of the people, their prejudices and affections being

warmly enlisted in favour of the local deity, with whose temple and rites they had been familiar from childhood; and the popular dislike of change, based on the endearing effect of old association, must have been strongly reinforced by the less disinterested opposition of the local clergy, whose material interests would necessarily suffer with any decay of their shrines. On the other hand the kings, whose power and glory rose with the political and ecclesiastical consolidation of the realm, were the natural champions of religious unity; and their efforts would be seconded by the refined and thoughtful minority, who could hardly fail to be shocked by the many barbarous and revolting elements in the local rites. As usually happens in such cases, the process of religious unification appears to have been largely effected by discovering points of similarity, real or imaginary, between the provincial deities, which were thereupon declared to be only different names or manifestations of the same god.

Of the deities who thus acted as centres of attraction, absorbing in themselves a multitude of minor divinities, by far the most important was the sun-god Ra. There appear to have been few gods in Egypt who were not at one time or other identified with him. Ammon of Thebes, Horus of the East, Horus of Edfu, Chnum of Elephantine, Tum of Heliopolis, all were regarded as one god, the sun. Even the water-god Sobk, in spite of his crocodile shape, did not escape the same fate. Indeed one king, Amenophis IV., undertook to sweep away all the old gods at a stroke and replace them by a single god, the "great living disc of the sun." In the hymns composed in his honour, this deity is referred to as "the living disc of the sun, besides whom there is none other." He is said to have made "the far heaven" and "men, beasts, and birds; he strengtheneth the eyes with his beams, and when he showeth himself, all flowers live and grow, the meadows flourish at his upgoing and are drunken at his sight, all cattle skip on their feet, and the birds that are in the marsh flutter for joy." It is he "who bringeth the years, createth the months, maketh the days, calculateth the hours, the lord of time, by whom men reckon." In his zeal for the unity of god, the king commanded to erase the names of all other gods from the monuments, and to destroy their images. His rage was particularly directed against the god Ammon, whose name and likeness were effaced wherever they were found; even the sanctity of the tomb was violated in order to destroy the memorials of the hated deity. In some of the halls of the great temples at Carnac, Luxor, and other places, all the names of the gods, with a few chance exceptions, were scratched out. The monarch even changed his own name, Amenophis, because it was compounded of Ammon, and took instead the name of Chu-en-aten, "gleam of the sun's disc." Thebes itself, the ancient capital of his glorious ancestors, full of the monuments of their piety and idolatry, was no longer a fit home for the puritan king. He deserted it, and built for himself a new capital in Middle Egypt at the place now known as Tell-el-Amarna. Here in a few years a city of palaces and gardens rose like an exhalation at his command, and here the king, his dearly loved wife and children, and his complaisant courtiers led a merry life. The grave and sombre ritual of Thebes was discarded. The sun-god was worshipped with songs and hymns, with the music of harps and flutes, with offerings of cakes and fruits and flowers. Blood seldom stained his kindly altars. The king himself celebrated the offices of religion. He preached with unction, and we may be sure that his courtiers listened with at least an outward semblance of devotion. From the too-faithful portraits of himself which he has bequeathed to us we can still picture to ourselves the heretic king in the pulpit, with his tall, lanky figure, his bandy legs, his pot-belly, his long, lean, haggard face aglow with the fever of religious fanaticism. Yet "the doctrine," as he loved to call it, which he proclaimed to his hearers was apparently no stern message of renunciation in this world, of terrors in the world to come. The thoughts of death, of judgment, and of a life beyond the grave, which weighed like a nightmare on the minds of the Egyptians, seem to have been banished for a time. Even the name of Osiris, the awful judge of the dead, is not once mentioned in the graves at Tell-el-Amarna. All this lasted only during the life of the reformer. His death was followed by a violent reaction. The old

gods were reinstated in their rank and privileges: their names and images were restored, and new temples were built. But all the shrines and palaces reared by the late king were thrown down: even the sculptures that referred to him and to his god in rock-tombs and on the sides of hills were erased or filled up with stucco: his name appears on no later monument, and was carefully omitted from all official lists. The new capital was abandoned, never to be inhabited again. Its plan can still be traced in the sands of the desert.

This attempt of King Amenophis IV. is only an extreme example of a tendency which appears to have affected the religion of Egypt as far back as we can trace it. Therefore, to come back to our point, in attempting to discover the original character of any Egyptian god, no weight can be given to the identification of him with other gods, least of all with the sun-god Ra. Far from helping to follow up the trail, these identifications only cross and confuse it. The best evidence for the original character of the Egyptian gods is to be found in their ritual and myths, so far as these are known, and in the manner in which they are portrayed on the monuments. It is mainly on evidence drawn from these sources that I rest my interpretation of Osiris.

The ground upon which some modern writers seem chiefly to rely for the identification of Osiris with the sun is that the story of his death fits better with the solar phenomena than with any other in nature. It may readily be admitted that the daily appearance and disappearance of the sun might very naturally be expressed by a myth of his death and resurrection; and writers who regard Osiris as the sun are careful to indicate that it is the diurnal, and not the annual, course of the sun to which they understand the myth to apply. Thus Renouf, who identified Osiris with the sun, admitted that the Egyptian sun could not with any show of reason be described as dead in winter. But if his daily death was the theme of the legend, why was it celebrated by an annual ceremony? This fact alone seems fatal to the interpretation of the myth as descriptive of sunset and sunrise. Again, though the sun may be said to die daily, in what sense can he be said to be torn in pieces?

In the course of our inquiry it has, I trust, been made clear that there is another natural phenomenon to which the conception of death and resurrection is as applicable as to sunset and sunrise, and which, as a matter of fact, has been so conceived and represented in folk-custom. That phenomenon is the annual growth and decay of vegetation. A strong reason for interpreting the death of Osiris as the decay of vegetation rather than as the sunset is to be found in the general, though not unanimous, voice of antiquity, which classed together the worship and myths of Osiris, Adonis, Attis, Dionysus, and Demeter, as religions of essentially the same type. The consensus of ancient opinion on this subject seems too great to be rejected as a mere fancy. So closely did the rites of Osiris resemble those of Adonis at Byblus that some of the people of Byblus themselves maintained that it was Osiris and not Adonis whose death was mourned by them. Such a view could certainly not have been held if the rituals of the two gods had not been so alike as to be almost indistinguishable. Herodotus found the similarity between the rites of Osiris and Dionysus so great, that he thought it impossible the latter could have arisen independently; they must, he supposed, have been recently borrowed, with slight alterations, by the Greeks from the Egyptians. Again, Plutarch, a very keen student of comparative religion, insists upon the detailed resemblance of the rites of Osiris to those of Dionysus. We cannot reject the evidence of such intelligent and trustworthy witnesses on plain matters of fact which fell under their own cognizance. Their explanations of the worships it is indeed possible to reject, for the meaning of religious cults is often open to question; but resemblances of ritual are matters of observation. Therefore, those who explain Osiris as the sun are driven to the alternative of either dismissing as mistaken the testimony of antiquity to the similarity of the rites of Osiris, Adonis, Attis, Dionysus, and Demeter, or of interpreting all these rites as sun-worship. No modern scholar

has fairly faced and accepted either side of this alternative. To accept the former would be to affirm that we know the rites of these deities better than the men who practised, or at least who witnessed them. To accept the latter would involve a wrenching, clipping, mangling, and distorting of myth and ritual from which even Macrobius shrank. On the other hand, the view that the essence of all these rites was the mimic death and revival of vegetation, explains them separately and collectively in an easy and natural way, and harmonizes with the general testimony borne by the ancients to their substantial similarity.

VIII. Osiris and the Moon

Before we conclude this study of Osiris it will be worth while to consider an ancient view of his nature, which deserves more attention than it has received in modern times. We are told by Plutarch that among the philosophers who saw in the gods of Egypt personifications of natural objects and forces, there were some who interpreted Osiris as the moon and his enemy Typhon as the sun, "because the moon, with her humid and generative light, is favourable to the propagation of animals and the growth of plants; while the sun with his fierce fire scorches and burns up all growing things, renders the greater part of the earth uninhabitable by reason of his blaze, and often overpowers the moon herself." Whatever may be thought of the physical qualities here attributed to the moon, the arguments adduced by the ancients to prove the identity of Osiris with that luminary carry with them a weight which has at least not been lightened by the results of modern research. An examination of them and of other evidence pointing in the same direction will, perhaps, help to set the original character of the Egyptian deity in a clearer light.

1. Osiris was said to have lived or reigned twenty-eight years. This might fairly be taken as a mythical expression for a lunar month.
2. His body was reported to have been rent into fourteen pieces. This might be interpreted of the waning moon, which appears to lose a portion of itself on each of the fourteen days that make up the second half of a lunar month. It is expressly said that his enemy Typhon found the body of Osiris at the full moon; thus the dismemberment of the god would begin with the waning of the moon. To primitive man it seems manifest that the waning moon is actually dwindling, and he naturally enough explains its diminution by supposing that the planet is being rent or broken in pieces or eaten away. The Klamath Indians of Oregon speak of the moon as "the one broken to pieces" with reference to its changing aspect; they never apply such a term to the sun, whose apparent change of bulk at different seasons of the year is far too insignificant to attract the attention of the savage, or at least to be described by him in such forcible language. The Dacotas believe that when the moon is full, a great many little mice begin to nibble at one side of it and do not cease till they have eaten it all up, after which a new moon is born and grows to maturity, only to share the fate of its countless predecessors. A similar belief is held by the Huzuls of the Carpathians, except that they ascribe the destruction of the old moon to wolves instead of to mice.
3. At the new moon of the month Phamenoth, which was the beginning of spring, the Egyptians celebrated what they called "the entry of Osiris into the moon."
4. At the ceremony called "the burial of Osiris" the Egyptians made a crescent-shaped chest "because the moon, when it approaches the sun, assumes the form of a crescent and vanishes."
5. The bull Apis, held to be an image of the soul of Osiris, was born of a cow which was believed to have been impregnated, not in the vulgar way by a bull, but by a divine influence emanating from the moon.
6. Once a year, at the full moon, pigs were sacrificed simultaneously to the moon and Osiris.
7. In a hymn supposed to be addressed by Isis to Osiris, it is said that Thoth—
*"Placeth thy soul in the bark Ma-at,
 In that name which is thine, of God Moon."*

And again:—

*“Thou who comest to us as a child each month,
We do not cease to contemplate thee.
Thine emanation heightens the brilliancy
Of the stars of Orion in the firmament.”*

Here then Osiris is identified with the moon in set terms. If in the same hymn he is said to “illuminate us like Ra” (the sun), that is obviously no reason for identifying him with the sun, but quite the contrary. For though the moon may reasonably be compared to the sun, neither the sun nor anything else can reasonably be compared to itself.

8. In art Osiris is sometimes represented as a human-headed mummy grasping in his hands his characteristic emblems and wearing on his head, instead of the usual crown, a full moon within a crescent.

Now if in one of his aspects Osiris was originally a deity of vegetation, we can easily enough understand why in a later and more philosophic age he should come to be thus identified or confounded with the moon. For as soon as he begins to meditate upon the causes of things, the early philosopher is led by certain obvious, though fallacious, appearances to regard the moon as the ultimate cause of the growth of plants. In the first place he associates its apparent growth and decay with the growth and decay of sublunary things, and imagines that in virtue of a secret sympathy the celestial phenomena really produce those terrestrial changes which in point of fact they merely resemble. Thus Pliny says that the moon may fairly be considered the planet of breath, “because it saturates the earth and by its approach fills bodies, while by its departure it empties them. Hence it is,” he goes on, “that shell-fish increase with the increase of the moon and that bloodless creatures especially feel breath at that time; even the blood of men grows and diminishes with the light of the moon, and leaves and herbage also feel the same influence, since the lunar energy penetrates all things.” “There is no doubt,” writes Macrobius, “that the moon is the author and framer of mortal bodies, so much so that some things expand or shrink as it waxes or wanes.” Again, Aulus Gellius puts in the mouth of a friend the remark that “the same things which grow with the waxing, do dwindle with the waning moon,” and he quotes from a commentary of Plutarch's on Hesiod a statement that the onion is the only vegetable which violates this great law of nature by sprouting in the wane and withering in the increase of the moon. Scottish Highlanders allege that in the increase of the moon everything has a tendency to grow or stick together; and they call the second moon of autumn “the ripening moon” (*Gealach an abachaidh*), because they imagine that crops ripen as much by its light as by day.

From this supposed influence of the moon on the life of plants and animals, men in ancient and modern times have deduced a whole code of rules for the guidance of the husbandman, the shepherd, and others in the conduct of their affairs. Thus an ancient writer on agriculture lays it down as a maxim, that whatever is to be sown should be sown while the moon is waxing, and that whatever is to be cut or gathered should be cut or gathered while it is waning. A modern treatise on superstition describes how the superstitious man regulates all his conduct by the moon: “Whatever he would have to grow, he sets about it when she is in her increase; but for what he would have made less he chooses her wane.” In Germany the phases of the moon are observed by superstitious people at all the more or even less important actions of life, such as tilling the fields, building or changing houses, marriages, hair-cutting, bleeding, cupping, and so forth. The particular rules vary in different places, but the principle generally followed is that whatever is done to increase anything should be done while the moon is waxing; whatever is done to diminish anything should be done while the moon is waning. For example, sowing, planting, and grafting should be done in the first half

of the moon, but the felling of timber and mowing should be done in the second half. In various parts of Europe it is believed that plants, nails, hair, and corns, cut while the moon is on the increase, will grow again fast, but that if cut while it is on the decrease they will grow slowly or waste away. Hence persons who wish their hair to grow thick and long should cut it in the first half of the moon. On the same principle sheep are shorn when the moon is waxing, because it is supposed that the wool will then be longest and most enduring. Some negroes of the Gaboon think that taro and other vegetables never thrive if they are planted after full moon, but that they grow fast and strong if they are planted in the first quarter. The Highlanders of Scotland used to expect better crops of grain by sowing their seed in the moon's increase. On the other hand they thought that garden vegetables, such as onions and kail, run to seed if they are sown in the increase, but that they grow to pot-herbs if they are sown in the wane. So Thomas Tusser advised the peasant to sow peas and beans in the wane of the moon "that they with the planet may rest and arise." The Zulus welcome the first appearance of the new moon with beating of drums and other demonstrations of joy; but next day they abstain from all labour, "thinking that if anything is sown on those days they can never reap the benefit thereof." But in this matter of sowing and planting a refined distinction is sometimes drawn by French, German, and Esthonian peasants; plants which bear fruit above ground are sown by them when the moon is waxing, but plants which are cultivated for the sake of their roots, such as potatoes and turnips, are sown when the moon is waning. The reason for this distinction seems to be a vague idea that the waxing moon is coming up and the waning moon going down, and that accordingly fruits which grow upwards should be sown in the former period, and fruits which grow downwards in the latter. Before beginning to plant their cacao the Pipiles of Central America exposed the finest seeds for four nights to the moonlight, but whether they did so at the waxing or waning of the moon is not said. Even pots, it would seem, are not exempt from this great law of nature. In Uganda "potters waited for the new moon to appear before baking their pots; when it was some days old, they prepared their fires and baked the vessels. No potter would bake pots when the moon was past the full, for he believed that they would be a failure, and would be sure to crack or break in the burning, if he did so, and that his labour accordingly would go for nothing."

Again, the waning of the moon has been commonly recommended both in ancient and modern times as the proper time for felling trees, apparently because it was thought fit and natural that the operation of cutting down should be performed on earth at the time when the lunar orb was, so to say, being cut down in the sky. In France before the Revolution the forestry laws enjoined that trees should only be felled after the moon had passed the full; and in French bills announcing the sale of timber you may still read a notice that the wood was cut in the waning of the moon. So among the Shans of Burma, when a house is to be built, it is a rule that "a lucky day should be chosen to commence the cutting of the bamboos. The day must not only be a fortunate one for the builder, but it must also be in the second half of the month, when the moon is waning. Shans believe that if bamboos are cut during the first half of the month, when the moon is waxing, they do not last well, as boring insects attack them and they will soon become rotten. This belief is prevalent all over the East." A like belief obtains in various parts of Mexico. No Mexican will cut timber while the moon is increasing; they say it must be cut while the moon is waning or the wood will certainly rot. In Colombia, South America, people think that corn should only be sown and timber felled when the moon is on the wane. They say that the waxing moon draws the sap up through the trunk and branches, whereas the sap flows down and leaves the wood dry during the wane of the moon. But sometimes the opposite rule is adopted, and equally forcible arguments are urged in its defence. Thus, when the Wabondei of Eastern Africa are about to build a house, they take care to cut the posts for it when the moon is on the increase; for they say that posts cut when the moon is wasting away would soon rot, whereas posts cut while the moon is

waxing are very durable. The same rule is observed for the same reason in some parts of Germany.

But the partisans of the ordinarily received opinion have sometimes supported it by another reason, which introduces us to the second of those fallacious appearances by which men have been led to regard the moon as the cause of growth in plants. From observing rightly that dew falls most thickly on cloudless nights, they inferred wrongly that it was caused by the moon, a theory which the poet Alcman expressed in mythical form by saying that dew was a daughter of Zeus and the moon. Hence the ancients concluded that the moon is the great source of moisture, as the sun is the great source of heat. And as the humid power of the moon was assumed to be greater when the planet was waxing than when it was waning, they thought that timber cut during the increase of the luminary would be saturated with moisture, whereas timber cut in the wane would be comparatively dry. Hence we are told that in antiquity carpenters would reject timber felled when the moon was growing or full, because they believed that such timber teemed with sap; and in the Vosges at the present day people allege that wood cut at the new moon does not dry. We have seen that the same reason is assigned for the same practice in Colombia. In the Hebrides peasants give the same reason for cutting their peats when the moon is on the wane; "for they observe that if they are cut in the increase, they continue still moist and never burn clear, nor are they without smoke, but the contrary is daily observed of peats cut in the decrease."

Thus misled by a double fallacy primitive philosophy comes to view the moon as the great cause of vegetable growth, first, because the planet seems itself to grow, and second, because it is supposed to be the source of dew and moisture. It is no wonder, therefore, that agricultural peoples should adore the planet which they believe to influence so profoundly the crops on which they depend for subsistence. Accordingly we find that in the hotter regions of America, where maize is cultivated and manioc is the staple food, the moon was recognized as the principal object of worship, and plantations of manioc were assigned to it as a return for the service it rendered in the production of the crops. The worship of the moon in preference to the sun was general among the Caribs, and, perhaps, also among most of the other Indian tribes who cultivated maize in the tropical forests to the east of the Andes; and the same thing has been observed, under the same physical conditions, among the aborigines of the hottest region of Peru, the northern valleys of Yuncapata. Here the Indians of Pacasmayu and the neighbouring valleys revered the moon as their principal divinity. The "house of the moon" at Pacasmayu was the chief temple of the district; and the same sacrifices of maize-flour, of wine, and of children which were offered by the mountaineers of the Andes to the Sun-god, were offered by the lowlanders to the Moon-god in order that he might cause their crops to thrive. In ancient Babylonia, where the population was essentially agricultural, the moon-god took precedence of the sun-god and was indeed reckoned his father.

Hence it would be no matter for surprise if, after worshipping the crops which furnished them with the means of subsistence, the ancient Egyptians should in later times have identified the spirit of the corn with the moon, which a false philosophy had taught them to regard as the ultimate cause of the growth of vegetation. In this way we can understand why in their most recent forms the myth and ritual of Osiris, the old god of trees and corn, should bear many traces of efforts made to bring them into a superficial conformity with the new doctrine of his lunar affinity.

IX. The Doctrine of Lunar Sympathy

In the preceding chapter some evidence was adduced of the sympathetic influence which the waxing or waning moon is popularly supposed to exert on growth, especially on the growth of vegetation. But the doctrine of lunar sympathy does not stop there; it is applied also to the affairs of man, and various customs and rules have been deduced from it which aim at the amelioration and even the indefinite extension of human life. To illustrate this application of the popular theory at length would be out of place here, but a few cases may be mentioned by way of specimen.

The natural fact on which all the customs in question seem to rest is the apparent monthly increase and decrease of the moon. From this observation men have inferred that all things simultaneously wax or wane in sympathy with it. Thus the Mentras or Mantras of the Malay Peninsula have a tradition that in the beginning men did not die but grew thin with the waning of the moon, and waxed fat as she neared the full. Of the Scottish Highlanders we are told that "the moon in her increase, full growth, and in her wane are with them the emblems of a rising, flourishing, and declining fortune. At the last period of her revolution they carefully avoid to engage in any business of importance; but the first and middle they seize with avidity, presaging the most auspicious issue to their undertakings." Similarly in some parts of Germany it is commonly believed that whatever is undertaken when the moon is on the increase succeeds well, and that the full moon brings everything to perfection; whereas business undertaken in the wane of the moon is doomed to failure. This German belief has come down, as we might have anticipated, from barbaric times; for Tacitus tells us that the Germans considered the new or the full moon the most auspicious time for business; and Caesar informs us that the Germans despaired of victory if they joined battle before the new moon. The Spartans seem to have been of the same opinion, for it was a rule with them never to march out to war except when the moon was full. The rule prevented them from sending troops in time to fight the Persians at Marathon, and but for Athenian valour this paltry superstition might have turned the scale of battle and decided the destiny of Greece, if not of Europe, for centuries. The Athenians themselves paid dear for a similar scruple: an eclipse of the moon cost them the loss of a gallant fleet and army before Syracuse, and practically sealed the fate of Athens, for she never recovered from the blow. So heavy is the sacrifice which superstition demands of its votaries. In this respect the Greeks were on a level with the negroes of the Sudan, among whom, if a march has been decided upon during the last quarter of the moon, the departure is always deferred until the first day of the new moon. No chief would dare to undertake an expedition and lead out his warriors before the appearance of the crescent. Merchants and private persons observe the same rule on their journeys. In like manner the Mandingoes of Senegambia pay great attention to the changes of the moon, and think it very unlucky to begin a journey or any other work of consequence in the last quarter.

It is especially the appearance of the new moon, with its promise of growth and increase, which is greeted with ceremonies intended to renew and invigorate, by means of sympathetic magic, the life of man. Observers, ignorant of savage superstition, have commonly misinterpreted such customs as worship or adoration paid to the moon. In point of fact the ceremonies of new moon are probably in many cases rather magical than religious. The Indians of the Ucayali River in Peru hail the appearance of the new moon with great joy. They make long speeches to her, accompanied with vehement gesticulations, imploring her protection and begging that she will be so good as to invigorate their bodies. On the day when the new moon first appeared, it was a custom with the Indians of San Juan Capistrano, in

California, to call together all the young men for the purpose of its celebration. “*Correr la luna!*” shouted one of the old men, “Come, my boys, the moon! the moon!” Immediately the young men began to run about in a disorderly fashion as if they were distracted, while the old men danced in a circle, saying, “As the moon dieth, and cometh to life again, so we also having to die will again live.” An old traveller tells us that at the appearance of every new moon the negroes of the Congo clapped their hands and cried out, sometimes falling on their knees, “So may I renew my life as thou art renewed.” But if the sky happened to be clouded, they did nothing, alleging that the planet had lost its virtue. A somewhat similar custom prevails among the Ovambo of South-Western Africa. On the first moonlight night of the new moon, young and old, their bodies smeared with white earth, perhaps in imitation of the planet's silvery light, dance to the moon and address to it wishes which they feel sure will be granted. We may conjecture that among these wishes is a prayer for a renewal of life. When a Masai sees the new moon he throws a twig or stone at it with his left hand, and says, “Give me long life,” or “Give me strength”; and when a pregnant woman sees the new moon she milks some milk into a small gourd, which she covers with green grass. Then she pours the milk away in the direction of the moon and says, “Moon, give me my child safely.” Among the Wagogo of German East Africa, at sight of the new moon some people break a stick in pieces, spit on the pieces, and throw them towards the moon, saying, “Let all illness go to the west, where the sun sets.” Among the Boloki of the Upper Congo there is much shouting and gesticulation on the appearance of a new moon. Those who have enjoyed good health pray that it may be continued, and those who have been sick ascribe their illness to the coming of the luminary and beg her to take away bad health and give them good health instead. The Esthonians think that all the misfortunes which might befall a man in the course of a month may be forestalled and shifted to the moon, if a man will only say to the new moon, “Good morrow, new moon. I must grow young, you must grow old. My eyes must grow bright, yours must grow dark. I must grow light as a bird, you must grow heavy as iron.” On the fifteenth day of the moon, that is, at the time when the luminary has begun to wane, the Coreans take round pieces of paper, either red or white, which represent the moon, and having fixed them perpendicularly on split sticks they place them on the tops of the houses. Then persons who have been forewarned by fortune-tellers of impending evil pray to the moon to remove it from them.

In India people attempt to absorb the vital influence of the moon by drinking water in which the luminary is reflected. Thus the Mohammedans of Oude fill a silver basin with water and hold it so that the orb of the full moon is mirrored in it. The person to be benefited must look steadfastly at the moon in the basin, then shut his eyes and drink the water at one gulp. Doctors recommend the draught as a remedy for nervous disorders and palpitation of the heart. Somewhat similar customs prevail among the Hindoos of Northern India. At the full moon of the month of Kuar (September-October) people lay out food on the house-tops, and when it has absorbed the rays of the moon they distribute it among their relations, who are supposed to lengthen their life by eating of the food which has thus been saturated with moonshine. Patients are often made to look at the moon reflected in melted butter, oil, or milk as a cure for leprosy and the like diseases.

Naturally enough the genial influence of moonshine is often supposed to be particularly beneficial to children; for will not the waxing moon help them to wax in strength and stature? Hence in the island of Kiriwina, one of the Trobriands Group to the east of New Guinea, a mother always lifts up or presents her child to the first full moon after its birth in order that it may grow fast and talk soon. So among the Baganda of Central Africa it was customary for each mother to take her child out at the first new moon after its birth, and to point out the moon to the infant; this was thought to make the child grow healthy and strong. Among the

Thonga of South Africa the presentation of the baby to the moon does not take place until the mother has resumed her monthly periods, which usually happens in the third month after the birth. When the new moon appears, the mother takes a torch or a burning brand from the fire and goes to the ash-heap behind the hut. She is followed by the grandmother carrying the child. At the ash-heap the mother throws the burning stick towards the moon, while the grandmother tosses the baby into the air, saying, "This is your moon!" The child squalls and rolls over on the ash-heap. Then the mother snatches up the infant and nurses it; so they go home.

The Guarayos Indians, who inhabit the gloomy tropical forests of Eastern Bolivia, lift up their children in the air at new moon in order that they may grow. Among the Apinagos Indians, on the Tocantins River in Brazil, the French traveller Castelnau witnessed a remarkable dance by moonlight. The Indians danced in two long ranks which faced each other, the women on one side, the men on the other. Between the two ranks of dancers blazed a great fire. The men were painted in brilliant colours, and for the most part wore white or red skull-caps made of maize-flour and resin. Their dancing was very monotonous and consisted of a jerky movement of the body, while the dancer advanced first one leg and then the other. This dance they accompanied with a melancholy song, striking the ground with their weapons. Opposite them the women, naked and unpainted, stood in a single rank, their bodies bent slightly forward, their knees pressed together, their arms swinging in measured time, now forward, now backward, so as to join hands. A remarkable figure in the dance was a personage painted scarlet all over, who held in his hand a rattle composed of a gourd full of pebbles. From time to time he leaped across the great fire which burned between the men and the women. Then he would run rapidly in front of the women, stopping now and then before one or other and performing a series of strange gambols, while he shook his rattle violently. Sometimes he would sink with one knee to the ground, and then suddenly throw himself backward. Altogether the agility and endurance which he displayed were remarkable. This dance lasted for hours. When a woman was tired out she withdrew, and her place was taken by another; but the same men danced the monotonous dance all night. Towards midnight the moon attained the zenith and flooded the scene with her bright rays. A change now took place in the dance. A long line of men and women advanced to the fire between the ranks of the dancers. Each of them held one end of a hammock in which lay a new-born infant, whose squalls could be heard. These babes were now to be presented by their parents to the moon. On reaching the end of the line each couple swung the hammock, accompanying the movement by a chant, which all the Indians sang in chorus. The song seemed to consist of three words, repeated over and over again. Soon a shrill voice was heard, and a hideous old hag, like a skeleton, appeared with her arms raised above her head. She went round and round the assembly several times, then disappeared in silence. While she was present, the scarlet dancer with the rattle bounded about more furiously than ever, stopping only for a moment while he passed in front of the line of women. His body was contracted and bent towards them, and described an undulatory movement like that of a worm writhing. He shook his rattle violently, as if he would fain kindle in the women the fire which burned in himself. Then rising abruptly he would resume his wild career. During this time the loud voice of an orator was heard from the village repeating a curious name without cessation. Then the speaker approached slowly, carrying on his back some gorgeous bunches of brilliant feathers and under his arm a stone axe. Behind him walked a young woman bearing an infant in a loose girdle at her waist; the child was wrapped in a mat, which protected it against the chill night air. The couple paced slowly for a minute or two, and then vanished without speaking a word. At the same moment the curious name which the orator had shouted was taken up by the whole assembly and repeated by them again and again. This scene in its turn lasted a long time, but ceased suddenly with the setting of the moon. The French traveller who witnessed it

fell asleep, and when he awoke all was calm once more: there was nothing to recall the infernal dances of the night.

In explanation of these dances Castelnau merely observes that the Apinagos, like many other South American Indians, pay a superstitious respect to the moon. We may suppose that the ceremonious presentation of the infants to the moon was intended to ensure their life and growth. The names solemnly chanted by the whole assembly were probably those which the parents publicly bestowed on their children. As to the scarlet dancer who leaped across the fire, we may conjecture that he personated the moon, and that his strange antics in front of the women were designed to impart to them the fertilizing virtue of the luminary, and perhaps to facilitate their delivery.

Among the Baganda of Central Africa there is general rejoicing when the new moon appears, and no work is done for seven days. When the crescent is first visible at evening, mothers take out their babies and hold them at arms' length, saying, "I want my child to keep in health till the moon wanes." At the same time a ceremony is performed which may be intended to ensure the king's life and health throughout the ensuing month. It is a custom with the Baganda to preserve the king's navel-string with great care during his life. The precious object is called the "Twin" of the king, as if it were his double; and the ghost of the royal afterbirth is believed to be attached to it. Enclosed in a pot, which is wrapt in bark cloths, the navel-string is kept in a temple specially built for it near the king's enclosure, and a great minister of state acts as its guardian and priest. Every new moon, at evening, he carries it in state, wrapped in bark cloths, to the king, who takes it into his hands, examines it, and returns it to the minister. The keeper of the navel-string then goes back with it to the house and sets it in the doorway, where it remains all night. Next morning it is taken from its wrappings and again placed in the doorway until the evening, when it is once more swathed in bark cloths and restored to its usual place. Apparently the navel-string is conceived as a vital portion, a sort of external soul, of the king; and the attentions bestowed on it at the new moon may be supposed to refresh and invigorate it, thereby refreshing and invigorating the king's life.

The Armenians appear to think that the moon exercises a baleful influence on little children. To avert that influence a mother will show the moon to her child and say, "Thine uncle, thine uncle." For the same purpose the father and mother will mount to the roof of the house at new moon on a Wednesday or Friday. The father then puts the child on a shovel and gives it to the mother, saying, "If it is thine, take it to thee. But if it is mine, rear it and give it to me back." The mother then takes the child and the shovel, and returns them to the father in like manner. A similar opinion as to the noxious influence of moonshine on children was apparently held by the ancient Greeks; for Greek nurses took great care never to show their infants to the moon. Some Brazilian Indians in like manner guard babies against the moon, believing that it would make them ill. Immediately after delivery mothers will hide themselves and their infants in the thickest parts of the forest in order that the moonlight may not fall on them. It would be easy to understand why the waning moon should be deemed injurious to children; they might be supposed to peak and pine with its dwindling light. Thus in Angus it is thought that if a child be weaned during the waning of the moon, it will decay all the time that the moon continues to wane. But it is less easy to see why the same deleterious influence on children should be ascribed to moonlight in general.

There are many other ways in which people have sought to turn lunar sympathy to practical account. Clearly the increase of the moon is the time to increase your goods, and the decrease of the moon is the time to diminish your ills. Acting on this imaginary law of nature many persons in Europe show their money to the new moon or turn it in their pockets at that season, in the belief that the money will grow with the growth of the planet; sometimes, by

way of additional precaution, they spit on the coin at the same time. "Both Christians and Moslems in Syria turn their silver money in their pockets at the new moon for luck; and two persons meeting under the new moon will each take out a silver coin and embrace, saying, 'May you begin and end; and may it be a good month to us.'" Conversely the waning of the moon is the most natural time to get rid of bodily ailments. In Brittany they think that warts vary with the phases of the moon, growing as it waxes and vanishing away as it wanes. Accordingly, they say in Germany that if you would rid yourself of warts you should treat them when the moon is on the decrease. And a German cure for toothache, earache, headache, and so forth, is to look towards the waning moon and say, "As the moon decreases, so may my pains decrease also." However, some Germans reverse the rule. They say, for example, that if you are afflicted with a wen, you should face the waxing moon, lay your finger on the wen, and say thrice, "What I see waxes; what I touch, let it vanish away." After each of these two sentences you should cross yourself thrice. Then go home without speaking to any one, and repeat three paternosters behind the kitchen door. The Huzuls of the Carpathians recommend a somewhat similar, and no doubt equally efficacious, cure for waterbrash. They say that at new moon the patient should run thrice round the house and then say to the moon, "Moon, moon, where wast thou?" "Behind the mountain." "What hast thou eaten there?" "Horse flesh." "Why hast thou brought me nothing?" "Because I forgot." "May the waterbrash forget to burn me!" Thus a curative virtue appears to be attributed by some people to the waning and by others to the waxing moon. There is perhaps just as much, or as little, to be said for the one attribution as for the other.

X. The King As Osiris

In the foregoing discussion we found reason to believe that the Semitic Adonis and the Phrygian Attis were at one time personated in the flesh by kings, princes, or priests who played the part of the god for a time and then either died a violent death in the divine character or had to redeem their life in one way or another, whether by performing a make-believe sacrifice at some expense of pain and danger to themselves, or by delegating the duty to a substitute. Further, we conjectured that in Egypt the part of Osiris may have been played by the king himself. It remains to adduce some positive evidence of this personation.

A great festival called the Sed was celebrated by the Egyptians with much solemnity at intervals of thirty years. Various portions of the ritual are represented on the ancient monuments of Hieraconpolis and Abydos and in the oldest decorated temple of Egypt known to us, that of Usirniri at Busiris, which dates from the fifth dynasty. It appears that the ceremonies were as old as the Egyptian civilization, and that they continued to be observed till the end of the Roman period. The reason for holding them at intervals of thirty years is uncertain, but we can hardly doubt that the period was determined by astronomical considerations. According to one view, it was based on the observation of Saturn's period of revolution round the sun, which is, roughly speaking, thirty years, or, more exactly, twenty-nine years and one hundred and seventy-four days. According to another view, the thirty years' period had reference to Sirius, the star of Isis. We have seen that on account of the vague character of the old Egyptian year the heliacal rising of Sirius shifted its place gradually through every month of the calendar. In one hundred and twenty years the star thus passed through one whole month of thirty days. To speak more precisely, it rose on the first of the month during the first four years of the period: it rose on the second of the month in the second four years, on the third of the month in the third four years; and so on successively, till in the last four years of the hundred and twenty years it rose on the last day of the month. As the Egyptians watched the annual summer rising of the star with attention and associated it with the most popular of their goddesses, it would be natural that its passage from one month to another, at intervals of one hundred and twenty years, should be the occasion of a great festival, and that the long period of one hundred and twenty years should be divided into four minor periods of thirty years respectively, each celebrated by a minor festival. If this theory of the Sed festivals is correct, we should expect to find that every fourth celebration was distinguished from the rest by a higher degree of solemnity, since it marked the completion of a twelfth part of the star's journey through the twelve months. Now it appears that in point of fact every fourth Sed festival was marked off from its fellows by the adjective *tep* or "chief," and that these "chief" celebrations fell as a rule in the years when Sirius rose on the first of the month. These facts confirm the view that the Sed festival was closely connected with the star Sirius, and through it with Isis.

However, we are here concerned rather with the meaning and the rites of the festival than with the reasons for holding it once every thirty years. The intention of the festival seems to have been to procure for the king a new lease of life, a renovation of his divine energies, a rejuvenescence. In the inscriptions of Abydos we read, after an account of the rites, the following address to the king: "Thou dost recommence thy renewal, thou art granted to flourish again like the infant god Moon, thou dost grow young again, and that from season to season, like Nun at the beginning of time, thou art born again in renewing the Sed festivals. All life comes to thy nostril, and thou art king of the whole earth for ever." In short, on these occasions it appears to have been supposed that the king was in a manner born again.

But how was the new birth effected? Apparently the essence of the rites consisted in identifying the king with Osiris; for just as Osiris had died and risen again from the dead, so the king might be thought to die and to live again with the god whom he personated. The ceremony would thus be for the king a death as well as a rebirth. Accordingly in pictures of the Sed festival on the monuments we see the king posing as the dead Osiris. He sits in a shrine like a god, holding in his hands the crook and flail of Osiris: he is wrapped in tight bandages like the mummified Osiris; indeed, there is nothing but his name to prove that he is not Osiris himself. This enthronement of the king in the attitude of the dead god seems to have been the principal event of the festival. Further, the queen and the king's daughters figured prominently in the ceremonies. A discharge of arrows formed part of the rites; and in some sculptures at Carnac the queen is portrayed shooting arrows towards the four quarters of the world, while the king does the same with rings. The oldest illustration of the festival is on the mace of Narmer, which is believed to date from 5500 b.c. Here we see the king seated as Osiris in a shrine at the top of nine steps. Beside the shrine stand fan-bearers, and in front of it is a figure in a palanquin, which, according to an inscription in another representation of the scene, appears to be the royal child. An enclosure of curtains hung on poles surrounds the dancing-ground, where three men are performing a sacred dance. A procession of standards is depicted beside the enclosure; it is headed by the standard of the jackal-god Up-uat, the "opener of ways" for the dead. Similarly on a seal of King Zer, or rather Khent, one of the early kings of the first dynasty, the monarch appears as Osiris with the standard of the jackal-god before him. In front of him, too, is the ostrich feather on which "the dead king was supposed to ascend into heaven. Here, then, the king, identified with Osiris, king of the dead, has before him the jackal-god, who leads the dead, and the ostrich feather, which symbolizes his reception into the sky." There are even grounds for thinking that in order to complete the mimic death of the king at the Sed festival an effigy of him, clad in the costume of Osiris, was solemnly buried in a cenotaph.

According to Professor Flinders Petrie, "the conclusion may be drawn thus. In the savage age of prehistoric times, the Egyptians, like many other African and Indian peoples, killed their priest-king at stated intervals, in order that the ruler should, with unimpaired life and health, be enabled to maintain the kingdom in its highest condition. The royal daughters were present in order that they might be married to his successor. The jackal-god went before him, to open the way to the unseen world; and the ostrich feather received and bore away the king's soul in the breeze that blew it out of sight. This was the celebration of the 'end,' the *sed* feast. The king thus became the dead king, patron of all those who had died in his reign, who were his subjects here and hereafter. He was thus one with Osiris, the king of the dead. This fierce custom became changed, as in other lands, by appointing a deputy king to die in his stead; which idea survived in the Coptic Abu Nerūs, with his tall crown of Upper Egypt, false beard, and sceptre. After the death of the deputy, the real king renewed his life and reign. Henceforward this became the greatest of the royal festivals, the apotheosis of the king during his life, after which he became Osiris upon earth and the patron of the dead in the underworld."

A similar theory of the Sed festival is maintained by another eminent Egyptologist, M. Alexandre Moret. He says: "In most of the temples of Egypt, of all periods, pictures set forth for us the principal scenes of a solemn festival called 'festival of the tail,' the Sed festival. It consisted essentially in a representation of the ritual death of the king followed by his rebirth. In this case the king is identified with Osiris, the god who in historical times is the hero of the sacred drama of humanity, he who guides us through the three stages of life, death, and rebirth in the other world. Hence, clad in the funeral costume of Osiris, with the tight-fitting garment clinging to him like a shroud, Pharaoh is conducted to the tomb; and from it he

returns rejuvenated and reborn like Osiris emerging from the dead. How was this fiction carried out? how was this miracle performed? By the sacrifice of human or animal victims. On behalf of the king a priest lay down in the skin of the animal victim: he assumed the posture characteristic of an embryo in its mother's womb: when he came forth from the skin he was deemed to be reborn; and Pharaoh, for whom this rite was celebrated, was himself reborn, or to adopt the Egyptian expression, 'he renewed his births.' And in testimony of the due performance of the rites the king girt his loins with the tail, a compendious representative of the skin of the sacrificed beast, whence the name of 'the festival of the tail.'

"How are we to explain the rule that at a certain point of his reign every Pharaoh must undergo this ritual death followed by fictitious rebirth? Is it simply a renewal of the initiation into the Osirian mysteries? or does the festival present some more special features? The ill-defined part played by the royal children in these rites seems to me to indicate that the Sed festival represents other episodes which refer to the transmission of the regal office. At the dawn of civilization in Egypt the people were perhaps familiar with the alternative either of putting their king to death in his full vigour in order that his power should be transmitted intact to his successor, or of attempting to rejuvenate him and to 'renew his life.' The latter measure was an invention of the Pharaohs. How could it be carried out more effectively than by identifying themselves with Osiris, by applying to themselves the process of resurrection, the funeral rites by which Isis, according to the priests, had magically saved her husband from death? Perhaps the fictitious death of the king may be regarded as a mitigation of the primitive murder of the divine king, a transition from a barbarous reality to symbolism."

Whether this interpretation of the Sed festival be accepted in all its details or not, one thing seems quite certain: on these solemn occasions the god Osiris was personated by the king of Egypt himself. That is the point with which we are here chiefly concerned.

XI. The Origin of Osiris

Thus far we have discussed the character of Osiris as he is presented to us in the art and literature of Egypt and in the testimonies of Greek writers; and we have found that judged by these indications he was in the main a god of vegetation and of the dead. But we have still to ask, how did the conception of such a composite deity originate? Did it arise simply through observation of the great annual fluctuations of the seasons and a desire to explain them? Was it a result of brooding over the mystery of external nature? Was it the attempt of a rude philosophy to lift the veil and explore the hidden springs that set the vast machine in motion? That man at a very early stage of his long history meditated on these things and evolved certain crude theories which partially satisfied his craving after knowledge is certain; from such meditations of Babylonian and Phrygian sages appear to have sprung the pathetic figures of Adonis and Attis; and from such meditations of Egyptian sages may have sprung the tragic figure of Osiris.

Yet a broad distinction seems to sever the myth and worship of Osiris from the kindred myths and worships of Adonis and Attis. For while Adonis and Attis were minor divinities in the religion of Western Asia, completely overshadowed by the greater deities of their respective pantheons, the solemn figure of Osiris towered in solitary grandeur over all the welter of Egyptian gods, like a pyramid of his native land lit up by the last rays of the setting sun when all below it is in shadow. And whereas legend generally represented Adonis and Attis as simple swains, mere herdsmen or hunters whom the fatal love of a goddess had elevated above their homely sphere into a brief and melancholy pre-eminence, Osiris uniformly appears in tradition as a great and beneficent king. In life, he ruled over his people, beloved and revered for the benefits he conferred on them and on the world; in death he reigned in their hearts and memories as lord of the dead, the awful judge at whose bar every man must one day stand to give an account of the deeds done in the body and to receive the final award. In the faith of the Egyptians the cruel death and blessed resurrection of Osiris occupied the same place as the death and resurrection of Christ hold in the faith of Christians. As Osiris died and rose again from the dead, so they hoped through him and in his dear name to wake triumphant from the sleep of death to a blissful eternity. That was their sheet-anchor in life's stormy sea; that was the hope which supported and consoled millions of Egyptian men and women for a period of time far longer than that during which Christianity has now existed on earth. In the long history of religion no two divine figures resemble each other more closely in the fervour of personal devotion which they have kindled and in the high hopes which they have inspired than Osiris and Christ. The sad figure of Buddha indeed has been as deeply loved and revered by countless millions; but he had no glad tidings of immortality for men, nothing but the promise of a final release from the burden of mortality.

And if Osiris and Christ have been the centres of the like enthusiastic devotion, may not the secret of their influence have been similar? If Christ lived the life and died the death of a man on earth, may not Osiris have done so likewise? The immense and enduring popularity of his worship speaks in favour of the supposition; for all the other great religious or semi-religious systems which have won for themselves a permanent place in the affections of mankind, have been founded by individual great men, who by their personal life and example exerted a power of attraction such as no cold abstractions, no pale products of the collective wisdom or folly could ever exert on the minds and hearts of humanity. Thus it was with Buddhism, with Confucianism, with Christianity, and with Mohammedanism; and thus it may well have been with the religion of Osiris. Certainly we shall do less violence to the evidence if we

accept the unanimous tradition of ancient Egypt on this point than if we resolve the figure of Osiris into a myth pure and simple. And when we consider that from the earliest to the latest times Egyptian kings were worshipped as gods both in life and in death, there appears to be nothing extravagant or improbable in the view that one of them by his personal qualities excited a larger measure of devotion than usual during his life and was remembered with fonder affection and deeper reverence after his death; till in time his beloved memory, dimmed, transfigured, and encircled with a halo of glory by the mists of time, grew into the dominant religion of his people. At least this theory is reasonable enough to deserve a serious consideration. If we accept it, we may suppose that the mythical elements, which legend undoubtedly ascribed to Osiris, were later accretions which gathered about his memory like ivy about a ruin. There is no improbability in such a supposition; on the contrary, all analogy is in its favour, for nothing is more certain than that myths grow like weeds round the great historical figures of the past.

In recent years the historical reality of Osiris as a king who once lived and reigned in Egypt has been maintained by more than one learned scholar; and without venturing to pronounce a decided opinion on so obscure and difficult a question, I think it worth while, following the example of Dr. Wallis Budge, to indicate certain modern African analogies which tend to confirm the view that beneath the mythical wrappings of Osiris there lay the mummy of a dead man. At all events the analogies which I shall cite suffice to prove that the custom of worshipping dead kings has not been confined to Egypt, but has been apparently widespread throughout Africa, though the evidence now at our disposal only enables us to detect the observance of the custom at a few points of the great continent. But even if the resemblance in this respect between ancient Egypt and modern Africa should be regarded as established, it would not justify us in inferring an ethnical affinity between the fair or ruddy Egyptians and the black aboriginal races who occupy almost the whole of Africa except a comparatively narrow fringe on the northern sea-board. Scholars are still divided on the question of the original home and racial relationship of the ancient Egyptians. It has been held on the one hand that they belong to an indigenous white race which has been always in possession of the Mediterranean coasts of Africa; and on the other hand it has been supposed that they are akin to the Semites in blood as well as in language, and that they entered Africa from the East, whether by gradual infiltration or on a sudden wave of conquest like the Arabs in the decline of the Roman empire. On either view a great gulf divided them from the swarthy natives of the Sudan, with whom they were always in contact on their southern border; and though a certain admixture may have taken place through marriage between the two races, it seems unsafe to assume that the religious and political resemblances which can be traced between them are based on any closer relationship than the general similarity in structure and functions of the human mind.

In a former part of this work we saw that the Shilluks, a pastoral and partially agricultural people of the White Nile, worship the spirits of their dead kings. The graves of the deceased monarchs form indeed the national or tribal temples; and as each king is interred at the village where he was born and where his afterbirth is buried, these grave-shrines are scattered over the country. Each of them usually comprises a small group of round huts, resembling the common houses of the people, the whole being enclosed by a fence; one of the huts is built over the grave, the others are occupied by the guardians of the shrine, who at first are generally the widows or old men-servants of the deceased king. When these women or retainers die, they are succeeded in office by their descendants, for the tombs are maintained in perpetuity, so that the number of temples and of gods is always on the increase. Cattle are dedicated to these royal shrines and animals sacrificed at them. For example, when the millet crop threatens to fail or a murrain breaks out among the beasts, one of the dead kings will

appear to somebody in a dream and demand a sacrifice. The dream is reported to the king, and he immediately orders a bullock and a cow to be sent to the grave of the dead king who appeared in a vision of the night to the sleeper. This is done; the bullock is killed and the cow added to the sacred herd of the shrine. It is customary, also, though not necessary, at harvest to offer some of the new millet at the temple-tombs of the kings; and sick people send animals to be sacrificed there on their behalf. Special regard is paid to trees that grow near the graves of the kings; and the spirits of the departed monarchs are believed to appear from time to time in the form of certain animals. One of them, for example, always takes the shape of a certain insect, which seems to be the larva of the *Mantidae*. When a Shilluk finds one of these insects, he will take it up in his hands and deposit it reverentially at the shrine. Other kings manifest themselves as a certain species of white birds; others assume the form of giraffes. When one of these long-legged and long-necked creatures comes stalking up fearlessly to a village where there is a king's grave, the people know that the king's soul is in the animal, and the attendants at the royal tomb testify their joy at the appearance of their master by sacrificing a sheep or even a bullock.

But of all the dead kings none is revered so deeply or occupies so large a place in the minds of the people as Nyakang, the traditional founder of the dynasty and the ancestor of all the kings who have reigned after him to the present day. Of these kings the Shilluks have preserved the memory and the genealogy; twenty-six seem to have sat on the throne since Nyakang, but the period of time covered by their reigns is much shorter than it would have been under conditions such as now prevail in Europe; for down to the time when their country came under British rule it was the regular custom of the Shilluks to put their kings to death as soon as they showed serious symptoms of bodily or mental decay. The custom was based on "the conviction that the king must not be allowed to become ill or senile, lest with his diminishing vigour the cattle should sicken and fail to bear their increase, the crops should rot in the fields, and man, stricken with disease, should die in ever-increasing numbers." It is said that Nyakang, like Romulus, disappeared in a great storm, which scattered all the people about him; in their absence the king took a cloth, tied it tightly round his neck, and strangled himself. According to one account, that is the death which all his successors on the throne have died; but while tradition appears to be unanimous as to the custom of regicide, it varies as to the precise mode in which the kings were relieved of their office and of life. But still the people are convinced that Nyakang did not really die but only vanished mysteriously away like the wind. When a missionary asked the Shilluks as to the manner of Nyakang's death, they were filled with amazement at his ignorance and stoutly maintained that he never died, for were he to die all the Shilluks would die also. The graves of this deified king are shown in various parts of the country.

From time to time the spirit of Nyakang manifests itself to his people in the form of an animal. Any creature of regal port or surpassing beauty may serve as his temporary incarnation. Such among wild animals are lions, crocodiles, little yellow snakes that crawl about men's houses, the finest sorts of antelopes, flamingoes with their rose-pink and scarlet plumage, and butterflies of all sorts with their brilliant and varied hues. An unusually fine head of cattle is also recognized as the abode of the great king's soul; for example he once appeared in the shape of a white bull, whereupon the living king commanded special sacrifices to be offered in honour of his deified predecessor. When a bird in which the royal spirit is known to be lodged lights on a tree, that tree becomes sacred to Nyakang; beads and cloths are hung on its boughs, sacrifices and prayers are offered below it. Once when the Turks unknowingly felled such a tree, fear and horror fell on the Shilluks who beheld the sacrilege. They filled the air with lamentations and killed an ox to appease their insulted ancestor. Particular regard is also paid to trees that grow near the graves of Nyakang, though

they are not regularly worshipped. In one place two gigantic baobab trees are pointed out as marking the spot where Nyakang once stood, and sacrifices are now offered under their spreading shade.

There seems to be no doubt that in spite of the mythical elements which have gathered round his memory, Nyakang was a real man, who led the Shilluks to their present home on the Nile either from the west or from the south; for on this point tradition varies. "The first and most important ancestor, who is everywhere revered, is Nyakang, the first Shilluk king. He always receives the honourable titles of Father (*uò*), Ancestor (*qua*), King (*red*) or Kings (*ror*), Ancestors, and Great Man Above (*čal duong mal*) to distinguish him from the other great men on earth. Nyakang, as we know, was an historical personage; he led the Shilluks to the land which they now occupy; he helped them to victory, made them great and warlike, regulated marriage and law, distributed the country among them, divided it into districts, and in order to increase the dependence of the people on him and to show them his power, became their greatest benefactor by giving himself out as the bestower of rain." Yet Nyakang is now universally revered by the people as a demi-god; indeed for all practical purposes his worship quite eclipses that of the supreme god Juok, the creator, who, having ordered the world, committed it to the care of ancestral spirits and demons, and now, dwelling aloft, concerns himself no further with human affairs. Hence men pay little heed to their creator and seldom take his name into their lips except in a few conventional forms of salutation at meeting and parting like our "Good-bye." Far otherwise is it with Nyakang. He "is the ancestor of the Shilluk nation and the founder of the Shilluk dynasty. He is worshipped, sacrifices and prayers are offered to him; he may be said to be lifted to the rank of a demi-god, though they never forget that he has been a real man. He is expressly designated as 'little' in comparison with God." Yet "in the political, religious and personal life Nyakang takes a far more important place than Juok. Nyakang is the national hero, of whom each Shilluk feels proud, who is praised in innumerable popular songs and sayings; he is not only a superior being, but also a man. He is the sublime model for every true Shilluk; everything they value most in their national and private life has its origin in him: their kingdom and their fighting as well as cattle-breeding and farming. While Nyakang is their good father, who only does them good, Juok is the great, uncontrollable power, which is to be propitiated, in order to avoid his inflictions of evil." Indeed "the whole working religion of the Shilluk is a cult of Nyakang, the semi-divine ancestor of their kings, in each of whom his spirit is immanent." The transmission of the divine or semi-divine spirit of Nyakang to the reigning monarch appears to take place at the king's installation and to be effected by means of a rude wooden effigy of Nyakang, in which the spirit of that deified man is perhaps supposed to be immanent. But however the spiritual transmission may be carried out, "the fundamental idea of the cult of the Shilluk divine kings is the immanence in each of the spirit of Nyakang." Thus the Shilluk kings are encircled with a certain halo of divinity because they are thought to be animated by the divine spirit of their ancestor, the founder of the dynasty.

The universal belief of the Shilluks in the former humanity of Nyakang is strongly confirmed by the exact parallelism which prevails between his worship and that of the dead kings his successors. Like them he is worshipped at his tomb; but unlike them he has not one tomb only, but ten scattered over the country. Each of these tombs is called "the grave of Nyakang," though the people well know that nobody is buried there. Like the grave-shrines of the other kings, those of Nyakang consist of a small group of circular huts of the ordinary pattern enclosed by a fence. Only children under puberty and the few old people whose duty it is to take care of the shrines may enter these sacred enclosures. The rites performed at them resemble those observed at the shrines of the kings. Two great ceremonies are annually performed at the shrines of Nyakang: one is observed before the beginning of the rainy

season in order to ensure a due supply of rain; the other is a thanksgiving at harvest, when porridge made from the new grain is poured out on the threshold of Nyakang's hut and smeared on the outer walls of the building. Even before the millet is reaped the people cut some of the ripening ears and thrust them into the thatch of the sacred hut. Thus it would seem that the Shilluks believe themselves to be dependent on the favour of Nyakang for the rain and the crops. "As the giver of rain, Nyakang is the first and greatest benefactor of the people. In that country rain is everything, without rain there is nothing. The Shilluk does not trouble his head about artificial irrigation, he waits for the rain. If the rain falls, then the millet grows, the cows thrive, man has food and can dance and marry; for that is the ideal of the Shilluks." Sick people also bring or send sheep as an offering to the nearest shrine of Nyakang in order that they may be healed of their sickness. The attendants of the sanctuary slaughter the animal, consume its flesh, and give the sufferer the benefit of their prayers.

The example of Nyakang seems to show that under favourable circumstances the worship of a dead king may develop into the dominant religion of a people. There is, therefore, no intrinsic improbability in the view that in ancient Egypt the religion of Osiris originated in that way. Certainly some curious resemblances can be traced between the dead Nyakang and the dead Osiris. Both died violent and mysterious deaths: the graves of both were pointed out in many parts of the country: both were deemed the great sources of fertility for the whole land: and both were associated with certain sacred trees and animals, particularly with bulls. And just as Egyptian kings identified themselves both in life and in death with their deified predecessor Osiris, so Shilluk kings are still believed to be animated by the spirit of their deified predecessor Nyakang and to share his divinity.

Another African people who regularly worship, or rather used to worship, the spirits of their dead kings are the Baganda. Their country Uganda lies at the very source of the Nile, where the great river issues from Lake Victoria Nyanza. Among them the ghosts of dead kings were placed on an equality with the gods and received the same honour and worship; they foretold events which concerned the State, and they advised the living king, warning him when war was likely to break out. The king consulted them periodically, visiting first one and then another of the temples in which the mortal remains of his predecessors were preserved with religious care. But the temple (*malolo*) of a king contained only his lower jawbone and his navel-string (*mulongo*); his body was buried elsewhere. For curiously enough the Baganda believed that the part of the body to which the ghost of a dead man adheres above all others is the lower jawbone; wherever that portion of his person may be carried, the ghost, in the opinion of these people, will follow it, even to the ends of the earth, and will be perfectly content to remain with it so long as the jawbone is honoured. Hence the jawbones of all the kings of Uganda from the earliest times to the present day have been preserved with the utmost care, each of them being deposited, along with the stump of the monarch's navel-string, in a temple specially dedicated to the worship of the king's ghost; for it is believed that the ghosts of the deceased monarchs would quarrel if they shared the same temple, the question of precedence being one which it would be very difficult for them to adjust to their mutual satisfaction. All the temples of the dead kings stand in the district called Busiro, which means the place of the graves, because the tombs as well as the temples of the departed potentates are situated within its boundaries. The supervision of the temples and of the estates attached to them was a duty incumbent on the *Mugema* or earl of Busiro, one of the few hereditary chiefs in the country. His principal office was that of Prime Minister (*Katikiro*) to the dead kings.

When a king dies, his body is sent to Busiro and there embalmed. Then it is laid to rest in a large round house, which has been built for its reception on the top of a hill. This is the king's tomb. It is a conical structure supported by a central post, with a thatched roof reaching down

to the ground. Round the hut a high strong fence of reeds is erected, and an outer fence encircles the whole at some distance lower down the hill. Here the body is placed on a bedstead; the sepulchral chamber is filled with bark cloths till it can hold no more, the mainpost is cut down, and the door of the tomb closed, so that no one can enter it again. When that was done, the wives of the late king used to be brought, with their arms pinioned, and placed at intervals round the outer wall of the tomb, where they were clubbed to death. Hundreds of men were also killed in the space between the two fences, that their ghosts might wait on the ghost of the dead king in the other world. None of their bodies were buried; they were left to rot where they fell. Then the gates in the fences were closed; and three chiefs with their men guarded the dead bodies from the wild beasts and the vultures. But the hut in which the king's body reposed was never repaired; it was allowed to moulder and fall into decay.

Five months later the jawbone of the royal corpse was removed in order to be fashioned into an effigy or representative of the dead king. For this purpose three chiefs entered the tomb, not through the door, but by cutting a hole through the wall, and having severed the head from the body they brought it out, carefully filling up the hole in the wall behind them, replacing the thatch, and securing the gates in the fence. When the jawbone had been removed by a chief of the Civet clan, the skull was sent back to Busiro and buried with honour near the mouldering tomb. In contrast to the neglect of the tomb where the royal body lay, the place where the skull was buried was kept in good repair and guarded by some of the old princesses and widows. As for the jawbone, it was put in an ant-hill and left there till the ants had eaten away all the flesh. Then, after it had been washed in beer and milk, it was decorated with cowry-shells and placed in a wooden vessel; this vessel was next wrapt in bark cloths till it assumed a conical shape, about two and a half feet high by a foot and a half broad at the base. This conical packet, decorated on the outside with beads, was treated as an image of the deceased king or rather as if it were the king himself in life, for it was called simply "The King." Beside it was placed the stump of the king's navel-string, similarly wrapt in bark cloths and decorated, though not made up into a conical shape. The reason for preserving both the jawbone and the navel-string was that the ghost of the king was supposed to attach itself to his jawbone, and the ghost of his double to his navel-string. For in the belief of the Baganda every person has a double, namely, the afterbirth or placenta, which is born immediately after him and is regarded by the people as a second child. Now that double has a ghost of its own, which adheres to the navel-string; and if the person is to remain healthy, it is essential that the ghost of his double should be carefully preserved. Hence every Baganda man and woman keeps his or her navel-string wrapt up in bark cloth as a treasure of great price on which his health and prosperity are dependent; the precious little bundle is called his Twin (*mulongo*), because it contains the ghost of his double, the afterbirth. If that is deemed necessary for everybody, much more is it deemed essential for the welfare of the king; hence during his life the stump of his navel-string is kept, as we saw, by one of the principal ministers of state and is inspected by the king himself every month. And when his majesty has departed this life, the unity of his spirit imperatively demands that his own ghost and the ghost of his double should be kept together in the same place; that is why the jawbone and the navel-string of every dead king are carefully preserved in the same temple, because the two ghosts adhere respectively to these two parts of his person, and it would be unreasonable and indeed cruel to divide them.

The two ghosts having been thus safely lodged in the two precious parcels, the next thing was to install them in the temple, where they were to enter on their career of beneficent activity. A site having been chosen, the whole country supplied the labour necessary for building the temple; and ministers were appointed to wait upon the dead king. The officers of state who

had held important posts during his life retained their titles and continued to discharge their duties towards their old master in death. Accordingly houses were built for them near the temple. The dowager queen also took up her residence at the entrance to the temple enclosure, and became its principal guardian. Many also of the king's widows of lower rank were drafted off to live inside the enclosure and keep watch over it. When the queen or any of these widows died, her place was supplied by another princess or a woman of the same clan; for the temple was maintained in perpetuity. However, when the reigning king died, the temple of his predecessor lost much of its importance, though it was still kept up in a less magnificent style; indeed no temple of a dead king was allowed to disappear altogether. Of all the attendants at the temple the most important probably was the prophet or medium (*mandwa*), whose business it was from time to time to be inspired by the ghost of the deceased monarch and to give oracles in his name. To this holy office he dedicated himself by drinking a draught of beer and a draught of milk out of the dead king's skull.

The temple consecrated to the worship of a king regularly stood on a hill. The site was generally chosen by the king in his life, but sometimes his choice was set aside by his successor, who gave orders to build the temple in another place. The structure was a large conical or bee-hive-shaped hut of the ordinary pattern, divided internally into two chambers, an outer and an inner. Any person might enter the outer chamber, but the inner was sacred and no profane person might set foot in it; for there the holy relics of the dead king, his jawbone and his navel-string, were kept for safety in a cell dug in the floor, and there, in close attendance on them, the king's ghost was believed to dwell. In front of the partition which screened this Holy of Holies from the gaze of the multitude there stood a throne, covered with lion and leopard skins and fenced off from the rest of the sacred edifice by a glittering rail of brass spears, shields, and knives. A forest of poles, supporting the roof, formed a series of aisles in perfect line, and at the end of the central nave appeared, like the altar of a Christian church, the throne in all its glory. When the king's ghost held a reception, the holy relics, the jawbone and the navel-string, each in its decorated wrappings, were brought forth and set on the throne; and every person who entered the temple bowed to the ground and greeted the jawbone in an awestruck voice, for he regarded it as the king in person. Solemn music played during the reception, the drums rolling and the women chanting, while they clapped their hands to the rhythm of the songs. Sometimes the dead king spoke to the congregation by the voice of his prophet. That was a great event. When the oracle was about to be given to the expectant throng, the prophet stepped up to the throne, and addressing the spirit informed him of the business in hand. Then he smoked one or two pipes, and the fumes bringing on the prophetic fit, he began to rave and to speak in the very voice and with the characteristic turns of speech of the departed monarch, for the king's spirit was now in him. This message from the world beyond the grave was naturally received with rapt attention. Gradually the fit of inspiration passed: the voice of the prophet resumed its natural tones: the spirit had departed from him and returned to its abode in the inner room. Such a solemn audience used to be announced beforehand by the beating of the drums in the early morning, and the worshippers brought with them to the temple offerings of food for the dead king, as if he were still alive.

But the greatest day of all was when the reigning king visited the temple of his father. This he did as a rule only once during his reign. Nor did the people approve of the visits being repeated, for each visit was the signal for the death of many. Yet, attracted by a painful curiosity, crowds assembled, followed the monarch to the temple, and thronged to see the great ceremony of the meeting between the king and the ghost of his royal father. The sacred relics were displayed: an old man explained them to the monarch and placed them in his hands: the prophet, inspired by the dead king's spirit, revealed to the living king his destiny.

The interview over, the king was carried back to his house. It was on the return journey that he always gave, suddenly and without warning, the signal of death. Obedient to his orders the guards rushed upon the crowd, captured hundreds of spectators, pinioned them, marched them back to the temple, and slaughtered them within the precincts, that their ghosts might wait on the ghost of the dead king. But though the king rarely visited his father's ghost at the temple, he had a private chapel for the ghost within the vast enclosure of the royal residence; and here he often paid his devotions to the august spirit, of whom he stood greatly in awe. He took his wives with him to sing the departed monarch's praise, and he constantly made offerings at the shrine. Thither, too, would come the prophet to suck words of wisdom from the venerable ghost and to impart them to the king, who thus walked in the counsel of his glorified father.

In Kiziba, a district of Central Africa on the western side of Lake Victoria Nyanza, the souls of dead kings become ruling spirits; temples are built in their honour and priests appointed to serve them. The people are composed of two different races, the Bairu, who are aboriginals, and the Bahima, who are immigrants from the north. The royal family belongs to the Bahima stock. In his lifetime the king's person is sacred; and all his actions, property, and so forth are described by special terms appropriated to that purpose. The people are divided into totemic clans: the totems (*muziro*) are mostly animals or parts of animals: no man may kill or eat his totem animal, nor marry a woman who has the same totem as himself. The royal family seems to have serpents for their totem; after death the king's soul lives in a serpent, while his body is buried in the hut where he died. The people revere a supreme god named Rugaba, who is believed to have created man and cattle; but they know little about him, and though they occasionally pray to him, particularly in the case of a difficult birth, he has no priests and receives no sacrifices. The business of the priests is to act as intermediaries, not between God and man, but between men and the spirits. The spirits are believed to have been formerly kings of the world. The highest of them is a certain Wamara, who rules over the souls of the dead, and who would seem to have been a great king in his life. Temples are built for him; they are like the houses of men, but only half as large. A perpetual holy fire is kept up in each temple, and the priest passes the night in it. He receives white sheep or goats as victims, and generally acts also as a diviner or physician. When a man is very ill, he thinks that Wamara, the lord of the spirits of the dead, is summoning him to the far country; so he sends a sacrifice to Wamara's priest, who prays to the spirit to let the sick man live yet a while. This great spirit of an ancient king, who now rules over the dead, resembles the Egyptian Osiris.

The Bantu tribes who inhabit the great tableland of Northern Rhodesia revere a supreme being whom they call Leza, but their ideas about him are hazy. Thunder, lightning, earthquakes, rain, and other natural phenomena are grouped together under his name as manifestations of his power. Among the more progressive tribes, such as the Awemba and the Wabisa, the great god is thought to take some interest in human affairs; and though they do not pray to him, they nevertheless invoke him by his names of praise, which set forth his attributes as the protector and judge of mankind. It is he, too, who receives the souls of the departed. "Yet, as far as the dominant Wemba tribe is concerned, the cult of Leza is outside their ordinary religion. There is no direct access to him by prayer or by sacrifices, which are made to Mulenga and the other great tribal and ancestral spirits instead. For upon such animism is founded the whole fabric of Wemba religion." The ancestral spirits whom the Awemba and all other tribes of this region worship may be divided into two main classes. First come the spirits of departed chiefs, who are publicly worshipped by the whole tribe; and second come the spirits of near relations who are worshipped privately by each head of a family. "Among the Awemba there is no special shrine for these purely family spirits, who are worshipped inside the hut, and to whom family sacrifice of a sheep, a goat, or a fowl is

made, the spirit receiving the blood spilt on the ground, while all the members of the family partake of the flesh together. For a religious Wemba man the cult of the spirit of his nearest relations (of his grandparents, or of his deceased father, mother, elder brother, or maternal uncle) is considered quite sufficient. Out of these spirit relatives a man will worship one whom he considers as his special familiar, for various reasons. For instance, the diviner may have told him that his last illness was caused because he had not respected the spirit of his uncle; accordingly he will be careful in future to adopt his uncle as his tutelary spirit. As a mark of such respect he may devote a cow or a goat to one of the spirits of his ancestors. Holding the fowl, for instance, in his hands, he will dedicate it, asking the spirit to come and abide in it, upon which the fowl is let go, and is afterwards called by the name of the spirit. If the necessities, however, of the larder demand that it should be killed, another animal is taken, and the spirit is asked to accept it as a substitute! Before beginning any special task, such as hoeing a new garden, or going on a journey, Wemba men invoke their tutelary spirits to be with them and to assist their efforts, in short ejaculatory prayers usually couched in a set formula. Among many of the tribes in the North Luangwa district longer formal prayers are still made to all the deceased ancestors of the clan at the time of harvest, asking them to protect the crops and to drive away illnesses and evil spirits from the family, which honours them with libations of beer and offerings of the first-fruits.”

Thus among these tribes, who all belong to the great Bantu family, the public worship which a whole tribe pays to the souls of its dead chiefs is probably nothing but an extension of the private worship which every family pays privately to the souls of its dead members. And just as the members of his family whom a man worships privately are not mythical beings conjured up by imagination out of a distant past, but were once real men like himself whom he knew in life, it may be his father, or uncle, or elder brother, so we may be sure that in like manner the dead chiefs revered by the whole tribe are not creations of the mythical fancy, but were once real men of flesh and blood, who ruled over the tribe, and whose memory has been more or less faithfully preserved by tradition. In this respect the tribes of Northern Rhodesia are typical of all the tribes of that great Bantu family which occupies nearly the whole southern half of Africa, from the great equatorial lakes to the Cape of Good Hope. The main practical religion of all these numerous and widespread peoples appears to be the worship of their ancestors.

To adduce in full the evidence which points to this conclusion would lead us too far from our present subject; it must suffice to cite a few typical statements of competent authorities which refer to different tribes of the Bantu stock. Speaking with special reference to the tribes of South-Eastern Africa, the Rev. James Macdonald tells us that “the religion of the Bantu, which they not only profess but really regulate their conduct by, is based on the belief that the spirits of their ancestors interfere constantly in their affairs. Every man worships his own ancestors and offers sacrifices to avert their wrath. The clan worships the spirits of the ancestors of its chiefs, and the tribe worships the spirits of the ancestors of the paramount chief.” “The religion of the Bantu was based upon the supposition of the existence of spirits that could interfere with the affairs of this world. These spirits were those of their ancestors and their deceased chiefs, the greatest of whom had control over lightning. When the spirits became offended or hungry they sent a plague or disaster until sacrifices were offered and their wrath or hunger was appeased. The head of a family of commoners on such an occasion killed an animal, and all ate of the meat, as the hungry ghost was supposed to be satisfied with the smell.” For example, in the year 1891 the son of a chief of the Pandomisi tribe was arrested for an assault and sent for trial before a colonial court. It chanced to be a season of intense heat and severe drought, and the Pandomisi tribe attributed these calamities to the wrath of a dead chief named Gwanya, very famous in his lifetime, whose body, fastened to a

log, had been buried under a heap of stones in a deep pool of the Lina river. This redoubtable chieftain was the seventh ancestor in the direct line of the man who had committed the assault; and he warmly resented the indignity which the whites had done to a noble scion of his house by consigning him to durance vile. To appease the natural indignation of the ghost, the tribesmen killed cattle on the banks of the pool which contained his grave, and threw the flesh into the water along with new dishes full of beer. The prisoner, however, was convicted of the assault and sentenced by the ruthless magistrate, who was no respecter of ghosts, to pay a fine. But the tribe clubbed together and paid the fine for him; and a few days later rain fell in plenty. The mollified ghost had opened the celestial sluices.

Another writer, describing the religion of the South African Bantus, tells us that “the ancestral spirits love the very things they loved before they passed through the flesh; they cherish the same desires and have the same antipathies. The living cannot add to the number of the wives of ancestral spirits; but they can kill cattle in their honour and keep their praise and memory alive on earth. Above all things, they can give them beef and beer. And if the living do not give them sufficient of these things the spirits are supposed to give the people a bad time: they send drought, and sickness, and famine, until people kill cattle in their honour. When men are alive they love to be praised and flattered, fed and attended to; after death they want the very same things, for death does not change personality.... In time of drought, or sickness, or great trouble, there would be great searchings of heart as to which ancestor had been neglected, for the trouble would be supposed to be caused by the neglected ancestor. Most of the people would get the subject on their nerves (at least, as far as a Kafir could get anything on the leather strings which do duty for nerves), and some one would be sure to have a vivid dream in which an ancestor would complain that the people had not praised him half enough of late. So an ox would be killed, either by the head-man of the kraal or by a diviner. Then the man would say over the ox as it was being killed, ‘Cry out, ox of So-and-So; listen to us, So-and-So; this is your ox; we praise you by all your laud-giving names, and tell of all your deeds; do not be angry with us any more; do you not see that this is your ox? Do not accuse us of neglecting you; when, forsooth, have we ceased to praise you and offer you meat and beer? Take note, then, that here is another ox we are offering to you.’ When the ox is dead some of the meat is mixed with herbs and medicines and placed in a hut with a bowlful of blood. This meat is placed in the part of the hut where the man loved to sit while he was alive, and some one is told off to guard the sacrifice. The meat is left for a night, or longer, and the spirits are supposed to come and enjoy the smell, or drink the serum which oozes from the meat, and to inhale the smell of the beer. The priest or diviner will then sprinkle the people and the huts with medicine made from the contents of the stomach of the ox. He places a little on a sherd; when this is dry he burns it and calls on the spirits to smell the incense. After the meat has been left for a certain time it is taken out and cooked, and eaten by the men near the cattle kraal in public.... If the trouble does not vanish after this ceremony the people get angry and say to the spirits, ‘When have we ceased to kill cattle for you, and when have we ever refused to praise you by your praise-names? Why, then, do you treat us so shabbily? If you do not behave better we shall utterly forget your names, and then what will you do when there is no one to praise you? You will have to go and live on grasshoppers. If you do not mend your ways we shall forget you. What use is it that we kill oxen for you and praise you? You do not give us rain or crops, or cause our cattle to bear well; you show no gratitude in return for all we do for you. We shall utterly disown you. We shall tell the people that, as for us, we have no ancestral spirits, and this will be to your shame. We are disgusted with you.’ ” Thus the sweet savour of beef and beer does not suffice to content Caffre ghosts; they share the love of praise and flattery with many gods of higher rank.

Among the Basutos, an important Bantu people of South Africa, “each family is supposed to be under the direct influence and protection of its ancestors; but the tribe, taken as a whole, acknowledges for its national gods the ancestors of the reigning sovereign. Thus, the Basutos address their prayers to Monaheng and Motlumi, from whom their chiefs are descended. The Baharutsis and the Barolongs invoke Tobege and his wife Mampa. Mampa makes known the will of her husband, announcing each of her revelations by these words, ‘*O re! O re!*’ ‘He has said! he has said!’ They make a distinction between the ancient and modern divinities. The latter are considered inferior in power, but more accessible; hence this formula, which is often used: ‘New gods! entreat the ancient gods for us!’ In all countries spirits are more the objects of fear than of love. A deep feeling of terror generally accompanies the idea that the dead dispose of the lot of the living. The ancients spoke much of incensed shades. If they sacrificed to the manes, it was generally in order to appease them. These ideas perfectly correspond to those of the Basutos. They conjure rather than pray; although they seek to gain favours, they think more of averting chastisement. Their predominating idea as to their ancestors is, that they are continually endeavouring to draw them to themselves. Every disease is attributed to them; thus medicine among these people is almost entirely a religious affair. The first thing is to discover, by means of the *litaola* (divining bones), under the influence of what *molimo* the patient is supposed to be. Is it an ancestor on the father's side or the mother's? According as fate decides, the paternal or maternal uncle will offer the purifying sacrifice, but rarely the father or brother. This sacrifice alone can render efficacious the medicines prescribed by the *ngaka* (doctor)... As soon as a person is dead he takes his place among the family gods. His remains are deposited in the cattle-pen. An ox is immolated over his grave: this is the first oblation made to the new divinity, and at the same time an act of intercession in his favour, serving to ensure his happy reception in the subterranean regions. All those present aid in sprinkling the grave, and repeat the following prayer: ‘Repose in peace with the gods; give us tranquil nights.’”

Similarly among the Thonga, another Bantu tribe of South Africa, “any man, who has departed this earthly life, becomes a *shikwembu*, a god”; “when an old decrepit man or woman dies, he at once becomes a god: he has entered the domain of infinity.” In this tribe “the spirits of the ancestors are the main objects of religious worship. They form the principal category of spirits.” “On the one hand, the ancestor-gods are truly gods, endowed with the attributes of divinity; whilst, on the other, they seem to be nothing but mere human beings, exactly on the same level as their worshippers.” There are two great classes of these ancestor-gods, to wit, “those of the family, and those of the country, the latter being those of the reigning family. They do not differ as regards their nature. In national calamities those of the country are invoked, whilst, for purely family matters, those of the family are called upon. Moreover, each family has two sets of gods, those on the father's side and those on the mother's, those of *kweru* and those of *bakokwana*. They are equal in dignity. Both can be invoked, and the divinatory bones are always asked to which the offering must be made. It seems, however, as if the gods on the mother's side were more tender-hearted and more popular than those on the father's. The reason for this is, perhaps, that relations are easier with the family of the mother than with that of the father. It is also just possible that it is a relic of the matriarchal period, when the ancestors of the mother only were known, and consequently invoked. At any rate, the part played by *batukulu* [uterine] nephews in the offerings shows that they are the true representatives of the gods, not of those of their father, but of their mother.” Among the Thonga “the belief in the continuation of life after death is universal, being at the base of the ancestrolatry, which is the religion of the tribe.” “How real is the ancestrolatry, the religion of the Thonga, of, in fact, all the South African Bantus! How frequent and manifold are its manifestations! This is the first, and the most perceptible set of their religious intuitions, and any European, who has stayed in their villages, learnt their

language, and tried to understand their customs, has had the opportunity of familiarizing himself with this religion.”

Among the Basutos and Bechuanas, who also belong to the great Bantu family, the sacrificial ritual is not highly developed. “Only in great misfortunes which affect the whole people or the royal family, a black ox is slaughtered; for in such cases they always think that the angry spirits of the departed are the cause of all the suffering. ‘*Re amogioa ki badimo,*’ say the people, ‘the spirits are robbing us.’ The ox is led to the chiefs grave; there they pray, ‘Lord, we are come to call upon thee, we who are thy children; make not our hearts troubled; take not, Lord, that which is ours.’ The old chief is honoured and praised in songs, he is invoked by all his praise-names, the ox is killed and its flesh eaten, but the blood and the contents of the stomach are poured on the grave, and there the bones of the sacrificed animal are also deposited.”

The Zulus, another great Bantu tribe of South Africa, believe in the existence of a being whom they call Unkulunkulu, which means “the Old-Old-one, the most ancient man.” They say that “it is he who was the first man; he broke off in the beginning. We do not know his wife; and the ancients do not tell us that he had a wife.” This Old-Old-one or Great-Great-one “is represented as having made all things—men, cattle, water, fire, the mountains, and whatever else is seen. He is also said to have appointed their names. Creation was effected by splitting a reed, when the first man and other things issued from the cleft.” Further, the Zulus and other Caffre tribes of Natal “believe that, when a person dies, his *i-hloze* or *isi-tute* survives. These words are translated ‘spirit,’ and there seems no objection to the rendering. They refer to something manifestly distinguished from the body, and the nature of which the prophets endeavour to explain by saying that it is identical with the shadow. The residence of the *ama-hloze*, or spirits, seems to be beneath; the practice of breaking a man’s assagais, before they are buried with him, shows that he is believed to return to earth through the grave; while it appears to be generally thought that, if the earth were removed from the grave, the ghost would return and frighten his descendants. When spirits have entered the future state, they are believed to possess great power; prosperity is ascribed to their favour, and misfortune to their anger; they are elevated in fact to the rank of deities, and (except where the Great-Great is worshipped concurrently with them) they are the only objects of a Kafir’s adoration. Their attention (or providence) is limited to their own relatives—a father caring for the family, and a chief for the tribe, which they respectively left behind them. They are believed to occupy the same relative position as they did in the body, the departed spirit of a chief being sometimes invoked to compel a man’s ancestors to bless him.”

“To these shades of the dead, especially to the ghosts of their great men, as Jama, Senzangakona, and Chaka, their former kings, they look for help, and offer sacrifices; that is, slaughter cattle to them, and offer a sort of prayer, in time of danger and distress.... When they are sick, they slaughter cattle to the shades, and say, ‘Father, look on me, that this disease may cease from me. Let me have health on the earth, and live a long time.’ They carry the meat into the house, and shut it up there, saying, ‘Let the paternal shades eat, so shall they know that the offering was made for them, and grant us great wealth, so that both we and our children may prosper.’ In the cattle-fold they talk a long time, praising the ghosts; they take the contents of the stomach, and strew it upon all the fold. Again they take it, and strew it within the houses, saying, ‘Hail, friend! Thou of such a place, grant us a blessing, beholding what we have done. You see this distress; may you remove it, since we have given you our animal. We know not what more you want, whether you still require anything more or not.’ They say, ‘May you grant us grain, that it may be abundant, that we may eat, of course, and not be in need of anything, since now we have given you what you want.’ They say, ‘Yes, for a long time have you preserved me in all my going. Behold, you see, I have just

come to have a kraal. This kraal was built by yourself, father; and now why do you consent to diminish your own kraal? Build on us as you have begun, let it be large, that your offspring, still here above, may increase, increasing in knowledge of you, whence cometh great power.' Sometimes they make beer for the ghosts, and leave a little in the pot, saying, 'It will be eaten by the ghosts that they may grant an abundant harvest again, that we may not have a famine.' If one is on the point of being injured by anything, he says, 'I was preserved by our divinity, which was still watching over me.' Perhaps he slaughters a goat in honour of the same, and puts the gall on his head; and when the goat cries out for pain of being killed, he says, 'Yes, then, there is your animal, let it cry, that ye may hear, ye our gods who have preserved me; I myself am desirous of living on thus a long time here on the earth; why then do you call me to account, since I think I am all right in respect to you? And while I live, I put my trust in you, our paternal and maternal gods.' "

"Black people," say the Zulus, "do not worship all Amatongo indifferently, that is, all the dead of their tribe. Speaking generally, the head of each house is worshipped by the children of that house; for they do not know the ancients who are dead, nor their laud-giving names, nor their names. But their father whom they knew is the head by whom they begin and end in their prayer, for they know him best, and his love for his children; they remember his kindness to them whilst he was living; they compare his treatment of them whilst he was living, support themselves by it, and say, 'He will still treat us in the same way now he is dead. We do not know why he should regard others besides us; he will regard us only.' So it is then although they worship the many Amatongo of their tribe, making a great fence around them for their protection; yet their father is far before all others when they worship the Amatongo. Their father is a great treasure to them even when he is dead. And those of his children who are already grown up know him thoroughly, his gentleness, and his bravery. And if there is illness in the village, the eldest son lauds him with the laud-giving names which he gained when fighting with the enemy, and at the same time lauds all the other Amatongo; the son reproves the father, saying, 'We for our parts may just die. Who are you looking after? Let us die all of us, that we may see into whose house you will enter. You will eat grasshoppers; you will no longer be invited to go anywhere, if you destroy your own village.' After that, because they have worshipped him, they take courage saying, 'He has heard; he will come and treat our diseases, and they will cease.' Such then is the faith which children have in the Itongo [ancestral spirit] which is their father. And if there is a chief wife of a village, who has given birth to children, and if her husband is not dead, her Itongo is much revered by her husband and all the children. And that chief wife becomes an Itongo which takes great care of the village. But it is the father especially that is the head of the village." Thus among the Zulus it is the spirits of those who have just died, especially the spirits of fathers and mothers, who are most revered and worshipped. The spirits of the more remote dead are forgotten.

When the missionaries inquired into the religious ideas of the Herero, a Bantu tribe of German South-West Africa, they heard much of a certain Mukuru, whom at first they took to be the great god of heaven and earth. Accordingly they adopted Mukuru as the native name for the Christian God, and set out on their mission to preach the glad tidings of Mukuru and his divine Son to the poor benighted heathen. But their first experiences were disconcerting. Again and again when they arrived in a village and announced their intention to the chief, they were brought up very short by that great man, who told them with an air of astonishment that he himself was Mukuru. For example, Messrs. Büttner and Irle paid a visit to an old chief named Tjenda and remonstrated with him on the impropriety of which he had been guilty in giving a baptized girl in marriage to a native gentleman whose domestic arrangements were framed on the polygamous patriarchal pattern. "Mukuru will punish you for that," said Mr.

Büttner. "What?" roared the chief. "Who's Mukuru? Why, I am Mukuru in my own tribe," and he bundled the two missionaries out of the village. A repetition of these painful incidents at last impressed on the minds of the missionaries the conviction that Mukuru was not God at all but merely the head of a family, an ancestor, whether alive or dead. They ascertained at the same time that the Herero recognize a good god who dwells in heaven and bears the name of Ndjambi Karunga. But they do not worship him nor bring him offerings, because he is so kind that he hurts nobody, and therefore they need not fear him. "Rather they share the opinion of the other Bantu tribes that Ndjambi, the good Creator, has withdrawn to heaven and left the government on earth to the demons." "It is true that the Herero are acquainted with punishment for what is bad. But that punishment they ascribe to Mukuru or their ancestors. It is their ancestors (*Ovakuru*) whom they must fear; it is they who are angry and can bring danger and misfortune on a man. So it is intelligible that the whole of their worship turns, not on Ndjambi Karunga, but on their ancestors. It is in order to win and keep their favour, to avert their displeasure and wrath, in short to propitiate them, that the Herero bring their many offerings; they do so not out of gratitude, but out of fear, not out of love, but out of terror. Their religion is a worship of ancestors with here and there touches of fetishism." "Thus among the Herero, as among all Bantu tribes, there exists a religious dualism: they know the highest, the true God, but they worship their ancestors." And among the worshipful ancestors "the old dead chiefs of every tribe take the first place. The son of a great dead chief and the whole tribe worship that old father as their god. But the remote ancestors of that chief they do not worship, indeed they hardly know them by name and can no longer point to their graves." Thus with the Herero, as with the Zulus, it is the recent and well-remembered dead who are chiefly or exclusively worshipped; as the souls of the departed recede further and further into the past their memory perishes, and the nimbus of supernatural glory which encircled it for a time fades gradually away.

The religion of the Ovambo, another Bantu tribe of German South-West Africa, is similar. They also recognize a great being named Kalunga, who created the world and man, but they neither fear nor worship him. A far greater part is played in the religion of the Ovambo by their belief in spirits, and amongst the worshipful spirits a conspicuous place is assigned to the souls of the dead. Every man leaves behind him at death a spirit, which continues to exist on earth and can influence the living; for example, it may enter into their bodies and thereby cause all sorts of sickness. However, the souls of ordinary dead men can exert their influence only on members of their own families; the souls of dead chiefs, on the other hand, have power over the rain, which they can either give or withhold. To these powerful spirits a portion of the new corn is offered at harvest as a thank-offering for their forbearance in not visiting the people with sickness, and above all for their bounty in sending down the fertilizing showers on the crops. The souls of dead magicians are particularly dreaded; and to prevent the multiplication of these dangerous spirits it is customary to dismember their bodies, severing the arms and legs from the trunk and cutting the tongue out of the mouth. If these precautions are taken immediately after death, the soul of the dead man cannot become a dangerous ghost; the mutilation of his body has practically disarmed his spirit.

The Wahehe, a Bantu tribe of German East Africa, believe in a great invisible spirit named Nguruhi, who created the world and rules both human destiny and the elements. He it is who makes the rain to fall, the sun to shine, the wind to blow, the thunder to roll, and the crops to grow. "This god is accordingly conceived as all-powerful, yet with the limitation that he only exercises a general power of direction over the world, especially human fate, while the *masoka*, the spirits of the dead, wield a permanent and very considerable influence on the course of particular events. Nguruhi is lord also of all the spirits of the dead (*masoka*), but his relation to them has not been further thought out. With this Supreme Being the people hold

no intercourse by means of prayer, sacrifice, or in any other way. He stands remote from the religious life of the Wahehe and really serves only as an explanation of all those things and events which are otherwise inexplicable. All religious intercourse, all worship centres alone on the spirits of the dead. Hence if we speak of a religion of the Wahehe, it must be described as a pure worship of ancestors." The human soul quits the body at death and at once becomes an ancestral spirit (*m'soka*), invisible and endowed with complete liberty of motion. Even the youngest children have souls which rank among the ancestral spirits at death. Hence the great multitude of the dead comprises spirits of all ages, from the infant one day old to the grey-haired patriarch. They are good or bad according as they were good or bad in life, and their social position also is unchanged. He who was powerful in life is powerful also in death; he who was a nobody among men is a nobody also among the spirits. Hence the ghost of a great man can do more for the living than the ghost of a common man; and the ghost of a man can do more than the ghost of a woman. Yet even the meanest ghost has power over the greatest living man, who can only defend himself by appealing for help to stronger ancestral spirits. Thus while the Supreme Being exercises a general superintendence over affairs, the real administration is in the hands of the ancestral spirits. While he, for example, regulates the weather as a whole, it is the ghosts who cause each particular shower to fall or the sun to break out in glory from the clouds. If he sends plagues on the whole people or stays the ravages of disease, it is the ghosts who make each individual sick or sound. These powerful spirits exert themselves especially to help their descendants, though they do not hesitate to plague their own kith and kin if they think themselves neglected. They flit freely through the air and perch on trees, mountains, and so forth, but they lodge by preference at their graves, and you are always sure of finding them there, if you wish to consult them. That is why in the country of the Wahehe the only places of sacrifice are the graves; temples and altars are unknown. However, it is only the bodies of considerable persons that are buried; the corpses of common folk are simply thrown away in the bush; so that the number of graves and consequently of sacrificial places is strictly limited. The spirits of the dead appear to the living most commonly in dreams to give them information or warning, but oftener to chide and torment them. So the sleeper wakes in a fright and consults a diviner, who directs him what he must do in order to appease the angry ghost. Following the directions of his spiritual adviser the man sacrifices an ox, or it may be only a sheep or a fowl, at the tomb of one of his ancestors, prays to the ghost, and having scattered a few morsels of the victim's flesh on the grave, and spat a mouthful of beer upon it, retires with his family to feast on the remainder of the carcass. Such sacrifices to the dead are offered on occasion of sickness, the lack of male heirs, a threatened war, an intended journey, in short, before any important undertaking of which the issue is doubtful; and, they are accompanied by prayers for health, victory, good harvests, and so forth.

Once more, the Bahima, a Bantu people of Ankole, in Central Africa, believe in a supreme god Lugaba, who dwells in the sky and created man and beast; but "this supreme being is not worshipped nor are offerings made to him; he has no sacred place. Although they talk freely about him, and acknowledge him to be their great benefactor, they accept all his gifts as a matter of course, and make him no offering in return.... One must not, therefore, conclude that the Bahima are an irreligious people; like most of the Bantu tribes their religion consists chiefly in dealing with ghosts of departed relatives, and in standing well with them; from the king to the humblest peasant the ghosts call for daily consideration and constant offerings, whilst the deities are only sought in case of great trials or national calamities."

To return, now, to the worship of dead chiefs or kings among the Bantu tribes of Northern Rhodesia. The spirits of dead chiefs had priestesses to wait upon them, who were called the "wives of the departed." These were elderly women who led a celibate life and swept the

huts dedicated to the ghosts of the chiefs. The aid of these dead potentates was invoked in time of war and in seasons of drought, and special offerings were brought to their shrines at harvest. Among the Awemba, who form the aristocracy of the country, when a diviner announced that a drought was caused by the spirits of dead chiefs or kings buried at Mwaruli, a bull would be sent to be sacrificed to the souls of the deceased rulers; or if the drought was severe, a human victim would be despatched, and the high priest would keep him caged in a stoutly woven fish-basket, until the preparations for the sacrifice were complete. Among the Yombe no one might eat of the first-fruits of the crops until the living chief had sacrificed a bull before the tomb of his grandfather, and had deposited pots of fresh beer and porridge, made from the first-fruits, in front of the shrine. The ground about the tomb was then carefully weeded, and the blood of the sacrificial victim sprinkled on the freshly turned up soil and on the rafters of the little hut. After thanking the ghost of his grandfather for the harvest, and begging him to partake of the first-fruits, the chief and his train withdrew to feast on the carcase and the fresh porridge and beer at the village. When the head chief or king of the Awemba had resolved to make war on a distant enemy, he and the older men of the tribe would pray daily for victory to the spirits of the dead kings, his predecessors. The day before the army was to set forth, the great war-drum boomed out and the warriors flocked together from the outlying districts under their respective captains. In the dusk of the evening the king and the elderly women, who passed for the wives of the dead kings and tended their shrines at the capital, went and prayed at these shrines that the souls of the departed monarchs would keep the war-path free from foes and lead the king in a straight course to the enemy's stockade. These solemn prayers the king led in person, and the women beat their bare breasts as they joined in the earnest appeal. Next morning the whole army was marshalled in front of the ghost-huts of the dead kings: the living king danced a war-dance before his ancestors, while his chief wife sprinkled him with holy flour; and all prostrated themselves in supplication before the shrines.

Among these tribes of Northern Rhodesia the spirits of dead chiefs or kings sometimes take possession of the bodies of live men or women and prophesy through their mouths. When the spirit of a dead chief comes over a man, he begins to roar like a lion, whereupon the women gather together and beat the drums, shouting that the chief has come to visit the village. The man thus temporarily inspired will prophesy of future wars or impending attacks by lions. While the inspiration lasts, he may eat nothing cooked by fire, but only unfermented dough. However, the spirit of a departed chief takes possession of women oftener than of men. "These women assert that they are possessed by the soul of some dead chief, and when they feel the divine afflatus, whiten their faces to attract attention, and anoint themselves with flour, which has a religious and sanctifying potency. One of their number beats a drum, and the others dance, singing at the same time a weird song, with curious intervals. Finally, when they have arrived at the requisite pitch of religious exaltation, the possessed woman falls to the ground, and bursts forth into a low and almost inarticulate chant, which has a most uncanny effect. All are silent at once, and the *bashing'anga* (medicine-men) gather round to interpret the voice of the spirit." Sometimes the spirits of departed chiefs are reincarnated in animals, which are then revered as the abodes of the dead rulers. Thus the paramount chief of the Amambwe is incarnated after death in the form of a young lion, while Bisa and Wiwa chiefs come back in the shape of pythons. In one of the rest-houses near Fife a tame python waxed fat on the offerings of fowls and sour beer which the Winamwanga presented to it in the fond belief that it housed the spirit of one of their dead chiefs. One day unfortunately for himself the reptile deity ventured to dispute the possession of the rest-house with a German cattle-dealer who was passing by; a discharge of shot settled the dispute in favour of the cattle-dealer, and the worshippers of the deity beheld him no more.

Another Bantu people who worship the spirits of their dead kings are the Barotse or Marotse of the Upper Zambesi. The Barotse believe in a supreme god, the creator of all things, whom they call Niambe. He lives in the sun, and by his marriage with the moon begat the world, the animals, and last of all men. But the cunning and ferocity of his creature man terrified the beneficent creator, so that he fled from earth and escaped up the thread of a spider's web to heaven. There he still retains a certain power to interfere in human affairs, and that is why men sometimes pray and sacrifice to him. For example, the worshipper salutes the rising sun and offers him a vessel of water, no doubt to quench the thirst of the deity on his hot journey across the sky. Again, when a long drought has prevailed, a black ox is sacrificed to Niambe "as a symbol of the clouds big with the longed-for rain." And before they sow the fields, the women pile the seeds and their digging hoes in a heap, and pray to the god that he would render their labour fruitful.

Yet while they acknowledge the divine supremacy of Niambe, the Barotse address their prayers most frequently to the inferior deities, the *ditino*, who are the deified kings of the country. The tombs of the departed monarchs may be seen near the villages which they inhabited in life. Each tomb stands in a grove of beautiful trees and is encircled by a tall palisade of pointed stakes, covered with fine mats, like the palisade which surrounds the royal residence of a living king. Such an enclosure is sacred; the people are forbidden to enter it lest they should disturb the ghost of him who sleeps below. But the inhabitants of the nearest village are charged with the duty of keeping the tomb and the enclosure in good order, repairing the palisade, and replacing the mats when they are worn out. Once a month, at the new moon, the women sweep not only the grave and the enclosure but the whole village. The guardian of the tomb is at the same time a priest; he acts as intermediary between the god and the people who come to pray to the deity. He bears the title of Ngomboti; he alone has the right to enter the sacred enclosure; the profane multitude must stand at a respectful distance. Even the king himself, when he comes to consult one of his ancestors, is forbidden to set foot on the holy ground. In presence of the god, or, as they call him, the Master of the Tomb, the monarch must bear himself like a slave in the presence of his lord. He kneels down near the entrance, claps his hands, and gives the royal salute; and from within the enclosure the priest solemnly returns the salute, just as the king himself, when he holds his court, returns the salute of his subjects. Then the suppliant, whether king or commoner, makes his petition to the deity and deposits his offering; for no man may pray to the god with empty hands. Inside the enclosure, close to the entrance, is a hole which is supposed to serve as a channel of communication with the spirit of the deified king. In it the offerings are placed. Often they consist of milk which is poured into the hole; and the faster it drains away, the more favourably inclined is the god thought to be to the petitioner. More solid offerings, such as flesh, clothes, and glass beads, become the property of the priest after they have been allowed to lie for a decent time beside the sacred aperture of the tomb. The spirits of dead kings are thus consulted on matters of public concern as well as by private individuals touching their own affairs. If a war is to be waged, if a plague is raging among the people or a murrain among the cattle, if the land is parched with drought, in short, if any danger threatens or any calamity has afflicted the country, recourse is had to these local gods, dwelling each in his shady grove, not far from the abodes of the living. They are near, but the great god in heaven is far away. What wonder, therefore, that their help is often sought while he is neglected? They are national heroes as well as gods; their history is remembered; men tell of the doughty deeds they did in their lifetime; why should they not be able to succour their votaries now that they have put on immortality? All over the country these temple-tombs may be seen. They serve as historical monuments to recall to the people the names of their former kings and the annals of their country. One of the most popular of the royal shrines is near Senanga at the southern end of the great plain of the Barotse. Voyagers who go down the Zambesi do

not fail to pay their devotions at the shrine, that the god of the place may make their voyage to prosper and may guard the frail canoe from shipwreck in the rush and roar of the rapids; and when they return in safety they repair again to the sacred spot to deposit a thank-offering for the protection of the deity.

The foregoing examples suffice to prove that the worship of dead chiefs and kings has been an important, perhaps we may even say, the most important element in the religion of many African tribes. Regarded from the native point of view nothing could be more natural. The king rules over his people in life; and since all these tribes entertain a firm and unquestioning belief not only in the existence but in the power of the spirits of the dead, they necessarily conclude that of all the departed spirits none can be so potent for good or evil, none therefore need to be propitiated so earnestly by prayer and sacrifice, as the souls of dead kings. Thus while every family worships privately the spirits of its own ancestors, the whole tribe worships publicly the spirits of its departed monarchs, paying to each of these invisible potentates, whose reality they never dream of doubting, a homage of precisely the same sort as that which they render to his living successor on the throne. Such a religion of the dead is by no means incompatible with the recognition of higher spiritual powers who may have an origin quite independent of the worship of ancestors. We have seen in point of fact that many tribes, whose practical religion is concentrated chiefly on their dead, nevertheless acknowledge the existence of a supreme god, the creator of man and of all things, whom they do not regard as a glorified ghost. The Baganda, the most progressive and advanced of all the Bantu tribes, had a whole pantheon of gods whom they sharply distinguished from the worshipful spirits of their forefathers.

Yet in spite of this distinction we may suspect that in many cases the seeming line of division between gods and worshipful ghosts is deceptive; and that the magic touch of time, which distorts and magnifies the past, especially among peoples who see it only through the haze of oral tradition, has glorified and transfigured many a dead man into a deity. This at all events seems to have been the history of some of the Baganda gods. On this subject our best authority says that "the principal gods appear to have been at one time human beings, noted for their skill and bravery, who were afterwards deified by the people and invested with supernatural powers." "Mukasa held the highest rank among the gods of Uganda. He was a benign god; he never asked for the life of any human being, but animals were sacrificed to him at the yearly festivals, and also at other times when the king, or a leading chief, wished to consult him. He had nothing to do with war, but sought to heal the bodies and minds of men. He was the god of plenty; he gave the people an increase of food, cattle, and children. From the legends still current it seems to be almost certain that he was a human being who, because of his benevolence, came to be regarded as a god.... The legends about Mukasa are of great interest; they show how the human element has been lost in the divine, how the natural has been effaced by the supernatural, until, in the minds of the common people, only the supernatural remains."

If we cannot prove that the great god Mukasa himself was once a man, we have very tangible evidence that his brother the war-god Kibuka was so. For like the dead kings of Uganda, Kibuka was worshipped in a great conical hut resembling the huts which living people inhabit: like them, his spirit was supposed to enter from time to time into the body of his priest and to give oracles through him; and like them he was represented in his temple by his personal relics, his jawbone and his navel-string, which were rescued from the ruins of his temple and now rest in the Ethnological Museum at Cambridge. In face of this complete parallelism between the god and the kings whose personal existence is not open to question, it seems difficult to doubt that Kibuka was once like them a real man, and that he spoke with

the jawbone and made bodily use of the other corporeal organs which were preserved in his temple.

These analogies lend some support to the theory that in ancient Egypt, where the kings were worshipped by their people both in life and death, Osiris may have been originally nothing but one of these deified monarchs whose worship gradually eclipsed that of all the rest and ended by rivalling or even surpassing that of the great sun-god himself. We have seen that at Abydos, one of the principal centres of his worship, the tomb of Osiris was identified with the tomb of King Khent, one of the earliest monarchs of the first Egyptian dynasty, and that in this tomb were found a woman's richly jewelled arm and a human skull lacking the lower jawbone, which may well be the head of the king himself and the arm of his queen. The carved monument of Osiris which was found in the sepulchral chamber appears indeed to be a work of late Egyptian art, but it may have replaced an earlier sarcophagus. Certainly we may reasonably suppose that the identification of the tomb of Osiris with the tomb of King Khent was very ancient; for though the priests may have renewed the sculptured effigy of the dead god, they would hardly dare to shift the site of the Holy Sepulchre. Now the sepulchre is distant about a mile and a half from the temple in which Osiris was worshipped as a god. There is thus a curious coincidence, if there is nothing more, between the worship of Osiris and the worship of the dead kings of Uganda. As a dead king of Uganda was worshipped in a temple, while his headless body reposed at some distance in a royal tomb, and his head, without the lower jawbone, was buried by itself near the grave, so Osiris was worshipped in a temple not far from the royal tomb which tradition identified with his grave. Perhaps after all tradition was right. It is possible, though it would be very rash to affirm, that Osiris was no other than the historical King Khent of the first dynasty; that the skull found in the tomb is the skull of Osiris himself; and that while it reposed in the grave the missing jawbone was preserved, like the jawbone of a dead king of Uganda, as a holy and perhaps oracular relic in the neighbouring temple. If that were so, we should be almost driven to conclude that the bejewelled woman's arm found in the tomb of Osiris is the arm of Isis.

In support of the conclusion that the myth and religion of Osiris grew up round the revered memory of a dead man we may quote the words in which the historian of European morals describes the necessity under which the popular imagination labours of embodying its cherished ideals in living persons. He is referring to the dawn of the age of chivalry, when in the morning twilight the heroic figure of Charlemagne rose like a bright star above the political horizon, to be thenceforth encircled by a halo of romance like the nimbus that shone round the head of Osiris. "In order that the tendencies I have described should acquire their full force, it was necessary that they should be represented or illustrated in some great personage, who, by the splendour and the beauty of his career, could fascinate the imaginations of men. It is much easier to govern great masses of men through their imagination than through their reason. Moral principles rarely act powerfully upon the world, except by way of example or ideals. When the course of events has been to glorify the ascetic or monarchical or military spirit, a great saint, or sovereign, or soldier will arise, who will concentrate in one dazzling focus the blind tendencies of his time, kindle the enthusiasm and fascinate the imagination of the people. But for the prevailing tendency, the great man would not have arisen, or would not have exercised his great influence. But for the great man, whose career appealed vividly to the imagination, the prevailing tendency would never have acquired its full intensity."

Whether the parallel thus suggested between Charlemagne, the mediaeval ideal of a Christian knight, and Osiris, the ancient Egyptian ideal of a just and beneficent monarch, holds good or not, it is now impossible to determine. For while Charlemagne stands near enough to allow us clearly to discern his historical reality, Osiris is so remote that we can no longer discriminate

with any certitude between the elements of history and fable which appear to have blended in his traditional character. I am content to indicate bare possibilities: dogmatism on such points would be in the highest degree rash and unbecoming. Whether Osiris and Isis were from first to last purely imaginary beings, the ideal creations of a primitive philosophy, or whether they were originally a real man and woman about whom after death the myth-making fancy wove its gossamer rainbow-tinted web, is a question to which I am not bold enough to give a decided answer.

XII. Mother-Kin And Mother Goddesses

§ 1. Dying Gods and Mourning Goddesses.

We have now concluded our inquiry into the nature and worship of the three Oriental deities Adonis, Attis, and Osiris. The substantial similarity of their mythical character justifies us in treating of them together. All three apparently embodied the powers of fertility in general and of vegetation in particular. All three were believed to have died and risen again from the dead; and the divine death and resurrection of all three were dramatically represented at annual festivals, which their worshippers celebrated with alternate transports of sorrow and joy, of weeping and exultation. The natural phenomena thus mythically conceived and mythically represented were the great changes of the seasons, especially the most striking and impressive of all, the decay and revival of vegetation; and the intention of the sacred dramas was to refresh and strengthen, by sympathetic magic, the failing energies of nature, in order that the trees should bear fruit, that the corn should ripen, that men and animals should reproduce their kinds.

But the three gods did not stand by themselves. The mythical personification of nature, of which all three were in at least one aspect the products, required that each of them should be coupled with a goddess, and in each case it appears that originally the goddess was a more powerful and important personage than the god. At all events it is always the god rather than the goddess who comes to a sad end, and whose death is annually mourned. Thus, whereas Osiris was slain by Typhon, his divine spouse Isis survived and brought him to life again. This feature of the myth seems to indicate that in the beginning Isis was, what Astarte and Cybele always continued to be, the stronger divinity of the pair. Now the superiority thus assigned to the goddess over the god is most naturally explained as the result of a social system in which maternity counted for more than paternity, descent being traced and property handed down through women rather than through men. At all events this explanation cannot be deemed intrinsically improbable if we can show that the supposed cause has produced the very same effect among existing peoples, about whose institutions we possess accurate information. This I will now endeavour to do.

§ 2. Influence of Mother-Kin on Religion.

The social system which traces descent and transmits property through the mother alone may be called mother-kin, while the converse system which traces descent and transmits property through the father alone may be called father-kin. A good example of the influence which mother-kin may exert on religion is furnished by the Khasis of Assam, whose customs and beliefs have lately been carefully recorded by a British officer specially charged with the study of the native races of the province. Like the ancient Egyptians and the Semites of Syria and Mesopotamia, the Khasis live in settled villages and maintain themselves chiefly by the cultivation of the ground; yet "their social organization presents one of the most perfect examples still surviving of matriarchal institutions, carried out with a logic and thoroughness which, to those accustomed to regard the status and authority of the father as the foundation of society, are exceedingly remarkable. Not only is the mother the head and source, and only bond of union, of the family: in the most primitive part of the hills, the Synteng country, she is the only owner of real property, and through her alone is inheritance transmitted. The father has no kinship with his children, who belong to their mother's clan; what he earns goes to his own matriarchal stock, and at his death his bones are deposited in the cromlech of his mother's kin. In Jowai he neither lives nor eats in his wife's house, but visits it only after dark. In the veneration of ancestors, which is the foundation of the tribal piety, the primal

ancestress (*Ka lāwbei*) and her brother are the only persons regarded. The flat memorial stones set up to perpetuate the memory of the dead are called after the woman who represents the clan (*māw kynthēi*), and the standing stones ranged behind them are dedicated to the male kinsmen on the mother's side. In harmony with this scheme of ancestor worship, the other spirits to whom propitiation is offered are mainly female, though here male personages also figure. The powers of sickness and death are all female, and these are those most frequently worshipped. The two protectors of the household are goddesses, though with them is also revered the first father of the clan, *U Thāwlang*. Priestesses assist at all sacrifices, and the male officiants are only their deputies; in one important state, Khyrim, the High Priestess and actual head of the State is a woman, who combines in her person sacerdotal and regal functions." Thus amongst the Khasis of the present day the superiority of the goddess to the god, and especially of the revered ancestress to the revered ancestor, is based directly on the social system which traces descent and transmits property through women only. It is not unreasonable therefore to suppose that in Western Asia the superiority of the Mother Goddess to the Father God originated in the same archaic system of mother-kin.

Another instance of the same cause producing the same effect may be drawn from the institutions of the Pelew Islanders, which have been described by an accurate observer long resident in the islands. These people, who form a branch of the Micronesian stock, are divided into a series of exogamous families or clans with descent in the female line, so that, as usually happens under such a system, a man's heirs are not his own children but the children of his sister or of his maternal aunt. Every family or clan traces its descent from a woman, the common mother of the whole kin, and accordingly the members of the clan worship a goddess, not a god. These families or clans, with female descent and a worship of goddesses rather than of gods, are grouped together in villages, each village comprising about a score of clans and forming with its lands a petty independent state. Every such village-state has its special deity or deities, generally a god and a goddess. But these political deities of the villages are said to be directly derived from the domestic deities of the families or clans, from which it seems to follow that among these people gods are historically later than goddesses and have been developed out of them. The late origin of the gods as compared with the goddesses is further indicated by the nature of their names.

This preference for goddesses over gods in the clans of the Pelew Islanders has been explained, no doubt rightly, by the high importance of women in the social system of the people. For the existence of the clan depends entirely on the life of the women, not at all upon the life of the men. If the women survive, it is no matter though every man of the clan should perish; for the women will, as usual, marry men of another clan, and their offspring will inherit their mother's clan, thereby prolonging its existence. Whereas if the women of the clan all die out, the clan necessarily becomes extinct, even though every man of it should survive; for the men must, as usual, marry women of another clan, and their offspring will inherit their mothers' clan, not the clan of their fathers, which accordingly, with the death of the fathers, is wiped out from the community. Hence in these islands women bear the titles of *Adhalál a pelú*, "Mothers of the Land," and *Adhalál a blay*, "Mothers of the Clan," and they are said to enjoy complete equality with the men in every respect. Indeed, in one passage our principal authority speaks of "the predominance of feminine influence in the social condition of the people," and asserts without qualification that the women are politically and socially superior to the men. The eldest women of the clan exercise, he tells us, the most decisive influence on the conduct of its affairs, and the headman does nothing without full consultation with them, a consultation which in the great houses extends to affairs of state and foreign politics. Nay, these elder women are even esteemed and treated as equal to the deities in their lifetime.

But the high position which women thus take in Pelew society is not a result of mother-kin only. It has an industrial as well as a kinship basis. For the Pelew Islanders subsist mainly on the produce of their taro fields, and the cultivation of this, their staple food, is the business of the women alone. "This cardinal branch of Pelew agriculture, which is of paramount importance for the subsistence of the people, is left entirely in the hands of the women. This fact may have contributed materially to the predominance of female influence in the social condition of the people. The women do not merely bestow life on the people, they also do that which is most essential for the preservation of life, and therefore they are called *Adhalál a pelú*, the 'Mothers of the Land,' and are politically and socially superior to men. Only their offspring enjoy the privilege of membership of the state (the children of the men are, strictly speaking, strangers destitute of rights), and the oldest women of the families are esteemed and treated as equal to deities even in their lifetime, and they exercise a decisive influence on the conduct of affairs of state. No chief would venture to come to a decision without first consulting with the *Adhalál a blay*, the 'Mothers of the Family.' From this point of view it is impossible to regard the assignment of the taro cultivation to women as a consequence of their subordinate position in society: the women themselves do not so regard it. The richest woman of the village looks with pride on her taro patch, and although she has female followers enough to allow her merely to superintend the work without taking part in it, she nevertheless prefers to lay aside her fine apron and to betake herself to the deep mire, clad in a small apron that hardly hides her nakedness, with a little mat on her back to protect her from the burning heat of the sun, and with a shade of banana leaves for her eyes. There, dripping with sweat in the burning sun and coated with mud to the hips and over the elbows, she toils to set the younger women a good example. Moreover, as in every other occupation, the *kaliths*, the gods, must also be invoked, and who could be better fitted for the discharge of so important a duty than the Mother of the House?" It seems clear that in any agricultural people who, like the Pelew Islanders, retain mother-kin and depute the labours of husbandry to women, the conception of a great Mother Goddess, the divine source of all fertility, might easily originate. Perhaps the same social and industrial conditions may have combined to develop the great Mother Goddesses of Western Asia and Egypt.

But in the Pelew Islands women have yet another road to power. For some of them are reputed to be the wives of gods, and act as their oracular mouthpieces. Such prophetesses are called *Amlaheys*, and no surprise is felt when one of them is brought to bed. Her child passes for the offspring of the god, her divine husband, and goes about with his hair hanging loose in token of his superhuman parentage. It is thought that no mortal man would dare to intrigue with one of these human wives of a god, since the jealous deity would surely visit the rash culprit with deadly sickness and a lingering decline. But in these islands men as well as women are often possessed by a deity and speak in his name. Under his inspiration they mimic, often with great histrionic skill, the particular appearance and manner which are believed to be characteristic of the indwelling divinity. These inspired men (*Korongs*) usually enjoy great consideration and exert a powerful influence over the whole community. They always acquire wealth in the exercise of their profession. When they are not themselves chiefs, they are treated as chiefs or even preferred to them. In not a few places the deity whom they personate is also the political head of the land; and in that case his inspired priest, however humble his origin, ranks as a spiritual king and rules over all the chiefs. Indeed we are told that, with the physical and intellectual decay of the race, the power of the priests is more and more in the ascendant and threatens, if unchecked, to develop before long into an absolute theocracy which will swallow up every other form of government.

Thus the present, or at least the recent, state of society and religion in the Pelew Islands presents some interesting parallels to the social and religious condition of Western Asia and

Egypt in early days, if the conclusions reached in this work are correct. In both regions we see a society based on mother-kin developing a religion in which goddesses of the clan originally occupied the foremost place, though in later times, as the clans coalesced into states, the old goddesses have been rivalled and to some extent supplanted by the new male gods of the enlarged pantheon. But in the religion of the Pelew Islanders, as in that of the Khasis and the ancient Egyptians, the balance of power has never wholly shifted from the female to the male line, because society has never passed from mother-kin to father-kin. And in the Pelew Islands as in the ancient East we see the tide of political power running strongly in the direction of theocracy, the people resigning the conduct of affairs into the hands of men who claimed to rule them in the name of the gods. In the Pelew Islands such men might have developed into divine kings like those of Babylon and Egypt, if the natural course of evolution had not been cut short by the intervention of Europe.

The evidence of the Khasis and the Pelew Islanders, two peoples very remote and very different from each other, suffices to prove that the influence which mother-kin may exert on religion is real and deep. But in order to dissipate misapprehensions, which appear to be rife on this subject, it may be well to remind or inform the reader that the ancient and widespread custom of tracing descent and inheriting property through the mother alone does not by any means imply that the government of the tribes which observe the custom is in the hands of women; in short, it should always be borne in mind that mother-kin does not mean mother-rule. On the contrary, the practice of mother-kin prevails most extensively amongst the lowest savages, with whom woman, instead of being the ruler of man, is always his drudge and often little better than his slave. Indeed, so far is the system from implying any social superiority of women that it probably took its rise from what we should regard as their deepest degradation, to wit, from a state of society in which the relations of the sexes were so loose and vague that children could not be fathered on any particular man.

When we pass from the purely savage state to that higher plane of culture in which the accumulation of property, and especially of landed property, has become a powerful instrument of social and political influence, we naturally find that wherever the ancient preference for the female line of descent has been retained, it tends to increase the importance and enhance the dignity of woman; and her aggrandizement is most marked in princely families, where she either herself holds royal authority as well as private property, or at least transmits them both to her consort or her children. But this social advance of women has never been carried so far as to place men as a whole in a position of political subordination to them. Even where the system of mother-kin in regard to descent and property has prevailed most fully, the actual government has generally, if not invariably, remained in the hands of men. Exceptions have no doubt occurred; women have occasionally arisen who by sheer force of character have swayed for a time the destinies of their people. But such exceptions are rare and their effects transitory; they do not affect the truth of the general rule that human society has been governed in the past and, human nature remaining the same, is likely to be governed in the future, mainly by masculine force and masculine intelligence.

To this rule the Khasis, with their elaborate system of mother-kin, form no exception. For among them, while landed property is both transmitted through women and held by women alone, political power is transmitted indeed through women, but is held by men; in other words, the Khasi tribes are, with a single exception, governed by kings, not by queens. And even in the one tribe, which is nominally ruled by women, the real power is delegated by the reigning queen or High Priestess to her son, her nephew, or a more distant male relation. In all the other tribes the kingship may be held by a woman only on the failure of all male heirs in the female line. So far is mother-kin from implying mother-rule. A Khasi king inherits power in right of his mother, but he exercises it in his own. Similarly the Pelew Islanders, in

spite of their system of mother-kin, are governed by chiefs, not by chieftainesses. It is true that there are chieftainesses, and that they indirectly exercise much influence; but their direct authority is limited to the affairs of women, especially to the administration of the women's clubs or associations, which answer to the clubs or associations of the men. And to take another example, the Melanesians, like the Khasis and the Pelew Islanders, have the system of mother-kin, being similarly divided into exogamous clans with descent in the female line; "but it must be understood that the mother is in no way the head of the family. The house of the family is the father's, the garden is his, the rule and government are his."

We may safely assume that the practice has been the same among all the many peoples who have retained the ancient system of mother-kin under a monarchical constitution. In Africa, for example, the chieftainship or kingship often descends in the female line, but it is men, not women, who inherit it. The theory of a gynaeocracy is in truth a dream of visionaries and pedants. And equally chimerical is the idea that the predominance of goddesses under a system of mother-kin like that of the Khasis is a creation of the female mind. If women ever created gods, they would be more likely to give them masculine than feminine features. In point of fact the great religious ideals which have permanently impressed themselves on the world seem always to have been a product of the male imagination. Men make gods and women worship them. The combination of ancestor-worship with mother-kin furnishes a simple and sufficient explanation of the superiority of goddesses over gods in a state of society where these conditions prevail. Men naturally assign the first place in their devotions to the ancestress from whom they trace their descent. We need not resort to a fantastic hypothesis of the preponderance of the feminine fancy in order to account for the facts.

The theory that under a system of mother-kin the women rule the men and set up goddesses for them to worship is indeed so improbable in itself, and so contrary to experience, that it scarcely deserves the serious attention which it appears to have received. But when we have brushed aside these cobwebs, as we must do, we are still left face to face with the solid fact of the wide prevalence of mother-kin, that is, of a social system which traces descent and transmits property through women and not through men. That a social system so widely spread and so deeply rooted should have affected the religion of the peoples who practise it, may reasonably be inferred, especially when we remember that in primitive communities the social relations of the gods commonly reflect the social relations of their worshippers. How the system of mother-kin may mould religious ideas and customs, creating goddesses and assigning at least a nominal superiority to priestesses over priests, is shown with perfect lucidity by the example of the Khasis, and hardly less clearly by the example of the Pelew Islanders. It cannot therefore be rash to hold that what the system has certainly done for these peoples, it may well have done for many more. But unfortunately through lack of documentary evidence we are seldom able to trace its influence so clearly.

§ 3. Mother-Kin and Mother Goddesses in the Ancient East.

While the combination of mother-kin in society with a preference for goddesses in religion is to be found as a matter of fact among the Khasis and Pelew Islanders of to-day, the former prevalence of mother-kin in the lands where the great goddesses Astarte and Cybele were worshipped is a matter of inference only. In later times father-kin had certainly displaced mother-kin among the Semitic worshippers of Astarte, and probably the same change had taken place among the Phrygian worshippers of Cybele. Yet the older custom lingered in Lycia down to the historical period; and we may conjecture that in former times it was widely spread through Asia Minor. The secluded situation and rugged mountains of Lycia favoured the survival of a native language and of native institutions long after these had disappeared from the wide plains and fertile valleys which lay on the highroads of war and commerce.

Lycia was to Asia Minor what the highlands of Wales and of Scotland have been to Britain, the last entrenchments where the old race stood at bay. And even among the Semites of antiquity, though father-kin finally prevailed in matters of descent and property, traces of an older system of mother-kin, with its looser sexual relations, appear to have long survived in the sphere of religion. At all events one of the most learned and acute of Semitic scholars adduced what he regarded as evidence sufficient to prove "that in old Arabian religion gods and goddesses often occurred in pairs, the goddess being the greater, so that the god cannot be her Baal, that the goddess is often a mother without being a wife, and the god her son, and that the progress of things was towards changing goddesses into gods or lowering them beneath the male deity."

In Egypt the archaic system of mother-kin, with its preference for women over men in matters of property and inheritance, lasted down to Roman times, and it was traditionally based on the example of Isis, who had avenged her husband's murder and had continued to reign after his decease, conferring benefits on mankind. "For these reasons," says Diodorus Siculus, "it was appointed that the queen should enjoy greater power and honour than the king, and that among private people the wife should rule over her husband, in the marriage contract the husband agreeing to obey his wife in all things." A corollary of the superior position thus conceded to women in Egypt was that the obligation of maintaining parents in their old age rested on the daughters, not on the sons, of the family.

The same legal superiority of women over men accounts for the most remarkable feature in the social system of the ancient Egyptians, to wit, the marriage of full brothers with full sisters. That marriage, which to us seems strange and unnatural, was by no means a whim of the reigning Ptolemies; on the contrary, these Macedonian conquerors appear, with characteristic prudence, to have borrowed the custom from their Egyptian predecessors for the express purpose of conciliating native prejudice. In the eyes of the Egyptians "marriage between brother and sister was the best of marriages, and it acquired an ineffable degree of sanctity when the brother and sister who contracted it were themselves born of a brother and sister, who had in their turn also sprung from a union of the same sort." Nor did the principle apply only to gods and kings. The common people acted on it in their daily life. They regarded marriages between brothers and sisters as the most natural and reasonable of all. The evidence of legal documents, including marriage contracts, tends to prove that such unions were the rule, not the exception, in ancient Egypt, and that they continued to form the majority of marriages long after the Romans had obtained a firm footing in the country. As we cannot suppose that Roman influence was used to promote a custom which must have been abhorrent to Roman instincts, we may safely assume that the proportion of brother and sister marriages in Egypt had been still greater in the days when the country was free.

It would doubtless be a mistake to treat these marriages as a relic of savagery, as a survival of a tribal communism which knew no bar to the intercourse of the sexes. For such a theory would not explain why union with a sister was not only allowed, but preferred to all others. The true motive of that preference was most probably the wish of brothers to obtain for their own use the family property, which belonged of right to their sisters, and which otherwise they would have seen in the enjoyment of strangers, the husbands of their sisters. This is the system which in Ceylon is known as *beena* marriage. Under it the daughter, not the son, is the heir. She stays at home, and her husband comes and lives with her in the house; but her brother goes away and dwells in his wife's home, inheriting nothing from his parents. Such a system could not fail in time to prove irksome. Men would be loth to quit the old home, resign the ancestral property to a stranger, and go out to seek their fortune empty-handed in the world. The remedy was obvious. A man had nothing to do but to marry his sister himself instead of handing her over to another. Having done so he stayed at home and enjoyed the

family estate in virtue of his marriage with the heiress. This simple and perfectly effective expedient for keeping the property in the family most probably explains the custom of brother and sister marriage in Egypt.

Thus the union of Osiris with his sister Isis was not a freak of the story-teller's fancy: it reflected a social custom which was itself based on practical considerations of the most solid kind. When we reflect that this practice of mother-kin as opposed to father-kin survived down to the latest times of antiquity, not in an obscure and barbarous tribe, but in a nation whose immemorial civilization was its glory and the wonder of the world, we may without being extravagant suppose that a similar practice formerly prevailed in Syria and Phrygia, and that it accounts for the superiority of the goddess over the god in the divine partnerships of Adonis and Astarte, of Attis and Cybele. But the ancient system both of society and of religion had undergone far more change in these countries than in Egypt, where to the last the main outlines of the old structure could be traced in the national institutions to which the Egyptians clung with a passionate, a fanatical devotion. Mother-kin, the divinity of kings and queens, a sense of the original connexion of the gods with nature—these things outlived the Persian, the Macedonian, the Roman conquest, and only perished under the more powerful solvent of Christianity. But the old order did not vanish at once with the official establishment of the new religion. In the age of Constantine the Greeks of Egypt still attributed the rise of the Nile to Serapis, the later form of Osiris, alleging that the inundation could not take place if the standard cubit, which was used to measure it, were not deposited according to custom in the temple of the god. The emperor ordered the cubit to be transferred to a church; and next year, to the general surprise, the river rose just as usual. Even at a later time Athanasius himself had to confess with sorrow and indignation that under his own eyes the Egyptians still annually mourned the death of Osiris. The end came with the destruction of the great Serapeum at Alexandria, the last stronghold of the heathen in Egypt. It perished in a furious and bloody sedition, in which Christians and pagans seem to have vied with each other in mutual atrocities. After its fall the temples were levelled with the ground or converted into churches, and the images of the old gods went to the melting-pot to be converted into base uses for the rabble of Alexandria.

The singular tenacity with which the Egyptian people maintained their traditional beliefs and customs for thousands of years sprang no doubt from the stubborn conservatism of the national character. Yet that conservatism was itself in great measure an effect of geographical and climatic conditions and of the ways of life which they favoured. Surrounded on every side by deserts or almost harbourless seas, the Egyptians occupied a position of great natural strength which for long ages together protected them from invasion and allowed their native habits to set and harden, undisturbed by the subversive influence of foreign conquest. The wonderful regularity of nature in Egypt also conduced to a corresponding stability in the minds of the people. Year in, year out, the immutable succession of the seasons brought with it the same unvarying round of agricultural toil. What the fathers had done, the sons did in the same manner at the same season, and so it went on from generation to generation. This monotonous routine is common indeed to all purely agricultural communities, and everywhere tends to beget in the husbandman a settled phlegmatic habit of mind very different from the mobility, the alertness, the pliability of character which the hazards and uncertainties of commerce and the sea foster in the merchant and the sailor. The saturnine temperament of the farmer is as naturally averse to change as the more mercurial spirit of the trader and the seaman is predisposed to it. But the stereotyping of ideas and of customs was carried further in Egypt than in most lands devoted to husbandry by reason of the greater uniformity of the Egyptian seasons and the more complete isolation of the country.

The general effect of these causes was to create a type of national character which presented many points of resemblance to that of the Chinese. In both we see the same inflexible strength of will, the same astonishing industry, the same strange blend of humanity and savagery, the same obstinate adherence to tradition, the same pride of race and of ancient civilization, the same contempt for foreigners as for upstarts and barbarians, the same patient outward submission to an alien rule combined with an unshakeable inward devotion to native ideals. It was this conservative temper of the people, bred in great measure of the physical nature of their land, which, so to say, embalmed the memory of Osiris long after the corresponding figures of Adonis and Attis had suffered decay. For while Egypt enjoyed profound repose, the tides of war and conquest, of traffic and commerce, had for centuries rolled over Western Asia, the native home of Adonis and Attis; and if the shock of nationalities in this great meeting-ground of East and West was favourable to the rise of new faiths and new moralities, it was in the same measure unfavourable to the preservation of the old.

Notes

I. Moloch The King.

I cannot leave the evidence for the sacred character of Jewish kings without mentioning a suggestion which was made to me by my friend and teacher the Rev. Professor R. H. Kennett. He thinks that Moloch, to whom first-born children were burnt by their parents in the valley of Hinnom, outside the walls of Jerusalem, may have been originally the human king regarded as an incarnate deity. Certainly the name of Moloch, or rather Molech (for so it is always written in the Massoretic text), is merely a slightly disguised form of *melech*, the ordinary Hebrew word for "king," the scribes having apparently given the dreadful word the vowels of bosheth, "shameful thing." But it seems clear that in historical times the Jews who offered these sacrifices identified Molech, not with the human king, but with Jehovah, though the prophets protested against the custom as an outrage on the divine majesty.

If, however, these sacrifices were originally offered to or in behalf of the human king, it is possible that they were intended to prolong his life and strengthen his hands for the performance of those magical functions which he was expected to discharge for the good of his people. The old kings of Sweden answered with their heads for the fertility of the ground, and we read that one of them, Aun or On by name, sacrificed nine of his sons to Odin at Upsala in order that his own life might be spared. After the sacrifice of his second son he received from the god an oracle that he should live as long as he gave him one of his sons every tenth year. When he had thus sacrificed seven sons, the ruthless father still lived, but was so feeble that he could no longer walk and had to be carried in a chair. Then he offered up his eighth son and lived ten years more, bedridden. After that he sacrificed his ninth son, and lived ten years more, drinking out of a horn like a weaned child. He now wished to sacrifice his last remaining son to Odin, but the Swedes would not let him, so he died and was buried in a mound at Upsala. In this Swedish tradition the king's children seem to have been looked upon as substitutes offered to the god in place of their father, and apparently this was also the current explanation of the slaughter of the first-born in the later times of Israel. On that view the sacrifices were vicarious, and therefore purely religious, being intended to propitiate a stern and exacting deity. Similarly we read that when Amestris, wife of Xerxes, was grown old, she sacrificed on her behalf twice seven noble children to the earth god by burying them alive. If the story is true—and it rests on the authority of Herodotus, a nearly contemporary witness—we may surmise that the aged queen acted thus with an eye to the future rather than to the past; she hoped that the grim god of the nether-world would accept the young victims in her stead, and let her live for many years. The same idea of vicarious suffering comes out in a tradition told of a certain Hova king of Madagascar, who bore the sonorous name of Andriamasinavalona. When he had grown sickly and feeble, the oracle was consulted as to the best way of restoring him to health. "The following result was the consequence of the directions of the oracle. A speech was first delivered to the people, offering great honours and rewards to the family of any individual who would freely offer himself to be sacrificed, in order to the king's recovery. The people shuddered at the idea, and ran away in different directions. One man, however, presented himself for the purpose, and his offer was accepted. The sacrificer girded up his loins, sharpened his knife, and bound the victim. After which, he was laid down with his head towards the east, upon a mat spread for the purpose, according to the custom with animals on such occasions, when the priest appeared, to proceed with all solemnity in slaughtering the victim by cutting his throat. A quantity of red liquid, however, which had been prepared from a native dye, was spilled in

the ceremony; and, to the amazement of those who looked on, blood seemed to be flowing all around. The man, as might be supposed, was unhurt; but the king rewarded him and his descendants with the perpetual privilege of exemption from capital punishment for any violation of the laws. The descendants of the man to this day form a particular class, called *Tay maty manota*, which may be translated, 'Not dead, though transgressing.' Instances frequently occur, of individuals of this class appropriating bullocks, rice, and other things belonging to the sovereign, as if they were their own, and escaping merely with a reprimand, while a common person would have to suffer death, or be reduced to slavery."

Sometimes, however, the practices intended to prolong the king's life seem to rest on a theory of nutrition rather than of substitution; in other words, the life of the victims, instead of being offered vicariously to a god, is apparently supposed to pass directly into the body of the sacrificer, thus refreshing his failing strength and prolonging his existence. So regarded, the custom is magical rather than religious in character, since the desired effect is thought to follow directly without the intervention of a deity. At all events, it can be shown that sacrifices of this sort have been offered to prolong the life of kings in other parts of the world. Thus in regard to some of the negroes who inhabit the delta of the Niger we read that: "A custom which formerly was practised by the Ibani, and is still prevalent among all the interior tribes, consists in prolonging the life of a king or ancestral representative by the daily, or possibly weekly, sacrifice of a chicken and egg. Every morning, as soon as the patriarch has risen from his bed, the sacrificial articles are procured either by his mother, head wife, or eldest daughter, and given to the priest, who receives them on the open space in front of the house. When this has been reported to the patriarch, he comes outside and, sitting down, joins in the ceremony. Taking the chicken in his hand, the priest first of all touches the patriarch's face with it, and afterwards passes it over the whole of his body. He then cuts its throat and allows the blood to drop on the ground. Mixing the blood and the earth into a paste, he rubs it on the old man's forehead and breast, and this is not to be washed off under any circumstances until the evening. The chicken and the egg, also a piece of white cloth, are now tied on to a stick, which, if a stream is in the near vicinity, is planted in the ground at the water-side. During the carriage of these articles to the place in question, all the wives and many members of the household accompany the priest, invoking the deity as they go to prolong their father's life. This is done in the firm conviction that through the sacrifice of each chicken his life will be accordingly prolonged."

The ceremony thus described is, like so many other rites, a combination of magic and religion; for whereas the prayers to the god are religious, the passing of the victim over the king's body and the smearing of him with its blood are magical, being plainly intended to convey to him directly, without the mediation of any deity, the life of the fowl. In the following instances the practices for prolonging the king's life seem to be purely magical. Among the Zulus, at one of the annual feasts of first-fruits, a bull is killed by a particular regiment. In slaughtering the beast they may not use spears or sticks, but must break its neck or choke it with their bare hands. "It is then burned, and the strength of the bull is supposed to enter into the king, thereby prolonging his life." Again, in an early Portuguese historian we read of a Caffre king of East Africa that "it is related of this Monomotapa that he has a house where he commands bodies of men who have died at the hands of the law to be hung up, and where thus hanging all the humidity of their bodies falls into vases placed underneath, and when all has dropped from them and they shrink and dry up he commands them to be taken down and buried, and with the fat and moisture in the vases they say he makes ointments with which he anoints himself in order to enjoy long life—which is his belief—and also to be proof against receiving harm from sorcerers."

The Baganda of Central Africa used to kill men on various occasions for the purpose of prolonging the king's life; in all cases it would seem to be thought that the life of the murdered man was in some mysterious fashion transferred to the king, so that the monarch received thereby a fresh accession of vital energy. For example, whenever a particular royal drum had a new skin put on it, not only was a cow killed to furnish the skin and its blood run into the drum, but a man was beheaded and the spouting blood from the severed neck was allowed to gush into the drum, "so that, when the drum was beaten, it was supposed to add fresh life and vigour to the king from the life of the slain man." Again, at the coronation of a new king, a royal chamberlain was chosen to take charge of the king's inner court and to guard his wives. From the royal presence the chamberlain was conducted, along with eight captives, to one of the human shambles; there he was blindfolded while seven of the men were clubbed to death, only the dull thud and crashing sound telling him of what was taking place. But when the seven had been thus despatched, the bandages were removed from the chamberlain's eyes and he witnessed the death of the eighth. As each man was killed, his belly was ripped open and his bowels pulled out and hung round the chamberlain's neck. These deaths were said to add to the King's vigour and to make the chamberlain strong and faithful. Nor were these the only human sacrifices offered at a king's coronation for the purpose of strengthening the new monarch. When the king had reigned two or three months, he was expected to hunt first a leopard and then a bushbuck. On the night after the hunt of the bushbuck, one of the ministers of State caught a man and brought him before the king in the dark; the king speared him slightly, then the man was strangled and the body thrown into a papyrus swamp, that it might never be found again. Another ceremony performed about this time to confirm the king in his kingdom was to catch a man, bind him, and bring him before the king, who wounded him slightly with a spear. Then the man was put to death. These men were killed to invigorate the king.

When a king of Uganda had reigned some time, apparently several years, a ceremony was performed for the sake of prolonging his life. For this purpose the king paid a visit—a fatal visit—to a chief of the Lung-fish clan, who bore the title of Nankere and resided in the district of Busiro, where the tombs and temples of the kings were situated. When the time for the ceremony had been appointed, the chief chose one of his own sons, who was to die that the king might live. If the chief had no son, a near relation was compelled to serve as a substitute. The hapless youth was fed and clothed and treated in all respects like a prince, and taken to live in a particular house near the place where the king was to lodge for the ceremony. When the destined victim had been feasted and guarded for a month, the king set out on his progress from the capital. On the way he stopped at the temple of the great god Mukasa; there he changed his garments, leaving behind him in the temple those which he had been wearing. Also he left behind him all his anklets, and did not put on any fresh ones, for he was shortly to receive new anklets of a remarkable kind. When the king arrived at his destination, the chief met him, and the two exchanged a gourd of beer. At this interview the king's mother was present to see her son for the last time; for from that moment the two were never allowed to look upon each other again. The chief addressed the king's mother informing her of this final separation; then turning to the king he said, "You are now of age; go and live longer than your forefathers." Then the chief's son was introduced. The chief took him by the hand and presented him to the king, who passed him on to the body-guard; they led him outside and killed him by beating him with their clenched fists. The muscles from the back of the body of the murdered youth were removed and made into two anklets for the king, and a strip of skin cut from the corpse was made into a whip, which was kept in the royal enclosure for special feasts. The dead body was thrown on waste land and guarded against wild beasts, but not buried.

When that ceremony was over, the king departed to go to another chief in Busiro; but on the way thither he stopped at a place called Baka and sat down under a great tree to play a game of spinning fruit-stones. It is a children's game, but it was no child's play to the man who ran to fetch the fruit-stones for the king to play with; for he was caught and speared to death on the spot for the purpose of prolonging the king's life. After the game had been played the king with his train passed on and lodged with a certain princess till the anklets made from the muscles of the chief's murdered son were ready for him to wear; it was the princess who had to superintend the making of these royal ornaments.

When all these ceremonies were over, the king made a great feast. At this feast a priest went about carrying under his mantle the whip that had been made from the skin of the murdered young man. As he passed through the crowd of merry-makers, he would flick a man here and there with the whip, and it was believed that the man on whom the lash lighted would be childless and might die, unless he made an offering of either nine or ninety cowrie shells to the priest who had struck him. Naturally he hastened to procure the shells and take them to the striker, who, on receiving them, struck the man on the shoulder with his hand, thus restoring to him the generative powers of which the blow of the whip had deprived him. At the end of the feast the drummers removed all the drums but one, which they left as if they had forgotten it. Somebody in the crowd would notice the apparent oversight and run after the drummers with the drum, saying, "You have left one behind." The thanks he received was that he was caught and killed and the bones of his upper arm made into drumsticks for that particular drum. The drum was never afterwards brought out during the whole of the king's reign, but was kept covered up till the time came to bring it out on the corresponding feast of his successor. Yet from time to time the priest, who had flicked the revellers with the whip of human skin, would dress himself up in a mantle of cow-hide from neck to foot, and concealing the drumstick of human bones under his robe would go into the king's presence, and suddenly whipping out the bones from his bosom would brandish them in the king's face. Then he would as suddenly hide them again, but only to repeat the manoeuvre. After that he retired and restored the bones to their usual place. They were decorated with cowrie shells and little bells, which jingled as he shook them at the king.

The precise meaning of these latter ceremonies is obscure; but we may suppose that just as the human blood poured into a drum was thought to pass into the king's veins in the booming notes of the drum, so the clicking of the human bones and the jingling of their bells were supposed to infuse into the royal person the vigour of the murdered man. The purpose of flicking commoners with the whip made of human skin is even more obscure; but we may conjecture that the life or virility of every man struck with the whip was supposed to be transmitted in some way to the king, who thus recruited his vital, and especially his reproductive, energies at this solemn feast. If I am right in my interpretation, all these Baganda modes of strengthening the king and prolonging his life belonged to the nutritive rather than to the vicarious type of sacrifice, from which it will follow that they were magical rather than religious in character.

The same thing may perhaps be said of the wholesale massacres which used to be perpetrated when a king of Uganda was ill. At these times the priests informed the royal patient that persons marked by a certain physical peculiarity, such as a cast of the eye, a particular gait, or a distinctive colouring, must be put to death. Accordingly the king sent out his catchpoles, who waylaid such persons in the roads and dragged them to the royal enclosure, where they were kept until the tale of victims prescribed by the priest was complete. Before they were led away to one of the eight places of execution, which were regularly appointed for this purpose in different parts of the kingdom, the victims had to drink medicated beer with the king out of a special pot, in order that he might have power over their ghosts, lest they should

afterwards come back to torment him. They were killed, sometimes by being speared to death, sometimes by being hacked to pieces, sometimes by being burned alive. Contrary to the usual custom of the Baganda, the bodies, or what remained of the bodies, of these unfortunates were always left unburied on the place of execution. In what way precisely the sick king was supposed to benefit by these massacres of his subjects does not appear, but we may surmise that somehow the victims were believed to give their lives for him or to him.

Thus it is possible that in Israel also the sacrifices of children to Moloch were in like manner intended to prolong the life of the human king (*melech*) either by serving as substitutes for him or by recruiting his failing energies with their vigorous young life. But it is equally possible, and perhaps more probable, that the sacrifice of the first-born children was only a particular application of the ancient law which devoted to the deity the first-born of every womb, whether of cattle or of human beings.

II. The Widowed Flamen.

§ 1. The Pollution of Death.

A different explanation of the rule which obliged the Flamen Dialis to resign the priesthood on the death of his wife has been suggested by my friend Dr. L. R. Farnell. He supposes that such a bereavement would render the Flamen ceremonially impure, and therefore unfit to hold office. It is true that the ceremonial pollution caused by death commonly disqualifies a man for the discharge of sacred functions, but as a rule the disqualification is only temporary and can be removed by seclusion and the observance of purificatory rites, the length of the seclusion and the nature of the purification varying with the degree of relationship in which the living stand to the dead. Thus, for example, if one of the sacred eunuchs at Hierapolis-Bambyce saw the dead body of a stranger, he was unclean for that day and might not enter the sanctuary of the goddess; but next day after purifying himself he was free to enter. But if the corpse happened to be that of a relation he was unclean for thirty days and had to shave his head before he might set foot within the holy precinct. Again, in the Greek island of Ceos persons who had offered the annual sacrifices to their departed friends were unclean for two days afterwards and might not enter a sanctuary; they had to purify themselves with water. Similarly no one might go into the shrine of Men Tyrannus for ten days after being in contact with the dead. Once more, at Stratonicea in Caria a chorus of thirty noble boys, clad in white and holding branches in their hands, used to sing a hymn daily in honour of Zeus and Hecate; but if one of them were sick or had suffered a domestic bereavement, he was for the time being excused, not permanently excluded, from the performance of his sacred duties. On the analogy of these and similar cases we should expect to find the widowed Flamen temporarily debarred from the exercise of his office, not permanently relieved of it.

However, in support of Dr. Farnell's view I would cite an Indian parallel which was pointed out to me by Dr. W. H. R. Rivers. Among the Todas of the Neilgherry Hills in Southern India the priestly dairyman (*palol*) is a sacred personage, and his life, like that of the Flamen Dialis, is hedged in by many taboos. Now when a death occurs in his clan, the dairyman may not attend any of the funeral ceremonies unless he gives up office, but he may be re-elected after the second funeral ceremonies have been completed. In the interval his place must be taken by a man of another clan. Some eighteen or nineteen years ago a man named Karkievan resigned the office of dairyman when his wife died, but two years later he was re-elected and has held office ever since. There have meantime been many deaths in his clan, but he has not attended a funeral, and has not therefore had to resign his post again. Apparently in old times a more stringent rule prevailed, and the dairyman was obliged to vacate office whenever a death occurred in his clan. For, according to tradition, the clan of Keadrol was divided into its two existing divisions for the express purpose of ensuring that there might still be men to

undertake the office of dairyman when a death occurred in the clan, the men of the one division taking office whenever there was a death in the other.

At first sight this case may seem exactly parallel to the case of the Flamen Dialis and the Flaminica on Dr. Farnell's theory; for here there can be no doubt whatever that it is the pollution of death which disqualifies the sacred dairyman from holding office, since, if he only avoids that pollution by not attending the funeral, he is allowed at the present day to retain his post. On this analogy we might suppose that it was not so much the death of his wife as the attendance at her funeral which compelled the Flamen Dialis to resign, especially as we know that he was expressly forbidden to touch a dead body or to enter the place where corpses were burned.

But a closer inspection of the facts proves that the analogy breaks down at some important points. For though the Flamen Dialis was forbidden to touch a dead body or to enter a place where corpses were burned, he was permitted to attend a funeral; so that there could hardly be any objection to his attending the funeral of his wife. This permission clearly tells against the view that it was the mere pollution of death which obliged him to resign office when his wife died. Further, and this is a point of fundamental difference between the two cases, whereas the Flamen Dialis was bound to be married, and married too by a rite of special solemnity, there is no such obligation on the sacred dairyman of the Todas; indeed, if he is married, he is bound to live apart from his wife during his term of office. Surely the obligation laid on the Flamen Dialis to be married of itself implies that with the death of his wife he necessarily ceased to hold office: there is no need to search for another reason in the pollution of death which, as I have just shown, does not seem to square with the permission granted to the Flamen to attend a funeral. That this is indeed the true explanation of the rule in question is strongly suggested by the further and apparently parallel rule which forbade the Flamen to divorce his wife; nothing but death might part them. Now the rule which enjoined that a Flamen must be married, and the rule which forbade him to divorce his wife, have obviously nothing to do with the pollution of death, yet they can hardly be separated from the other rule that with the death of his wife he vacated office. All three rules are explained in the most natural way on the hypothesis which I have adopted, namely, that this married priest and priestess had to perform in common certain rites which the husband could not perform without his wife. The same obvious solution of the problem was suggested long ago by Plutarch, who, after asking why the Flamen Dialis had to lay down office on the death of his wife, says, amongst other things, that "perhaps it is because she performs sacred rites along with him (for many of the rites may not be performed without the presence of a married woman), and to marry another wife immediately on the death of the first would hardly be possible or decent." This simple explanation of the rule seems quite sufficient, and it would clearly hold good whether I am right or wrong in further supposing that the human husband and wife in this case represented a divine husband and wife, a god and goddess, to wit Jupiter and Juno, or rather Dianus (Janus) and Diana; and that supposition in its turn might still hold good even if I were wrong in further conjecturing that of this divine pair the goddess (Juno or rather Diana) was originally the more important partner.

However it is to be explained, the Roman rule which forbade the Flamen Dialis to be a widower has its parallel among the Kotas, a tribe who, like the Todas, inhabit the Neilgherry Hills of Southern India. For the higher Kota priests are not allowed to be widowers; if a priest's wife dies while he is in office, his appointment lapses. At the same time priests "should avoid pollution, and may not attend a Toda or Badaga funeral, or approach the seclusion hut set apart for Kota women." Jewish priests were specially permitted to contract the pollution of death for near relations, among whom father, mother, son, daughter, and unmarried sister are particularly enumerated; but they were forbidden to contract the

pollution for strangers. However, among the relations for whom a priest might thus defile himself a wife is not mentioned.

§ 2. The Marriage of the Roman Gods.

The theory that the Flamen Dialis and his wife personated a divine couple, whether Jupiter and Juno or Dianus (Janus) and Diana, supposes a married relation between the god and goddess, and so far it would certainly be untenable if Dr. Farnell were right in assuming, on the authority of Mr. W. Warde Fowler, that the Roman gods were celibate. On that subject, however, Varro, the most learned of Roman antiquaries, was of a contrary opinion. He not only spoke particularly of Juno as the wife of Jupiter, but he also affirmed generally, in the most unambiguous language, that the old Roman gods were married, and in saying so he referred not to the religion of his own day, which had been modified by Greek influence, but to the religion of the ancient Romans, his ancestors. Seneca ridiculed the marriage of the Roman gods, citing as examples the marriages of Mars and Bellona, of Vulcan and Venus, of Neptune and Salacia, and adding sarcastically that some of the goddesses were spinsters or widows, such as Populonia, Fulgora, and Rumina, whose faded charms or unamiable character had failed to attract a suitor.

Again, the learned Servius, whose commentary on Virgil is a gold mine of Roman religious lore, informs us that the pontiffs celebrated the marriage of the infernal deity Orcus with very great solemnity; and for this statement he would seem to have had the authority of the pontifical books themselves, for he refers to them in the same connexion only a few lines before. As it is in the highest degree unlikely that the pontiffs would solemnize any foreign rites, we may safely assume that the marriage of Orcus was not borrowed from Greek mythology, but was a genuine old Roman ceremony, and this is all the more probable because Servius, our authority for the custom, has recorded some curious and obviously ancient taboos which were observed at the marriage and in the ritual of Ceres, the goddess who seems to have been joined in wedlock to Orcus. One of these taboos forbade the use of wine, the other forbade persons to name their father or daughter.

Further, the learned Roman antiquary Aulus Gellius quotes from "the books of the priests of the Roman people" (the highest possible authority on the subject) and from "many ancient speeches" a list of old Roman deities, in which there seem to be at least five pairs of males and females. More than that he proves conclusively by quotations from Plautus, the annalist Cn. Gellius, and Licinius Imbrex that these old writers certainly regarded one at least of the pairs (Mars and Nerio) as husband and wife; and we have good ancient evidence for viewing in the same light three others of the pairs. Thus the old annalist and antiquarian L. Cincius Alimentus, who fought against Hannibal and was captured by him, affirmed in his work on the Roman calendar that Maia was the wife of Vulcan; and as there was a Flamen of Vulcan, who sacrificed to Maia on May Day, it is reasonable to suppose that he was assisted in the ceremony by a Flaminica, his wife, just as on my hypothesis the Flamen Dialis was assisted by his wife the Flaminica. Another old Roman historian, L. Calpurnius Piso, who wrote in the second century b.c., said that the name of Vulcan's wife was not Maia but Majestas. In saying so he may have intended to correct what he believed to be a mistake of his predecessor L. Cincius. Again, that Salacia was the wife of Neptune is perhaps implied by Varro, and is positively affirmed by Seneca, Augustine, and Servius. Again, Ennius appears to have regarded Hora as the wife of Quirinus, for in the first book of his Annals he declared his devotion to that divine pair. In fact, of the five pairs of male and female deities cited by Aulus Gellius from the priestly books and ancient speeches the only one as to which we have not independent evidence that it consisted of a husband and wife is Saturn and Lua; and in regard to Lua we know that she was spoken of as a mother, which renders it not improbable that she

was also a wife. However, according to some very respectable authorities the wife of Saturn was not Lua, but Ops, so that we have two independent lines of proof that Saturn was supposed to be married.

Lastly, the epithets “father” and “mother” which the Romans bestowed on many of their deities are most naturally understood to imply paternity and maternity; and if the implication is admitted, the inference appears to be inevitable that these divine beings were supposed to exercise sexual functions, whether in lawful marriage or in unlawful concubinage. As to Jupiter in particular his paternity is positively attested by Latin inscriptions, one of them very old, which describe Fortuna Primigenia, the great goddess of Praeneste, as his daughter. Again, the rustic deity Faunus, one of the oldest and most popular gods of Italy, was represented by tradition in the character of a husband and a father; one of the epithets applied to him expressed in a coarse way his generative powers. Fauna or the Good Goddess (*Bona Dea*), another of the oldest native Italian deities, was variously called his wife or his daughter, and he is said to have assumed the form of a snake in order to cohabit with her. Again, the most famous of all Roman myths represented the founder of Rome himself, Romulus and his twin brother Remus, as begotten by the god Mars on a Vestal Virgin; and every Roman who accepted the tradition thereby acknowledged the fatherhood of the god in the physical, not in a figurative, sense of the word. If the story of the birth of Romulus and Remus should be dismissed as a late product of the mythical fancy working under Greek influence, the same objection can hardly be urged against the story of the birth of another Roman king, Servius Tullius, who is said to have been a son of the fire-god and a slave woman; his mother conceived him beside the royal hearth, where she was impregnated by a flame that shot out from the fire in the shape of the male organ of generation. It would scarcely be possible to express the physical fatherhood of the fire-god in more unambiguous terms. Now a precisely similar story was told of the birth of Romulus himself; and we may suspect that this was an older form of the story than the legend which fathered the twins on Mars. Similarly, Caeculus, the founder of Praeneste, passed for a son of the fire-god Vulcan. It was said that his mother was impregnated by a spark which leaped from the fire and struck her as she sat by the hearth. In later life, when Caeculus boasted of his divine parentage to a crowd, and they refused to believe him, he prayed to his father to give the unbelievers a sign, and straightway a lambent flame surrounded the whole multitude. The proof was conclusive, and henceforth Caeculus passed for a true son of the fire-god. Such tales of kings or heroes begotten by the fire-god on mortal women appear to be genuine old Italian myths, which may well go back far beyond the foundation of Rome to the common fountain of Aryan mythology; for the marriage customs observed by various branches of the Aryan family point clearly to a belief in the power of fire to impregnate women.

On the whole, if we follow the authority of the ancients themselves, we seem bound to conclude that the Roman gods, like those of many other early peoples, were believed to be married and to beget children. It is true that, compared with the full-blooded gods of Greece, the deities of Rome appear to us shadowy creatures, pale abstractions garbed in little that can vie with the gorgeous pall of myth and story which Grecian fancy threw around its divine creations. Yet the few specimens of Roman mythology which have survived the wreck of antiquity justify us in believing that they are but fragments of far more copious traditions which have perished. At all events the comparative aridity and barrenness of the Roman religious imagination is no reason for setting aside the positive testimony of learned Roman writers as to a point of fundamental importance in their own religion about which they could hardly be mistaken. It should never be forgotten that on this subject the ancients had access to many sources of information which are no longer open to us, and for a modern scholar to reject their evidence in favour of a personal impression derived from a necessarily imperfect

knowledge of the facts seems scarcely consistent with sound principles of history and criticism.

§ 3. Children of Living Parents in Ritual.

But Dr. Farnell adduces another argument in support of his view that it was the pollution of death which obliged the widowed Flamen Dialis to resign the priesthood. He points to what he considers the analogy of the rule of Greek ritual which required that certain sacred offices should be discharged only by a boy whose parents were both alive. This rule he would explain in like manner by supposing that the death of one or both of his parents would render a boy ceremonially impure and therefore unfit to perform religious functions. Dr. Farnell might have apparently strengthened his case by observing that the Flamen Dialis and the Flaminica Dialis were themselves assisted in their office, the one by a boy, the other by a girl, both of whose parents must be alive. At first sight this fits in perfectly with his theory: the Flamen, the Flaminica, and their youthful ministers were all rendered incapable of performing their sacred duties by the taint or corruption of death.

But a closer scrutiny of the argument reveals a flaw. It proves too much. For observe that in these Greek and Roman offices held by boys and girls the disqualification caused by the death of a parent is necessarily lifelong, since the bereavement is irreparable. Accordingly, if Dr. Farnell's theory is right, the ceremonial pollution which is the cause of the disqualification must also be lifelong; in other words, every orphan is ceremoniously unclean for life and thereby excluded for ever from the discharge of sacred duties. So sweeping a rule would at a stroke exclude a large, if not the larger, part of the population of any country from the offices of religion, and lay them permanently under all those burdensome restrictions which the pollution of death entails among many nations; for obviously a large, if not the larger, part of the population of any country at any time has lost one or both of its parents by death. No people, so far as I know, has ever carried the theory of the ceremonial pollution of death to this extremity in practice. And even if it were supposed that the taint wore off or evaporated with time from common folk so as to let them go about their common duties in everyday life, would it not still cleave to priests? If it incapacitated the Flamen's minister, would it not incapacitate the Flamen himself? In other words, would not the Flamen Dialis be obliged to vacate office on the death of his father or mother? There is no hint in ancient writers that he had to do so. And while it is generally unsafe to argue from the silence of our authorities, I think that we may do so in this case without being rash; for Plutarch not only mentions but discusses the rule which obliged the Flamen Dialis to resign office on the death of his wife, and if he had known of a parallel rule which compelled him to retire on the death of a parent, he would surely have mentioned it. But if the ceremonial pollution which would certainly be caused by the death of a parent did not compel the Flamen Dialis to vacate office, we may safely conclude that neither did the similar pollution caused by the death of his wife. Thus the argument adduced by Dr. Farnell in favour of his view proves on analysis to tell strongly against it.

But if the rule which excluded orphans from certain sacred offices cannot with any probability be explained on the theory of their ceremonial pollution, it may be worth while to inquire whether another and better explanation of the rule cannot be found. For that purpose I shall collect all the cases of it known to me. The collection is doubtless far from complete: I only offer it as a starting-point for research.

At the time of the vintage, which in Greece falls in October, Athenian boys chosen from every tribe assembled at the sanctuary of Dionysus, the god of the vine. There, branches of vines laden with ripe grapes were given to them, and holding them in their hands they raced to the sanctuary of Athena Sciras. The winner received and drained a cup containing a

mixture of olive-oil, wine, honey, cheese, and barley-groats. It was necessary that both the parents of each of these boy-runners should be alive. At the same festival, and perhaps on the same day, an Athenian boy, whose parents must both be alive, carried in procession a branch of olive wreathed with white and purple wool and decked with fruits of many kinds, while a chorus sang that the branch bore figs, fat loaves, honey, oil, and wine. Thus they went in procession to a temple of Apollo, at the door of which the boy deposited the holy bough. The ceremony is said to have been instituted by the Athenians in obedience to an oracle for the purpose of supplicating the help of the god in a season of dearth. Similar boughs similarly laden with fruits and loaves were hung up on the doors of every Athenian house and allowed to remain there a year, at the end of which they were replaced by fresh ones. While the branch was being fastened to the door, a boy whose parents were both alive recited the same verses about the branch bearing figs, fat loaves, honey, oil, and wine. This custom also is said to have been instituted for the sake of putting an end to a dearth. The people of Magnesia on the Maeander vowed a bull every year to Zeus, the Saviour of the City, in the month of Cronion, at the beginning of sowing, and after maintaining the animal at the public expense throughout the winter they sacrificed it, apparently at harvest-time, in the following summer. Nine boys and nine girls, whose fathers and mothers were all living, took part in the religious services of the consecration and the sacrifice of the bull. At the consecration public prayers were offered for the safety of the city and the land, for the safety of the citizens and their wives and children, for the safety of all that dwelt in the city and the land, for peace and wealth and abundance of corn and all other fruits, and for the cattle. A herald led the prayers, and the priest and priestess, the boys and girls, the high officers and magistrates, all joined in these solemn petitions for the welfare of their country. Among the Karo-Bataks of Central Sumatra the threshing of the rice is the occasion of various ceremonies, and in these a prominent part is played by a girl, whose father and mother must be both alive. Her special duty is to take care of the sheaf of rice in which the soul of the rice is believed to reside. This sheaf usually consists of the first rice cut and bound in the field; it is treated exactly like a person.

The rites thus far described, in which boys and girls of living parents took part, were clearly ceremonies intended specially to ensure the fertility of the soil. This is indicated not merely by the nature of the rites and of the prayers or verses which accompanied them, but also by the seasons at which they were observed; for these were the vintage, the harvest-home, and the beginning of sowing. We may therefore compare a custom practised by the Roman Brethren of the Ploughed Fields (*Fratres Arvales*), a college of priests whose business it was to perform the rites deemed necessary for the growth of the corn. As a badge of office they wore wreaths of corn-ears, and paid their devotions to an antique goddess of fertility, the Dea Dia. Her home was in a grove of ancient evergreen oaks and laurels out in the Campagna, five miles from Rome. Hither every year in the month of May, when the fields were ripe or ripening to the sickle, reaped ears of the new corn were brought and hallowed by the Brethren with quaint rites, that a blessing might rest on the coming harvest. The first or preliminary consecration of the ears, however, took place, not in the grove, but in the house of the Master of the Brethren at Rome. Here the Brethren were waited upon by four free-born boys, the children of living fathers and mothers. While the Brethren reclined on couches, the boys were allowed to sit on chairs and partake of the feast, and when it was over they carried the rest of the now hallowed corn and laid it on the altar.

In these and all other rites intended to ensure the fertility of the ground, of cattle, or of human beings, the employment of children of living parents seems to be intelligible on the principle of sympathetic magic; for such children might be deemed fuller of life than orphans, either because they "flourished on both sides," as the Greeks put it, or because the very survival of

their parents might be taken as a proof that the stock of which the children came was vigorous and therefore able to impart of its superabundant energy to others.

But the rites in which the children of living parents are required to officiate do not always aim at promoting the growth of the crops. At Olympia the olive-branches which formed the victors' crowns had to be cut from a sacred tree with a golden sickle by a lad whose father and mother must be both alive. The tree was a wild olive growing within the holy precinct, at the west end of the temple of Zeus. It bore the name of the Olive of the Fair Crown, and near it was an altar to the Nymphs of the Fair Crowns. At Delphi every eighth year a sacred drama or miracle-play was acted which drew crowds of spectators from all parts of Greece. It set forth the slaying of the Dragon by Apollo. The principal part was sustained by a lad, the son of living parents, who seems to have personated the god himself. In an open space the likeness of a lordly palace, erected for the occasion, represented the Dragon's den. It was attacked and burned by the lad, aided by women who carried blazing torches. When the Dragon had received his deadly wound, the lad, still acting the part of the god, fled far away to be purged of the guilt of blood in the beautiful Vale of Tempe, where the Peneus flows in a deep wooded gorge between the snowy peaks of Olympus and Ossa, its smooth and silent tide shadowed by overhanging trees and tall white cliffs. In places these great crags rise abruptly from the stream and approach each other so near that only a narrow strip of sky is visible overhead; but where they recede a little, the meadows at their foot are verdant with evergreen shrubs, among which Apollo's own laurel may still be seen. In antiquity the god himself, stained with the Dragon's blood, is said to have come, a haggard footsore wayfarer, to this wild secluded glen and there plucked branches from one of the laurels that grew in its green thickets beside the rippling river. Some of them he used to twine a wreath for his brows, one of them he carried in his hand, doubtless in order that, guarded by the sacred plant, he might escape the hobgoblins which dogged his steps. So the boy, his human representative, did the same, and brought back to Delphi wreaths of laurel from the same tree to be awarded to the victors in the Pythian games. Hence the whole festival of the Slaying of the Dragon at Delphi went by the name of the Festival of Crowning. From this it appears that at Delphi as well as at Olympia the boughs which were used to crown the victors had to be cut from a sacred tree by a boy whose parents must be both alive.

At Thebes a festival called the Laurel-bearing was held once in every eight years, when branches of laurel were carried in procession to the temple of Apollo. The principal part in the procession was taken by a boy who held a laurel bough and bore the title of the Laurel-bearer: he seems to have personated the god himself. His hair hung down on his shoulders, and he wore a golden crown, a bright-coloured robe, and shoes of a special shape: both his parents must be alive. We may suppose that the golden crown which he wore was fashioned in the shape of laurel leaves and replaced a wreath of real laurel. Thus the boy with the laurel wreath on his head and the laurel bough in his hand would resemble the traditional equipment of Apollo when he purified himself for the slaughter of the dragon. We may conjecture that at Thebes the Laurel-bearer originally personated not Apollo but the local hero Cadmus, who slew the dragon and had like Apollo to purify himself for the slaughter. The conjecture is confirmed by vase-paintings which represent Cadmus crowned with laurel preparing to attack the dragon or actually in combat with the monster, while goddesses bend over him holding out wreaths of laurel as the meed of victory. On this hypothesis the octennial Delphic Festival of Crowning and the octennial Theban Festival of Laurel-bearing were closely akin: in both the prominent part played by the laurel was purificatory or expiatory. Thus at Olympia, Delphi, and Thebes a boy whose parents were both alive was entrusted with the duty of cutting or wearing a sacred wreath at a great festival which recurred at intervals of several years.

Why a boy of living parents should be chosen for such an office is not at first sight clear; the reason might be more obvious if we understood the ideas in which the custom of wearing wreaths and crowns had its origin. Probably in many cases wreaths and crowns were amulets before they were ornaments; in other words, their first intention may have been not so much to adorn the head as to protect it from harm by surrounding it with a plant, a metal, or any other thing which was supposed to possess the magical virtue of banning baleful influences. Thus the Arabs of Moab will put a circlet of copper on the head of a man who is suffering from headache, for they believe that this will banish the pain; and if the pain is in an arm or a leg, they will treat the ailing limb in like manner. They think that red beads hung before the eyes of children who are afflicted with ophthalmia will rid them of the malady, and that a red ribbon tied to the foot will prevent it from stumbling on a stony path. Again, the Melanesians of the Gazelle Peninsula in New Britain often deck their dusky bodies with flowers, leaves, and scented herbs not only at festivals but on other occasions which to the European might seem inappropriate for such gay ornaments. But in truth the bright blossoms and verdant foliage are not intended to decorate the wearer but to endow him with certain magical virtues, which are supposed to inhere in the flowers and leaves. Thus one man may be seen strutting about with a wreath of greenery which passes round his neck and droops over his shoulders, back, and breast. He is not a mere dandy, but a lover who hopes that the wreath will work as a charm on a woman's heart. Again, another may be observed with a bunch of the red dracaena leaves knotted round his neck and the long stalk hanging down his back. He is a soldier, and these leaves are supposed to make him invulnerable. But if the lover should fail to win the affections of his swarthy mistress, if the warrior should be wounded in battle, it never occurs to either of them to question the magical virtue of the charm; they ascribe the failure either to the more potent charm of another magician or to some oversight on their own part. On the theory that wreaths and garlands serve as amulets to protect the wearer against the powers of evil we can understand not only why in antiquity sacred persons such as priests and kings wore crowns, but also why dead bodies, sacrificial victims, and in certain circumstances even inanimate objects such as the implements of sacrifice, the doors of houses, and so forth, were decorated or rather guarded by wreaths. Further, on this hypothesis we may perhaps perceive why children of living parents were specially chosen to cut or wear sacred wreaths. Since such children were apparently supposed to be endowed with a more than common share of vital energy, they might be deemed peculiarly fitted to make or wear amulets which were designed to protect the wearer from injury and death: the current of life which circulated in their own veins overflowed, as it were, and reinforced the magic virtue of the wreath. For the same reason such children would naturally be chosen to personate gods, as they seemingly were at Delphi and Thebes.

At Ephesus, if we may trust the evidence of the Greek romance-writer, Heliodorus, a boy and girl of living parents used to hold for a year the priesthood of Apollo and Artemis respectively. When their period of office was nearly expired, they led a sacred embassy to Delos, the birthplace of the divine brother and sister, where they superintended the musical and athletic contests and laid down the priesthood. At Rome no girl might be chosen a Vestal Virgin unless both her father and mother were living; yet there is no evidence or probability that a Vestal vacated office on the death of a parent; indeed she generally held office for life. This alone may suffice to prove that the custom of entrusting certain sacred duties to children of living parents was not based on any notion that orphans as such were ceremonially unclean. Again, the dancing priests of Mars, the Salii, must be sons of living parents; but as in the case of the Vestals this condition probably only applied at the date of their election, for they seem like the Vestals to have held office for life. At all events we read of a lively old gentleman who still skipped and capered about as a dancing priest with an agility which threw the efforts of his younger colleagues into the shade. Again, at the public

games in Rome boys of living parents had to escort the images of the gods in their sacred cars, and it was a dire omen if one of them relaxed his hold on the holy cart or let a strap slip from his fingers. And when the stout Roman heart was shaken by the appalling news that somebody had been struck by lightning, that the sky had somewhere been suddenly overcast, or that a she-mule had been safely delivered of a colt, boys and girls whose fathers and mothers were still alive used to be sought out and employed to help in expiating the terrific prodigy. Again, when the Capitol had been sacked and burned by the disorderly troops of Vitellius, solemn preparations were made to rebuild it. The whole area was enclosed by a cordon of fillets and wreaths. Then soldiers chosen for their auspicious names entered within the barriers holding branches of lucky trees in their hands; and afterwards the Vestal Virgins, aided by boys and girls of living parents, washed the foundations with water drawn from springs and rivers. In this ceremony the choice of such children seems to be based on the same idea as the choice of such water; for as running water is deemed to be especially alive, so the vital current might be thought to flow without interruption in the children of living parents but to stagnate in orphans. Hence the children of living parents rather than orphans would naturally be chosen to pour the living water over the foundations, and so to lend something of their own vitality or endurance to a building that was designed to last for ever.

On the same principle we can easily understand why the children of living parents should be especially chosen to perform certain offices at marriage. The motive of such a choice may be a wish to ensure by sympathetic magic the life of the newly wedded pair and of their offspring. Thus at Roman marriages the bride was escorted to her new home by three boys whose parents were all living. Two of the boys held her, and the third carried a torch of buckthorn or hawthorn in front of her, probably for the purpose of averting the powers of evil; for buckthorn or hawthorn was credited with this magical virtue. At marriages in ancient Athens a boy whose parents were both living used to wear a wreath of thorns and acorns and to carry about a winnowing-fan full of loaves, crying, "I have escaped the bad, I have found the better." In modern Greece on the Sunday before a marriage the bridegroom sends to the bride the wedding cake by the hands of a boy, both of whose parents must be living. The messenger takes great care not to stumble or to injure the cake, for to do either would be a very bad omen. He may not enter the bride's house till she has taken the cake from him. For this purpose he lays it down on the threshold of the door, and then both of them, the boy and the bride, rush at it and try to seize the greater part of the cake. And when cattle are being slaughtered for the marriage festivities, the first beast killed for the bride's house must be killed by a youth whose parents are both alive. Further, a son of living parents must solemnly fetch the water with which the bridegroom's head is ceremonially washed by women before marriage. And on the day after the marriage bride and bridegroom go in procession to the well or spring from which they are henceforth to fetch their water. The bride greets the spring, drinks of the water from the hollow of her hand, and throws money and food into it. Then follows a dance, accompanied by a song, round about the spring. Lastly, a lad whose parents are both living draws water from the spring in a special vessel and carries it to the house of the bridal pair without speaking a word: this "unspoken water," as it is called, is regarded as peculiarly holy and wholesome. When the young couple return from the spring, they fill their mouths with the "unspoken water" and try to spirt it on each other inside the door of the house. In Albania, when women are baking cakes for a wedding, the first to put hand to the dough must be a maiden whose parents are both alive and who has brothers, the more the better; for only such a girl is deemed lucky. And when the bride has dismounted from her horse at the bridegroom's door, a small boy whose parents are both alive (for only such a boy is thought to bring luck) is passed thrice backwards and forwards under the horse's belly, as if he would girdle the beast. Among the South Slavs of Bulgaria a little child whose

father and mother are both alive helps to bake the two bridal cakes, pouring water and salt on the meal and stirring the mixture with a spurtle of a special shape; then a girl lifts the child in her arms, and the little one touches the roof-beam thrice with the spurtle, saying, "Boys and girls." And when the bride's hair is to be dressed for the wedding day, the work of combing and plaiting it must be begun by a child of living parents. Among the Eesa and Gadabursi, two Somali tribes, on the morning after a marriage "the bride's female relations bring presents of milk, and are accompanied by a young male child whose parents are living. The child drinks some of the milk before any one else tastes it; and after him the bridegroom, if his parents are living; but if one or both of his parents are dead, and those of the bride living, she drinks after the child. By doing this they believe that if the newly-married woman bears a child the father will be alive at the time." A slightly different application of the same principle appears in the old Hindoo rule that when a bride reached the house of her husband, she should be made to descend from the chariot by women of good character whose husbands and sons were living, and that afterwards these women should seat the bride on a bull's hide, while her husband recited the verse, "Here ye cows, bring forth calves." Here the ceremony of seating the young wife on a bull's hide seems plainly intended to make her fruitful through the generative virtue of the bull; while the attendance of women, whose husbands and sons are living, is no doubt a device for ensuring, by sympathetic magic, the life both of the bride's husband and of her future offspring.

In the Somali custom just described the part played by the child of living parents is unambiguous and helps to throw light on the obscurer cases which precede. Such a child is clearly supposed to impart the virtue of longevity to the milk of which it partakes, and so to transmit it to the newly married pair who afterwards drink of the milk. Similarly, we may suppose that in all marriage rites at least, if not in religious rites generally, the employment of children of living parents is intended to diffuse by sympathy the blessings of life and longevity among all who participate in the ceremonies. This intention seems to underlie the use which the Malagasy make of the children of living parents in ritual. Thus, when a child is a week old, it is dressed up in the finest clothes that can be got, and is then carried out of the house by some person whose parents are both still living; afterwards it is brought back to the mother. In the act of being carried out and in, the infant must be twice carefully lifted over the fire, which is placed near the door. If the child is a boy, the axe, knife, and spear of the family, together with any building tools that may be in the house, are taken out of it at the same time. "The implements are perhaps used chiefly as emblems of the occupations in which it is expected the infant will engage when it arrives at maturer years; and the whole may be regarded as expressing the hopes cherished of his activity, wealth, and enjoyments." On such an occasion the service of a person whose parents are both alive seems naturally calculated to promote the longevity of the infant. For a like reason, probably, the holy water used at the Malagasy ceremony of circumcision is drawn from a pool by a person whose parents are both still living. The same idea may explain a funeral custom observed by the Sihanaka of Madagascar. After a burial the family of the deceased, with their near relatives and dependents, meet in the house from which the corpse was lately removed "to drink rum and to undergo a purifying and preserving baptism called *fàfy rànom-bóahàngy*. Leaves of the lemon or lime tree, and the stalks of two kinds of grass, are gathered and placed in a vessel with water. A person, both of whose parents are living, is chosen to perform the rite, and this 'holy water' is then sprinkled upon the walls of the house and upon all assembled within them, and finally around the house outside." Here a person whose parents are both living appears to be credited with a more than common share of life and longevity; from which it naturally follows that he is better fitted than any one else to perform a ceremony intended to avert the danger of death from the household.

The notion that a child of living parents is endowed with a higher degree of vitality than an orphan probably explains all the cases of the employment of such a child in ritual, whether the particular rite is designed to ensure the fertility of the ground or the fruitfulness of women, or to avert the danger of death and other calamities. Yet it might be a mistake to suppose that this notion is always clearly apprehended by the persons who practise the customs. In their minds the definite conception of superabundant and overflowing vitality may easily dissolve into a vague idea that the child of living parents is luckier than other folk. No more than this seems to be at the bottom of the Masai rule that when the warriors wish to select a chief, they must choose "a man whose parents are still living, who owns cattle and has never killed anybody, whose parents are not blind, and who himself has not a discoloured eye." And nothing more is needed to explain the ancient Greek custom which assigned the duty of drawing lots from an urn to a boy under puberty whose father and mother were both in life. At Athens it would appear that registers of these boys were kept, perhaps in order that the lads might discharge, as occasion arose, those offices of religion which required the service of such auspicious youths. The atrocious tyrant Heliogabalus, one of the worst monsters who ever disgraced the human form, caused search to be made throughout Italy for noble and handsome boys whose parents were both alive, and he sacrificed them to his barbarous gods, torturing them first and grabbing among their entrails afterwards for omens. He seems to have thought that such victims would be peculiarly acceptable to the Syrian deities whom he worshipped; so he encouraged the torturers and butchers at their work, and thanked the gods for enabling him to ferret out "their friends."

III. A Charm To Protect a Town.

The tradition that a Lydian king tried to make the citadel of Sardes impregnable by carrying round it a lion may perhaps be illustrated by a South African custom. When the Bechuanas are about to found a new town, they observe an elaborate ritual. They choose a bull from the herd, sew up its eyelids with sinew, and then allow the blinded animal to wander at will for four days. On the fifth day they track it down and sacrifice it at sunset on the spot where it happens to be standing. The carcase is then roasted whole and divided among the people. Ritual requires that every particle of the flesh should be consumed on the spot. When the sacrificial meal is over, the medicine-men take the hide and mark it with appropriate medicines, the composition of which is a professional secret. Then with one long spiral cut they convert the whole hide into a single thong. Having done so they cut up the thong into lengths of about two feet and despatch messengers in all directions to peg down one of those strips in each of the paths leading to the new town. "After this," it is said, "if a foreigner approaches the new town to destroy it with his charms, he will find that the town has prepared itself for his coming." Thus it would seem that the pastoral Bechuanas attempt to place a new town under the protection of one of their sacred cattle by distributing pieces of its hide at all points where an enemy could approach it, just as the Lydian king thought to place the citadel of his capital under the protection of the lion-god by carrying the animal round the boundaries.

Further, the Bechuana custom may throw light on a widespread legend which relates how a wily settler in a new country bought from the natives as much land as could be covered with a hide, and how he then proceeded to cut the hide into thongs and to claim as much land as could be enclosed by the thongs. It was thus, according to the Hottentots, that the first European settlers obtained a footing in South Africa. But the most familiar example of such stories is the tradition that Dido procured the site of Carthage in this fashion, and that the place hence received the name of Byrsa or "hide." Similar tales occur in the legendary history of Saxons and Danes, and they meet us in India, Siberia, Burma, Cambodia, Java, and Bali. The wide diffusion of such stories confirms the conjecture of Jacob Grimm that in them

we have a reminiscence of a mode of land measurement which was once actually in use, and of which the designation is still retained in the English *hide*. The Bechuana custom suggests that the mode of measuring by a hide may have originated in a practice of encompassing a piece of land with thongs cut from the hide of a sacrificial victim in order to place the ground under the guardianship of the sacred animal.

But why do the Bechuanas sew up the eyelids of the bull which is to be used for this purpose? The answer appears to be given by the ceremonies which the same people observe when they are going out to war. On that occasion a woman rushes up to the army with her eyes shut and shakes a winnowing-fan, while she cries out, "The army is not seen! The army is not seen!" And a medicine-man at the same time sprinkles medicine over the spears, crying out in like manner, "The army is not seen! The army is not seen!" After that they seize a bull, sew up its eyelids with a hair of its tail, and drive it for some distance along the road which the army is to take. When it has preceded the army a little way, the bull is sacrificed, roasted whole, and eaten by the warriors. All the flesh must be consumed on the spot. Such parts as cannot be eaten are burnt with fire. Only the contents of the stomach are carefully preserved as a charm which is to lead the warriors to victory. Chosen men carry the precious guts in front of the army, and it is deemed most important that no one should precede them. When they stop, the army stops, and it will not resume the march till it sees that the men with the bull's guts have gone forward. The meaning of these ceremonies is explained by the cries of the woman and the priest, "The army is not seen! The army is not seen!" Clearly it is desirable that the army should not be perceived by the enemies until it is upon them. Accordingly on the principles of homoeopathic magic the Bechuanas apparently imagine that they can make themselves invisible by eating of the flesh of a blind bull, blindness and invisibility being to their simple minds the same thing. For the same reason the bowels of the blind ox are carried in front of the army to hide its advance from hostile eyes. In like manner the custom of sacrificing and eating a blind ox on the place where a new town is to be built may be intended to render the town invisible to enemies. At all events the Bawenda, a South African people who belong to the same Bantu stock as the Bechuanas, take great pains to conceal their kraals from passers-by. The kraals are built in the forest or bush, and the long winding footpaths which lead to them are often kept open only by the support of a single pole here and there. Indeed the paths are so low and narrow that it is very difficult to bring a horse into such a village. In time of war the poles are removed and the thorny creepers fall down, forming a natural screen or bulwark which the enemy can neither penetrate nor destroy by fire. The kraals are also surrounded by walls of undressed stones with a filling of soil; and to hide them still better from the view of the enemy the tops of the walls are sown with Indian corn or planted with tobacco. Hence travellers passing through the country seldom come across a Bawenda kraal. To see where the Bawenda dwell you must climb to the tops of mountains and look down on the roofs of their round huts peeping out of the surrounding green like clusters of mushrooms in the woods. The object which the Bawenda attain by these perfectly rational means, the Bechuanas seek to compass by the sacrifice and consumption of a blind bull.

This explanation of the use of a blinded ox in sacrifice is confirmed by the reasons alleged by a Caffre for the observance of a somewhat similar custom in purificatory ceremonies after a battle. On these occasions the Bechuanas and other Caffre tribes of South Africa kill a black ox and cut out the tip of its tongue, an eye, a piece of the ham-string, and a piece of the principal sinew of the shoulder. These parts are fried with certain herbs and rubbed into the joints of the warriors. By cutting out the tongue of the ox they think to prevent the enemy from wagging his tongue against them; by severing the sinews of the ox they hope to cause

the enemy's sinews to fail him in the battle; and by removing the eye of the ox they imagine that they prevent the enemy from casting a covetous eye on their cattle.

IV. Some Customs Of The Pelew Islanders.

We have seen that the state of society and religion among the Pelew Islanders in modern times presents several points of similarity to the condition of the peoples about the Eastern Mediterranean in antiquity. Here I propose briefly to call attention to certain other customs of the Pelew Islanders which may serve to illustrate some of the institutions discussed in this volume.

§ 1. Priests dressed as Women.

In the Pelew Islands it often happens that a goddess chooses a man, not a woman, for her minister and inspired mouthpiece. When that is so, the favoured man is thenceforth regarded and treated as a woman. He wears female attire, he carries a piece of gold on his neck, he labours like a woman in the taro fields, and he plays his new part so well that he earns the hearty contempt of his fellows. The pretended change of sex under the inspiration of a female spirit perhaps explains a custom widely spread among savages, in accordance with which some men dress as women and act as women through life. These unsexed creatures often, perhaps generally, profess the arts of sorcery and healing, they communicate with spirits, and are regarded sometimes with awe and sometimes with contempt, as beings of a higher or lower order than common folk. Often they are dedicated and trained to their vocation from childhood. Effeminate sorcerers or priests of this sort are found among the Sea Dyaks of Borneo, the Bugis of South Celebes, the Patagonians of South America, and the Aleutians and many Indian tribes of North America. In the island of Rambree, off the coast of Aracan, a set of vagabond "conjurers," who dressed and lived as women, used to dance round a tall pole, invoking the aid of their favourite idol on the occasion of any calamity. Male members of the Vallabha sect in India often seek to win the favour of the god Krishna, whom they specially revere, by wearing their hair long and assimilating themselves to women; even their spiritual chiefs, the so-called Maharajas, sometimes simulate the appearance of women when they lead the worship of their followers. In Madagascar we hear of effeminate men who wore female attire and acted as women, thinking thereby to do God service. In the kingdom of Congo there was a sacrificial priest who commonly dressed as a woman and gloried in the title of the Grandmother. The post of Grandmother must have been much coveted, for the incumbent might not be put to death, whatever crimes or rascalities he committed; and to do him justice he appears commonly to have taken full advantage of this benefit of clergy. When he died, his fortunate successor dissected the body of the deceased Grandmother, extracting his heart and other vital organs, and amputating his fingers and toes, which he kept as priceless relics, and sold as sovereign remedies for all the ills that flesh is heir to.

We may conjecture that in many of these cases the call to this strange form of the religious life came in the shape of a dream or vision, in which the dreamer or visionary imagined himself to be a woman or to be possessed by a female spirit; for with many savage races the disordered fancies of sleep or ecstasy are accepted as oracular admonitions which it would be perilous to disregard. At all events we are told that a dream or a revelation of some sort was the reason which in North America these men-women commonly alleged for the life they led; it had been thus brought home to them, they said, that their medicine or their salvation lay in living as women, and when once they had got this notion into their head nothing could drive it out again. Many an Indian father attempted by persuasion, by bribes, by violence, to deter his son from obeying the mysterious call, but all to no purpose. Among the Sauks, an Indian tribe of North America, these effeminate beings were always despised, but sometimes they were pitied "as labouring under an unfortunate destiny which they cannot avoid, being

supposed to be impelled to this course by a vision from the female spirit that resides in the moon." Similarly the Omahas, another Indian tribe of North America, "believe that the unfortunate beings, called *Min-qu-ga*, are mysterious or sacred because they have been affected by the Moon Being. When a young Omaha fasted for the first time on reaching puberty, it was thought that the Moon Being appeared to him, holding in one hand a bow and arrows and in the other a pack strap, such as the Indian women use. When the youth tried to grasp the bow and arrows the Moon Being crossed his hands very quickly, and if the youth was not very careful he seized the pack strap instead of the bow and arrows, thereby fixing his lot in after life. In such a case he could not help acting the woman, speaking, dressing, and working just as Indian women used to do." Among the Ibans or Sea Dyaks of Borneo the highest class of sorcerers or medicine-men (*manangs*) are those who are believed to have been transformed into women. Such a man is therefore called a "changed medicine-man" (*manang bali*) on account of his supposed change of sex. The call to transform himself into a woman is said to come as a supernatural command thrice repeated in dreams; to disregard the command would mean death. Accordingly he makes a feast, sacrifices a pig or two to avert evil consequences from the tribe, and then assumes the garb of a woman. Thenceforth he is treated as a woman and occupies himself in feminine pursuits. His chief aim is to copy female manners and habits as accurately as possible. He is employed for the same purposes as an ordinary medicine-man and his methods are similar, but he is paid much higher fees and is often called in when others have been unable to effect a cure. Similarly among the Chukchees of North-Eastern Asia there are shamans or medicine-men who assimilate themselves as far as possible to women, and who are believed to be called to this vocation by spirits in a dream. The call usually comes at the critical age of early youth when the shamanistic inspiration, as it is called, first manifests itself. But the call is much dreaded by the youthful adepts, and some of them prefer death to obedience. There are, however, various stages or degrees of transformation. In the first stage the man apes a woman only in the manner of braiding and arranging the hair of his head. In the second he dons female attire; in the third stage he adopts as far as possible the life and characteristics of the female sex. A young man who is undergoing this final transformation abandons all masculine occupations and manners. He throws away the rifle and the lance, the lasso of the reindeer herdsman, and the harpoon of the seal-hunter, and betakes himself to the needle and the skin-scraper instead. He learns the use of them quickly, because the spirits are helping him all the time. Even his pronunciation changes from the male to the female mode. At the same time his body alters, if not in outward appearance, at least in its faculties and forces. He loses masculine strength, fleetness of foot, endurance in wrestling, and falls into the debility and helplessness of a woman. Even his mental character undergoes a change. His old brute courage and fighting spirit are gone; he grows shy and bashful before strangers, fond of small talk and of dandling little children. In short he becomes a woman with the appearance of a man, and as a woman he is often taken to wife by another man, with whom he leads a regular married life. Extraordinary powers are attributed to such transformed shamans. They are supposed to enjoy the special protection of spirits who play the part of supernatural husbands to them. Hence they are much dreaded even by their colleagues in the profession who remain mere men; hence, too, they excel in all branches of magic, including ventriloquism. Among the Teso of Central Africa medicine-men often dress as women and wear feminine ornaments, such as heavy chains of beads and shells round their heads and necks.

And just as a man inspired by a goddess may adopt female attire, so conversely a woman inspired by a god may adopt male costume. In Uganda the great god Mukasa, the deity of the Victoria Nyanza Lake and of abundance, imparted his oracles through a woman, who in ordinary life dressed like the rest of her sex in a bark cloth wrapped round the body and fastened with a girdle, so as to leave the arms and shoulders bare; but when she prophesied

under the inspiration of the god, she wore two bark cloths knotted in masculine style over her shoulders and crossing each other on her breast and back. When once the god had chosen her, she retained office for life; she might not marry or converse with any man except one particular priest, who was always present when she was possessed by the deity.

Perhaps this assumed change of sex under the inspiration of a goddess may give the key to the legends of the effeminate Sardanapalus and the effeminate Hercules, as well as to the practice of the effeminate priests of Cybele and the Syrian goddess. In all such cases the pretended transformation of a man into a woman would be intelligible if we supposed that the womanish priest or king thought himself animated by a female spirit, whose sex, accordingly, he felt bound to imitate. Certainly the eunuch priests of Cybele seem to have bereft themselves of their manhood under the supposed inspiration of the Great Goddess. The priest of Hercules at Antimachia, in Cos, who dressed as a woman when he offered sacrifice, is said to have done so in imitation of Hercules who disguised himself as a woman to escape the pursuit of his enemies. So the Lydian Hercules wore female attire when he served for three years as the purchased slave of the imperious Omphale, Queen of Lydia. If we suppose that Queen Omphale, like Queen Semiramis, was nothing but the great Asiatic goddess, or one of her Avatars, it becomes probable that the story of the womanish Hercules of Lydia preserves a reminiscence of a line or college of effeminate priests who, like the eunuch priests of the Syrian goddess, dressed as women in imitation of their goddess and were supposed to be inspired by her. The probability is increased by the practice of the priests of Hercules at Antimachia, in Cos, who, as we have just seen, actually wore female attire when they were engaged in their sacred duties. Similarly at the vernal mysteries of Hercules in Rome the men were draped in the garments of women; and in some of the rites and processions of Dionysus also men wore female attire. In legend and art there are clear traces of an effeminate Dionysus, who perhaps figured in a strange ceremony for the artificial fertilization of the fig. Among the Nahanarvals, an ancient German tribe, a priest garbed as a woman presided over a sacred grove. These and similar practices need not necessarily have any connexion with the social system of mother-kin. Wherever a goddess is revered and the theory of inspiration is held, a man may be thought to be possessed by a female spirit, whether society be organized on mother-kin or on father-kin. Still the chances of such a transformation of sex will be greater under mother-kin than under father-kin if, as we have found reason to believe, a system of mother-kin is more favourable to the development and multiplication of goddesses than of gods. It is therefore, perhaps, no mere accident that we meet with these effeminate priests in regions like the Pelew Islands and Western Asia, where the system of mother-kin either actually prevails or has at least left traces of it behind in tradition and custom. Such traces, for example, are to be found in Lydia and Cos, in both of which the effeminate Hercules had his home.

But the religious or superstitious interchange of dress between men and women is an obscure and complex problem, and it is unlikely that any single solution would apply to all the cases. Probably the custom has been practised from many different motives. For example, the practice of dressing boys as girls has certainly been sometimes adopted to avert the Evil Eye; and it is possible that the custom of changing garments at marriage, the bridegroom disguising himself as a woman, or the bride disguising herself as a man, may have been resorted to for the same purpose. Thus in Cos, where the priest of Hercules wore female attire, the bridegroom was in like manner dressed as a woman when he received his bride. Spartan brides had their hair shaved, and were clad in men's clothes and booted on their wedding night. Argive brides wore false beards when they slept with their husbands for the first time. In Southern Celebes a bridegroom at a certain point of the long and elaborate marriage ceremonies puts on the garments which his bride has just put off. Among the Jews

of Egypt in the Middle Ages the bride led the wedding dance with a helmet on her head and a sword in her hand, while the bridegroom adorned himself as a woman and put on female attire. At a Brahman marriage in Southern India “the bride is dressed up as a boy, and another girl is dressed up to represent the bride. They are taken in procession through the street, and, on returning, the pseudo-bridegroom is made to speak to the real bridegroom in somewhat insolent tones, and some mock play is indulged in. The real bridegroom is addressed as if he was the syce (groom) or gumasta (clerk) of the pseudo-bridegroom, and is sometimes treated as a thief, and judgment passed on him by the latter.” Among the Bharias of the Central Provinces of India “the bridegroom puts on women's ornaments and carries with him an iron nut-cutter or dagger to keep off evil spirits.” Similarly among the Khangars, a low Hindustani caste of the same region, “the bridegroom is dressed in a yellow gown and overcloth, with trousers of red chintz, red shoes, and a marriage crown of date-palm leaves. He has the silver ornaments usually worn by women on his neck, as the *khang-wāri* or silver ring and the *hamel* or necklace of rupees. In order to avert the evil eye he carries a dagger or nut-cracker, and a smudge of lampblack is made on his forehead to disfigure him and thus avert the evil eye, which, it is thought, would otherwise be too probably attracted by his exquisitely beautiful appearance in his wedding garments.” These examples render it highly probable that, like the dagger or nut-cracker which he holds in his hand, the woman's ornaments which he wears are intended to protect the bridegroom against demons or the evil eye at this critical moment of his life, the protection apparently consisting in a disguise which enables him to elude the unwelcome attentions of malignant beings.

A similar explanation probably accounts for the similar exchange of costume between other persons than the bride and bridegroom at marriage. For example, after a Bharia wedding, “the girl's mother gets the dress of the boy's father and puts it on, together with a false beard and moustaches, and dances holding a wooden ladle in one hand and a packet of ashes in the other. Every time she approaches the bridegroom's father on her rounds she spills some of the ashes over him and occasionally gives him a crack on the head with her ladle, these actions being accompanied by bursts of laughter from the party and frenzied playing by the musicians. When the party reach the bridegroom's house on their return, his mother and the other women come out, and burn a little mustard and human hair in a lamp, the unpleasant smell emitted by these articles being considered potent to drive away evil spirits.” Again, after a Khangar wedding the father of the bridegroom, dressed in women's clothes, dances with the mother of the bride, while the two throw turmeric mixed with water on each other. Similarly after a wedding of the Bharbhunjas, another Hindustani caste of the Central Provinces, the bridegroom's father dances before the family in women's clothes which have been supplied by the bride's father. Such disguises and dances may be intended either to protect the disguised dancer himself against the evil eye or perhaps rather to guard the principal personages of the ceremony, the bride and bridegroom, by diverting the attention of demons from them to the guiser. However, when at marriage the bride alone assumes the costume and appearance of the other sex, the motive for the disguise may perhaps be a notion that on the principle of homoeopathic magic she thereby ensures the birth of a male heir. Similarly in Sweden there is a popular superstition that “on the night preceding her nuptials the bride should have a baby-boy to sleep with her, in which case her first-born will be a son”; and among the Kabyles, when a bride dismounts from her mule at her husband's house, a young lad leaps into the saddle before she touches the ground, in order that her first child may be a boy.

Be that as it may, there is no doubt that the assumption of woman's dress is sometimes intended to disguise a man for the purpose of deceiving a demon. Thus among the Boloki or Bangala on the Upper Congo a man was long afflicted with an internal malady. When all

other remedies had failed, a witch-doctor informed the sufferer that the cause of his trouble was an evil spirit, and that the best thing he could do was to go far away where the devil could not get at him, and to remain there till he had recovered his health. The patient followed the prescription. At dead of night he left his house, taking only two of his wives with him and telling no one of his destination, lest the demon should hear it and follow him. So he went far away from his town, donned a woman's dress, and speaking in a woman's voice he pretended to be other than he was, in order that the devil should not be able to find him at his new address. Strange to say, these sage measures failed to effect a cure, and wearying of exile he at last returned home, where he continued to dress and speak as a woman. Again, the Kuki-Lushai of Assam believe that if a man kills an enemy or a wild beast, the ghost of the dead man or animal will haunt him and drive him mad. The only way of averting this catastrophe is to dress up as a woman and pretend to be one. For example, a man who had shot a tiger and was in fear of being haunted by the animal's ghost, dressed himself up in a woman's petticoat and cloth, wore ivory earrings, and wound a mottled cloth round his head like a turban. Then smoking a woman's pipe, carrying a little basket, and spinning a cotton spindle, he paraded the village followed by a crowd roaring and shrieking with laughter, while he preserved the gravity of a judge, for a single smile would have been fatal. To guard against the possibility of unseasonable mirth, he carried a porcupine in his arms, and if ever, tickled beyond the pitch of endurance, he burst into a guffaw, the crowd said, "It was the porcupine that laughed." All this was done to mortify the pride of the tiger's ghost by leading him to believe that he had been shot by a woman.

The same dread of attracting the attention of dangerous spirits at critical times perhaps explains the custom observed by some East African tribes of wearing the costume of the opposite sex at circumcision. Thus, when Masai boys have been circumcised they dress as women, wearing earrings in their ears and long garments that reach to the ground. They also whiten their swarthy faces with chalk. This costume they retain till their wounds are healed, whereupon they are shaved and assume the skins and ornaments of warriors. Among the Nandi, a tribe of British East Africa, before boys are circumcised they receive a visit from young girls, who give them some of their own garments and ornaments. These the boys put on and wear till the operation of circumcision is over, when they exchange the girls' clothes for the garments of women, which, together with necklaces, are provided for them by their mothers; and these women's garments the newly circumcised lads must continue to wear for months afterwards. Girls are also circumcised among the Nandi, and before they submit to the operation they attire themselves in men's garments and carry clubs in their hands.

If such interchange of costume between men and women is intended to disguise the wearers against demons, we may compare the practice of the Lycian men, who regularly wore women's dress in mourning; for this might be intended to conceal them from the ghost, just as perhaps for a similar reason some peoples of antiquity used to descend into pits and remain there for several days, shunning the light of the sun, whenever a death had taken place in the family. A similar desire to deceive spirits may perhaps explain a device to which the Loeboes, a primitive tribe of Sumatra, resort when they wish to obtain male or female offspring. If parents have several sons and desire that the next child shall be a girl, they dress the boys as girls, cut their hair after the girlish fashion, and hang necklaces round their necks. On the contrary, when they have many daughters and wish to have a son, they dress the girls up as boys.

On the whole we conclude that the custom of men dressing as women and of women dressing as men has been practised from a variety of superstitious motives, among which the principal would seem to be the wish to please certain powerful spirits or to deceive others.

§ 2. Prostitution of Unmarried Girls.

Like many peoples of Western Asia in antiquity, the Pelew Islanders systematically prostitute their unmarried girls for hire. Hence, just as in Lydia and Cyprus of old, the damsels are a source of income to their family, and women wait impatiently for the time when their young daughters will be able to help the household by their earnings. Indeed the mother regularly anticipates the time by depriving the girl of her virginity with her own hands. Hence the theory that the prostitution of unmarried girls is a device to destroy their virginity without risk to their husbands is just as inapplicable to the Pelew Islanders as we have seen it to be to the peoples of Western Asia in antiquity. When a Pelew girl has thus been prepared for her vocation by her mother, she sells her favours to all the men of her village who can pay for them and who do not belong to her own exogamous clan; but she never grants her favours to the same man twice. Accordingly in every village of the Pelew Islands it may be taken as certain that the men and women know each other carnally, except that members of the same clan are debarred from each other by the rule of exogamy. Thus a well-marked form of sexual communism, limited only by the exogamous prohibitions which attach to the clans, prevails among these people. Nor is this communism restricted to the inhabitants of the same village, for the girls of each village are regularly sent away to serve as prostitutes (*armengols*) in another village. There they live with the men of one of the many clubs or associations (*kaldebekels*) in the clubhouse (*blay*), attending to the house, consorting freely with the men, and receiving pay for their services. A girl leading this life in the clubhouse of another village is well treated by the men: a wrong done to her is a wrong done to the whole club; and in her own village her value is increased, not diminished, by the time she thus spends as a prostitute in a neighbouring community. After her period of service is over she may marry either in the village where she has served or in her own. Sometimes many or all of the young women of a village go together to act as prostitutes (*armengols*) in a neighbouring village, and for this they are well paid by the community which receives them. The money so earned is divided among the chiefs of the village to which the damsels belong. Such a joint expedition of the unmarried girls of a village is called a *blolobol*. But the young women never act as *armengols* in any clubhouse of their own village.

Thus, while the Pelew custom of prostituting the unmarried girls to all the men of their own village, but not of their own clan, is a form of sexual communism practised within a local group, the custom of prostituting them to men of other villages is a form of sexual communism practised between members of different local groups; it is a kind of group-marriage. These customs of the Pelew Islanders therefore support by analogy the hypothesis that among the ancient peoples of Western Asia also the systematic prostitution of unmarried women may have been derived from an earlier period of sexual communism.

Somewhat similar custom observed in Yap, one of the Caroline Islands.

A somewhat similar custom prevails in Yap, one of the western group of the Caroline Islands, situated to the north of the Pelew group. In each of the men's clubhouses "are kept three or four unmarried girls or *Mespil*, whose business it is to minister to the pleasures of the men of the particular clan or brotherhood to which the building belongs. As with the Kroomen on the Gold Coast, each man, married or single, takes his turn by rotation in the rites through which each girl must pass before she is deemed ripe for marriage. The natives say it is an ordeal or preliminary trial to fit them for the cares and burden of maternity. She is rarely a girl of the same village, and, of course, must be sprung from a different sept. Whenever she wishes to become a *Langin* or respectable married woman, she may, and is thought none the less of for her frailties as a *Mespil*.... But I believe this self-immolation before marriage is confined to the daughters of the inferior chiefs and commons. The supply of *Mespil* is generally kept up

by the purchase of slave girls from the neighbouring districts.” According to another account a *mespil* “must always be stolen, by force or cunning, from a district at some distance from that wherein her captors reside. After she has been fairly, or unfairly, captured and installed in her new home, she loses no shade of respect among her own people; on the contrary, have not her beauty and her worth received the highest proof of her exalted perfection, in the devotion, not of one, but of a whole community of lovers?” However, though the girl is nominally stolen from another district, the matter is almost always arranged privately with the local chief, who consents to wink hard at the theft in consideration of a good round sum of shell money and stone money, which serves “to salve the wounds of a disrupted family and dispel all thoughts of a bloody retaliation. Nevertheless, the whole proceeding is still carried out with the greatest possible secrecy and stealth.”

§ 3. Custom of slaying Chiefs.

In the Pelew Islands when the chief of a clan has reigned too long or has made himself unpopular, the heir has a formal right to put him to death, though for reasons which will appear this right is only exercised in some of the principal clans. The practice of regicide, if that word may be extended to the assassination of chiefs, is in these islands a national institution regulated by exact rules, and every high chief must lay his account with it. Indeed so well recognized is the custom that when the heir-apparent, who under the system of mother-kin must be a brother, a nephew, or a cousin on the mother's side, proves himself precocious and energetic, the people say, “The cousin is a grown man. The chief's *tobolbel* is nigh at hand.”

In such cases the plot of death is commonly so well hushed up that it seldom miscarries. The first care of the conspirators is to discover where the doomed man keeps his money. For this purpose an old woman will sleep for some nights in the house and make inquiries quietly, till like a sleuth-hound she has nosed the hoard. Then the conspirators come, and the candidate for the chieftainship despatches his predecessor either with his own hand or by the hand of a young cousin. Having done the deed he takes possession of the official residence, and applies to the widow of the deceased the form of persuasion technically known as *meleket*. This consists of putting a noose round her neck, and drawing it tighter and tighter till she consents to give up her late husband's money. After that the murderer and his friends have nothing further to do for the present, but to remain quietly in the house and allow events to take their usual course.

Meantime the chiefs assemble in the council-house, and the loud droning notes of the triton-shell, which answers the purpose of a tocsin, summon the whole population to arms. The warriors muster, and surrounding the house where the conspirators are ensconced they shower spears and stones at it, as if to inflict condign punishment on the assassins. But this is a mere blind, a sham, a legal fiction, intended perhaps to throw dust in the eyes of the ghost and make him think that his death is being avenged. In point of fact the warriors take good care to direct their missiles at the roof or walls of the house, for if they threw them at the windows they might perhaps hurt the murderer. After this formality has been satisfactorily performed, the regicide steps out of the house and engages in the genial task of paying the death duties to the various chiefs assembled. When he has observed this indispensable ceremony, the law is satisfied: all constitutional forms have been carried out: the assassin is now the legitimate successor of his victim and reigns in his stead without any further trouble.

But if he has omitted to massacre his predecessor and has allowed him to die a natural death, he suffers for his negligence by being compelled to observe a long series of complicated and irksome formalities before he can make good his succession in the eyes of the law. For in that case the title of chief has to be formally withdrawn from the dead man and conferred on his

successor by a curious ceremony, which includes the presentation of a coco-nut and a taro plant to the new chief. Moreover, at first he may not enter the chief's house, but has to be shut up in a tiny hut for thirty or forty days during all the time of mourning, and even when that is over he may not come out till he has received and paid for a human head brought him by the people of a friendly state. After that he still may not go to the sea-shore until more formalities have been fully observed. These comprise a very costly fishing expedition, which is conducted by the inhabitants of another district and lasts for weeks. At the end of it a net full of fish is brought to the chief's house, and the people of the neighbouring communities are summoned by the blast of trumpets. As soon as the stranger fishermen have been publicly paid for their services, a relative of the new chief steps across the net and solemnly splits a coco-nut in two with an old-fashioned knife made of a *Tridacna* shell, while at the same time he bans all the evils that might befall his kinsman. Then, without looking at the nut, he throws the pieces on the ground, and if they fall so that the two halves lie with the opening upwards, it is an omen that the chief will live long. The pieces of the nut are then tied together and taken to the house of another chief, the friend of the new ruler, and there they are kept in token that the ceremony has been duly performed. Thereupon the fish are divided among the people, the strangers receiving half. This completes the legal ceremonies of accession, and the new chief may now go about freely. But these tedious formalities and others which I pass over are dispensed with when the new chief has proved his title by slaying his predecessor. In that case the procedure is much simplified, but on the other hand the death duties are so very heavy that only rich men can afford to indulge in the luxury of regicide. Hence in the Pelew Islands of to-day, or at least of yesterday, the old-fashioned mode of succession by slaughter is now restricted to a few families of the bluest blood and the longest purses.

If this account of the existing or recent usage of the Pelew Islanders sheds little light on the motives for putting chiefs to death, it well illustrates the business-like precision with which such a custom may be carried out, and the public indifference, if not approval, with which it may be regarded as an ordinary incident of constitutional government. So far, therefore, the Pelew custom bears out the view that a systematic practice of regicide, however strange and revolting it may seem to us, is perfectly compatible with a state of society in which human conduct and human life are estimated by a standard very different from ours. If we would understand the early history of institutions, we must learn to detach ourselves from the prepossessions of our own time and country, and to place ourselves as far as possible at the standpoint of men in distant lands and distant ages.

Part V. Spirits of the Corn and of the Wild

(Originally published in Volumes VII and VIII)

Preface

In the last part of this work we examined the figure of the Dying and Reviving God as it appears in the Oriental religions of classical antiquity. With the present instalment of *The Golden Bough* we pursue the same theme in other religions and among other races. Passing from the East to Europe we begin with the religion of ancient Greece, which embodies the now familiar conception in two typical examples, the vine-god Dionysus and the corn-goddess Persephone, with her mother and duplicate Demeter. Both of these Greek divinities are personifications of cultivated plants, and a consideration of them naturally leads us on to investigate similar personifications elsewhere. Now of all the plants which men have artificially reared for the sake of food the cereals are on the whole the most important; therefore it is natural that the religion of primitive agricultural communities should be deeply coloured by the principal occupation of their lives, the care of the corn. Hence the frequency with which the figures of the Corn-mother and Corn-maiden, answering to the Demeter and Persephone of ancient Greece, meet us in other parts of the world, and not least of all on the harvest-fields of modern Europe. But edible roots as well as cereals have been cultivated by many races, especially in the tropical regions, as a subsidiary or even as a principal means of subsistence; and accordingly they too enter largely into the religious ideas of the peoples who live by them. Yet in the case of the roots, such as yams, taro, and potatoes, the conception of the Dying and Reviving God appears to figure less prominently than in the case of the cereals, perhaps for the simple reason that while the growth and decay of the one sort of fruit go on above ground for all to see, the similar processes of the other are hidden under ground and therefore strike the popular imagination less forcibly.

Having surveyed the variations of our main theme among the agricultural races of mankind, we prosecute the enquiry among savages who remain more or less completely in the hunting, fishing, and pastoral stages of society. The same motive which leads the primitive husbandman to adore the corn or the roots, induces the primitive hunter, fowler, fisher, or herdsman to adore the beasts, birds, or fishes which furnish him with the means of subsistence. To him the conception of the death of these worshipful beings is naturally presented with singular force and distinctness; since it is no figurative or allegorical death, no poetical embroidery thrown over the skeleton, but the real death, the naked skeleton, that constantly thrusts itself importunately on his attention. And strange as it may seem to us civilised men, the notion of the immortality and even of the resurrection of the lower animals appears to be almost as familiar to the savage and to be accepted by him with nearly as unwavering a faith as the obvious fact of their death and destruction. For the most part he assumes as a matter of course that the souls of dead animals survive their decease; hence much of the thought of the savage hunter is devoted to the problem of how he can best appease the naturally incensed ghosts of his victims so as to prevent them from doing him a mischief. This refusal of the savage to recognise in death a final cessation of the vital process, this unquestioning faith in the unbroken continuity of all life, is a fact that has not yet received the attention which it seems to merit from enquirers into the constitution of the human mind as well as into the history of religion. In the following pages I have collected examples of this curious faith; I must leave it to others to appraise them.

Thus on the whole we are concerned in these volumes with the reverence or worship paid by men to the natural resources from which they draw their nutriment, both vegetable and animal. That they should invest these resources with an atmosphere of wonder and awe, often indeed with a halo of divinity, is no matter for surprise. The circle of human knowledge,

illuminated by the pale cold light of reason, is so infinitesimally small, the dark regions of human ignorance which lie beyond that luminous ring are so immeasurably vast, that imagination is fain to step up to the border line and send the warm, richly coloured beams of her fairy lantern streaming out into the darkness; and so, peering into the gloom, she is apt to mistake the shadowy reflections of her own figure for real beings moving in the abyss. In short, few men are sensible of the sharp line that divides the known from the unknown; to most men it is a hazy borderland where perception and conception melt indissolubly into one. Hence to the savage the ghosts of dead animals and men, with which his imagination peoples the void, are hardly less real than the solid shapes which the living animals and men present to his senses; and his thoughts and activities are nearly as much absorbed by the one as by the other. Of him it may be said with perhaps even greater truth than of his civilised brother, "What shadows we are, and what shadows we pursue!"

But having said so much in this book of the misty glory which the human imagination sheds round the hard material realities of the food supply, I am unwilling to leave my readers under the impression, natural but erroneous, that man has created most of his gods out of his belly. That is not so, at least that is not my reading of the history of religion. Among the visible, tangible, perceptible elements by which he is surrounded—and it is only of these that I presume to speak—there are others than the merely nutritious which have exerted a powerful influence in touching his imagination and stimulating his energies, and so have contributed to build up the complex fabric of religion. To the preservation of the species the reproductive faculties are no less essential than the nutritive; and with them we enter on a very different sphere of thought and feeling, to wit, the relation of the sexes to each other, with all the depths of tenderness and all the intricate problems which that mysterious relation involves. The study of the various forms, some gross and palpable, some subtle and elusive, in which the sexual instinct has moulded the religious consciousness of our race, is one of the most interesting, as it is one of the most difficult and delicate tasks, which await the future historian of religion.

But the influence which the sexes exert on each other, intimate and profound as it has been and must always be, is far indeed from exhausting the forces of attraction by which mankind are bound together in society. The need of mutual protection, the economic advantages of co-operation, the contagion of example, the communication of knowledge, the great ideas that radiate from great minds, like shafts of light from high towers,—these and many other things combine to draw men into communities, to drill them into regiments, and to set them marching on the road of progress with a concentrated force to which the loose skirmishers of mere anarchy and individualism can never hope to oppose a permanent resistance. Hence when we consider how intimately humanity depends on society for many of the boons which it prizes most highly, we shall probably admit that of all the forces open to our observation which have shaped human destiny the influence of man on man is by far the greatest. If that is so, it seems to follow that among the beings, real or imaginary, which the religious imagination has clothed with the attributes of divinity, human spirits are likely to play a more important part than the spirits of plants, animals, or inanimate objects. I believe that a careful examination of the evidence, which has still to be undertaken, will confirm this conclusion; and that if we could strictly interrogate the phantoms which the human mind has conjured up out of the depths of its bottomless ignorance and enshrined as deities in the dim light of temples, we should find that the majority of them have been nothing but the ghosts of dead men. However, to say this is necessarily to anticipate the result of future research; and if in saying it I have ventured to make a prediction, which like all predictions is liable to be falsified by the event, I have done so only from a fear lest, without some such warning, the

numerous facts recorded in these volumes might lend themselves to an exaggerated estimate of their own importance and hence to a misinterpretation and distortion of history.

J. G. Frazer.

Cambridge, *4th May 1912*.

I. Dionysus

In the preceding part of this work we saw that in antiquity the civilised nations of western Asia and Egypt pictured to themselves the changes of the seasons, and particularly the annual growth and decay of vegetation, as episodes in the life of gods, whose mournful death and happy resurrection they celebrated with dramatic rites of alternate lamentation and rejoicing. But if the celebration was in form dramatic, it was in substance magical; that is to say, it was intended, on the principles of sympathetic magic, to ensure the vernal regeneration of plants and the multiplication of animals, which had seemed to be menaced by the inroads of winter. In the ancient world, however, such ideas and such rites were by no means confined to the Oriental peoples of Babylon and Syria, of Phrygia and Egypt; they were not a product peculiar to the religious mysticism of the dreamy East, but were shared by the races of livelier fancy and more mercurial temperament who inhabited the shores and islands of the Aegean. We need not, with some enquirers in ancient and modern times, suppose that these Western peoples borrowed from the older civilisation of the Orient the conception of the Dying and Reviving God, together with the solemn ritual, in which that conception was dramatically set forth before the eyes of the worshippers. More probably the resemblance which may be traced in this respect between the religions of the East and the West is no more than what we commonly, though incorrectly, call a fortuitous coincidence, the effect of similar causes acting alike on the similar constitution of the human mind in different countries and under different skies. The Greek had no need to journey into far countries to learn the vicissitudes of the seasons, to mark the fleeting beauty of the damask rose, the transient glory of the golden corn, the passing splendour of the purple grapes. Year by year in his own beautiful land he beheld, with natural regret, the bright pomp of summer fading into the gloom and stagnation of winter, and year by year he hailed with natural delight the outburst of fresh life in spring. Accustomed to personify the forces of nature, to tinge her cold abstractions with the warm hues of imagination, to clothe her naked realities with the gorgeous drapery of a mythic fancy, he fashioned for himself a train of gods and goddesses, of spirits and elves, out of the shifting panorama of the seasons, and followed the annual fluctuations of their fortunes with alternate emotions of cheerfulness and dejection, of gladness and sorrow, which found their natural expression in alternate rites of rejoicing and lamentation, of revelry and mourning. A consideration of some of the Greek divinities who thus died and rose again from the dead may furnish us with a series of companion pictures to set side by side with the sad figures of Adonis, Attis, and Osiris. We begin with Dionysus.

The god Dionysus or Bacchus is best known to us as a personification of the vine and of the exhilaration produced by the juice of the grape. His ecstatic worship, characterised by wild dances, thrilling music, and tipsy excess, appears to have originated among the rude tribes of Thrace, who were notoriously addicted to drunkenness. Its mystic doctrines and extravagant rites were essentially foreign to the clear intelligence and sober temperament of the Greek race. Yet appealing as it did to that love of mystery and that proneness to revert to savagery which seem to be innate in most men, the religion spread like wildfire through Greece until the god whom Homer hardly deigned to notice had become the most popular figure of the pantheon. The resemblance which his story and his ceremonies present to those of Osiris have led some enquirers both in ancient and modern times to hold that Dionysus was merely a disguised Osiris, imported directly from Egypt into Greece. But the great preponderance of evidence points to his Thracian origin, and the similarity of the two worships is sufficiently explained by the similarity of the ideas and customs on which they were founded.

While the vine with its clusters was the most characteristic manifestation of Dionysus, he was also a god of trees in general. Thus we are told that almost all the Greeks sacrificed to "Dionysus of the tree." In Boeotia one of his titles was "Dionysus in the tree." His image was often merely an upright post, without arms, but draped in a mantle, with a bearded mask to represent the head, and with leafy boughs projecting from the head or body to shew the nature of the deity. On a vase his rude effigy is depicted appearing out of a low tree or bush. At Magnesia on the Maeander an image of Dionysus is said to have been found in a plane-tree, which had been broken by the wind. He was the patron of cultivated trees; prayers were offered to him that he would make the trees grow; and he was especially honoured by husbandmen, chiefly fruit-growers, who set up an image of him, in the shape of a natural tree-stump, in their orchards. He was said to have discovered all tree-fruits, amongst which apples and figs are particularly mentioned; and he was referred to as "well-fruited," "he of the green fruit," and "making the fruit to grow." One of his titles was "teeming" or "bursting" (as of sap or blossoms); and there was a Flowery Dionysus in Attica and at Patrae in Achaia. The Athenians sacrificed to him for the prosperity of the fruits of the land. Amongst the trees particularly sacred to him, in addition to the vine, was the pine-tree. The Delphic oracle commanded the Corinthians to worship a particular pine-tree "equally with the god," so they made two images of Dionysus out of it, with red faces and gilt bodies. In art a wand, tipped with a pine-cone, is commonly carried by the god or his worshippers. Again, the ivy and the fig-tree were especially associated with him. In the Attic township of Acharnae there was a Dionysus Ivy; at Lacedaemon there was a Fig Dionysus; and in Naxos, where figs were called *meilicha*, there was a Dionysus Meilichios, the face of whose image was made of fig-wood.

Further, there are indications, few but significant, that Dionysus was conceived as a deity of agriculture and the corn. He is spoken of as himself doing the work of a husbandman: he is reported to have been the first to yoke oxen to the plough, which before had been dragged by hand alone; and some people found in this tradition the clue to the bovine shape in which, as we shall see, the god was often supposed to present himself to his worshippers. Thus guiding the ploughshare and scattering the seed as he went, Dionysus is said to have eased the labour of the husbandman. Further, we are told that in the land of the Bisaltae, a Thracian tribe, there was a great and fair sanctuary of Dionysus, where at his festival a bright light shone forth at night as a token of an abundant harvest vouchsafed by the deity; but if the crops were to fail that year, the mystic light was not seen, darkness brooded over the sanctuary as at other times. Moreover, among the emblems of Dionysus was the winnowing-fan, that is the large open shovel-shaped basket, which down to modern times has been used by farmers to separate the grain from the chaff by tossing the corn in the air. This simple agricultural instrument figured in the mystic rites of Dionysus; indeed the god is traditionally said to have been placed at birth in a winnowing-fan as in a cradle: in art he is represented as an infant so cradled; and from these traditions and representations he derived the epithet of *Liknites*, that is, "He of the Winnowing-fan."

At first sight this symbolism might be explained very simply and naturally by supposing that the divine infant cradled in the winnowing-fan was identified with the corn which it is the function of the instrument to winnow and sift. Yet against this identification it may be urged with reason that the use of a winnowing-fan as a cradle was not peculiar to Dionysus; it was a regular practice with the ancient Greeks to place their infants in winnowing-fans as an omen of wealth and fertility for the future life of the children. Customs of the same sort have been observed, apparently for similar reasons, by other peoples in other lands. For example, in Java it is or used to be customary to place every child at birth in a bamboo basket like the sieve or winnowing-basket which Javanese farmers use for separating the rice from the

chaff. It is the midwife who places the child in the basket, and as she does so she suddenly knocks with the palms of both hands on the basket in order that the child may not be timid and fearful. Then she addresses the child thus: "Cry not, for Njai-among and Kaki-among" (two spirits) "are watching over you." Next she addresses these two spirits, saying, "Bring not your grandchild to the road, lest he be trampled by a horse; bring him not to the bank of the river, lest he fall into the river." The object of the ceremony is said to be that these two spirits should always and everywhere guard the child. On the first anniversary of a child's birthday the Chinese of Foo-Chow set the little one in a large bamboo sieve, such as farmers employ in winnowing grain, and in the sieve they place along with the child a variety of articles, such as fruits, gold or silver ornaments, a set of money-scales, books, a pencil, pen, ink, paper, and so on, and they draw omens of the child's future career from the object which it first handles and plays with. Thus, if the infant first grasps the money-scale, he will be wealthy; if he seizes on a book, he will be learned, and so forth. In the Bilaspore district of India it is customary for well-to-do people to place a newborn infant in a winnowing-fan filled with rice and afterwards to give the grain to the nurse in attendance. In Upper Egypt a newly-born babe is immediately laid upon a corn-sieve and corn is scattered around it; moreover, on the seventh day after birth the infant is carried on a sieve through the whole house, while the midwife scatters wheat, barley, pease and salt. The intention of these ceremonies is said to be to avert evil spirits from the child, and a like motive is assigned by other peoples for the practice of placing newborn infants in a winnowing-basket or corn-sieve. For example, in the Punjaub, when several children of a family have died in succession, a new baby will sometimes be put at birth into an old winnowing-basket (*chhaj*) along with the sweepings of the house, and so dragged out into the yard; such a child may, like Dionysus, in after life be known by the name of Winnowing-basket (*Chhajju*) or Dragged (*Ghasitâ*). The object of treating the child in this way seems to be to save its life by deceiving the spirits, who are supposed to have carried off its elder brothers and sisters; these malevolent beings are on the look-out for the new baby, but they will never think of raking for it in the dust-bin, that being the last place where they would expect to find the hope of the family. The same may perhaps be the intention of a ceremony observed by the Gaolis of the Deccan. As soon as a child is born, it is bathed and then placed on a sieve for a few minutes. On the fifth day the sieve, with a lime and *pan* leaves on it, is removed outside the house and then, after the worship of Chetti has been performed, the sieve is thrown away on the road. Again, the same notion of rescuing the child from dangerous spirits comes out very clearly in a similar custom observed by the natives of Laos, a province of Siam. These people "believe that an infant is the child, not of its parents, but of the spirits, and in this belief they go through the following formalities. As soon as an infant is born it is bathed and dressed, laid upon a rice-sieve, and placed—by the grandmother if present, if not, by the next near female relative—at the head of the stairs or of the ladder leading to the house. The person performing this duty calls out in a loud tone to the spirits to come and take the child away to-day, or for ever after to let it alone; at the same moment she stamps violently on the floor to frighten the child, or give it a jerk, and make it cry. If it does not cry this is regarded as an evil omen. If, on the other hand, it follows the ordinary laws of nature and begins to exercise its vocal organs, it is supposed to have a happy and prosperous life before it. Sometimes the spirits do come and take the infant away, *i.e.* it dies before it is twenty-four hours old, but, to prevent such a calamity, strings are tied round its wrists on the first night after its birth, and if it sickens or is feeble the spirit-doctors are called in to prescribe certain offerings to be made to keep away the very spirits who, only a few hours previously, were ceremoniously called upon to come and carry the child off. On the day after its birth the child is regarded as being the property no longer of the spirits, who could have taken it if they had wanted it, but of the parents, who forthwith sell it to some relation for a nominal sum—an

eighth or a quarter of a rupee perhaps. This again is a further guarantee against molestation by the spirits, who apparently are regarded as honest folk that would not stoop to take what has been bought and paid for.”

A like intention of averting evil in some shape from a child is assigned in other cases of the same custom. Thus in Travancore, “if an infant is observed to distort its limbs as if in pain, it is supposed to be under the pressure of some one who has stooped over it, to relieve which the mother places it with a nut-cracker on a winnowing fan and shakes it three or four times.” Again, among the Tanala people of Madagascar almost all children born in the unlucky month of Faosa are buried alive in the forest. But if the parents resolve to let the child live, they must call in the aid of a diviner, who performs a ceremony for averting the threatened ill-luck. The child is placed in a winnowing-fan along with certain herbs. Further, the diviner takes herbs of the same sort, a worn-out spade, and an axe, fastens them to the father's spear, and sets the spear up in the ground. Then the child is bathed in water which has been medicated with some of the same herbs. Finally the diviner says: “The worn-out spade to the grandchild; may it (the child) not despoil its father, may it not despoil its mother, may it not despoil the children; let it be good.” This ceremony, we are told, “puts an end to the child's evil days, and the father gets the spear to put away all evil. The child then joins its father and mother; its evil days are averted, and the water and the other things are buried, for they account them evil.” Similarly the ancient Greeks used to bury, or throw into the sea, or deposit at cross-roads, the things that had been used in ceremonies of purification, no doubt because the things were supposed to be tainted by the evil which had been transferred to them in the rites. Another example of the use of a winnowing-fan in what may be called a purificatory ceremony is furnished by the practice of the Chinese of Foo-Chow. A lad who is suffering from small-pox is made to squat in a large winnowing sieve. On his head is placed a piece of red cloth, and on the cloth are laid some parched beans, which are then allowed to roll off. As the name for beans, pronounced in the local dialect, is identical with the common name for small-pox, and as moreover the scars left by the pustules are thought to resemble beans, it appears to be imagined that just as the beans roll off the boy's head, so will the pustules vanish from his body without leaving a trace behind. Thus the cure depends on the principle of homoeopathic magic. Perhaps on the same principle a winnowing-fan is employed in the ceremony from a notion that it will help to waft or fan away the disease like chaff from the grain. We may compare a purificatory ceremony observed by the Karens of Burma at the naming of a new-born child. Amongst these people “children are supposed to come into the world defiled, and unless that defilement is removed, they will be unfortunate, and unsuccessful in their undertakings. An Elder takes a thin splint of bamboo, and, tying a noose at one end, he fans it down the child's arm, saying:

*‘Fan away ill luck, fan away ill success:
Fan away inability, fan away unskilfulness:
Fan away slow growth, fan away difficulty of growth:
Fan away stuntedness, fan away puniness:
Fan away drowsiness, fan away stupidity:
Fan away debasedness, fan away wretchedness:
Fan away the whole completely.’*

“The Elder now changes his motion and fans up the child's arm, saying:

*‘Fan on power, fan on influence:
Fan on the paddy bin, fan on the paddy barn:
Fan on followers, fan on dependants:
Fan on good things, fan on appropriate things.’ ”*

Thus in some of the foregoing instances the employment of the winnowing-fan may have been suggested by the proper use of the implement as a means of separating the corn from the chaff, the same operation being extended by analogy to rid men of evils of various sorts which would otherwise adhere to them like husks to the grain. It was in this way that the ancients explained the use of the winnowing-fan in the mysteries. But one motive, and perhaps the original one, for setting a newborn child in a winnowing-fan and surrounding it with corn was probably the wish to communicate to the infant, on the principle of sympathetic magic, the fertility and especially the power of growth possessed by the grain. This was in substance the explanation which W. Mannhardt gave of the custom. He rightly insisted on the analogy which many peoples, and in particular the ancient Greeks, have traced between the sowing of seed and the begetting of children, and he confirmed his view of the function of the winnowing-fan in these ceremonies by aptly comparing a German custom of sowing barley or flax seed over weakly and stunted children in the belief that this will make them grow with the growth of the barley or the flax. An Esthonian mode of accomplishing the same object is to set the child in the middle of a plot of ground where a sower is sowing hemp and to leave the little one there till the sowing is finished; after that they imagine that the child will shoot up in stature like the hemp which has just been sown.

With the foregoing evidence before us of a widespread custom of placing newborn children in winnowing-fans we clearly cannot argue that Dionysus must necessarily have been a god of the corn because Greek tradition and Greek art represent him as an infant cradled in a winnowing-fan. The argument would prove too much, for it would apply equally to all the infants that have been so cradled in all parts of the world. We cannot even press the argument drawn from the surname "He of the Winnowing-fan" which was borne by Dionysus, since we have seen that similar names are borne for similar reasons in India by persons who have no claim whatever to be regarded as deities of the corn. Yet when all necessary deductions have been made on this score, the association of Dionysus with the winnowing-fan appears to be too intimate to be explained away as a mere reminiscence of a practice to which every Greek baby, whether human or divine, had to submit. That practice would hardly account either for the use of the winnowing-fan in the mysteries or for the appearance of the implement, filled with fruitage of various kinds, on the monuments which set forth the ritual of Dionysus. This last emblem points plainly to a conception of the god as a personification of the fruits of the earth in general; and as if to emphasise the idea of fecundity conveyed by such a symbol there sometimes appears among the fruits in the winnowing-fan an effigy of the male organ of generation. The prominent place which that effigy occupied in the worship of Dionysus hints broadly, if it does not strictly prove, that to the Greek mind the god stood for the powers of fertility in general, animal as well as vegetable. In the thought of the ancients no sharp line of distinction divided the fertility of animals from the fertility of plants; rather the two ideas met and blended in a nebulous haze. We need not wonder, therefore, that the same coarse but expressive emblem figured conspicuously in the ritual of Father Liber, the Italian counterpart of Dionysus, who in return for the homage paid to the symbol of his creative energy was believed to foster the growth of the crops and to guard the fields against the powers of evil.

Like the other gods of vegetation whom we considered in the last volume, Dionysus was believed to have died a violent death, but to have been brought to life again; and his sufferings, death, and resurrection were enacted in his sacred rites. His tragic story is thus told by the poet Nonnus. Zeus in the form of a serpent visited Persephone, and she bore him Zagreus, that is, Dionysus, a horned infant. Scarcely was he born, when the babe mounted the throne of his father Zeus and mimicked the great god by brandishing the lightning in his tiny hand. But he did not occupy the throne long; for the treacherous Titans, their faces whitened

with chalk, attacked him with knives while he was looking at himself in a mirror. For a time he evaded their assaults by turning himself into various shapes, assuming the likeness successively of Zeus and Cronus, of a young man, of a lion, a horse, and a serpent. Finally, in the form of a bull, he was cut to pieces by the murderous knives of his enemies. His Cretan myth, as related by Firmicus Maternus, ran thus. He was said to have been the bastard son of Jupiter, a Cretan king. Going abroad, Jupiter transferred the throne and sceptre to the youthful Dionysus, but, knowing that his wife Juno cherished a jealous dislike of the child, he entrusted Dionysus to the care of guards upon whose fidelity he believed he could rely. Juno, however, bribed the guards, and amusing the child with rattles and a cunningly-wrought looking-glass lured him into an ambush, where her satellites, the Titans, rushed upon him, cut him limb from limb, boiled his body with various herbs, and ate it. But his sister Minerva, who had shared in the deed, kept his heart and gave it to Jupiter on his return, revealing to him the whole history of the crime. In his rage, Jupiter put the Titans to death by torture, and, to soothe his grief for the loss of his son, made an image in which he enclosed the child's heart, and then built a temple in his honour. In this version a Euhemeristic turn has been given to the myth by representing Jupiter and Juno (Zeus and Hera) as a king and queen of Crete. The guards referred to are the mythical Curetes who danced a war-dance round the infant Dionysus, as they are said to have done round the infant Zeus. Very noteworthy is the legend, recorded both by Nonnus and Firmicus, that in his infancy Dionysus occupied for a short time the throne of his father Zeus. So Proclus tells us that "Dionysus was the last king of the gods appointed by Zeus. For his father set him on the kingly throne, and placed in his hand the sceptre, and made him king of all the gods of the world." Such traditions point to a custom of temporarily investing the king's son with the royal dignity as a preliminary to sacrificing him instead of his father. Pomegranates were supposed to have sprung from the blood of Dionysus, as anemones from the blood of Adonis and violets from the blood of Attis: hence women refrained from eating seeds of pomegranates at the festival of the Thesmophoria. According to some, the severed limbs of Dionysus were pieced together, at the command of Zeus, by Apollo, who buried them on Parnassus. The grave of Dionysus was shewn in the Delphic temple beside a golden statue of Apollo. However, according to another account, the grave of Dionysus was at Thebes, where he is said to have been torn in pieces. Thus far the resurrection of the slain god is not mentioned, but in other versions of the myth it is variously related. According to one version, which represented Dionysus as a son of Zeus and Demeter, his mother pieced together his mangled limbs and made him young again. In others it is simply said that shortly after his burial he rose from the dead and ascended up to heaven; or that Zeus raised him up as he lay mortally wounded; or that Zeus swallowed the heart of Dionysus and then begat him afresh by Semele, who in the common legend figures as mother of Dionysus. Or, again, the heart was pounded up and given in a portion to Semele, who thereby conceived him.

Turning from the myth to the ritual, we find that the Cretans celebrated a biennial festival at which the passion of Dionysus was represented in every detail. All that he had done or suffered in his last moments was enacted before the eyes of his worshippers, who tore a live bull to pieces with their teeth and roamed the woods with frantic shouts. In front of them was carried a casket supposed to contain the sacred heart of Dionysus, and to the wild music of flutes and cymbals they mimicked the rattles by which the infant god had been lured to his doom. Where the resurrection formed part of the myth, it also was acted at the rites, and it even appears that a general doctrine of resurrection, or at least of immortality, was inculcated on the worshippers; for Plutarch, writing to console his wife on the death of their infant daughter, comforts her with the thought of the immortality of the soul as taught by tradition and revealed in the mysteries of Dionysus. A different form of the myth of the death and resurrection of Dionysus is that he descended into Hades to bring up his mother Semele from

the dead. The local Argive tradition was that he went down through the Alcyonian lake; and his return from the lower world, in other words his resurrection, was annually celebrated on the spot by the Argives, who summoned him from the water by trumpet blasts, while they threw a lamb into the lake as an offering to the warder of the dead. Whether this was a spring festival does not appear, but the Lydians certainly celebrated the advent of Dionysus in spring; the god was supposed to bring the season with him. Deities of vegetation, who are supposed to pass a certain portion of each year under ground, naturally come to be regarded as gods of the lower world or of the dead. Both Dionysus and Osiris were so conceived.

A feature in the mythical character of Dionysus, which at first sight appears inconsistent with his nature as a deity of vegetation, is that he was often conceived and represented in animal shape, especially in the form, or at least with the horns, of a bull. Thus he is spoken of as "cow-born," "bull," "bull-shaped," "bull-faced," "bull-browed," "bull-horned," "horn-bearing," "two-horned," "horned." He was believed to appear, at least occasionally, as a bull. His images were often, as at Cyzicus, made in bull shape, or with bull horns; and he was painted with horns. Types of the horned Dionysus are found amongst the surviving monuments of antiquity. On one statuette he appears clad in a bull's hide, the head, horns, and hoofs hanging down behind. Again, he is represented as a child with clusters of grapes round his brow, and a calf's head, with sprouting horns, attached to the back of his head. On a red-figured vase the god is portrayed as a calf-headed child seated on a woman's lap. The people of Cynaetha in north-western Arcadia held a festival of Dionysus in winter, when men, who had greased their bodies with oil for the occasion, used to pick out a bull from the herd and carry it to the sanctuary of the god. Dionysus was supposed to inspire their choice of the particular bull, which probably represented the deity himself; for at his festivals he was believed to appear in bull form. The women of Elis hailed him as a bull, and prayed him to come with his bull's foot. They sang, "Come hither, Dionysus, to thy holy temple by the sea; come with the Graces to thy temple, rushing with thy bull's foot, O goodly bull, O goodly bull!" The Bacchanals of Thrace wore horns in imitation of their god. According to the myth, it was in the shape of a bull that he was torn to pieces by the Titans; and the Cretans, when they acted the sufferings and death of Dionysus, tore a live bull to pieces with their teeth. Indeed, the rending and devouring of live bulls and calves appear to have been a regular feature of the Dionysiac rites. When we consider the practice of portraying the god as a bull or with some of the features of the animal, the belief that he appeared in bull form to his worshippers at the sacred rites, and the legend that in bull form he had been torn in pieces, we cannot doubt that in rending and devouring a live bull at his festival the worshippers of Dionysus believed themselves to be killing the god, eating his flesh, and drinking his blood.

Another animal whose form Dionysus assumed was the goat. One of his names was "Kid." At Athens and at Hermion he was worshipped under the title of "the one of the Black Goatskin," and a legend ran that on a certain occasion he had appeared clad in the skin from which he took the title. In the wine-growing district of Phlius, where in autumn the plain is still thickly mantled with the red and golden foliage of the fading vines, there stood of old a bronze image of a goat, which the husbandmen plastered with gold-leaf as a means of protecting their vines against blight. The image probably represented the vine-god himself. To save him from the wrath of Hera, his father Zeus changed the youthful Dionysus into a kid; and when the gods fled to Egypt to escape the fury of Typhon, Dionysus was turned into a goat. Hence when his worshippers rent in pieces a live goat and devoured it raw, they must have believed that they were eating the body and blood of the god.

The custom of tearing in pieces the bodies of animals and of men and then devouring them raw has been practised as a religious rite by savages in modern times. We need not therefore

dismiss as a fable the testimony of antiquity to the observance of similar rites among the frenzied worshippers of Bacchus. An English missionary to the Coast Indians of British Columbia has thus described a scene like the cannibal orgies of the Bacchanals. After mentioning that an old chief had ordered a female slave to be dragged to the beach, murdered, and thrown into the water, he proceeds as follows: "I did not see the murder, but, immediately after, I saw crowds of people running out of those houses near to where the corpse was thrown, and forming themselves into groups at a good distance away. This I learnt was from fear of what was to follow. Presently two bands of furious wretches appeared, each headed by a man in a state of nudity. They gave vent to the most unearthly sounds, and the two naked men made themselves look as unearthly as possible, proceeding in a creeping kind of stoop, and stepping like two proud horses, at the same time shooting forward each arm alternately, which they held out at full length for a little time in the most defiant manner. Besides this, the continual jerking their heads back, causing their long black hair to twist about, added much to their savage appearance. For some time they pretended to be seeking the body, and the instant they came where it lay they commenced screaming and rushing round it like so many angry wolves. Finally they seized it, dragged it out of the water, and laid it on the beach, where I was told the naked men would commence tearing it to pieces with their teeth. The two bands of men immediately surrounded them, and so hid their horrid work. In a few minutes the crowd broke into two, when each of the naked cannibals appeared with half of the body in his hands. Separating a few yards, they commenced, amid horrid yells, their still more horrid feast. The sight was too terrible to behold. I left the gallery with a depressed heart. I may mention that the two bands of savages just alluded to belong to that class which the whites term 'medicine-men.'" The same writer informs us that at the winter ceremonials of these Indians "the cannibal, on such occasions, is generally supplied with two, three, or four human bodies, which he tears to pieces before his audience. Several persons, either from bravado or as a charm, present their arms for him to bite. I have seen several whom he has bitten, and I hear two have died from the effects." And when corpses were not forthcoming, these cannibals apparently seized and devoured living people. Mr. Duncan has seen hundreds of the Tsimshian Indians sitting in their canoes which they had just pushed off from the shore in order to escape being torn to pieces by a party of prowling cannibals. Others of these Indians contented themselves with tearing dogs to pieces, while their attendants kept up a growling noise, or a whoop, "which was seconded by a screeching noise made from an instrument which they believe to be the abode of a spirit."

Mr. Duncan's account of these savage rites has been fully borne out by later observation. Among the Kwakiutl Indians the Cannibals (*Hamatsas*) are the highest in rank of the Secret Societies. They devour corpses, bite pieces out of living people, and formerly ate slaves who had been killed for the purpose. But when their fury has subsided, they are obliged to pay compensation to the persons whom they have bitten and to the owners of slaves whom they have killed. The indemnity consists sometimes of blankets, sometimes of canoes. In the latter case the tariff is fixed: one bite, one canoe. For some time after eating human flesh the cannibal has to observe a great many rules, which regulate his eating and drinking, his going out and his coming in, his clothing and his intercourse with his wife. Similar customs prevail among other tribes of the same coast, such as the Bella Coola, the Tsimshian, the Niska, and the Nootka. In the Nootka tribe members of the Panther Society tear dogs to pieces and devour them. They wear masks armed with canine teeth. So among the Haida Indians of the Queen Charlotte Islands there is one religion of cannibalism and another of dog-eating. The cannibals in a state of frenzy, real or pretended, bite flesh out of the extended arms of their fellow villagers. When they issue forth with cries of *Hop-pop* to observe this solemn rite, all who are of a different religious persuasion make haste to get out of their way; but men of the cannibal creed and of stout hearts will resolutely hold out their arms to be bitten. The sect of

dog-eaters cut or tear dogs to pieces and devour some of the flesh; but they have to pay for the dogs which they consume in their religious enthusiasm. In the performance of these savage rites the frenzied actors are believed to be inspired by a Cannibal Spirit and a Dog-eating Spirit respectively. Again, in Morocco there is an order of saints known as Isowa or Aisawa, followers of Mohammed ben Isa or Aisa of Mequinez, whose tomb is at Fez. Every year on their founder's birthday they assemble at his shrine or elsewhere and holding each other's hands dance a frantic dance round a fire. "While the mad dance is still proceeding, a sudden rush is made from the sanctuary, and the dancers, like men delirious, speed away to a place where live goats are tethered in readiness. At sight of these animals the fury of the savage and excited crowd reaches its height. In a few minutes the wretched animals are cut, or rather torn to pieces, and an orgy takes place over the raw and quivering flesh. When they seem satiated, the Emkaddim, who is generally on horseback, and carries a long stick, forms a sort of procession, preceded by wild music, if such discordant sounds will bear the name. Words can do no justice to the frightful scene which now ensues. The naked savages—for on these occasions a scanty piece of cotton is all their clothing—with their long black hair, ordinarily worn in plaits, tossed about by the rapid to-and-fro movements of the head, with faces and hands reeking with blood, and uttering loud cries resembling the bleating of goats, again enter the town. The place is now at their mercy, and the people avoid them as much as possible by shutting themselves up in their houses. A Christian or a Jew would run great risk of losing his life if either were found in the street. Goats are pushed out from the doors, and these the fanatics tear immediately to pieces with their hands, and then dispute over the morsels of bleeding flesh, as though they were ravenous wolves instead of men. Snakes also are thrown to them as tests of their divine frenzy, and these share the fate of the goats. Sometimes a luckless dog, straying as dogs will stray in a tumult, is seized on. Then the laymen, should any be at hand, will try to prevent the desecration of pious mouths. But the fanatics sometimes prevail, and the unclean animal, abhorred by the mussulman, is torn in pieces and devoured, or pretended to be devoured, with indiscriminating rage."

The custom of killing a god in animal form, which we shall examine more in detail further on, belongs to a very early stage of human culture, and is apt in later times to be misunderstood. The advance of thought tends to strip the old animal and plant gods of their bestial and vegetable husk, and to leave their human attributes (which are always the kernel of the conception) as the final and sole residuum. In other words, animal and plant gods tend to become purely anthropomorphic. When they have become wholly or nearly so, the animals and plants which were at first the deities themselves, still retain a vague and ill-understood connexion with the anthropomorphic gods who have been developed out of them. The origin of the relationship between the deity and the animal or plant having been forgotten, various stories are invented to explain it. These explanations may follow one of two lines according as they are based on the habitual or on the exceptional treatment of the sacred animal or plant. The sacred animal was habitually spared, and only exceptionally slain; and accordingly the myth might be devised to explain either why it was spared or why it was killed. Devised for the former purpose, the myth would tell of some service rendered to the deity by the animal; devised for the latter purpose, the myth would tell of some injury inflicted by the animal on the god. The reason given for sacrificing goats to Dionysus exemplifies a myth of the latter sort. They were sacrificed to him, it was said, because they injured the vine. Now the goat, as we have seen, was originally an embodiment of the god himself. But when the god had divested himself of his animal character and had become essentially anthropomorphic, the killing of the goat in his worship came to be regarded no longer as a slaying of the deity himself, but as a sacrifice offered to him; and since some reason had to be assigned why the goat in particular should be sacrificed, it was alleged that this was a punishment inflicted on the goat for injuring the vine, the object of the god's especial care. Thus we have the strange

spectacle of a god sacrificed to himself on the ground that he is his own enemy. And as the deity is supposed to partake of the victim offered to him, it follows that, when the victim is the god's old self, the god eats of his own flesh. Hence the goat-god Dionysus is represented as eating raw goat's blood; and the bull-god Dionysus is called "eater of bulls." On the analogy of these instances we may conjecture that wherever a deity is described as the eater of a particular animal, the animal in question was originally nothing but the deity himself. Later on we shall find that some savages propitiate dead bears and whales by offering them portions of their own bodies.

All this, however, does not explain why a deity of vegetation should appear in animal form. But the consideration of that point had better be deferred till we have discussed the character and attributes of Demeter. Meantime it remains to mention that in some places, instead of an animal, a human being was torn in pieces at the rites of Dionysus. This was the practice in Chios and Tenedos; and at Potniae in Boeotia the tradition ran that it had been formerly the custom to sacrifice to the goat-smiting Dionysus a child, for whom a goat was afterwards substituted. At Orchomenus, as we have seen, the human victim was taken from the women of an old royal family. As the slain bull or goat represented the slain god, so, we may suppose, the human victim also represented him.

The legends of the deaths of Pentheus and Lycurgus, two kings who are said to have been torn to pieces, the one by Bacchanals, the other by horses, for their opposition to the rites of Dionysus, may be, as I have already suggested, distorted reminiscences of a custom of sacrificing divine kings in the character of Dionysus and of dispersing the fragments of their broken bodies over the fields for the purpose of fertilising them. In regard to Lycurgus, king of the Thracian tribe of the Edonians, it is expressly said that his subjects at the bidding of an oracle caused him to be rent in pieces by horses for the purpose of restoring the fertility of the ground after a period of barrenness and dearth. There is no improbability in the tradition. We have seen that in Africa and other parts of the world kings or chiefs have often been put to death by their people for similar reasons. Further, it is significant that King Lycurgus is said to have slain his own son Dryas with an axe in a fit of madness, mistaking him for a vine-branch. Have we not in this tradition a reminiscence of a custom of sacrificing the king's son in place of the father? Similarly Athamas, a King of Thessaly or Boeotia, is said to have been doomed by an oracle to be sacrificed at the altar in order to remove the curse of barrenness which afflicted his country; however, he contrived to evade the sentence and in a fit of madness killed his own son Learchus, mistaking him for a wild beast. That this legend was not a mere myth is made probable by a custom observed at Alus down to historical times: the eldest male scion of the royal house was regularly sacrificed in due form to Laphystian Zeus if he ever set foot within the town-hall. The close resemblance between the legends of King Athamas and King Lycurgus furnishes a ground for believing both legends to be based on a real custom of sacrificing either the king himself or one of his sons for the good of the country; and the story that the king's son Dryas perished because his frenzied father mistook him for a vine-branch fits in well with the theory that the victim in these sacrifices represented the vine-god Dionysus. It is probably no mere coincidence that Dionysus himself is said to have been torn in pieces at Thebes, the very place where according to legend the same fate befell king Pentheus at the hands of the frenzied votaries of the vine-god.

The theory that in prehistoric times Greek and Thracian kings or their sons may have been dismembered in the character of the vine-god or the corn-god for the purpose of fertilising the earth or quickening the vines has received of late years some confirmation from the discovery that down to the present time in Thrace, the original home of Dionysus, a drama is still annually performed which reproduces with remarkable fidelity some of the most striking traits in the Dionysiac myth and ritual. In a former part of this work I have already called

attention to this interesting survival of paganism among a Christian peasantry; but it seems desirable and appropriate in this place to draw out somewhat more fully the parallelism between the modern drama and the ancient worship.

The drama, which may reasonably be regarded as a direct descendant of the Dionysiac rites, is annually performed at the Carnival in all the Christian villages which cluster round Viza, the ancient Bizya, a town of Thrace situated about midway between Adrianople and Constantinople. In antiquity the city was the capital of the Thracian tribe of the Asti; the kings had their palace there, probably in the acropolis, of which some fine walls are still standing. Inscriptions preserved in the modern town record the names of some of these old kings. The date of the celebration is Cheese Monday, as it is locally called, which is the Monday of the last week of Carnival. At Viza itself the mummary has been shorn of some of its ancient features, but these have been kept up at the villages and have been particularly observed and recorded at the village of St. George (Haghios Gheorgios). It is to the drama as acted at that village that the following description specially applies. The principal parts in the drama are taken by two men disguised in goatskins. Each of them wears a headdress made of a complete goatskin, which is stuffed so as to rise a foot or more like a shako over his head, while the skin falls over the face, forming a mask with holes cut for the eyes and mouth. Their shoulders are thickly padded with hay to protect them from the blows which used to be rained very liberally on their backs. Fawnskins on their shoulders and goatskins on their legs are or used to be part of their equipment, and another indispensable part of it is a number of sheep-bells tied round their waists. One of the two skin-clad actors carries a bow and the other a wooden effigy of the male organ of generation. Both these actors must be married men. According to Mr. Vizyenos, they are chosen for periods of four years. Two unmarried boys dressed as girls and sometimes called brides also take part in the play; and a man disguised as an old woman in rags carries a mock baby in a basket; the brat is supposed to be a seven-months' child born out of wedlock and begotten by an unknown father. The basket in which the hopeful infant is paraded bears the ancient name of the winnowing-fan (*likni*, contracted from *liknon*) and the babe itself receives the very title "He of the Winnowing-fan" (*Liknites*) which in antiquity was applied to Dionysus. Two other actors, clad in rags with blackened faces and armed with stout saplings, play the parts of a gypsy-man and his wife; others personate policemen armed with swords and whips; and the troupe is completed by a man who discourses music on a bagpipe.

Such are the masqueraders. The morning of the day on which they perform their little drama is spent by them going from door to door collecting bread, eggs, or money. At every door the two skin-clad maskers knock, the boys disguised as girls dance, and the gypsy man and wife enact an obscene pantomime on the straw-heap before the house. When every house in the village has been thus visited, the troop takes up position on the open space before the village church, where the whole population has already mustered to witness the performance. After a dance hand in hand, in which all the actors take part, the two skin-clad maskers withdraw and leave the field to the gypsies, who now pretend to forge a ploughshare, the man making believe to hammer the share and his wife to work the bellows. At this point the old woman's baby is supposed to grow up at a great pace, to develop a huge appetite for meat and drink, and to clamour for a wife. One of the skin-clad men now pursues one of the two pretended brides, and a mock marriage is celebrated between the couple. After these nuptials have been performed with a parody of a real wedding, the mock bridegroom is shot by his comrade with the bow and falls down on his face like dead. His slayer thereupon feigns to skin him with a knife; but the dead man's wife laments over her deceased husband with loud cries, throwing herself across his prostrate body. In this lamentation the slayer himself and all the other actors join in: a Christian funeral service is burlesqued; and the pretended corpse is lifted up as if to

be carried to the grave. At this point, however, the dead man disconcerts the preparations for his burial by suddenly coming to life again and getting up. So ends the drama of death and resurrection.

The next act opens with a repetition of the pretence of forging a ploughshare, but this time the gypsy man hammers on a real share. When the implement is supposed to have been fashioned, a real plough is brought forward, the mockery appears to cease, the two boys dressed as girls are yoked to the plough and drag it twice round the village square contrary to the way of the sun. One of the two skin-clad men walks at the tail of the plough, the other guides it in front, and a third man follows in the rear scattering seed from a basket. After the two rounds have been completed, the gypsy and his wife are yoked to the plough, and drag it a third time round the square, the two skin-clad men still playing the part of ploughmen. At Viza the plough is drawn by the skin-clad men themselves. While the plough is going its rounds, followed by the sower sowing the seed, the people pray aloud, saying, "May wheat be ten piastres the bushel! Rye five piastres the bushel! Amen, O God, that the poor may eat! Yea, O God, that poor folk be filled!" This ends the performance. The evening is spent in feasting on the proceeds of the house-to-house visitation which took place in the morning.

A kindred festival is observed on the same day of the Carnival at Kosti, a place in the extreme north of Thrace, near the Black Sea. There a man dressed in sheepskins or goatskins, with a mask on his face, bells round his neck, and a broom in his hand, goes round the village collecting food and presents. He is addressed as a king and escorted with music. With him go boys dressed as girls, and another boy, not so disguised, who carries wine in a wooden bottle and gives of it to every householder to drink in a cup, receiving a gift in return. The king then mounts a two-wheeled cart and is drawn to the church. He carries seed in his hand, and at the church two bands of men, one of married men and the other of unmarried men, try each in turn to induce the king to throw the seed on them. Finally he casts it on the ground in front of the church. The ceremony ends with stripping the king of his clothes and flinging him into the river, after which he resumes his usual dress.

In these ceremonies, still annually held at and near an old capital of Thracian kings, the points of similarity to the ritual of the ancient Thracian deity Dionysus are sufficiently obvious. The goatskins in which the principal actors are disguised remind us of the identification of Dionysus with a goat: the infant, cradled in a winnowing-fan and taking its name from the implement, answers exactly to the traditions and the monuments which represent the infant Dionysus as similarly cradled and similarly named: the pretence that the baby is a seven-months' child born out of wedlock and begotten by an unknown father tallies precisely with the legend that Dionysus was born prematurely in the seventh month as the offspring of an intrigue between a mortal woman and a mysterious divine father: the same coarse symbol of reproductive energy which characterised the ancient ritual of Dionysus figures conspicuously in the modern drama: the annual mock marriage of the goatskin-clad mummer with the pretended bride may be compared with the annual pretence of marrying Dionysus to the Queen of Athens: and the simulated slaughter and resurrection of the same goatskin-clad actor may be compared with the traditional slaughter and resurrection of the god himself. Further, the ceremony of ploughing, in which after his resurrection the goatskin-clad mummer takes a prominent part, fits in well not only with the legend that Dionysus was the first to yoke oxen to the plough, but also with the symbolism of the winnowing-fan in his worship; while the prayers for plentiful crops which accompany the ploughing accord with the omens of an abundant harvest which were drawn of old from the mystic light seen to illumine by night one of his ancient sanctuaries in Thrace. Lastly, in the ceremony as observed at Kosti the giving of wine by the king's attendant is an act worthy of the wine-god: the throwing of seed by the king can only be interpreted, like the ploughing, as a charm to

promote the fertility of the ground; and the royal title borne by the principal masker harmonises well with the theory that the part of the god of the corn and the wine was of old sustained by the Thracian kings who reigned at Bisya.

If we ask, To what ancient festival of Dionysus does the modern celebration of the Carnival in Thrace most nearly correspond? the answer can be hardly doubtful. The Thracian drama of the mock marriage of the goatskin-clad mummer, his mimic death and resurrection, and his subsequent ploughing, corresponds both in date and in character most nearly to the Athenian festival of the Anthesteria, which was celebrated at Athens during three days in early spring, towards the end of February or the beginning of March. Thus the date of the Anthesteria could not fall far from, and it might sometimes actually coincide with, the last week of the Carnival, the date of the Thracian celebration. While the details of the festival of the Anthesteria are obscure, its general character is well known. It was a festival both of wine-drinking and of the dead, whose souls were supposed to revisit the city and to go about the streets, just as in modern Europe and in many other parts of the world the ghosts of the departed are still believed to return to their old homes on one day of the year and to be entertained by their relatives at a solemn Feast of All Souls. But the Dionysiac nature of the festival was revealed not merely by the opening of the wine-vats and the wassailing which went on throughout the city among freemen and slaves alike; on the second day of the festival the marriage of Dionysus with the Queen of Athens was celebrated with great solemnity at the Bucolium or Ox-stall. It has been suggested with much probability that at this sacred marriage in the Ox-stall the god was represented wholly or partly in bovine shape, whether by an image or by an actor dressed in the hide and wearing the horns of a bull; for, as we have seen, Dionysus was often supposed to assume the form of a bull and to present himself in that guise to his worshippers. If this conjecture should prove to be correct—though a demonstration of it can hardly be expected—the sacred marriage of the Queen to the Bull-god at Athens would be parallel to the sacred marriage of the Queen to the Bull-god at Cnossus, according to the interpretation which I have suggested of the myth of Pasiphae and the Minotaur; only whereas the bull-god at Cnossus, if I am right, stood for the Sun, the bull-god at Athens stood for the powers of vegetation, especially the corn and the vines. It would not be surprising that among a cattle-breeding people in early days the bull, regarded as a type of strength and reproductive energy, should be employed to symbolise and represent more than one of the great powers of nature. If Dionysus did indeed figure as a bull at his marriage, it is not improbable that on that occasion his representative, whether a real bull or a man dressed in a bull's hide, took part in a ceremony of ploughing; for we have seen that the invention of yoking oxen to the plough was ascribed to Dionysus, and we know that the Athenians performed a sacred ceremony of ploughing, which went by the name of the Ox-yoked Ploughing and took place in a field or other open piece of ground at the foot of the Acropolis. It is a reasonable conjecture that the field of the Ox-yoked Ploughing may have adjoined the building called the Ox-stall in which the marriage of Dionysus with the Queen was solemnised; for that building is known to have been near the Prytaneum or Town-Hall on the northern slope of the Acropolis.

Thus on the whole the ancient festival of the Anthesteria, so far as its features are preserved by tradition or can be restored by the use of reasonable conjecture, presents several important analogies to the modern Thracian Carnival in respect of wine-drinking, a mock marriage of disguised actors, and a ceremony of ploughing. The resemblance between the ancient and the modern ritual would be still closer if some eminent modern scholars, who wrote before the discovery of the Thracian Carnival, and whose judgment was therefore not biased by its analogy to the Athenian festival, are right in holding that another important feature of the Anthesteria was the dramatic death and resurrection of Dionysus. They point out that at the

marriage of Dionysus fourteen Sacred Women officiated at fourteen altars; that the number of the Titans, who tore Dionysus in pieces, was fourteen, namely seven male and seven female; and that Osiris, a god who in some respects corresponded closely to Dionysus, is said to have been rent by Typhon into fourteen fragments. Hence they conjecture that at Athens the body of Dionysus was dramatically broken into fourteen fragments, one for each of the fourteen altars, and that it was afterwards dramatically pieced together and restored to life by the fourteen Sacred Women, just as the broken body of Osiris was pieced together by a company of gods and goddesses and restored to life by his sister Isis. The conjecture is ingenious and plausible, but with our existing sources of information it must remain a conjecture and nothing more. Could it be established, it would forge another strong link in the chain of evidence which binds the modern Thracian Carnival to the ancient Athenian Anthesteria; for in that case the drama of the divine death and resurrection would have to be added to the other features which these two festivals of spring possess in common, and we should have to confess that Greece had what we may call its Good Friday and its Easter Sunday long before the events took place in Judaea which diffused these two annual commemorations of the Dying and Reviving God over a great part of the civilised world. From so simple a beginning may flow consequences so far-reaching and impressive; for in the light of the rude Thracian ceremony we may surmise that the high tragedy of the death and resurrection of Dionysus originated in a rustic mummers' play acted by ploughmen for the purpose of fertilising the brown earth which they turned up with the gleaming share in sunshiny days of spring, as they followed the slow-paced oxen down the long furrows in the fallow field. Later on we shall see that a play of the same sort is still acted, or was acted down to recent years, by English yokels on Plough Monday.

But before we pass from the tragic myth and ritual of Dionysus to the sweeter story and milder worship of Demeter and Persephone, the true Greek deities of the corn, it is fair to admit that the legends of human sacrifice, which have left so dark a stain on the memory of the old Thracian god, may have been nothing more than mere misinterpretations of a sacrificial ritual in which an animal victim was treated as a human being. For example, at Tenedos the new-born calf sacrificed to Dionysus was shod in buskins, and the mother cow was tended like a woman in child-bed. At Rome a she-goat was sacrificed to Vedijovis as if it were a human victim. Yet on the other hand it is equally possible, and perhaps more probable, that these curious rites were themselves mitigations of an older and ruder custom of sacrificing human beings, and that the later pretence of treating the sacrificial victims as if they were human beings was merely part of a pious and merciful fraud, which palmed off on the deity less precious victims than living men and women. This interpretation is supported by the undoubted cases in which animals have been substituted for human victims. On the whole we may conclude that neither the polished manners of a later age, nor the glamour which Greek poetry and art threw over the figure of Dionysus, sufficed to conceal or erase the deep lines of savagery and cruelty imprinted on the features of this barbarous deity.

II. Demeter And Persephone

Dionysus was not the only Greek deity whose tragic story and ritual appear to reflect the decay and revival of vegetation. In another form and with a different application the old tale reappears in the myth of Demeter and Persephone. Substantially their myth is identical with the Syrian one of Aphrodite (Astarte) and Adonis, the Phrygian one of Cybele and Attis, and the Egyptian one of Isis and Osiris. In the Greek fable, as in its Asiatic and Egyptian counterparts, a goddess mourns the loss of a loved one, who personifies the vegetation, more especially the corn, which dies in winter to revive in spring; only whereas the Oriental imagination figured the loved and lost one as a dead lover or a dead husband lamented by his leman or his wife, Greek fancy embodied the same idea in the tenderer and purer form of a dead daughter bewailed by her sorrowing mother.

The oldest literary document which narrates the myth of Demeter and Persephone is the beautiful Homeric *Hymn to Demeter*, which critics assign to the seventh century before our era. The object of the poem is to explain the origin of the Eleusinian mysteries, and the complete silence of the poet as to Athens and the Athenians, who in after ages took a conspicuous part in the festival, renders it probable that the hymn was composed in the far off time when Eleusis was still a petty independent state, and before the stately procession of the Mysteries had begun to defile, in bright September days, over the low chain of barren rocky hills which divides the flat Eleusinian cornland from the more spacious olive-clad expanse of the Athenian plain. Be that as it may, the hymn reveals to us the conception which the writer entertained of the character and functions of the two goddesses: their natural shapes stand out sharply enough under the thin veil of poetical imagery. The youthful Persephone, so runs the tale, was gathering roses and lilies, crocuses and violets, hyacinths and narcissuses in a lush meadow, when the earth gaped and Pluto, lord of the Dead, issuing from the abyss carried her off on his golden car to be his bride and queen in the gloomy subterranean world. Her sorrowing mother Demeter, with her yellow tresses veiled in a dark mourning mantle, sought her over land and sea, and learning from the Sun her daughter's fate she withdrew in high dudgeon from the gods and took up her abode at Eleusis, where she presented herself to the king's daughters in the guise of an old woman, sitting sadly under the shadow of an olive tree beside the Maiden's Well, to which the damsels had come to draw water in bronze pitchers for their father's house. In her wrath at her bereavement the goddess suffered not the seed to grow in the earth but kept it hidden under ground, and she vowed that never would she set foot on Olympus and never would she let the corn sprout till her lost daughter should be restored to her. Vainly the oxen dragged the ploughs to and fro in the fields; vainly the sower dropped the barley seed in the brown furrows; nothing came up from the parched and crumbling soil. Even the Rarian plain near Eleusis, which was wont to wave with yellow harvests, lay bare and fallow. Mankind would have perished of hunger and the gods would have been robbed of the sacrifices which were their due, if Zeus in alarm had not commanded Pluto to disgorge his prey, to restore his bride Persephone to her mother Demeter. The grim lord of the Dead smiled and obeyed, but before he sent back his queen to the upper air on a golden car, he gave her the seed of a pomegranate to eat, which ensured that she would return to him. But Zeus stipulated that henceforth Persephone should spend two thirds of every year with her mother and the gods in the upper world and one third of the year with her husband in the nether world, from which she was to return year by year when the earth was gay with spring flowers. Gladly the daughter then returned to the sunshine, gladly her mother received her and fell upon her neck; and in her joy at recovering the lost one Demeter made the corn to sprout from the clods of the ploughed fields and all the broad earth to be heavy with leaves

and blossoms. And straightway she went and shewed this happy sight to the princes of Eleusis, to Triptolemus, Eumolpus, Diocles, and to the king Celeus himself, and moreover she revealed to them her sacred rites and mysteries. Blessed, says the poet, is the mortal man who has seen these things, but he who has had no share of them in life will never be happy in death when he has descended into the darkness of the grave. So the two goddesses departed to dwell in bliss with the gods on Olympus; and the bard ends the hymn with a pious prayer to Demeter and Persephone that they would be pleased to grant him a livelihood in return for his song.

It has been generally recognised, and indeed it seems scarcely open to doubt, that the main theme which the poet set before himself in composing this hymn was to describe the traditional foundation of the Eleusinian mysteries by the goddess Demeter. The whole poem leads up to the transformation scene in which the bare leafless expanse of the Eleusinian plain is suddenly turned, at the will of the goddess, into a vast sheet of ruddy corn; the beneficent deity takes the princes of Eleusis, shews them what she has done, teaches them her mystic rites, and vanishes with her daughter to heaven. The revelation of the mysteries is the triumphal close of the piece. This conclusion is confirmed by a more minute examination of the poem, which proves that the poet has given, not merely a general account of the foundation of the mysteries, but also in more or less veiled language mythical explanations of the origin of particular rites which we have good reason to believe formed essential features of the festival. Amongst the rites as to which the poet thus drops significant hints are the preliminary fast of the candidates for initiation, the torchlight procession, the all-night vigil, the sitting of the candidates, veiled and in silence, on stools covered with sheepskins, the use of scurrilous language, the breaking of ribald jests, and the solemn communion with the divinity by participation in a draught of barley-water from a holy chalice.

But there is yet another and a deeper secret of the mysteries which the author of the poem appears to have divulged under cover of his narrative. He tells us how, as soon as she had transformed the barren brown expanse of the Eleusinian plain into a field of golden grain, she gladdened the eyes of Triptolemus and the other Eleusinian princes by shewing them the growing or standing corn. When we compare this part of the story with the statement of a Christian writer of the second century, Hippolytus, that the very heart of the mysteries consisted in shewing to the initiated a reaped ear of corn, we can hardly doubt that the poet of the hymn was well acquainted with this solemn rite, and that he deliberately intended to explain its origin in precisely the same way as he explained other rites of the mysteries, namely by representing Demeter as having set the example of performing the ceremony in her own person. Thus myth and ritual mutually explain and confirm each other. The poet of the seventh century before our era gives us the myth—he could not without sacrilege have revealed the ritual: the Christian father reveals the ritual, and his revelation accords perfectly with the veiled hint of the old poet. On the whole, then, we may, with many modern scholars, confidently accept the statement of the learned Christian father Clement of Alexandria, that the myth of Demeter and Persephone was acted as a sacred drama in the mysteries of Eleusis.

But if the myth was acted as a part, perhaps as the principal part, of the most famous and solemn religious rites of ancient Greece, we have still to enquire, What was, after all, stripped of later accretions, the original kernel of the myth which appears to later ages surrounded and transfigured by an aureole of awe and mystery, lit up by some of the most brilliant rays of Grecian literature and art? If we follow the indications given by our oldest literary authority on the subject, the author of the Homeric hymn to Demeter, the riddle is not hard to read; the figures of the two goddesses, the mother and the daughter, resolve themselves into personifications of the corn. At least this appears to be fairly certain for the daughter Persephone. The goddess who spends three or, according to another version of the myth, six

months of every year with the dead under ground and the remainder of the year with the living above ground; in whose absence the barley seed is hidden in the earth and the fields lie bare and fallow; on whose return in spring to the upper world the corn shoots up from the clods and the earth is heavy with leaves and blossoms—this goddess can surely be nothing else than a mythical embodiment of the vegetation, and particularly of the corn, which is buried under the soil for some months of every winter and comes to life again, as from the grave, in the sprouting cornstalks and the opening flowers and foliage of every spring. No other reasonable and probable explanation of Persephone seems possible. And if the daughter goddess was a personification of the young corn of the present year, may not the mother goddess be a personification of the old corn of last year, which has given birth to the new crops? The only alternative to this view of Demeter would seem to be to suppose that she is a personification of the earth, from whose broad bosom the corn and all other plants spring up, and of which accordingly they may appropriately enough be regarded as the daughters. This view of the original nature of Demeter has indeed been taken by some writers, both ancient and modern, and it is one which can be reasonably maintained. But it appears to have been rejected by the author of the Homeric hymn to Demeter, for he not only distinguishes Demeter from the personified Earth but places the two in the sharpest opposition to each other. He tells us that it was Earth who, in accordance with the will of Zeus and to please Pluto, lured Persephone to her doom by causing the narcissuses to grow which tempted the young goddess to stray far beyond the reach of help in the lush meadow. Thus Demeter of the hymn, far from being identical with the Earth-goddess, must have regarded that divinity as her worst enemy, since it was to her insidious wiles that she owed the loss of her daughter. But if the Demeter of the hymn cannot have been a personification of the earth, the only alternative apparently is to conclude that she was a personification of the corn.

With this conclusion all the indications of the hymn-writer seem to harmonise. He certainly represents Demeter as the goddess by whose power and at whose pleasure the corn either grows or remains hidden in the ground; and to what deity can such powers be so fittingly ascribed as to the goddess of the corn? He calls Demeter yellow and tells how her yellow tresses flowed down on her shoulders; could any colour be more appropriate with which to paint the divinity of the yellow grain? The same identification of Demeter with the ripe, the yellow corn is made even more clearly by a still older poet, Homer himself, or at all events the author of the fifth book of the *Iliad*. There we read: “And even as the wind carries the chaff about the sacred threshing-floors, when men are winnowing, what time yellow Demeter sifts the corn from the chaff on the hurrying blast, so that the heaps of chaff grow white below, so were the Achaeans whitened above by the cloud of dust which the hoofs of the horses spurned to the brazen heaven.” Here the yellow Demeter who sifts the grain from the chaff at the threshing-floor can hardly be any other than the goddess of the yellow corn; she cannot be the Earth-goddess, for what has the Earth-goddess to do with the grain and the chaff blown about a threshing-floor? With this interpretation it agrees that elsewhere Homer speaks of men eating “Demeter's corn”; and still more definitely Hesiod speaks of “the annual store of food, which the earth bears, Demeter's corn,” thus distinguishing the goddess of the corn from the earth which bears it. Still more clearly does a later Greek poet personify the corn as Demeter when, in allusion to the time of the corn-reaping, he says that then “the sturdy swains cleave Demeter limb from limb.” And just as the ripe or yellow corn was personified as the Yellow Demeter, so the unripe or green corn was personified as the Green Demeter. In that character the goddess had sanctuaries at Athens and other places; sacrifices were appropriately offered to Green Demeter in spring when the earth was growing green with the fresh vegetation, and the victims included sows big with young, which no doubt were intended not merely to symbolise but magically to promote the abundance of the crops.

In Greek the various kinds of corn were called by the general name of "Demeter's fruits," just as in Latin they were called the "fruits or gifts of Ceres," an expression which survives in the English word cereals. Tradition ran that before Demeter's time men neither cultivated corn nor tilled the ground, but roamed the mountains and woods in search of the wild fruits which the earth produced spontaneously from her womb for their subsistence. The tradition clearly implies not only that Demeter was the goddess of the corn, but that she was different from and younger than the goddess of the Earth, since it is expressly affirmed that before Demeter's time the earth existed and supplied mankind with nourishment in the shape of wild herbs, grasses, flowers and fruits.

In ancient art Demeter and Persephone are characterised as goddesses of the corn by the crowns of corn which they wear on their heads and by the stalks of corn which they hold in their hands. Theocritus describes a smiling image of Demeter standing by a heap of yellow grain on a threshing-floor and grasping sheaves of barley and poppies in both her hands. Indeed corn and poppies singly or together were a frequent symbol of the goddess, as we learn not only from the testimony of ancient writers but from many existing monuments of classical art. The naturalness of the symbol can be doubted by no one who has seen—and who has not seen?—a field of yellow corn bespangled thick with scarlet poppies; and we need not resort to the shifts of an ancient mythologist, who explained the symbolism of the poppy in Demeter's hand by comparing the globular shape of the poppy to the roundness of our globe, the unevenness of its edges to hills and valleys, and the hollow interior of the scarlet flower to the caves and dens of the earth. If only students would study the little black and white books of men less and the great rainbow-tinted book of nature more; if they would more frequently exchange the heavy air and the dim light of libraries for the freshness and the sunshine of the open sky; if they would oftener unbend their minds by rural walks between fields of waving corn, beside rivers rippling by under grey willows, or down green lanes, where the hedges are white with the hawthorn bloom or red with wild roses, they might sometimes learn more about primitive religion than can be gathered from many dusty volumes, in which wire-drawn theories are set forth with all the tedious parade of learning.

Nowhere, perhaps, in the monuments of Greek art is the character of Persephone as a personification of the young corn sprouting in spring portrayed more gracefully and more truly than on a coin of Lampsacus of the fourth century before our era. On it we see the goddess in the very act of rising from the earth. "Her face is upraised; in her hand are three ears of corn, and others together with grapes are springing behind her shoulder. Complete is here the identification of the goddess and her attribute: she is embowered amid the ears of growing corn, and like it half buried in the ground. She does not make the corn and vine grow, but she *is* the corn and vine growing, and returning again to the face of the earth after lying hidden in its depths. Certainly the artist who designed this beautiful figure thoroughly understood Hellenic religion."

As the goddess who first bestowed corn on mankind and taught them to sow and cultivate it, Demeter was naturally invoked and propitiated by farmers before they undertook the various operations of the agricultural year. In autumn, when he heard the sonorous trumpeting of the cranes, as they winged their way southward in vast flocks high overhead, the Greek husbandman knew that the rains were near and that the time of ploughing was at hand; but before he put his hand to the plough he prayed to Underground Zeus and to Holy Demeter for a heavy crop of Demeter's sacred corn. Then he guided the ox-drawn plough down the field, turning up the brown earth with the share, while a swain followed close behind with a hoe, who covered up the seed as fast as it fell to protect it from the voracious birds that fluttered and twittered at the plough-tail. But while the ordinary Greek farmer took the signal for ploughing from the clangour of the cranes, Hesiod and other writers who aimed

at greater exactness laid it down as a rule that the ploughing should begin with the autumnal setting of the Pleiades in the morning, which in Hesiod's time fell on the twenty-sixth of October. The month in which the Pleiades set in the morning was generally recognised by the Greeks as the month of sowing; it corresponded apparently in part to our October, in part to our November. The Athenians called it Pyanepsion; the Boeotians named it significantly Damatrius, that is, Demeter's month, and they celebrated a feast of mourning because, says Plutarch, who as a Boeotian speaks with authority on such a matter, Demeter was then in mourning for the descent of Persephone. Is it possible to express more clearly the true original nature of Persephone as the corn-seed which has just been buried in the earth? The obvious, the almost inevitable conclusion did not escape Plutarch. He tells us that the mournful rites which were held at the time of the autumn sowing nominally commemorated the actions of deities, but that the real sadness was for the fruits of the earth, some of which at that season dropped of themselves and vanished from the trees, while others in the shape of seed were committed with anxious thoughts to the ground by men, who scraped the earth and then huddled it up over the seed, just as if they were burying and mourning for the dead. Surely this interpretation of the custom and of the myth of Persephone is not only beautiful but true.

And just as the Greek husbandman prayed to the Corn Goddess when he committed the seed, with anxious forebodings, to the furrows, so after he had reaped the harvest and brought back the yellow sheaves with rejoicing to the threshing-floor, he paid the bountiful goddess her dues in the form of a thank-offering of golden grain. Theocritus has painted for us in glowing colours a picture of a rustic harvest-home, as it fell on a bright autumn day some two thousand years ago in the little Greek island of Cos. The poet tells us how he went with two friends from the city to attend a festival given by farmers, who were offering first-fruits to Demeter from the store of barley with which she had filled their barns. The day was warm, indeed so hot that the very lizards, which love to bask and run about in the sun, were slumbering in the crevices of the stone-walls, and not a lark soared carolling into the blue vault of heaven. Yet despite the great heat there were everywhere signs of autumn. "All things," says the poet, "smelt of summer, but smelt of autumn too." Indeed the day was really autumnal; for a goat-herd who met the friends on their way to the rural merry-making, asked them whether they were bound for the treading of the grapes in the wine-presses. And when they had reached their destination and reclined at ease in the dappled shade of over-arching poplars and elms, with the babble of a neighbouring fountain, the buzz of the cicadas, the hum of bees, and the cooing of doves in their ears, the ripe apples and pears rolled in the grass at their feet and the branches of the wild-plum trees were bowed down to the earth with the weight of their purple fruit. So couched on soft beds of fragrant lentisk they passed the sultry hours singing ditties alternately, while a rustic image of Demeter, to whom the honours of the day were paid, stood smiling beside a heap of yellow grain on the threshing-floor, with corn-stalks and poppies in her hands.

In this description the time of year when the harvest-home was celebrated is clearly marked. Apart from the mention of the ripe apples, pears, and plums, the reference to the treading of the grapes is decisive. The Greeks gather and press the grapes in the first half of October, and accordingly it is to this date that the harvest-festival described by Theocritus must be assigned. At the present day in Greece the maize-harvest immediately precedes the vintage, the grain being reaped and garnered at the end of September. Travelling in rural districts of Argolis and Arcadia at that time of the year you pass from time to time piles of the orange-coloured cobs laid up ready to be shelled, or again heaps of the yellow grain beside the pods. But maize was unknown to the ancient Greeks, who, like their modern descendants, reaped their wheat and barley crops much earlier in the summer, usually from the end of April till

June. However, we may conclude that the day immortalised by Theocritus was one of those autumn days of great heat and effulgent beauty which in Greece may occur at any time up to the very verge of winter. I remember such a day at Panopeus on the borders of Phocis and Boeotia. It was the first of November, yet the sun shone in cloudless splendour and the heat was so great, that when I had examined the magnificent remains of ancient Greek fortification-walls which crown the summit of the hill, it was delicious to repose on a grassy slope in the shade of some fine holly-oaks and to inhale the sweet scent of the wild thyme, which perfumed all the air. But it was summer's farewell. Next morning the weather had completely changed. A grey November sky lowered sadly overhead, and grey mists hung like winding-sheets on the lower slopes of the barren mountains which shut in the fatal plain of Chaeronea.

Thus we may infer that in the rural districts of ancient Greece farmers offered their first-fruits of the barley harvest to Demeter in autumn about the time when the grapes were being trodden in the wine-presses and the ripe apples and pears littered the ground in the orchards. At first sight the lateness of the festival in the year is surprising; for in the lowlands of Greece at the present day barley is reaped at the end of April and wheat in May, and in antiquity the time of harvest would seem not to have been very different, for Hesiod bids the husbandman put the sickle to the corn at the morning rising of the Pleiades, which in his time took place on the eleventh of May. But if the harvest was reaped in spring or early summer, why defer the offerings of corn to the Corn Goddess until the middle of autumn? The reason for the delay is not, so far as I am aware, explained by any ancient author, and accordingly it must remain for us a matter of conjecture. I surmise that the reason may have been a calculation on the part of the practical farmer that the best time to propitiate the Corn Goddess was not after harvest, when he had got all that was to be got out of her, but immediately before ploughing and sowing, when he had everything to hope from her good-will and everything to fear from her displeasure. When he had reaped his corn, and the sheaves had been safely garnered in his barns, he might, so to say, snap his fingers at the Corn Goddess. What could she do for him on the bare stubble-field which lay scorched and baking under the fierce rays of the sun all the long rainless summer through? But matters wore a very different aspect when, with the shortening and cooling of the days, he began to scan the sky for clouds and to listen for the cries of the cranes as they flew southward, heralding by their trumpet-like notes the approach of the autumnal rains. Then he knew that the time had come to break up the ground that it might receive the seed and be fertilised by the refreshing water of heaven; then he bethought him of the Corn Goddess once more and brought forth from the grange a share of the harvested corn with which to woo her favour and induce her to quicken the grain which he was about to commit to the earth. On this theory the Greek offering of first-fruits was prompted not so much by gratitude for past favours as by a shrewd eye to favours to come, and perhaps this interpretation of the custom does no serious injustice to the cool phlegmatic temper of the bucolic mind, which is more apt to be moved by considerations of profit than by sentiment. At all events the reasons suggested for delaying the harvest-festival accord perfectly with the natural conditions and seasons of farming in Greece. For in that country the summer is practically rainless, and during the long months of heat and drought the cultivation of the two ancient cereals, barley and wheat, is at a standstill. The first rains of autumn fall about the middle of October, and that was the Greek farmer's great time for ploughing and sowing. Hence we should expect him to make his offering of first-fruits to the Corn Goddess shortly before he ploughed and sowed, and this expectation is entirely confirmed by the date which we have inferred for the offering from the evidence of Theocritus. Thus the sacrifice of barley to Demeter in the autumn would seem to have been not so much a thank-offering as a bribe judiciously administered to her at the very moment of all the year when her services were most urgently wanted.

When with the progress of civilisation a number of petty agricultural communities have merged into a single state dependent for its subsistence mainly on the cultivation of the ground, it commonly happens that, though every farmer continues to perform for himself the simple old rites designed to ensure the blessing of the gods on his crops, the government undertakes to celebrate similar, though more stately and elaborate, rites on behalf of the whole people, lest the neglect of public worship should draw down on the country the wrath of the offended deities. Hence it comes about that, for all their pomp and splendour, the national festivals of such states are often merely magnified and embellished copies of homely rites and uncouth observances carried out by rustics in the open fields, in barns, and on threshing-floors. In ancient Egypt the religion of Isis and Osiris furnishes examples of solemnities which have been thus raised from the humble rank of rural festivities to the dignity of national celebrations; and in ancient Greece a like development may be traced in the religion of Demeter. If the Greek ploughman prayed to Demeter and Underground Zeus for a good crop before he put his hand to the plough in autumn, the authorities of the Athenian state celebrated about the same time and for the same purpose a public festival in honour of Demeter at Eleusis. It was called the Proerosia, which signifies "Before the Ploughing"; and as the festival was dedicated to her, Demeter herself bore the name of Proerosia. Tradition ran that once on a time the whole world was desolated by a famine, and that to remedy the evil the Pythian oracle bade the Athenians offer the sacrifice of the Proerosia on behalf of all men. They did so, and the famine ceased accordingly. Hence to testify their gratitude for the deliverance people sent the first-fruits of their harvest from all quarters to Athens.

But the exact date at which the Proerosia or Festival before Ploughing took place is somewhat uncertain, and enquirers are divided in opinion as to whether it fell before or after the Great Mysteries, which began on the fifteenth or sixteenth of Boedromion, a month corresponding roughly to our September. Another name for the festival was Proarcturia, that is, "Before Arcturus," which points to a date either before the middle of September, when Arcturus is a morning star, or before the end of October, when Arcturus is an evening star. In favour of the earlier date it may be said, first, that the morning phase of Arcturus was well known and much observed, because it marked the middle of autumn, whereas little use was made of the evening phase of Arcturus for the purpose of dating; and, second, that in an official Athenian inscription the Festival before Ploughing (*Proerosia*) is mentioned immediately before the Great Mysteries. On the other hand, in favour of the later date, it may be said that as the autumnal rains in Greece set in about the middle of October, the latter part of that month would be a more suitable time for a ceremony at the opening of ploughing than the middle of September, when the soil is still parched with the summer drought; and, second, that this date is confirmed by a Greek inscription of the fourth or third century b.c., found at Eleusis, in which the Festival before Ploughing is apparently mentioned in the month of Pyanepsion immediately before the festival of the Pyanepsia, which was held on the seventh day of that month. It is difficult to decide between these conflicting arguments, but on the whole I incline, not without hesitation, to agree with some eminent modern authorities in placing the Festival before Ploughing in Pyanepsion (October) after the Mysteries, rather than in Boedromion (September) before the Mysteries. However, we must bear in mind that as the Attic months, like the Greek months generally, were lunar, their position in the solar year necessarily varied from year to year, and though these variations were periodically corrected by intercalation, nevertheless the beginning of each Attic month sometimes diverged by several weeks from the beginning of the corresponding month to which we equate it. From this it follows that the Great Mysteries, which were always dated by the calendar month, must have annually shifted their place somewhat in the solar year; whereas the Festival before Ploughing, if it was indeed dated either by the morning or by the evening phase of Arcturus,

must have occupied a fixed place in the solar year. Hence it appears to be not impossible that the Great Mysteries, oscillating to and fro with the inconstant moon, may sometimes have fallen before and sometimes after the Festival before Ploughing, which apparently always remained true to the constant star. At least this possibility, which seems to have been overlooked by previous enquirers, deserves to be taken into account. It is a corollary from the shifting dates of the lunar months that the official Greek calendar, in spite of its appearance of exactness, really furnished the ancient farmer with little trustworthy guidance as to the proper seasons for conducting the various operations of agriculture; and he was well advised in trusting to various natural timekeepers, such as the rising and setting of the constellations, the arrival and departure of the migratory birds, the flowering of certain plants, the ripening of fruits, and the setting in of the rains, rather than to the fallacious indications of the public calendar. It is by natural timekeepers, and not by calendar months, that Hesiod determines the seasons of the farmer's year in the poem which is the oldest existing treatise on husbandry.

Just as the ploughman's prayer to Demeter, before he drove the share through the clods of the field, was taken up and reverberated, so to say, with a great volume of sound in the public prayers which the Athenian state annually offered to the goddess before the ploughing on behalf of the whole world, so the simple first-fruits of barley, presented to the rustic Demeter under the dappled shade of rustling poplars and elms on the threshing-floor in Cos, were repeated year by year on a grander scale in the first-fruits of the barley and wheat harvest, which were presented to the Corn Mother and the Corn Maiden at Eleusis, not merely by every husbandman in Attica, but by all the allies and subjects of Athens far and near, and even by many free Greek communities beyond the sea. The reason why year by year these offerings of grain poured from far countries into the public granaries at Eleusis, was the widespread belief that the gift of corn had been first bestowed by Demeter on the Athenians and afterwards disseminated by them among all mankind through the agency of Triptolemus, who travelled over the world in his dragon-drawn car teaching all peoples to plough the earth and to sow the seed. In the fifth century before our era the legend was celebrated by Sophocles in a play called *Triptolemus*, in which he represented Demeter instructing the hero to carry the seed of the fruits which she had bestowed on men to all the coasts of Southern Italy, from which we may infer that the cities of Magna Graecia were among the number of those that sent the thank-offering of barley and wheat every year to Athens. Again, in the fourth century before our era Xenophon represents Callias, the braggart Eleusinian Torchbearer, addressing the Lacedaemonians in a set speech, in which he declared that "Our ancestor Triptolemus is said to have bestowed the seed of Demeter's corn on the Peloponese before any other land. How then," he asked with pathetic earnestness, "can it be right that you should come to ravage the corn of the men from whom you received the seed?" Again, writing in the fourth century before our era Isocrates relates with a swell of patriotic pride how, in her search for her lost daughter Persephone, the goddess Demeter came to Attica and gave to the ancestors of the Athenians the two greatest of all gifts, the gift of the corn and the gift of the mysteries, of which the one reclaimed men from the life of beasts and the other held out hopes to them of a blissful eternity beyond the grave. The antiquity of the tradition, the orator proceeds to say, was no reason for rejecting it, but quite the contrary it furnished a strong argument in its favour, for what many affirmed and all had heard might be accepted as trustworthy. "And moreover," he adds, "we are not driven to rest our case merely on the venerable age of the tradition; we can appeal to stronger evidence in its support. For most of the cities send us every year the first-fruits of the corn as a memorial of that ancient benefit, and when any of them have failed to do so the Pythian priestess has commanded them to send the due portions of the fruits and to act towards our city according to ancestral custom. Can anything be supported by stronger evidence than by the oracle of god, the assent of many Greeks, and the harmony of ancient legend with the deeds of to-day?"

This testimony of Isocrates to the antiquity both of the legend and of the custom might perhaps have been set aside, or at least disparaged, as the empty bombast of a wordy rhetorician, if it had not happened by good chance to be amply confirmed by an official decree of the Athenian people passed in the century before Isocrates wrote. The decree was found inscribed on a stone at Eleusis and is dated by scholars in the latter half of the fifth century before our era, sometime between 446 and 420 b.c. It deals with the first-fruits of barley and wheat which were offered to the Two Goddesses, that is, to Demeter and Persephone, not only by the Athenians and their allies but by the Greeks in general. It prescribes the exact amount of barley and wheat which was to be offered by the Athenians and their allies, and it directs the highest officials at Eleusis, namely the Hierophant and the Torchbearer, to exhort the other Greeks at the mysteries to offer likewise of the first-fruits of the corn. The authority alleged in the decree for requiring or inviting offerings of first-fruits alike from Athenians and from foreigners is ancestral custom and the bidding of the Delphic oracle. The Senate is further enjoined to send commissioners, so far as it could be done, to all Greek cities whatsoever, exhorting, though not commanding, them to send the first-fruits in compliance with ancestral custom and the bidding of the Delphic oracle, and the state officials are directed to receive the offerings from such states in the same manner as the offerings of the Athenians and their allies. Instructions are also given for the building of three subterranean granaries at Eleusis, where the contributions of grain from Attica were to be stored. The best of the corn was to be offered in sacrifice as the Eumolpids might direct: oxen were to be bought and sacrificed, with gilt horns, not only to the two Goddesses but also to the God (Pluto), Triptolemus, Eubulus, and Athena; and the remainder of the grain was to be sold and with the produce votive offerings were to be dedicated with inscriptions setting forth that they had been dedicated from the offerings of first-fruits, and recording the names of all the Greeks who sent the offerings to Eleusis. The decree ends with a prayer that all who comply with these injunctions or exhortations and render their dues to the city of Athens and to the Two Goddesses, may enjoy prosperity together with good and abundant crops. Writing in the second century of our era, under the Roman empire, the rhetorician Aristides records the custom which the Greeks observed of sending year by year the first-fruits of the harvest to Athens in gratitude for the corn, but he speaks of the practice as a thing of the past.

We may suspect that the tribute of corn ceased to flow from far countries to Athens, when, with her falling fortunes and decaying empire, her proud galleys had ceased to carry the terror of the Athenian arms into distant seas. But if the homage was no longer paid in the substantial shape of cargoes of grain, it continued down to the latest days of paganism to be paid in the cheaper form of gratitude for that inestimable benefit, which the Athenians claimed to have received from the Corn Goddess and to have liberally communicated to the rest of mankind. Even the Sicilians, who, inhabiting a fertile corn-growing island, worshipped Demeter and Persephone above all the gods and claimed to have been the first to receive the gift of the corn from the Corn Goddess, nevertheless freely acknowledged that the Athenians had spread, though they had not originated, the useful discovery among the nations. Thus the patriotic Sicilian historian Diodorus, while giving the precedence to his fellow-countrymen, strives to be just to the Athenian pretensions in the following passage. "Mythologists," says he, "relate that Demeter, unable to find her daughter, lit torches at the craters of Etna and roamed over many parts of the world. Those people who received her best she rewarded by giving them in return the fruit of the wheat; and because the Athenians welcomed her most kindly of all, she bestowed the fruit of the wheat on them next after the Sicilians. Wherefore that people honoured the goddess more than any other folk by magnificent sacrifices and the mysteries at Eleusis, which for their extreme antiquity and sanctity have become famous among all men. From the Athenians many others received the boon of the corn and shared the seed with their neighbours, till they filled the whole inhabited

earth with it. But as the people of Sicily, on account of the intimate relation in which they stood to Demeter and the Maiden, were the first to participate in the newly discovered corn, they appointed sacrifices and popular festivities in honour of each of the two goddesses, naming the celebrations after them and signifying the nature of the boons they had received by the dates of the festivals. For they celebrated the bringing home of the Maiden at the time when the corn was ripe, performing the sacrifice and holding the festivity with all the solemnity and zeal that might be reasonably expected of men who desired to testify their gratitude for so signal a gift bestowed on them before all the rest of mankind. But the sacrifice to Demeter they assigned to the time when the sowing of the corn begins; and for ten days they hold a popular festivity which bears the name of the goddess, and is remarkable as well for the magnificence of its pomp as for the costumes then worn in imitation of the olden time. During these days it is customary for people to rail at each other in foul language, because when Demeter was mourning for the rape of the Maiden she laughed at a ribald jest." Thus despite his natural prepossession in favour of his native land, Diodorus bears testimony both to the special blessing bestowed on the Athenians by the Corn Goddess, and to the generosity with which they had imparted the blessing to others, until it gradually spread to the ends of the earth. Again, Cicero, addressing a Roman audience, enumerates among the benefits which Athens was believed to have conferred on the world, the gift of the corn and its origin in Attic soil; and the cursory manner in which he alludes to it seems to prove that the tradition was familiar to his hearers. Four centuries later the rhetorician Himerius speaks of Demeter's gift of the corn and the mysteries to the Athenians as the source of the first and greatest service rendered by their city to mankind; so ancient, widespread, and persistent was the legend which ascribed the origin of the corn to the goddess Demeter and associated it with the institution of the Eleusinian mysteries. No wonder that the Delphic oracle called Athens "the Metropolis of the Corn."

From the passage of Diodorus which I have quoted we learn that the Sicilians celebrated the festival of Demeter at the beginning of sowing, and the festival of Persephone at harvest. This proves that they associated, if they did not identify, the Mother Goddess with the seed-corn and the Daughter Goddess with the ripe ears. Could any association or identification be more easy and obvious to people who personified the processes of nature under the form of anthropomorphic deities? As the seed brings forth the ripe ear, so the Corn Mother Demeter gave birth to the Corn Daughter Persephone. It is true that difficulties arise when we attempt to analyse this seemingly simple conception. How, for example, are we to divide exactly the two persons of the divinity? At what precise moment does the seed cease to be the Corn Mother and begins to burgeon out into the Corn Daughter? And how far can we identify the material substance of the barley and wheat with the divine bodies of the Two Goddesses? Questions of this sort probably gave little concern to the sturdy swains who ploughed, sowed, and reaped the fat fields of Sicily. We cannot imagine that their night's rest was disturbed by uneasy meditations on these knotty problems. It would hardly be strange if the muzzy mind of the Sicilian bumpkin, who looked with blind devotion to the Two Goddesses for his daily bread, totally failed to distinguish Demeter from the seed and Persephone from the ripe sheaves, and if he accepted implicitly the doctrine of the real presence of the divinities in the corn without discriminating too curiously between the material and the spiritual properties of the barley or the wheat. And if he had been closely questioned by a rigid logician as to the exact distinction to be drawn between the two persons of the godhead who together represented for him the annual vicissitudes of the cereals, Hodge might have scratched his head and confessed that it puzzled him to say where precisely the one goddess ended and the other began, or why the seed buried in the ground should figure at one time as the dead daughter Persephone descending into the nether world, and at another as the living Mother

Demeter about to give birth to next year's crop. Theological subtleties like these have posed longer heads than are commonly to be found on bucolic shoulders.

The time of year at which the first-fruits were offered to Demeter and Persephone at Eleusis is not explicitly mentioned by ancient authorities, and accordingly no inference can be drawn from the date of the offering as to its religious significance. It is true that at the Eleusinian mysteries the Hierophant and Torchbearer publicly exhorted the Greeks in general, as distinguished from the Athenians and their allies, to offer the first-fruits in accordance with ancestral custom and the bidding of the Delphic oracle. But there is nothing to shew that the offerings were made immediately after the exhortation. Nor does any ancient authority support the view of a modern scholar that the offering of the first-fruits, or a portion of them, took place at the Festival before Ploughing (*Proerosia*), though that festival would no doubt be an eminently appropriate occasion for propitiating with such offerings the goddess on whose bounty the next year's crop was believed to depend.

On the other hand, we are positively told that the first-fruits were carried to Eleusis to be used at the Festival of the Threshing-floor (*Haloo*). But the statement, cursorily reported by writers of no very high authority, cannot be implicitly relied upon; and even if it could, we should hardly be justified in inferring from it that all the first-fruits of the corn were offered to Demeter and Persephone at this festival. Be that as it may, the Festival of the Threshing-floor was intimately connected with the worship both of Demeter and of Dionysus, and accordingly it deserves our attention. It is said to have been sacred to both these deities; and while the name seems to connect it rather with the Corn Goddess than with the Wine God, we are yet informed that it was held by the Athenians on the occasion of the pruning of the vines and the tasting of the stored-up wine. The festival is frequently mentioned in Eleusinian inscriptions, from some of which we gather that it included sacrifices to the two goddesses and a so-called Ancestral Contest, as to the nature of which we have no information. We may suppose that the festival or some part of it was celebrated on the Sacred Threshing-floor of Triptolemus at Eleusis; for as Triptolemus was the hero who is said to have diffused the knowledge of the corn all over the world, nothing could be more natural than that the Festival of the Threshing-floor should be held on the sacred threshing-floor which bore his name. As for Demeter, we have already seen how intimate was her association with the threshing-floor and the operation of threshing; according to Homer, she is the yellow goddess who parts the yellow grain from the white chaff at the threshing, and in Cos her image with the corn-stalks and the poppies in her hands stood on the threshing-floor. The festival lasted one day, and no victims might be sacrificed at it; but special use was made, as we have seen, of the first-fruits of the corn. With regard to the dating of the festival we are informed that it fell in the month Poseideon, which corresponds roughly to our December, and as the date rests on the high authority of the ancient Athenian antiquary Philochorus, and is, moreover, indirectly confirmed by inscriptional evidence, we are bound to accept it. But it is certainly surprising to find a Festival of the Threshing-floor held so late in the year, long after the threshing, which in Greece usually takes place not later than midsummer, though on high ground in Crete it is sometimes prolonged till near the end of August. We seem bound to conclude that the Festival of the Threshing-floor was quite distinct from the actual threshing of the corn. It is said to have included certain mystic rites performed by women alone, who feasted and quaffed wine, while they broke filthy jests on each other and exhibited cakes baked in the form of the male and female organs of generation. If the latter particulars are correctly reported we may suppose that these indecencies, like certain obscenities which seem to have formed part of the Great Mysteries at Eleusis, were no mere wanton outbursts of licentious passion, but were deliberately practised as rites calculated to promote the fertility of the ground by means of homoeopathic or imitative magic. A like association of what we might

call indecency with rites intended to promote the growth of the crops meets us in the Thesmophoria, a festival of Demeter celebrated by women alone, at which the character of the goddess as a source of fertility comes out clearly in the custom of mixing the remains of the sacrificial pigs with the seed-corn in order to obtain a plentiful crop. We shall return to this festival later on.

Other festivals held at Eleusis in honour of Demeter and Persephone were known as the Green Festival and the Festival of the Cornstalks. Of the manner of their celebration we know nothing except that they comprised sacrifices, which were offered to Demeter and Persephone. But their names suffice to connect the two festivals with the green and the standing corn. We have seen that Demeter herself bore the title of Green, and that sacrifices were offered to her under that title which plainly aimed at promoting fertility. Among the many epithets applied to Demeter which mark her relation to the corn may further be mentioned "Wheat-lover," "She of the Corn," "Sheaf-bearer," "She of the Threshing-floor," "She of the Winnowing-fan," "Nurse of the Corn-ears," "Crowned with Ears of Corn," "She of the Seed," "She of the Green Fruits," "Heavy with Summer Fruits," "Fruit-bearer," "She of the Great Loaf," and "She of the Great Barley Loaf." Of these epithets it may be remarked that though all of them are quite appropriate to a Corn Goddess, some of them would scarcely be applicable to an Earth Goddess and therefore they add weight to the other arguments which turn the scale in favour of the corn as the fundamental attribute of Demeter.

How deeply implanted in the mind of the ancient Greeks was this faith in Demeter as goddess of the corn may be judged by the circumstance that the faith actually persisted among their Christian descendants at her old sanctuary of Eleusis down to the beginning of the nineteenth century. For when the English traveller Dodwell revisited Eleusis, the inhabitants lamented to him the loss of a colossal image of Demeter, which was carried off by Clarke in 1802 and presented to the University of Cambridge, where it still remains. "In my first journey to Greece," says Dodwell, "this protecting deity was in its full glory, situated in the centre of a threshing-floor, amongst the ruins of her temple. The villagers were impressed with a persuasion that their rich harvests were the effect of her bounty, and since her removal, their abundance, as they assured me, has disappeared." Thus we see the Corn Goddess Demeter standing on the threshing-floor of Eleusis and dispensing corn to her worshippers in the nineteenth century of the Christian era, precisely as her image stood and dispensed corn to her worshippers on the threshing-floor of Cos in the days of Theocritus. And just as the people of Eleusis last century attributed the diminution of their harvests to the loss of the image of Demeter, so in antiquity the Sicilians, a corn-growing people devoted to the worship of the two Corn Goddesses, lamented that the crops of many towns had perished because the unscrupulous Roman governor Verres had impiously carried off the image of Demeter from her famous temple at Henna. Could we ask for a clearer proof that Demeter was indeed the goddess of the corn than this belief, held by the Greeks down to modern times, that the corn-crops depended on her presence and bounty and perished when her image was removed?

In a former part of this work I followed an eminent French scholar in concluding, from various indications, that part of the religious drama performed in the mysteries of Eleusis may have been a marriage between the sky-god Zeus and the corn-goddess Demeter, represented by the hierophant and the priestess of the goddess respectively. The conclusion is arrived at by combining a number of passages, all more or less vague and indefinite, of late Christian writers; hence it must remain to some extent uncertain and cannot at the best lay claim to more than a fair degree of probability. It may be, as Professor W. Ridgeway holds, that this dramatic marriage of the god and goddess was an innovation foisted into the Eleusinian Mysteries in that great welter of religions which followed the meeting of the East

and the West in the later ages of antiquity. If a marriage of Zeus and Demeter did indeed form an important feature of the Mysteries in the fifth century before our era, it is certainly remarkable, as Professor Ridgeway has justly pointed out, that no mention of Zeus occurs in the public decree of that century which regulates the offerings of first-fruits and the sacrifices to be made to the gods and goddesses of Eleusis. At the same time we must bear in mind that, if the evidence for the ritual marriage of Zeus and Demeter is late and doubtful, the evidence for the myth is ancient and indubitable. The story was known to Homer, for in the list of beauties to whom he makes Zeus, in a burst of candour, confess that he had lost his too susceptible heart, there occurs the name of "the fair-haired Queen Demeter"; and in another passage the poet represents the jealous god smiting with a thunderbolt the favoured lover with whom the goddess had forgotten her dignity among the furrows of a fallow field. Moreover, according to one tradition, Dionysus himself was the offspring of the intrigue between Zeus and Demeter. Thus there is no intrinsic improbability in the view that one or other of these unedifying incidents in the backstairs chronicle of Olympus should have formed part of the sacred peep-show in the Eleusinian Mysteries. But it seems just possible that the marriage to which the Christian writers allude with malicious joy may after all have been of a more regular and orthodox pattern. We are positively told that the rape of Persephone was acted at the Mysteries; may that scene not have been followed by another representing the solemnisation of her nuptials with her ravisher and husband Pluto? It is to be remembered that Pluto was sometimes known as a god of fertility under the title of Subterranean Zeus. It was to him under that title as well as to Demeter, that the Greek ploughman prayed at the beginning of the ploughing; and the people of Myconus used to sacrifice to Subterranean Zeus and Subterranean Earth for the prosperity of the crops on the twelfth day of the month Lenaeon. Thus it may be that the Zeus whose marriage was dramatically represented at the Mysteries was not the sky-god Zeus, but his brother Zeus of the Underworld, and that the writers who refer to the ceremony have confused the two brothers. This view, if it could be established, would dispose of the difficulty raised by the absence of the name of Zeus in the decree which prescribes the offerings to be made to the gods of Eleusis; for although in that decree Pluto is not mentioned under the name of Subterranean Zeus, he is clearly referred to, as the editors of the inscription have seen, under the vague title of "the God," while his consort Persephone is similarly referred to under the title of "the Goddess," and it is ordained that perfect victims shall be sacrificed to both of them. However, if we thus dispose of one difficulty, it must be confessed that in doing so we raise another. For if the bridegroom in the Sacred Marriage at Eleusis was not the sky-god Zeus, but the earth-god Pluto, we seem driven to suppose that, contrary to the opinion of the reverend Christian scandal-mongers, the bride was his lawful wife Persephone and not his sister and mother-in-law Demeter. In short, on the hypothesis which I have suggested we are compelled to conclude that the ancient busybodies who lifted the veil from the mystic marriage were mistaken as to the person both of the divine bridegroom and of the divine bride. In regard to the bridegroom I have conjectured that they may have confused the two brothers, Zeus of the Upper World and Zeus of the Lower World. In regard to the bride, can any reason be suggested for confounding the persons of the mother and daughter? On the view here taken of the nature of Demeter and Persephone nothing could be easier than to confuse them with each other, for both of them were mythical embodiments of the corn, the mother Demeter standing for the old corn of last year and the daughter Persephone standing for the new corn of this year. In point of fact Greek artists, both of the archaic and of later periods, frequently represent the Mother and Daughter side by side in forms which resemble each other so closely that eminent modern experts have sometimes differed from each other on the question, which is Demeter and which is Persephone; indeed in some cases it might be quite impossible to distinguish the two if it were not for the inscriptions attached to the figures. The ancient sculptors, vase-painters,

and engravers must have had some good reason for portraying the two goddesses in types which are almost indistinguishable from each other; and what better reason could they have had than the knowledge that the two persons of the godhead were one in substance, that they stood merely for two different aspects of the same simple natural phenomenon, the growth of the corn? Thus it is easy to understand why Demeter and Persephone may have been confused in ritual as well as in art, why in particular the part of the divine bride in a Sacred Marriage may sometimes have been assigned to the Mother and sometimes to the Daughter. But all this, I fully admit, is a mere speculation, and I only put it forward as such. We possess far too little information as to a Sacred Marriage in the Eleusinian Mysteries to be justified in speaking with confidence on so obscure a subject.

One thing, however, which we may say with a fair degree of probability is that, if such a marriage did take place at Eleusis, no date in the agricultural year could well have been more appropriate for it than the date at which the Mysteries actually fell, namely about the middle of September. The long Greek summer is practically rainless and in the fervent heat and unbroken drought all nature languishes. The river-beds are dry, the fields parched. The farmer awaits impatiently the setting-in of the autumnal rains, which begin in October and mark the great season for ploughing and sowing. What time could be fitter for celebrating the union of the Corn Goddess with her husband the Earth God or perhaps rather with her paramour the Sky God, who will soon descend in fertilising showers to quicken the seed in the furrows? Such embraces of the divine powers or their human representatives might well be deemed, on the principles of homoeopathic or imitative magic, indispensable to the growth of the crops. At least similar ideas have been entertained and similar customs have been practised by many peoples; and in the legend of Demeter's love-adventure among the furrows of the thrice-ploughed fallow we seem to catch a glimpse of rude rites of the same sort performed in the fields at sowing-time by Greek ploughmen for the sake of ensuring the growth of the seed which they were about to commit to the bosom of the naked earth. In this connexion a statement of ancient writers as to the rites of Eleusis receives fresh significance. We are told that at these rites the worshippers looked up to the sky and cried "Rain!" and then looked down at the earth and cried "Conceive!" Nothing could be more appropriate at a marriage of the Sky God and the Earth or Corn Goddess than such invocations to the heaven to pour down rain and to the earth or the corn to conceive seed under the fertilising shower; in Greece no time could well be more suitable for the utterance of such prayers than just at the date when the Great Mysteries of Eleusis were celebrated, at the end of the long drought of summer and before the first rains of autumn.

Different both from the Great Mysteries and the offerings of first-fruits at Eleusis were the games which were celebrated there on a great scale once in every four years and on a less scale once in every two years. That the games were distinct from the Mysteries is proved by their periods, which were quadriennial and biennial respectively, whereas the Mysteries were celebrated annually. Moreover, in Greek epigraphy, our most authentic evidence in such matters, the games and the Mysteries are clearly distinguished from each other by being mentioned separately in the same inscription. But like the Mysteries the games seem to have been very ancient; for the Parian Chronicler, who wrote in the year 264 b.c., assigns the foundation of the Eleusinian games to the reign of Pandion, the son of Cecrops. However, he represents them as of later origin than the Eleusinian Mysteries, which according to him were instituted by Eumolpus in the reign of Erechtheus, after Demeter had planted corn in Attica and Triptolemus had sown seed in the Rarian plain at Eleusis. This testimony to the superior antiquity of the Mysteries is in harmony with our most ancient authority on the rites of Eleusis, the author of the *Hymn to Demeter*, who describes the origin of the Eleusinian Mysteries, but makes no reference or allusion to the Eleusinian Games. However, the great

age of the games is again vouched for at a much later date by the rhetorician Aristides, who even declares that they were the oldest of all Greek games. With regard to the nature and meaning of the games our information is extremely scanty, but an old scholiast on Pindar tells us that they were celebrated in honour of Demeter and Persephone as a thank-offering at the conclusion of the corn-harvest. His testimony is confirmed by that of the rhetorician Aristides, who mentions the institution of the Eleusinian games in immediate connexion with the offerings of the first-fruits of the corn, which many Greek states sent to Athens; and from an inscription dated about the close of the third century before our era we learn that at the Great Eleusinian Games sacrifices were offered to Demeter and Persephone. Further, we gather from an official Athenian inscription of 329 b.c. that both the Great and the Lesser Games included athletic and musical contests, a horse-race, and a competition which bore the name of the Ancestral or Hereditary Contest, and which accordingly may well have formed the original kernel of the games. Unfortunately nothing is known about this Ancestral Contest. We might be tempted to identify it with the Ancestral Contest included in the Eleusinian Festival of the Threshing-floor, which was probably held on the Sacred Threshing-floor of Triptolemus at Eleusis. If the identification could be proved, we should have another confirmation of the tradition which connects the games with Demeter and the corn; for according to the prevalent tradition it was to Triptolemus that Demeter first revealed the secret of the corn, and it was he whom she sent out as an itinerant missionary to impart the beneficent discovery of the cereals to all mankind and to teach them to sow the seed. On monuments of art, especially in vase-paintings, he is constantly represented along with Demeter in this capacity, holding corn-stalks in his hand and sitting in his car, which is sometimes winged and sometimes drawn by dragons, and from which he is said to have sowed the seed down on the whole world as he sped through the air. At Eleusis victims bought with the first-fruits of the wheat and barley were sacrificed to him as well as to Demeter and Persephone. In short, if we may judge from the combined testimony of Greek literature and art, Triptolemus was the corn-hero first and foremost. Even beyond the limits of the Greek world, all men, we are told, founded sanctuaries and erected altars in his honour because he had bestowed on them the gift of the corn. His very name has been plausibly explained both in ancient and modern times as "Thrice-ploughed" with reference to the Greek custom of ploughing the land thrice a year, and the derivation is said to be on philological principles free from objection. In fact it would seem as if Triptolemus, like Demeter and Persephone themselves, were a purely mythical being, an embodiment of the conception of the first sower. At all events in the local Eleusinian legend, according to an eminent scholar, who has paid special attention to Attic genealogy, "Triptolemus does not, like his comrade Eumolpus or other founders of Eleusinian priestly families, continue his kind, but without leaving offspring who might perpetuate his priestly office, he is removed from the scene of his beneficent activity. As he appeared, so he vanishes again from the legend, after he has fulfilled his divine mission."

However, there is no sufficient ground for identifying the Ancestral Contest of the Eleusinian games with the Ancestral Contest of the Threshing-festival at Eleusis, and accordingly the connexion of the games with the corn-harvest and with the corn-hero Triptolemus must so far remain uncertain. But a clear trace of such a connexion may be seen in the custom of rewarding the victors in the Eleusinian games with measures of barley; in the official Athenian inscription of 329 b.c., which contains the accounts of the superintendents of Eleusis and the Treasurers of the Two Goddesses, the amounts of corn handed over by these officers to the priests and priestesses for the purposes of the games is exactly specified. This of itself is sufficient to prove that the Eleusinian games were closely connected with the worship of Demeter and Persephone. The grain thus distributed in prizes was probably reaped on the Rarian plain near Eleusis, where according to the legend Triptolemus sowed the first

corn. Certainly we know that the barley grown on that plain was used in sacrifices and for the baking of the sacrificial cakes, from which we may reasonably infer that the prizes of barley, to which no doubt a certain sanctity attached in the popular mind, were brought from the same holy fields. So sacred was the Rarian plain that no dead body was allowed to defile it. When such a pollution accidentally took place, it was expiated by the sacrifice of a pig, the usual victim employed in Greek purificatory rites.

Thus, so far as the scanty evidence at our disposal permits us to judge, the Eleusinian games, like the Eleusinian Mysteries, would seem to have been primarily concerned with Demeter and Persephone as goddesses of the corn. At least that is expressly affirmed by the old scholiast on Pindar and it is borne out by the practice of rewarding the victors with measures of barley. Perhaps the Ancestral Contest, which may well have formed the original nucleus of the games, was a contest between the reapers on the sacred Rarian plain to see who should finish his allotted task before his fellows. For success in such a contest no prize could be more appropriate than a measure of the sacred barley which the victorious reaper had just cut on the barley-field. In the sequel we shall see that similar contests between reapers have been common on the harvest fields of modern Europe, and it will appear that such competitions are not purely athletic; their aim is not simply to demonstrate the superior strength, activity, and skill of the victors; it is to secure for the particular farm the possession of the blooming young Corn-maiden of the present year, conceived as the embodiment of the vigorous grain, and to pass on to laggard neighbours the aged Corn-mother of the past year, conceived as an embodiment of the effete and outworn energies of the corn. May it not have been so at Eleusis? may not the reapers have vied with each other for possession of the young corn-spirit Persephone and for avoidance of the old corn-spirit Demeter? may not the prize of barley, which rewarded the victor in the Ancestral Contest, have been supposed to house in the ripe ears no less a personage than the Corn-maiden Persephone herself? And if there is any truth in these conjectures (for conjectures they are and nothing more), we may hazard a guess as to the other Ancestral Contest which took place at the Eleusinian Festival of the Threshing-floor. Perhaps it in like manner was originally a competition between threshers on the sacred threshing-floor of Triptolemus to determine who should finish threshing his allotted quantity of corn before the rest. Such competitions have also been common, as we shall see presently, on the threshing-floors of modern Europe, and their motive again has not been simple emulation between sturdy swains for the reward of strength and dexterity; it has been a dread of being burdened with the aged and outworn spirit of the corn conceived as present in the bundle of corn-stalks which receives the last stroke at threshing. We know that effigies of Demeter with corn and poppies in her hands stood on Greek threshing-floors. Perhaps at the conclusion of the threshing these effigies, as representatives of the old Corn-spirit, were passed on to neighbours who had not yet finished threshing the corn. At least the supposition is in harmony with modern customs observed on the threshing-floor.

It is possible that the Eleusinian games were no more than a popular merrymaking celebrated at the close of the harvest. This view of their character might be supported by modern analogies; for in some parts of Germany it has been customary for the harvesters, when their work is done, to engage in athletic competitions of various kinds, which have at first sight no very obvious connexion with the business of harvesting. For example, at Besbau near Luckau great cakes were baked at the harvest-festival, and the labourers, both men and women, ran races for them. He or she who reached them first received not only a cake, but a handkerchief or the like as a prize. Again, at Bergkirchen, when the harvest was over, a garland was hung up and the harvesters rode at it on horseback and tried to bring it down with a stab or a blow as they galloped past. He who succeeded in bringing it down was proclaimed King. Again, in the villages near Fürstenwald at harvest the young men used to fetch a fir-tree from the wood,

peel the trunk, and set it up like a mast in the middle of the village. A handkerchief and other prizes were fastened to the top of the pole and the men clambered up for them. Among the peasantry of Silesia, we are told, the harvest-home broadened out into a popular festival, in which athletic sports figured prominently. Thus, for example, at Järischau, in the Strehlitz district, a scythe, a rake, a flail, and a hay-fork or pitchfork were fastened to the top of a smooth pole and awarded as prizes, in order of merit, to the men who displayed most agility in climbing the pole. Younger men amused themselves with running in sacks, high jumps, and so forth. At Prauss, near Nimptsch, the girls ran a race in a field for aprons as prizes. In the central parts of Silesia a favourite amusement at harvest was a race between girls for a garland of leaves or flowers. Yet it seems probable that all such sports at harvest were in origin not mere pastimes, but that they were serious attempts to secure in one way or another the help and blessing of the corn-spirit. Thus in some parts of Prussia, at the close of the rye-harvest, a few sheaves used to be left standing in the field after all the rest of the rye had been carted home. These sheaves were then made up into the shape of a man and dressed out in masculine costume, and all the young women were obliged to run a race, of which the corn-man was the goal. She who won the race led off the dancing in the evening. Here the aim of the foot-race among the young women is clearly to secure the corn-spirit embodied in the last sheaf left standing on the field; for, as we shall see later on, the last sheaf is commonly supposed to harbour the corn-spirit and is treated accordingly like a man or a woman.

If the Ancestral Contest at the Eleusinian games was, as I have conjectured, a contest between the reapers on the sacred barley-field, we should have to suppose that the games were celebrated at barley-harvest, which in the lowlands of Greece falls in May or even at the end of April. This theory is in harmony with the evidence of the scholiast on Pindar, who tells us that the Eleusinian games were celebrated after the corn-harvest. No other ancient authority, so far as I am aware, mentions at what time of the year these games were held. Modern authorities, arguing from certain slight and to some extent conjectural data, have variously assigned them to Metageitnion (August) and to Boedromion (September), and those who assign them to Boedromion (September) are divided in opinion as to whether they preceded or followed the Mysteries. However, the evidence is far too slender and uncertain to allow of any conclusions being based on it.

But there is a serious difficulty in the way of connecting the Eleusinian games with the goddesses of the corn. How is the quadriennial or the biennial period of the games to be reconciled with the annual growth of the crops? Year by year the barley and the wheat are sown and reaped; how then could the games, held only every fourth or every second year, have been regarded as thank-offerings for the annual harvest? On this view of their nature, which is the one taken by the old scholiast on Pindar, though the harvest was received at the hands of the Corn Goddess punctually every year, men thanked her for her bounty only every second year or even only every fourth year. What were her feelings likely to be in the blank years when she got no thanks and no games? She might naturally resent such negligence and ingratitude and punish them by forbidding the seed to sprout, just as she did at Eleusis when she mourned the loss of her daughter. In short, men could hardly expect to reap crops in years in which they offered nothing to the Corn Goddess. That would indeed appear to be the view generally taken by the ancient Greeks; for we have seen that year by year they presented the first-fruits of the barley and the wheat to Demeter, not merely in the solemn state ritual of Eleusis, but also in rustic festivals held by farmers on their threshing-floors. The pious Greek husbandman would no doubt have been shocked and horrified at a proposal to pay the Corn Goddess her dues only every second or fourth year. "No offerings, no crops," he would say to himself, and would anticipate nothing but dearth and famine in any year when he failed to satisfy the just and lawful demands of the divinity on whose good pleasure he believed the

growth of the corn to be directly dependent. Accordingly we may regard it as highly probable that from the very beginning of settled and regular agriculture in Greece men annually propitiated the deities of the corn with a ritual of some sort, and rendered them their dues in the shape of offerings of the ripe barley and wheat. Now we know that the Mysteries of Eleusis were celebrated every year, and accordingly, if I am right in interpreting them as essentially a dramatic representation of the annual vicissitudes of the corn performed for the purpose of quickening the seed, it becomes probable that in some form or another they were annually held at Eleusis long before the practice arose of celebrating games there every fourth or every second year. In short, the Eleusinian mysteries were in all probability far older than the Eleusinian games. How old they were we cannot even guess. But when we consider that the cultivation of barley and wheat, the two cereals specially associated with Demeter, appears to have been practised in prehistoric Europe from the Stone Age onwards, we shall be disposed to admit that the annual performance of religious or magical rites at Eleusis for the purpose of ensuring good crops, whether by propitiating the Corn Goddess with offerings of first-fruits or by dramatically representing the sowing and the growth of the corn in mythical form, probably dates from an extremely remote antiquity.

But in order to clear our ideas on this subject it is desirable to ascertain, if possible, the reason for holding the Eleusinian games at intervals of two or four years. The reason for holding a harvest festival and thanksgiving every year is obvious enough; but why hold games only every second or every fourth year? The reason for such limitations is by no means obvious on the face of them, especially if the growth of the crops is deemed dependent on the celebration. In order to find an answer to this question it may be well at the outset to confine our attention to the Great Eleusinian Games, which were celebrated only every fourth year. That these were the principal games appears not only from their name, but from the testimony of Aristotle, or at least of the author of *The Constitution of Athens*, who notices only the quadriennial or, as in accordance with Greek idiom he calls it, the penteteric celebration of the games. Now the custom of holding games at intervals of four years was very common in Greece; to take only a few conspicuous examples the Olympic games at Olympia, the Pythian games at Delphi, the Panathenaic games at Athens, and the Eleutherian games at Plataea were all celebrated at quadriennial or, as the Greeks called them, penteteric periods; and at a later time when Augustus instituted, or rather renewed on a more splendid scale, the games at Actium to commemorate his great victory, he followed a well-established Greek precedent by ordaining that they should be quadriennial. Still later the emperor Hadrian instituted quadriennial games at Mantinea in honour of his dead favourite Antinous. But in regard to the two greatest of all the Greek games, the Olympian and the Pythian, I have shewn reasons for thinking that they were originally celebrated at intervals of eight instead of four years; certainly this is attested for the Pythian games, and the mode of calculating the Olympiads by alternate periods of fifty and forty-nine lunar months, which added together make up eight solar years, seems to prove that the Olympic cycle of four years was really based on a cycle of eight years, from which it is natural to infer that in the beginning the Olympic, like the Pythian, games may have been octennial instead of quadriennial. Now we know from the testimony of the ancients themselves that the Greeks instituted the eight-years' cycle for the purpose of harmonising solar and lunar time. They regulated their calendar primarily by observation of the moon rather than of the sun; their months were lunar, and their ordinary year consisted of twelve lunar months. But the solar year of three hundred and sixty-five and a quarter days exceeds the lunar year of twelve lunar months or three hundred and fifty-four days by eleven and a quarter days, so that in eight solar years the excess amounts to ninety days or roughly three lunar months. Accordingly the Greeks equated eight solar years to eight lunar years of twelve months each by intercalating three lunar months of thirty days each in the octennial cycle; they intercalated one lunar month in the third year of the cycle, a second

lunar month in the fifth year, and a third lunar month in the eighth year. In this way they, so to say, made the sun and moon keep time together by reckoning ninety-nine lunar months as equivalent to eight solar years; so that if, for example, the full moon coincided with the summer solstice in one year, it coincided with it again after the revolution of the eight years' cycle, but not before. The equation was indeed not quite exact, and in order to render it so the Greeks afterwards found themselves obliged, first, to intercalate three days every sixteen years, and, next, to omit one intercalary month in every period of one hundred and sixty years. But these corrections were doubtless refinements of a later age; they may have been due to the astronomer Eudoxus of Cnidus, or to Cleostratus of Tenedos, who were variously, but incorrectly, supposed to have instituted the octennial cycle. There are strong grounds for holding that in its simplest form the octennial cycle of ninety-nine lunar months dates from an extremely remote antiquity in Greece; that it was in fact, as a well-informed Greek writer tell us, the first systematic attempt to bring solar and the lunar time into harmony. Indeed, if the Olympiads were calculated, as they appear to have been, on the eight years' cycle, this of itself suffices to place the origin of the cycle not later than 776 b.c., the year with which the reckoning by Olympiads begins. And when we bear in mind the very remote period from which, judged by the wonderful remains of Mycenae, Tiryns, Cnossus and other cities, civilisation in Greek lands appears to date, it seems reasonable to suppose that the octennial cycle, based as it was on very simple observations, for which nothing but good eyes and almost no astronomical knowledge was necessary, may have been handed down among the inhabitants of these countries from ages that preceded by many centuries, possibly by thousands of years, the great period of Greek literature and art. The supposition is confirmed by the traces which the octennial cycle has left of itself in certain ancient Greek customs and superstitions, particularly by the evidence which points to the conclusion that at two of the oldest seats of monarchy in Greece, namely Cnossus and Sparta, the king's tenure of office was formerly limited to eight years.

We are informed, and may readily believe, that the motive which led the Greeks to adopt the eight years' cycle was religious rather than practical or scientific: their aim was not so much to ensure the punctual despatch of business or to solve an abstract problem in astronomy, as to ascertain the exact days on which they ought to sacrifice to the gods. For the Greeks regularly employed lunar months in their reckonings, and accordingly if they had dated their religious festivals simply by the number of the month and the day of the month, the excess of eleven and a quarter days of the solar over the lunar year would have had the effect of causing the festivals gradually to revolve throughout the whole circle of the seasons, so that in time ceremonies which properly belonged to winter would come to be held in summer, and on the contrary ceremonies which were only appropriate to summer would come to be held in winter. To avoid this anomaly, and to ensure that festivals dated by lunar months should fall at fixed or nearly fixed points in the solar year, the Greeks adopted the octennial cycle by the simple expedient of intercalating three lunar months in every period of eight years. In doing so they acted, as one of their writers justly pointed out, on a principle precisely the reverse of that followed by the ancient Egyptians, who deliberately regulated their religious festivals by a purely lunar calendar for the purpose of allowing them gradually to revolve throughout the whole circle of the seasons.

Thus at an early stage of culture the regulation of the calendar is largely an affair of religion: it is a means of maintaining the established relations between gods and men on a satisfactory footing; and in public opinion the great evil of a disordered calendar is not so much that it disturbs and disarranges the ordinary course of business and the various transactions of civil life, as that it endangers the welfare or even the existence both of individuals and of the community by interrupting their normal intercourse with those divine powers on whose

favour men believe themselves to be absolutely dependent. Hence in states which take this view of the deep religious import of the calendar its superintendence is naturally entrusted to priests rather than to astronomers, because the science of astronomy is regarded merely as ancillary to the deeper mysteries of theology. For example, at Rome the method of determining the months and regulating the festivals was a secret which the pontiffs for ages jealously guarded from the profane vulgar; and in consequence of their ignorance and incapacity the calendar fell into confusion and the festivals were celebrated out of their natural seasons, until the greatest of all the Roman pontiffs, Julius Caesar, remedied the confusion and placed the calendar of the civilised world on the firm foundation on which, with little change, it stands to this day.

On the whole, then, it appears probable that the octennial cycle, based on considerations of religion and on elementary observations of the two great luminaries, dated from a very remote period among the ancient Greeks; if they did not bring it with them when they migrated southwards from the oakwoods and beechwoods of Central Europe, they may well have taken it over from their civilised predecessors of different blood and different language whom they found leading a settled agricultural life on the lands about the Aegean Sea. Now we have seen reasons to hold that the two most famous of the great Greek games, the Pythian and the Olympian, were both based on the ancient cycle of eight years, and that the quadriennial period at which they were regularly celebrated in historical times was arrived at by a subdivision of the older octennial cycle. It is hardly rash, therefore, to conjecture that the quadriennial period in general, regarded as the normal period for the celebration of great games and festivals, was originally founded on elementary religious and astronomical considerations of the same kind, that is, on a somewhat crude attempt to harmonise the discrepancies of solar and lunar time and thereby to ensure the continued favour of the gods. It is, indeed, certain or probable that some of these quadriennial festivals were celebrated in honour of the dead; but there seems to be nothing in the beliefs or customs of the ancient Greeks concerning the dead which would suggest a quadriennial period as an appropriate one for propitiating the ghosts of the departed. At first sight it is different with the octennial period; for according to Pindar, the souls of the dead who had been purged of their guilt by an abode of eight years in the nether world were born again on earth in the ninth year as glorious kings, athletes, and sages. Now if this belief in the reincarnation of the dead after eight years were primitive, it might certainly furnish an excellent reason for honouring the ghosts of great men at their graves every eight years in order to facilitate their rebirth into the world. Yet the period of eight years thus rigidly applied to the life of disembodied spirits appears too arbitrary and conventional to be really primitive, and we may suspect that in this application it was nothing but an inference drawn from the old octennial cycle, which had been instituted for the purpose of reconciling solar and lunar time. If that was so, it will follow that the quadriennial period of funeral games was, like the similar period of other religious festivals, obtained through the bisection of the octennial cycle, and hence that it was ultimately derived from astronomical considerations rather than from any beliefs touching a quadriennial revolution in the state of the dead. Yet in historical times it may well have happened that these considerations were forgotten, and that games and festivals were instituted at quadriennial intervals, for example at Plataea in honour of the slain, at Actium to commemorate the great victory, and at Mantinea in honour of Antinous, without any conscious reference to the sun and moon, and merely because that period had from time immemorial been regarded as the proper and normal one for the celebration of certain solemn religious rites.

If we enquire why the Greeks so often bisected the old octennial period into two quadriennial periods for purposes of religion, the answer can only be conjectural, for no positive

information appears to be given us on the subject by ancient writers. Perhaps they thought that eight years was too long a time to elapse between the solemn services, and that it was desirable to propitiate the deities at shorter intervals. But it is possible that political as well as religious motives may have operated to produce the change. We have seen reason to think that at two of the oldest seats of monarchy in Greece, namely Cnossus and Sparta, kings formerly held office for periods of eight years only, after which their sovereignty either terminated or had to be formally renewed. Now with the gradual growth of that democratic sentiment, which ultimately dominated Greek political life, men would become more and more jealous of the kingly power and would seek to restrict it within narrower limits, and one of the most obvious means of doing so was to shorten the king's tenure of office. We know that this was done at Athens, where the dynasty of the Medontids was reduced from the rank of monarchs for life to that of magistrates holding office for ten years only. It is possible that elsewhere the king's reign was cut down from eight years to four years; and if I am right in my explanation of the origin of the Olympic games this political revolution actually took place at Olympia, where the victors in the chariot-race would seem at first to have personated the Sun-god and perhaps held office in the capacity of divine kings during the intervals between successive celebrations of the games. If at Olympia and elsewhere the games were of old primarily contests in which the king had personally to take part for the purpose of attesting his bodily vigour and therefore his capacity for office, the repetition of the test at intervals of four instead of eight years might be regarded as furnishing a better guarantee of the maintenance of the king's efficiency and thereby of the general welfare, which in primitive society is often supposed to be sympathetically bound up with the health and strength of the king.

But while many of the great Greek games were celebrated at intervals of four years, others, such as the Nemean and the Isthmian, were celebrated at intervals of two years only; and just as the quadriennial period seems to have been arrived at through a bisection of the octennial period, so we may surmise that the biennial period was produced by a bisection of the quadriennial period. This was the view which the admirable modern chronologer L. Ideler took of the origin of the quadriennial and biennial festivals respectively, and it appears far more probable than the contrary opinion of the ancient chronologer Censorinus, that the quadriennial period was reached by doubling the biennial, and the octennial period by doubling the quadriennial. The theory of Censorinus was that the Greeks started with a biennial cycle of twelve and thirteen lunar months alternately in successive years for the purpose of harmonising solar and lunar time. But as the cycle so produced exceeds the true solar time by seven and a half days, the discrepancy which it leaves between the two great celestial clocks, the sun and moon, was too glaring to escape the observation even of simple farmers, who would soon have been painfully sensible that the times were out of joint, if they had attempted to regulate the various operations of the agricultural year by reference to so very inaccurate an almanac. It is unlikely, therefore, that the Greeks ever made much use of a biennial cycle of this sort.

Now to apply these conclusions to the Eleusinian games, which furnished the starting-point for the preceding discussion. Whatever the origin and meaning of these games may have been, we may surmise that the quadriennial and biennial periods at which they were held were originally derived from astronomical considerations, and that they had nothing to do directly either with the agricultural cycle, which is annual, nor with the worship of the dead, which can scarcely be said to have any cycle at all, unless indeed it be an annual one. In other words, neither the needs of husbandry nor the superstitions relating to ghosts furnish any natural explanation of the quadriennial and biennial periods of the Eleusinian games, and to discover such an explanation we are obliged to fall back on astronomy or, to be more exact,

on that blend of astronomy with religion which appears to be mainly responsible for such Greek festivals as exceed a year in their period. To admit this is not to decide the question whether the Eleusinian games were agricultural or funereal in character; but it is implicitly to acknowledge that the games were of later origin than the annual ceremonies, including the Great Mysteries, which were designed to propitiate the deities of the corn for the very simple and practical purpose of ensuring good crops within the year. For it cannot but be that men observed and laid their account with the annual changes of the seasons, especially as manifested by the growth and maturity of the crops, long before they attempted to reconcile the discrepancies of solar and lunar time by a series of observations extending over several years.

On the whole, then, if, ignoring theories, we adhere to the evidence of the ancients themselves in regard to the rites of Eleusis, including under that general term the Great Mysteries, the games, the Festival before Ploughing (*proerosia*), the Festival of the Threshing-floor, the Green Festival, the Festival of the Cornstalks, and the offerings of first-fruits, we shall probably incline to agree with the most learned of ancient antiquaries, the Roman Varro, who, to quote Augustine's report of his opinion, "interpreted the whole of the Eleusinian mysteries as relating to the corn which Ceres (Demeter) had discovered, and to Proserpine (Persephone), whom Pluto had carried off from her. And Proserpine herself, he said, signifies the fecundity of the seeds, the failure of which at a certain time had caused the earth to mourn for barrenness, and therefore had given rise to the opinion that the daughter of Ceres, that is, fecundity itself, had been ravished by Pluto and detained in the nether world; and when the dearth had been publicly mourned and fecundity had returned once more, there was gladness at the return of Proserpine and solemn rites were instituted accordingly. After that he says," continues Augustine, reporting Varro, "that many things were taught in her mysteries which had no reference but to the discovery of the corn."

Thus far I have for the most part assumed an identity of nature between Demeter and Persephone, the divine mother and daughter personifying the corn in its double aspect of the seed-corn of last year and the ripe ears of this, and I pointed out that this view of the substantial unity of mother and daughter is borne out by their portraits in Greek art, which are often so alike as to be indistinguishable. Such a close resemblance between the artistic types of Demeter and Persephone militates decidedly against the view that the two goddesses are mythical embodiments of two things so different and so easily distinguishable from each other as the earth and the vegetation which springs from it. Had Greek artists accepted that view of Demeter and Persephone, they could surely have devised types of them which would have brought out the deep distinction between the goddesses. That they were capable of doing so is proved by the simple fact that they regularly represented the Earth Goddess by a type which differed widely both from that of Demeter and from that of Persephone. Not only so, but they sometimes set the two types of the Earth Goddess and the Corn Goddess (Demeter) side by side as if on purpose to demonstrate their difference. Thus at Patrae there was a sanctuary of Demeter, in which she and Persephone were portrayed standing, while Earth was represented by a seated image; and on a vase-painting the Earth Goddess is seen appropriately emerging from the ground with a horn of plenty and an infant in her uplifted arms, while Demeter and Persephone, scarcely distinguishable from each other, stand at full height behind her, looking down at her half-buried figure, and Triptolemus in his wheeled car sits directly above her. In this instructive picture, accordingly, we see grouped together the principal personages in the myth of the corn: the Earth Goddess, the two Goddesses of the old and the new corn, and the hero who is said to have been sent forth by the Corn Goddess to sow the seed broadcast over the earth. Such representations seem to prove that the artists clearly distinguished Demeter from the Earth Goddess. And if Demeter did not personify the

earth, can there be any reasonable doubt that, like her daughter, she personified the corn which was so commonly called by her name from the time of Homer downwards? The essential identity of mother and daughter is suggested, not only by the close resemblance of their artistic types, but also by the official title of “the Two Goddesses” which was regularly applied to them in the great sanctuary at Eleusis without any specification of their individual attributes and titles, as if their separate individualities had almost merged in a single divine substance.

Surveying the evidence as a whole, we may say that from the myth of Demeter and Persephone, from their ritual, from their representations in art, from the titles which they bore, from the offerings of first-fruits which were presented to them, and from the names applied to the cereals, we are fairly entitled to conclude that in the mind of the ordinary Greek the two goddesses were essentially personifications of the corn, and that in this germ the whole efflorescence of their religion finds implicitly its explanation. But to maintain this is not to deny that in the long course of religious evolution high moral and spiritual conceptions were grafted on this simple original stock and blossomed out into fairer flowers than the bloom of the barley and the wheat. Above all, the thought of the seed buried in the earth in order to spring up to new and higher life readily suggested a comparison with human destiny, and strengthened the hope that for man too the grave may be but the beginning of a better and happier existence in some brighter world unknown. This simple and natural reflection seems perfectly sufficient to explain the association of the Corn Goddess at Eleusis with the mystery of death and the hope of a blissful immortality. For that the ancients regarded initiation in the Eleusinian mysteries as a key to unlock the gates of Paradise appears to be proved by the allusions which well-informed writers among them drop to the happiness in store for the initiated hereafter. No doubt it is easy for us to discern the flimsiness of the logical foundation on which such high hopes were built. But drowning men clutch at straws, and we need not wonder that the Greeks, like ourselves, with death before them and a great love of life in their hearts, should not have stopped to weigh with too nice a hand the arguments that told for and against the prospect of human immortality. The reasoning that satisfied Saint Paul and has brought comfort to untold thousands of sorrowing Christians, standing by the deathbed or the open grave of their loved ones, was good enough to pass muster with ancient pagans, when they too bowed their heads under the burden of grief, and, with the taper of life burning low in the socket, looked forward into the darkness of the unknown. Therefore we do no indignity to the myth of Demeter and Persephone—one of the few myths in which the sunshine and clarity of the Greek genius are crossed by the shadow and mystery of death—when we trace its origin to some of the most familiar, yet eternally affecting aspects of nature, to the melancholy gloom and decay of autumn and to the freshness, the brightness, and the verdure of spring.

III. Magical Significance of Games in Primitive Agriculture

In the preceding chapter we saw that among the rites of Eleusis were comprised certain athletic sports, such as foot-races, horse-races, leaping, wrestling, and boxing, the victors in which were rewarded with measures of barley distributed among them by the priests. These sports the ancients themselves associated with the worship of Demeter and Persephone, the goddesses of the corn, and strange as such an association may seem to us, it is not without its analogy among the harvest customs of modern European peasantry. But to discover clear cases of games practised for the express purpose of promoting the growth of the crops, we must turn to more primitive agricultural communities than the Athenians of classical antiquity or the peoples of modern Europe. Such communities may be found at the present day among the savage tribes of Borneo and New Guinea, who subsist mainly by tilling the ground. Among them we take the Kayans or Bahaus of central Borneo as typical. They are essentially an agricultural people, and devote themselves mainly to the cultivation of rice, which furnishes their staple food; all other products of the ground are of subordinate importance. Hence agriculture, we are told, dominates the whole life of these tribes: their year is the year of the cultivation of the rice, and they divide it into various periods which are determined by the conditions necessary for the tilling of the fields and the manipulation of the rice. "In tribes whose thoughts are so much engrossed by agriculture it is no wonder that they associate with it their ideas of the powers which rule them for good or evil. The spirit-world stands in close connexion with the agriculture of the Bahaus; without the consent of the spirits no work in the fields may be undertaken. Moreover, all the great popular festivals coincide with the different periods of the cultivation of the rice. As the people are in an unusual state of affluence after harvest, all family festivals which require a large outlay are for practical reasons deferred till the New Year festival at the end of harvest. The two mighty spirits Amei Awi and his wife Buring Une, who, according to the belief of the Kayans, live in a world under ground, dominate the whole of the tillage and determine the issue of the harvest in great measure by the behaviour of the owner of the land, not so much by his moral conduct, as by the offerings he has made to the spirits and the attention he has paid to their warnings. An important part in agriculture falls to the chief: at the festivals he has, in the name of the whole tribe, to see to it that the prescribed conjurations are carried out by the priestesses. All religious ceremonies required for the cultivation of the ground take place in a small rice-field specially set apart for that purpose, called *luma lali*: here the chief's family ushers in every fresh operation in the cultivation of the rice, such as sowing, hoeing, and reaping: the solemn actions there performed have a symbolical significance."

Not only the chief's family among the Kayans has such a consecrated field; every family possesses one of its own. These little fields are never cultivated for the sake of their produce: they serve only as the scene of religious ceremonies and of those symbolical operations of agriculture which are afterwards performed in earnest on the real rice-fields. For example, at the festival before sowing a priestess sows some rice on the consecrated field of the chief's family and then calls on a number of young men and girls to complete the work; the young men then dig holes in the ground with digging-sticks, and the girls come behind them and plant the rice-seed in the holes. Afterwards the priestesses lay offerings of food, wrapt in banana-leaves, here and there on the holy field, while they croon prayers to the spirits in soft tones, which are half drowned in the clashing music of the gongs. On another day women gather all kinds of edible leaves in their gardens and fields, boil them in water, and then

sprinkle the water on the consecrated rice-field. But on that and other days of the festival the people attend also to their own wants, banqueting on a favourite species of rice and other dainties. The ceremonies connected with sowing last several weeks, and during this time certain taboos have to be observed by the people. Thus on the first day of the festival the whole population, except the very old and the very young, must refrain from bathing; after that there follows a period of rest for eight nights, during which the people may neither work nor hold intercourse with their neighbours. On the tenth day the prohibition to bathe is again enforced; and during the eight following days the great rice-field of the village, where the real crops are raised, is sowed. The reason for excluding strangers from the village at these times is a religious one. It is a fear lest the presence of strangers might frighten the spirits or put them in a bad humour, and so defeat the object of the ceremony; for, while the religious ceremonies which accompany the cultivation of the rice differ somewhat from each other in different tribes, the ideas at the bottom of them, we are told, are everywhere the same: the aim always is to appease and propitiate the souls of the rice and the other spirits by sacrifices of all sorts.

However, during this obligatory period of seclusion and rest the Kayans employ themselves in various pursuits, which, though at first sight they might seem to serve no other purpose than that of recreation, have really in the minds of the people a much deeper significance. For example, at this time the men often play at spinning tops. The tops are smooth, flat pieces of wood weighing several pounds. Each man tries to spin his own top so that it knocks down those of his neighbours and continues itself to revolve triumphantly. New tops are commonly carved for the festival. The older men sometimes use heavy tops of iron-wood. Again, every evening the young men assemble in the open space before the chief's house and engage in contests of strength and agility, while the women watch them from the long gallery or verandah of the house. Another popular pastime during the festival of sowing is a masquerade. It takes place on the evening of the tenth day, the day on which, for the second time, the people are forbidden to bathe. The scene of the performance is again the open space in front of the chief's house. As the day draws towards evening, the villagers begin to assemble in the gallery or verandah of the house in order to secure good places for viewing the masquerade. All the maskers at these ceremonies represent evil spirits. The men wear ugly wooden masks on their faces, and their bodies are swathed in masses of slit banana leaves so as to imitate the hideous faces and hairy bodies of the demons. The young women wear on their heads cylindrical baskets, which conceal their real features, while they exhibit to the spectators grotesque human faces formed by stitches on pieces of white cotton, which are fastened to the baskets. On the occasion when Dr. Nieuwenhuis witnessed the ceremony, the first to appear on the scene were some men wearing wooden masks and helmets and so thickly wrapt in banana leaves that they looked like moving masses of green foliage. They danced silently, keeping time to the beat of the gongs. They were followed by other figures, some of whom executed war-dances; but the weight of their leafy envelope was such that they soon grew tired, and though they leaped high, they uttered none of the wild war-whoops which usually accompany these martial exercises. When darkness fell, the dances ceased and were replaced by a little drama representing a boar brought to bay by a pack of hounds. The part of the boar was played by an actor wearing a wooden boar's head mask, who ran about on all fours and grunted in a life-like manner, while the hounds, acted by young men, snarled, yelped, and made dashes at him. The play was watched with lively interest and peals of laughter by the spectators. Later in the evening eight disguised girls danced, one behind the other, with slow steps and waving arms, to the glimmering light of torches and the strains of a sort of jew's harp.

The rites which accompany the sowing of the fields are no sooner over than those which usher in the hoeing begin. Like the sowing ceremonies, they are inaugurated by a priestess, who hoes the sacred field round about a sacrificial stage and then calls upon other people to complete the work. After that the holy field is again sprinkled with a decoction of herbs.

But the crowning point of the Kayan year is the New Year festival. The harvest has then been fully housed: abundance reigns in every family, and for eight days the people, dressed out in all their finery, give themselves up to mirth and jollity. The festival was witnessed by the Dutch explorer Dr. Nieuwenhuis. To lure the good spirits from the spirit land baskets filled with precious objects were set out before the windows, and the priestesses made long speeches, in which they invited these beneficent beings to come to the chief's house and to stay there during the whole of the ceremonies. Two days afterwards one of the priestesses harangued the spirits for three-quarters of an hour, telling them who the Kayans were, from whom the chief's family was descended, what the tribe was doing, and what were its wishes, not forgetting to implore the vengeance of the spirits on the Batang-Lupars, the hereditary foes of the Kayans. The harangue was couched in rhyming verse and delivered in sing-song tones. Five days later eight priestesses ascended a sacrificial stage, on which food was daily set forth for the spirits. There they joined hands and crooned another long address to the spirits, marking the time with their hands. Then a basket containing offerings of food was handed up to them, and one of the priestesses opened it and invited the spirits to enter the basket. When they were supposed to have done so, the lid was shut down on them, and the basket with the spirits in it was conveyed into the chief's house. As the priestesses in the performance of the sacred ceremonies might not touch the ground, planks were cut from a fruit-tree and laid on the ground for them to step on. But the great feature of the New Year festival is the sacrifice of pigs, of which the spiritual essence is appropriately offered to the spirits, while their material substance is consumed by the worshippers. In carrying out this highly satisfactory arrangement, while the live pigs lay tethered in a row on the ground, the priestesses danced solemnly round a sacrificial stage, each of them arrayed in a war-mantle of panther-skin and wearing a war-cap on her head, and on either side two priests armed with swords executed war dances for the purpose of scaring away evil spirits. By their gesticulations the priestesses indicated to the powers above that the pigs were intended for their benefit. One of them, a fat but dignified lady, dancing composedly, seemed by her courteous gestures to invite the souls of the pigs to ascend up to heaven; but others, not content with this too ideal offering, rushed at the pigs, seized the smallest of them by the hind legs, and exerting all their strength danced with the squealing porker to and from the sacrificial stage. In the evening, before darkness fell, the animals were slaughtered and their livers examined for omens: if the under side of the liver was pale, the omen was good; but if it was dark, the omen was evil. On the last day of the festival one of the chief priestesses, in martial array, danced round the sacrificial stage, making passes with her old sword as if she would heave the whole structure heavenward; while others stabbed with spears at the foul fiends that might be hovering in the air, intent on disturbing the sacred ministers at their holy work.

“Thus,” says Dr. Nieuwenhuis, reviewing the agricultural rites which he witnessed among the Kayans on the Mendalam river, “every fresh operation on the rice-field was ushered in by religious and culinary ceremonies, during which the community had always to observe taboos for several nights and to play certain definite games. As we saw, spinning-top games and masquerades were played during the sowing festival: at the first bringing in of the rice the people pelted each other with clay pellets discharged from small pea-shooters, but in former times sham fights took place with wooden swords; while during the New Year festival the men contend with each other in wrestling, high leaps, long leaps, and running. The women

also fight each other with great glee, using bamboo vessels full of water for their principal weapons.”

What is the meaning of the sports and pastimes which custom prescribes to the Kayans on these occasions? Are they mere diversions meant to while away the tedium of the holidays? or have they a serious, perhaps a religious or magical significance? To this question it will be well to let Dr. Nieuwenhuis give his answer. “The Kayans on the Mendalam river,” he says, “enjoy tolerably regular harvests, and their agricultural festivals accordingly take place every year; whereas the Kayans on the Mahakam river, on account of the frequent failure of the harvests, can celebrate a New Year's festival only once in every two or three years. Yet although these festivities are celebrated more regularly on the Mendalam river, they are followed on the Mahakam river with livelier interest, and the meaning of all ceremonies and games can also be traced much better there. On the Mendalam river I came to the false conclusion that the popular games which take place at the festivals are undertaken quite arbitrarily at the seasons of sowing and harvest; but on the Mahakam river, on the contrary, I observed that even the masquerade at the sowing festival is invested with as deep a significance as any of the ceremonies performed by the priestesses.”

“The influence of religious worship, which dominates the whole life of the Dyak tribes, manifests itself also in their games. This holds good chiefly of pastimes in which all adults take part together, mostly on definite occasions; it is less applicable to more individual pastimes which are not restricted to any special season. Pastimes of the former sort are very rarely indulged in at ordinary times, and properly speaking they attain their full significance only on the occasion of the agricultural festivals which bear a strictly religious stamp. Even then the recreations are not left to choice, but definite games belong to definite festivals; thus at the sowing festivals other amusements are in vogue than at the little harvest festival or the great harvest festival at the beginning of the reaping, and at the New Year festival.... Is this connexion between festivals and games merely an accidental one, or is it based on a real affinity? The latter seems to me the more probable view, for in the case of one of the most important games played by men I was able to prove directly a religious significance; and although I failed to do so in the case of the others, I conjecture, nevertheless, that a religious idea lies at the bottom of all other games which are connected with definite festivals.”

If the reader should entertain any doubt on the subject, and should suspect that in arriving at this conclusion the Dutch traveller gave the reins to his fancy rather than followed the real opinion of the people, these doubts and suspicions will probably be dispelled by comparing the similar games which another primitive agricultural people avowedly play for the purpose of ensuring good crops. The people in question are the Kai of German New Guinea, who inhabit the rugged, densely wooded mountains inland from Finsch Harbour. They subsist mainly on the produce of the taro and yams which they cultivate in their fields, though the more inland people also make much use of sweet potatoes. All their crops are root crops. No patch of ground is cultivated for more than a year at a time. As soon as it has yielded a crop, it is deserted for another and is quickly overgrown with rank weeds, bamboos, and bushes. In six or eight years, when the undergrowth has died out under the shadow of the taller trees which have shot up, the land may again be cleared and brought under cultivation. Thus the area of cultivation shifts from year to year; and the villages are not much more permanent; for in the damp tropical climate the wooden houses soon rot and fall into ruins, and when this happens the site of the village is changed. To procure good crops of the taro and yams, on which they depend for their subsistence, the Kai resort to many superstitious practices. For example, in order to make the yams strike deep roots, they touch the shoots with the bone of a wild animal that has been killed in the recesses of a cave, imagining that just as the creature penetrated deep into the earth, so the shoots that have been touched with its bone will

descend deep into the ground. And in order that the taro may bear large and heavy fruit, they place the shoots, before planting them, on a large and heavy block of stone, believing that the stone will communicate its valuable properties of size and weight to the future fruit. Moreover, great use is made of spells and incantations to promote the growth of the crops, and all persons who utter such magical formulas for this purpose have to abstain from eating certain foods until the plants have sprouted and give promise of a good crop. For example, they may not eat young bamboo shoots, which are a favourite article of diet with the people. The reason is that the young shoots are covered with fine prickles, which cause itching and irritation of the skin; from which the Kai infer that if an enchanter of field fruits were to eat bamboo shoots, the contagion of their prickles would be conveyed through him to the fruits and would manifest itself in a pungent disagreeable flavour. For a similar reason no charmer of the crops who knows his business would dream of eating crabs, because he is well aware that if he were to do so the leaves and stalks of the plants would be dashed in pieces by a pelting rain, just like the long thin brittle legs of a dead crab. Again, were such an enchanter to eat any of the edible kinds of locusts, it seems obvious to the Kai that locusts would devour the crops over which the imprudent wizard had recited his spells. Above all, people who are concerned in planting fields must on no account eat pork; because pigs, whether wild or tame, are the most deadly enemies of the crops, which they grub up and destroy; from which it follows, as surely as the night does the day, that if you eat pork while you are at work on the farm, your fields will be devastated by inroads of pigs.

However, these precautions are not the only measures which the Kai people adopt for the benefit of the yams and the taro. "In the opinion of the natives various games are important for a proper growth of the field-fruits; hence these games may only be played in the time after the work on the fields has been done. Thus to swing on a long Spanish reed fastened to a branch of a tree is thought to have a good effect on the newly planted yams. Therefore swinging is practised by old and young, by men and women. No one who has an interest in the growth of his crop in the field leaves the swing idle. As they swing to and fro they sing swing-songs. These songs often contain only the names of the kinds of yams that have been planted, together with the joyous harvest-cry repeated with variations, 'I have found a fine fruit!' In leaping from the swing, they cry '*Kakulili!*' By calling out the name of the yams they think to draw their shoots upwards out of the ground. A small bow with a string, on which a wooden flag adorned with a feather is made to slide down (the Kai call the instrument *tawatawa*), may only be used when the yams are beginning to wind up about their props. The tender shoots are then touched with the bow, while a song is sung which is afterwards often repeated in the village. It runs thus: '*Mama gelo, gelowaineja, gelowaineja; kiki tambai, kiki tambai.*' The meaning of the words is unknown. The intention is to cause a strong upward growth of the plants. In order that the foliage of the yams may sprout luxuriantly and grow green and spread, the Kai people play cat's cradle. Each of the intricate figures has a definite meaning and a name to match: for example 'the flock of pigeons' (*Hulua*), 'the Star,' 'the Flying Fox,' 'the Sago-palm Fan,' 'the Araucaria,' 'the Lizard and the Dog,' 'the Pig,' 'the Sentinel-box in the Fields,' 'the Rat's Nest,' 'the Wasp's Nest in the Bamboo-thicket,' 'the Kangaroo,' 'the Spider's Web,' 'the Little Children,' 'the Canoe,' 'Rain and Sunshine,' 'the Pig's Pitfall,' 'the Fish-spawn,' 'the Two Cousins, Kewâ and Imbiâwâ, carrying their dead Mother to the Grave,' etc. By spinning large native acorns or a sort of wild fig they think that they foster the growth of the newly-planted taro; the plants will 'turn about and broaden.' The game must therefore only be played at the time when the taro is planted. The same holds good of spearing at the stalks of taro leaves with the ribs of sago leaves used as miniature spears. This is done when the taro leaves have unfolded themselves, but when the plants have not yet set any tubers. A single leaf is cut from a number of stems, and these leaves are brought into the village. The game is played by two

partners, who sit down opposite to each other at a distance of three or four paces. A number of taro stalks lie beside each. He who has speared all his adversary's stalks first is victor; then they change stalks and the game begins again. By piercing the leaves they think that they incite the plants to set tubers. Almost more remarkable than the limitation of these games to the time when work on the fields is going forward is the custom of the Kai people which only permits the tales of the olden time or popular legends to be told at the time when the newly planted fruits are budding and sprouting." At the end of every such tale the Kai story-teller mentions the names of the various kinds of yams and adds, "Shoots (for the new planting) and fruits (to eat) in abundance!" "From their concluding words we see that the Kai legends are only told for a quite definite purpose, namely, to promote the welfare of the yams planted in the field. By reviving the memory of the ancient beings, to whom the origin of the field-fruits is referred, they imagine that they influence the growth of the fruits for good. When the planting is over, and especially when the young plants begin to sprout, the telling of legends comes to an end. In the villages it is always only a few old men who as good story-tellers can hold the attention of their hearers."

Thus with these New Guinea people the playing of certain games and the recital of certain legends are alike magical in their intention; they are charms practised to ensure good crops. Both sets of charms appear to be based on the principles of sympathetic magic. In playing the games the players perform acts which are supposed to mimic or at all events to stimulate the corresponding processes in the plants: by swinging high in the air they make the plants grow high; by playing cat's cradle they cause the leaves of the yams to spread and the stalks to intertwine, even as the players spread their hands and twine the string about their fingers; by spinning fruits they make the taro plants to turn and broaden; and by spearing the taro leaves they induce the plants to set tubers. In telling the legends the story-tellers mention the names of the powerful beings who first created the fruits of the earth, and the mere mention of their names avails, on the principle of the magical equivalence of names and persons or things, to reproduce the effect. The recitation of tales as a charm to promote the growth of the crops is not peculiar to the Kai. It is practised also by the Bakaua, another tribe of German New Guinea, who inhabit the coast of Huon Gulf, not far from the Kai. These people tell stories in the evening at the time when the yams and taro are ripe, and the stories always end with a prayer to the ancestral spirits, invoked under various more or less figurative designations, such as "a man" or "a cricket," that they would be pleased to cause countless shoots to sprout, the great tubers to swell, the sugar-cane to thrive, and the bananas to hang in long clusters. "From this we see," says the missionary who reports the custom, "that the object of telling the stories is to prove to the ancestors, whose spirits are believed to be present at the recitation of the tales which they either invented or inherited, that people always remember them; for which reason they ought to be favourable to their descendants, and above all to bestow their blessings on the shoots which are ready to be planted or on the plants already in the ground." As the story-teller utters the prayer, he looks towards the house in which the young shoots ready for planting or the ripe fruits are deposited.

Similarly, the Yabim, a neighbouring tribe of German New Guinea, at the entrance to Huon Gulf, tell tales for the purpose of obtaining a plentiful harvest of yams, taro, sugar-cane, and bananas. They subsist chiefly by the fruits of the earth which they cultivate, and among which taro, yams, and sugar-cane supply them with their staple food. In their agricultural labours they believe themselves to be largely dependent on the spirits of their dead, the *balum*, as they call them. Before they plant the first taro in a newly cleared field they invoke the souls of the dead to make the plants grow and prosper; and to propitiate these powerful spirits they bring valuable objects, such as boar's tusks and dog's teeth, into the field, in order that the ghosts may deck themselves with the souls of these ornaments, while at

the same time they minister to the grosser appetites of the disembodied spirits by offering them a savoury mess of taro porridge. Later in the season they whirl bull-roarers in the fields and call out the names of the dead, believing that this makes the crops to thrive.

But besides the prayers which they address to the spirits of the dead for the sake of procuring an abundant harvest, the Yabim utter spells for the same purpose, and these spells sometimes take the form, not of a command, but of a narrative. Here, for instance, is one of their spells: "Once upon a time a man laboured in his field and complained that he had no taro shoots. Then came two doves flying from Poum. They had devoured much taro, and they perched on a tree in the field, and during the night they vomited all the taro up. Thus the man got so many taro shoots that he was even able to sell some of them to other people." Or, again, if the taro will not bud, the Yabim will have recourse to the following spell: "A muraena lay at ebb-tide on the shore. It seemed to be at its last gasp. Then the tide flowed on, and the muraena came to life again and plunged into the deep water." This spell is pronounced over twigs of a certain tree (*kalelong*), while the enchanter smites the ground with them. After that the taro is sure to bud. Apparently the mere recitation of such simple tales is thought to produce the same effect as a direct appeal, whether in the shape of a prayer or a command, addressed to the spirits. Such incantations may be called narrative spells to distinguish them from the more familiar imperative spells, in which the enchanter expresses his wishes in the form of direct commands. Much use seems to be made of such narrative spells among the natives of this part of German New Guinea. For example, among the Bukaua, who attribute practically boundless powers to sorcerers in every department of life and nature, the spells by which these wizards attempt to work their will assume one of two forms: either they are requests made to the ancestors, or they are short narratives, addressed to nobody in particular, which the sorcerer mutters while he is performing his magical rites. It is true, that here the distinction is drawn between narratives and requests rather than between narratives and commands; but the difference of a request from a command, though great in theory, may be very slight in practice; so that prayer and spell, in the ordinary sense of the words, may melt into each other almost imperceptibly. Even the priest or the enchanter who utters the one may be hardly conscious of the hairbreadth that divides it from the other. In regard to narrative spells, it seems probable that they have been used much more extensively among mankind than the evidence at our disposal permits us positively to affirm; in particular we may conjecture that many ancient narratives, which we have been accustomed to treat as mere myths, used to be regularly recited in magical rites as spells for the purpose of actually producing events like those which they describe.

The use of the bull-roarer to quicken the fruits of the earth is not peculiar to the Yabim. On the other side of New Guinea the instrument is employed for the same purpose by the natives of Kiwai, an island at the mouth of the Fly River. They think that by whirling bull-roarers they produce good crops of yams, sweet potatoes, and bananas; and in accordance with this belief they call the implement "the mother of yams." Similarly in Mabuag, an island in Torres Straits, the bull-roarer is looked upon as an instrument that can be used to promote the growth of garden produce, such as yams and sweet potatoes; certain spirits were supposed to march round the gardens at night swinging bull-roarers for this purpose. Indeed a fertilising or prolific virtue appears to be attributed to the instrument by savages who are totally ignorant of agriculture. Thus among the Dieri of central Australia, when a young man had undergone the painful initiatory ceremony of having a number of gashes cut in his back, he used to be given a bull-roarer, whereupon it was believed that he became inspired by the spirits of the men of old, and that by whirling it, when he went in search of game before his wounds were healed, he had power to cause a good harvest of lizards, snakes, and other reptiles. On the other hand, the Dieri thought that if a woman were to see a bull-roarer that

had been used at the initiatory ceremonies and to learn its secret, the tribe would ever afterwards be destitute of snakes, lizards, and other such food. It may very well be that a similar power to fertilise or multiply edible plants and animals has been ascribed to the bull-roarer by many other peoples who employ the implement in their mysteries.

Further, it is to be observed that just as the Kai of New Guinea swing to and fro on reeds suspended from the branches of trees in order to promote the growth of the crops, in like manner Lettish peasants in Russia devote their leisure to swinging in spring and early summer for the express purpose of making the flax grow as high as they swing in the air. And we may suspect that wherever swinging is practised as a ceremony at certain times of the year, particularly in spring and at harvest, the pastime is not so much a mere popular recreation as a magical rite designed to promote the growth of the crops.

With these examples before us we need not hesitate to believe that Dr. Nieuwenhuis is right when he attributes a deep religious or magical significance to the games which the Kayans or Bahaus of central Borneo play at their various agricultural festivals.

It remains to point out how far the religious or magical practices of these primitive agricultural peoples of Borneo and New Guinea appear to illustrate by analogy the original nature of the rites of Eleusis. So far as we can recompose, from the broken fragments of tradition, a picture of the religious and political condition of the Eleusinian people in the olden time, it appears to tally fairly well with the picture which Dr. Nieuwenhuis has drawn for us of the Kayans or Bahaus at the present day in the forests of central Borneo. Here as there we see a petty agricultural community ruled by hereditary chiefs who, while they unite religious to civil authority, being bound to preside over the numerous ceremonies performed for the good of the crops, nevertheless lead simple patriarchal lives and are so little raised in outward dignity above their fellows that their daughters do not deem it beneath them to fetch water for the household from the village well. Here as there we see a people whose whole religion is dominated and coloured by the main occupation of their lives; who believe that the growth of the crops, on which they depend for their subsistence, is at the mercy of two powerful spirits, a divine husband and his wife, dwelling in a subterranean world; and who accordingly offer sacrifices and perform ceremonies in order to ensure the favour of these mighty beings and so to obtain abundant harvests. If we knew more about the Rarian plain at Eleusis, we might discover that it was the scene of many religious ceremonies like those which are performed on the little consecrated rice-fields (the *luma lali*) of the Kayans, where the various operations of the agricultural year are performed in miniature by members of the chief's family before the corresponding operations may be performed on a larger scale by common folk on their fields. Certainly we know that the Rarian plain witnessed one such ceremony in the year. It was a solemn ceremony of ploughing, one of the three Sacred Ploughings which took place annually in various parts of Attica. Probably the rite formed part of the *Proerosia* or Festival before Ploughing, which was intended to ensure a plentiful crop. Further, it appears that the priests who guided the sacred slow-paced oxen as they dragged the plough down the furrows of the Rarian Plain, were drawn from the old priestly family of Bouzygai or "Ox-yokers," whose eponymous ancestor is said to have been the first man to yoke oxen and to plough the fields. As they performed this time-honoured ceremony, the priests uttered many quaint curses against all churls who should refuse to lend fire or water to neighbours, or to shew the way to wanderers, or who should leave a corpse unburied. If we had a complete list of the execrations fulminated by the holy ploughmen on these occasions, we might find that some of them were levelled at the impious wretches who failed to keep all the rules of the Sabbath, as we may call those periods of enforced rest and seclusion which the Kayans of Borneo and other primitive agricultural peoples observe for the good of the crops.

Further, when we see that many primitive peoples practise what we call games but what they regard in all seriousness as solemn rites for the good of the crops, we may be the more inclined to accept the view of the ancients, who associated the Eleusinian games directly with the worship of Demeter and Persephone, the Corn Goddesses. One of the contests at the Eleusinian games was in leaping, and we know that even in modern Europe to this day leaping or dancing high is practised as a charm to make the crops grow tall. Again, the bull-roarer was swung so as to produce a humming sound at the Greek mysteries; and when we find the same simple instrument whirled by savages in New Guinea for the sake of ensuring good crops, we may reasonably conjecture that it was whirled with a like intention by the rude forefathers of the Greeks among the cornfields of Eleusis. If that were so—though the conjecture is hardly susceptible of demonstration—it would go some way to confirm the theory that the Eleusinian mysteries were in their origin nothing more than simple rustic ceremonies designed to make the farmer's fields to wave with yellow corn. And in the practice of the Kayans, whose worship of the rice offers many analogies to the Eleusinian worship of the corn, may we not detect a hint of the origin of that rule of secrecy which always characterised the Eleusinian mysteries? May it not have been that, just as the Kayans exclude strangers from their villages while they are engaged in the celebration of religious rites, lest the presence of these intruders should frighten or annoy the shy and touchy spirits who are invoked at these times, so the old Eleusinians may have debarred foreigners from participation in their most solemn ceremonies, lest the coy goddesses of the corn should take fright or offence at the sight of strange faces and so refuse to bestow on men their annual blessing? The admission of foreigners to the privilege of initiation in the mysteries was probably a late innovation introduced at a time when the fame of their sanctity had spread far and wide, and when the old magical meaning of the ritual had long been obscured, if not forgotten.

Lastly, it may be suggested that in the masked dances and dramatic performances, which form a conspicuous and popular feature of the Sowing Festival among the Kayans, we have the savage counterpart of that drama of divine death and resurrection which appears to have figured so prominently in the mysteries of Eleusis. If my interpretation of that solemn drama is correct, it represented in mythical guise the various stages in the growth of the corn for the purpose of magically fostering the natural processes which it simulated. In like manner among the Kauga and Kobeua Indians of North-western Brazil, who subsist chiefly by the cultivation of manioc, dances or rather pantomimes are performed by masked men, who represent spirits or demons of fertility, and by imitating the act of procreation are believed to stimulate the growth of plants as well as to quicken the wombs of women and to promote the multiplication of animals. Coarse and grotesque as these dramatic performances may seem to us, they convey no suggestion of indecency to the minds either of the actors or of the spectators, who regard them in all seriousness as rites destined to confer the blessing of fruitfulness on the inhabitants of the village, on their plantations, and on the whole realm of nature. However, we possess so little exact information as to the rites of Eleusis that all attempts to elucidate them by the ritual of savages must necessarily be conjectural. Yet the candid reader may be willing to grant that conjectures supported by analogies like the foregoing do not exceed the limits of a reasonable hypothesis.

IV. Woman's Part in Primitive Agriculture

If Demeter was indeed a personification of the corn, it is natural to ask, why did the Greeks personify the corn as a goddess rather than a god? why did they ascribe the origin of agriculture to a female rather than to a male power? They conceived the spirit of the vine as masculine; why did they conceive the spirit of the barley and wheat as feminine? To this it has been answered that the personification of the corn as feminine, or at all events the ascription of the discovery of agriculture to a goddess, was suggested by the prominent part which women take in primitive agriculture. The theory illustrates a recent tendency of mythologists to explain many myths as reflections of primitive society rather than as personifications of nature. For that reason, apart from its intrinsic interest, the theory deserves to be briefly considered.

Before the invention of the plough, which can hardly be worked without resort to the labour of men, it was and still is customary in many parts of the world to break up the soil for cultivation with hoes, and among not a few savage peoples to this day the task of hoeing the ground and sowing the seed devolves mainly or entirely upon the women, while the men take little or no part in cultivation beyond clearing the land by felling the forest trees and burning the fallen timber and brushwood which encumber the soil. Thus, for example, among the Zulus, "when a piece of land has been selected for cultivation, the task of clearing it belongs to the men. If the ground be much encumbered, this becomes a laborious undertaking, for their axe is very small, and when a large tree has to be encountered, they can only lop the branches; fire is employed when it is needful to remove the trunk. The reader will therefore not be surprised that the people usually avoid bush-land, though they seem to be aware of its superior fertility. As a general rule the men take no further share in the labour of cultivation; and, as the site chosen is seldom much encumbered and frequently bears nothing but grass, their part of the work is very slight. The women are the real labourers; for (except in some particular cases) the entire business of digging, planting, and weeding devolves on them; and, if we regard the assagai and shield as symbolical of the man, the hoe may be looked upon as emblematic of the woman.... With this rude and heavy instrument the woman digs, plants, and weeds her garden. Digging and sowing are generally one operation, which is thus performed; the seed is first scattered on the ground, when the soil is dug or picked up with the hoe, to the depth of three or four inches, the larger roots and tufts of grass being gathered out, but all the rest left in or on the ground." A special term of contempt is applied to any Zulu man, who, deprived of the services of his wife and family, is compelled by hard necessity to handle the hoe himself. Similarly among the Baronga of Delagoa Bay, "when the rains begin to fall, sometimes as early as September but generally later, they hasten to sow. With her hoe in her hands, the mistress of the field walks with little steps; every time she lifts a clod of earth well broken up, and in the hole thus made she plants three or four grains of maize and covers them up. If she has not finished clearing all the patch of the bush which she contemplated, she proceeds to turn up again the fields she tilled last year. The crop will be less abundant than in virgin soil, but they plant three or four years successively in the same field before it is exhausted. As for enriching the soil with manure, they never think of it." Among the Barotsé, who cultivate millet, maize, and peas to a small extent and in a rudimentary fashion, women alone are occupied with the field-work, and their only implement is a spade or hoe. Of the Matabelé we are told that "most of the hard work is performed by the women; the whole of the cultivation is done by them. They plough with short spades of native manufacture; they sow the fields, and they clear them of weeds." Among the Awemba, to the west of Lake Tanganyika, the bulk of the work in the

plantations falls on the women; in particular the men refuse to hoe the ground. They have a saying, "Is not each male child born for the axe and each female child for the hoe?"

The natives of the Tanganyika plateau "cultivate the banana, and have a curious custom connected with it. No man is permitted to sow; but when the hole is prepared a little girl is carried to the spot on a man's shoulders. She first throws into the hole a sherd of broken pottery, and then scatters the seed over it." The reason of the latter practice has been explained by more recent observers of these natives. "Young children, it may here be noted, are often employed to administer drugs, remedies, even the Poison Ordeal, and to sow the first seeds. Such acts, the natives say, must be performed by chaste and innocent hands, lest a contaminated touch should destroy the potency of the medicine or of the seedlings planted. It used to be a very common sight upon the islands of Lake Bangweolo to watch how a Bisa woman would solve the problem of her own moral unfitness by carrying her baby-girl to the banana-plot, and inserting seedlings in the tiny hands for dropping into the holes already prepared." Similarly among the people of the Lower Congo "women must remain chaste while planting pumpkin and calabash seeds, they are not allowed to touch any pig-meat, and they must wash their hands before touching the seeds. If a woman does not observe all these rules, she must not plant the seeds, or the crop will be bad; she may make the holes, and her baby girl, or another who has obeyed the restrictions, can drop in the seeds and cover them over." We can now perhaps understand why Attic matrons had to observe strict chastity when they celebrated the festival of the Thesmophoria. In Attica that festival was held in honour of Demeter in the month of Pyanepsion, corresponding to October, the season of the autumn sowing; and the rites included certain ceremonies which bore directly on the quickening of the seed. We may conjecture that the rule of chastity imposed on matrons at this festival was a relic of a time when they too, like many savage women down to the present time, discharged the important duty of sowing the seed and were bound for that reason to observe strict continence, lest any impurity on their part should defile the seed and prevent it from bearing fruit.

Of the Caffres of South Africa in general we read that "agriculture is mainly the work of the women, for in olden days the men were occupied in hunting and fighting. The women do but scratch the land with hoes, sometimes using long-handled instruments, as in Zululand, and sometimes short-handled ones, as above the Zambesi. When the ground is thus prepared, the women scatter the seed, throwing it over the soil quite at random. They know the time to sow by the position of the constellations, chiefly by that of the Pleiades. They date their new year from the time they can see this constellation just before sunrise." In Basutoland, where the women also till the fields, though the lands of chiefs are dug and sowed by men, an attempt is made to determine the time of sowing by observation of the moon, but the people generally find themselves out in their reckoning, and after much dispute are forced to fall back upon the state of the weather and of vegetation as better evidence of the season of sowing. Intelligent chiefs rectify the calendar at the summer solstice, which they call the summer-house of the sun.

Among the Nandi of British East Africa "the rough work of clearing the bush for plantations is performed by the men, after which nearly all work in connexion with them is done by the women. The men, however, assist in sowing the seed, and in harvesting some of the crops. As a rule trees are not felled, but the bark is stripped off for about four feet from the ground and the trees are then left to die. The planting is mostly, if not entirely, done during the first half of the *Kiptamo* moon (February), which is the first month of the year, and when the *Iwat-kut* moon rises (March) all seed should be in the ground. The chief medicine man is consulted before the planting operations begin, but the Nandi know by the arrival in the fields of the guinea-fowl, whose song is supposed to be, *O-kol, o-kol; mi-i tokoch* (Plant, plant; there is

luck in it), that the planting season is at hand. When the first seed is sown, salt is mixed with it, and the sower sings mournfully: *Ak o-siek-u o-chok-chi* (And grow quickly), as he sows. After fresh ground has been cleared, eleusine grain is planted. This crop is generally repeated the second year, after which millet is sown, and finally sweet potatoes or some other product. Most fields are allowed to lie fallow every fourth or fifth year. The Nandi manure their plantations with turf ashes.... The eleusine crops are harvested by both men and women. All other crops are reaped by the women only, who are at times assisted by the children. The corn is pounded and winnowed by the women and girls." Among the Suk and En-jemusi of British East Africa it is the women who cultivate the fields and milk the cows. Among the Wadowe of German East Africa the men clear the forest and break up the hard ground, but the women sow and reap the crops. So among the Wanyamwezi, who are an essentially agricultural people, to the south of Lake Victoria Nyanza, the men cut down the bush and hoe the hard ground, but leave the rest of the labour of weeding, sowing, and reaping to the women. The Baganda of Central Africa subsist chiefly on bananas, and among them "the garden and its cultivation have always been the woman's department. Princesses and peasant women alike looked upon cultivation as their special work; the garden with its produce was essentially the wife's domain, and she would under no circumstances allow her husband to do any digging or sowing in it. No woman would remain with a man who did not give her a garden and a hoe to dig it with; if these were denied her, she would seek an early opportunity to escape from her husband and return to her relations to complain of her treatment, and to obtain justice or a divorce. When a man married he sought a plot of land for his wife in order that she might settle to work and provide food for the household.... In initial clearing of the land it was customary for the husband to take part; he cut down the tall grass and shrubs, and so left the ground ready for his wife to begin her digging. The grass and the trees she heaped up and burned, reserving only so much as she needed for firewood. A hoe was the only implement used in cultivation; the blade was heart-shaped with a prong at the base, by which it was fastened to the handle. The hoe-handle was never more than two feet long, so that a woman had to stoop when using it." In Kiziba, a district immediately to the south of Uganda, the tilling of the soil is exclusively the work of the women. They turn up the soil with hoes, make holes in the ground with digging-sticks or their fingers, and drop a few seeds into each hole. Among the Niam-Niam of Central Africa "the men most studiously devote themselves to their hunting, and leave the culture of the soil to be carried on exclusively by the women"; and among the Monbuttoo of the same region in like manner, "whilst the women attend to the tillage of the soil and the gathering of the harvest, the men, unless they are absent either for war or hunting, spend the entire day in idleness." As to the Bangala of the Upper Congo we read that "large farms were made around the towns. The men did the clearing of the bush, felling the trees, and cutting down the undergrowth; the women worked with them, heaping up the grass and brushwood ready for burning, and helping generally. As a rule the women did the hoeing, planting, and weeding, but the men did not so despise this work as never to do it." In this tribe "the food belonged to the woman who cultivated the farm, and while she supplied her husband with the vegetable food, he had to supply the fish and meat and share them with his wife or wives." Amongst the Tofoke, a tribe of the Congo State on the equator, all the field labour, except the clearing away of the forest, is performed by the women. They dig the soil with a hoe and plant maize and manioc. A field is used only once. So with the Ba-Mbala, a Bantu tribe between the rivers Inzia and Kwilu, the men clear the ground for cultivation, but all the rest of the work of tillage falls to the women, whose only tool is an iron hoe. Fresh ground is cleared for cultivation every year. The Mpongwe of the Gaboon, in West Africa, cultivate manioc (cassava), maize, yams, plantains, sweet potatoes, and ground nuts. When new clearings have to be made in the forest, the men cut down and burn the trees, and the women put in the crop. The only tool they use is a dibble,

with which they turn up a sod, put in a seed, and cover it over. Among the Ashira of the same region the cultivation of the soil is in the hands of the women.

A similar division of labour between men and women prevails among many primitive agricultural tribes of Indians in South America. "In the interior of the villages," says an eminent authority on aboriginal South America, "the man often absents himself to hunt or to go into the heart of the forest in search of the honey of the wild bees, and he always goes alone. He fells the trees in the places where he wishes to make a field for cultivation, he fashions his weapons, he digs out his canoe, while the woman rears the children, makes the garments, busies herself with the interior, cultivates the field, gathers the fruits, collects the roots, and prepares the food. Such is, generally at least, the respective condition of the two sexes among almost all the Americans. The Peruvians alone had already, in their semi-civilised state, partially modified these customs; for among them the man shared the toils of the other sex or took on himself the most laborious tasks." Thus, to take examples, among the Caribs of the West Indies the men used to fell the trees and leave the fallen trunks to cumber the ground, burning off only the smaller boughs. Then the women came and planted manioc, potatoes, yams, and bananas wherever they found room among the tree-trunks. In digging the ground to receive the seed or the shoots they did not use hoes but simply pointed sticks. The men, we are told, would rather have died of hunger than undertake such agricultural labours. Again, the staple vegetable food of the Indians of British Guiana is cassava bread, made from the roots of the manioc or cassava plant, which the Indians cultivate in clearings of the forest. The men fell the trees, cut down the undergrowth, and in dry weather set fire to the fallen lumber, thus creating open patches in the forest which are covered with white ashes. When the rains set in, the women repair to these clearings, heavily laden with baskets full of cassava sticks to be used as cuttings. These they insert at irregular intervals in the soil, and so the field is formed. While the cassava is growing, the women do just as much weeding as is necessary to prevent the cultivated plants from being choked by the rank growth of the tropical vegetation, and in doing so they plant bananas, pumpkin seeds, yams, sweet potatoes, sugar-cane, red and yellow peppers, and so forth, wherever there is room for them. At last in the ninth or tenth month, when the seeds appearing on the straggling branches of the cassava plants announce that the roots are ripe, the women cut down the plants and dig up the roots, not all at once, but as they are required. These roots they afterwards peel, scrape, and bake into cassava bread.

In like manner the cassava or manioc plant is cultivated generally among all the Indian tribes of tropical South America, wherever the plant will grow; and the cultivation of it is altogether in the hands of the women, who insert the sticks in the ground after the fashion already described. For example, among the tribes of the Uaupes River, in the upper valley of the Amazon, who are an agricultural people with settled abodes, "the men cut down the trees and brushwood, which, after they have lain some months to dry, are burnt; and the mandioca is then planted by the women, together with little patches of cane, sweet potatoes, and various fruits. The women also dig up the mandioca, and prepare from it the bread which is their main subsistence.... The bread is made fresh every day, as when it gets cold and dry it is far less palatable. The women thus have plenty to do, for every other day at least they have to go to the field, often a mile or two distant, to fetch the root, and every day to grate, prepare, and bake the bread; as it forms by far the greater part of their food, and they often pass days without eating anything else, especially when the men are engaged in clearing the forest." Among the Tupinambas, a tribe of Brazilian Indians, the wives "had something more than their due share of labour, but they were not treated with brutality, and their condition was on the whole happy. They set and dug the mandioc; they sowed and gathered the maize. An odd superstition prevailed, that if a sort of earth-almond, which the Portuguese

call *amendoens*, was planted by the men, it would not grow.” Similar accounts appear to apply to the Brazilian Indians in general: the men occupy themselves with hunting, war, and the manufacture of their weapons, while the women plant and reap the crops, and search for fruits in the forest; above all they cultivate the manioc, scraping the soil clear of weeds with pointed sticks and inserting the shoots in the earth. Similarly among the Indians of Peru, who cultivate maize in clearings of the forest, the cultivation of the fields is left to the women, while the men hunt with bows and arrows and blowguns in the woods, often remaining away from home for weeks or even months together.

A similar distribution of labour between the sexes prevails among some savage tribes in other parts of the world. Thus among the Lhoosai of south-eastern India the men employ themselves chiefly in hunting or in making forays on their weaker neighbours, but they clear the ground and help to carry home the harvest. However, the main burden of the bodily labour by which life is supported falls on the women; they fetch water, hew wood, cultivate the ground, and help to reap the crops. Among the Miris of Assam almost the whole of the field work is done by the women. They cultivate a patch of ground for two successive years, then suffer it to lie fallow for four or five. But they are deterred by superstitious fear from breaking new ground so long as the fallow suffices for their needs; they dread to offend the spirits of the woods by needlessly felling the trees. They raise crops of rice, maize, millet, yams, and sweet potatoes. But they seldom possess any implement adapted solely for tillage; they have never taken to the plough nor even to a hoe. They use their long straight swords to clear, cut, and dig with. Among the Korwas, a savage hill tribe of Bengal, the men hunt with bows and arrows, while the women till the fields, dig for wild roots, or cull wild vegetables. Their principal crop is pulse (*Cajanus Indicus*). Among the Papuans of Ayambori, near Doreh in Dutch New Guinea, it is the men who lay out the fields by felling and burning the trees and brushwood in the forest, and it is they who enclose the fields with fences, but it is the women who sow and reap them and carry home the produce in sacks on their backs. They cultivate rice, millet, and bananas. So among the natives of Kaimani Bay in Dutch New Guinea the men occupy themselves only with fishing and hunting, while all the field work falls on the women. In the Gazelle Peninsula of New Britain, when the natives have decided to convert a piece of grass-land into a plantation, the men cut down the long grass, burn it, dig up the soil with sharp-pointed sticks, and enclose the land with a fence of saplings. Then the women plant the banana shoots, weed the ground, and in the intervals between the bananas insert slips of yams, sweet potatoes, sugar-cane, or ginger. When the produce is ripe, they carry it to the village. Thus the bulk of the labour of cultivation devolves on the women.

Among some peoples of the Indian Archipelago, after the land has been cleared for cultivation by the men, the work of planting and sowing is divided between men and women, the men digging holes in the ground with pointed sticks, and the women following them, putting the seeds or shoots into the holes, and then huddling the earth over them; for savages seldom sow broadcast, they laboriously dig holes and insert the seed in them. This division of agricultural labour between the sexes is adopted by various tribes of Celebes, Ceram, Borneo, Nias, and New Guinea. Sometimes the custom of entrusting the sowing of the seed to women appears to be influenced by superstitious as well as economic considerations. Thus among the Indians of the Orinoco, who with an infinitude of pains cleared the jungle for cultivation by cutting down the forest trees with their stone axes, burning the fallen lumber, and breaking up the ground with wooden instruments hardened in the fire, the task of sowing the maize and planting the roots was performed by the women alone; and when the Spanish missionaries expostulated with the men for not helping their wives in this toilsome duty, they received for answer that as women knew how to conceive seed and bear children, so the seeds and roots planted by them bore fruit far more abundantly than if they had been planted by male hands.

Even among savages who have not yet learned to cultivate any plants the task of collecting the edible seeds and digging up the edible roots of wild plants appears to devolve mainly on women, while the men contribute their share to the common food supply by hunting and fishing, for which their superior strength, agility, and courage especially qualify them. For example, among the Indians of California, who were entirely ignorant of agriculture, the general division of labour between the sexes in the search for food was that the men killed the game and caught the salmon, while the women dug the roots and brought in most of the vegetable food, though the men helped them to gather acorns, nuts, and berries. Among the Indians of San Juan Capistrano in California, while the men passed their time in fowling, fishing, dancing, and lounging, “the women were obliged to gather seeds in the fields, prepare them for cooking, and to perform all the meanest offices, as well as the most laborious. It was painful in the extreme, to behold them, with their infants hanging upon their shoulders, groping about in search of herbs or seeds, and exposed as they frequently were to the inclemency of the weather.” Yet these rude savages possessed a calendar containing directions as to the seasons for collecting the different seeds and produce of the earth. The calendar consisted of lunar months corrected by observation of the solstices, “for at the conclusion of the moon in December, that is, at the conjunction, they calculated the return of the sun from the tropic of Capricorn; and another year commenced, the Indian saying ‘the sun has arrived at his home.’ ... They observed with greater attention and celebrated with more pomp, the sun's arrival at the tropic of Capricorn than they did his reaching the tropic of Cancer, for the reason, that, as they were situated ten degrees from the latter, they were pleased at the sun's approach towards them; for it returned to ripen their fruits and seeds, to give warmth to the atmosphere, and enliven again the fields with beauty and increase.” However, the knowledge of the calendar was limited to the *puplem* or general council of the tribe, who sent criers to make proclamation when the time had come to go forth and gather the seeds and other produce of the earth. In their calculations they were assisted by a *pul* or astrologer, who observed the aspect of the moon. When we consider that these rude Californian savages, destitute alike of agriculture and of the other arts of civilised life, yet succeeded in forming for themselves a calendar based on observation both of the moon and of the sun, we need not hesitate to ascribe to the immeasurably more advanced Greeks at the dawn of history the knowledge of a somewhat more elaborate calendar founded on a cycle of eight solar years.

Among the equally rude aborigines of Australia, to whom agriculture in every form was totally unknown, the division of labour between the sexes in regard to the collection of food appears to have been similar. While the men hunted game, the labour of gathering and preparing the vegetable food fell chiefly to the women. Thus with regard to the Encounter Bay tribe of South Australia we are told that while the men busied themselves, according to the season, either with fishing or with hunting emus, opossums, kangaroos, and so forth, the women and children searched for roots and plants. Again, among the natives of Western Australia “it is generally considered the province of women to dig roots, and for this purpose they carry a long, pointed stick, which is held in the right hand, and driven firmly into the ground, where it is shaken, so as to loosen the earth, which is scooped up and thrown out with the fingers of the left hand, and in this manner they dig with great rapidity. But the labour, in proportion to the amount obtained, is great. To get a yam about half an inch in circumference and a foot in length, they have to dig a hole above a foot square and two feet in depth; a considerable portion of the time of the women and children is, therefore, passed in this employment. If the men are absent upon any expedition, the females are left in charge of one who is old or sick; and in traversing the bush you often stumble on a large party of them, scattered about in the forest, digging roots and collecting the different species of fungus.” In fertile districts, where the yams which the aborigines use as food grow abundantly, the

ground may sometimes be seen riddled with holes made by the women in their search for these edible roots. Thus to quote Sir George Grey: "We now crossed the dry bed of a stream, and from that emerged upon a tract of light fertile soil, quite overrun with *warran* [yam] plants, the root of which is a favourite article of food with the natives. This was the first time we had yet seen this plant on our journey, and now for three and a half consecutive miles we traversed a fertile piece of land, literally perforated with the holes the natives had made to dig this root; indeed we could with difficulty walk across it on that account, whilst this tract extended east and west as far as we could see." Again, in the valley of the Lower Murray River a kind of yam (*Microseris Forsteri*) grew plentifully and was easily found in the spring and early summer, when the roots were dug up out of the earth by the women and children. The root is small and of a sweetish taste and grows throughout the greater part of Australia outside the tropics; on the alpine pastures of the high Australian mountains it attains to a much larger size and furnishes a not unpalatable food. But the women gather edible herbs and seeds as well as roots; and at evening they may be seen trooping in to the camp, each with a great bundle of sow-thistles, dandelions, or trefoil on her head, or carrying wooden vessels filled with seeds, which they afterwards grind up between stones and knead into a paste with water or bake into cakes. Among the aborigines of central Victoria, while the men hunted, the women dug up edible roots and gathered succulent vegetables, such as the young tops of the *munya*, the sow-thistle, and several kinds of fig-marigold. The implement which they used to dig up roots with was a pole seven or eight feet long, hardened in the fire and pointed at the end, which also served them as a weapon both of defence and of offence. Among the tribes of Central Australia the principal vegetable food is the seed of a species of *Claytonia*, called by white men *munyeru*, which the women gather in large quantities and winnow by pouring the little black seeds from one vessel to another so as to let the wind blow the loose husks away.

In these customs observed by savages who are totally ignorant of agriculture we may perhaps detect some of the steps by which mankind have advanced from the enjoyment of the wild fruits of the earth to the systematic cultivation of plants. For an effect of digging up the earth in the search for roots has probably been in many cases to enrich and fertilise the soil and so to increase the crop of roots or herbs; and such an increase would naturally attract the natives in larger numbers and enable them to subsist for longer periods on the spot without being compelled by the speedy exhaustion of the crop to shift their quarters and wander away in search of fresh supplies. Moreover, the winnowing of the seeds on ground which had thus been turned up by the digging-sticks of the women would naturally contribute to the same result. For though savages at the level of the Californian Indians and the aborigines of Australia have no idea of using seeds for any purpose but that of immediate consumption, and it has never occurred to them to incur a temporary loss for the sake of a future gain by sowing them in the ground, yet it is almost certain that in the process of winnowing the seeds as a preparation for eating them many of the grains must have escaped and, being wafted by the wind, have fallen on the upturned soil and borne fruit. Thus by the operations of turning up the ground and winnowing the seed, though neither operation aimed at anything beyond satisfying the immediate pangs of hunger, savage man or rather savage woman was unconsciously preparing for the whole community a future and more abundant store of food, which would enable them to multiply and to abandon the old migratory and wasteful manner of life for a more settled and economic mode of existence. So curiously sometimes does man, aiming his shafts at a near but petty mark, hit a greater and more distant target.

On the whole, then, it appears highly probable that as a consequence of a certain natural division of labour between the sexes women have contributed more than men towards the

greatest advance in economic history, namely, the transition from a nomadic to a settled life, from a natural to an artificial basis of subsistence.

Among the Aryan peoples of Europe the old practice of hoeing the ground as a preparation for sowing appears to have been generally replaced at a very remote period by the far more effective process of ploughing; and as the labour of ploughing practically necessitates the employment of masculine strength, it is hardly to be expected that in Europe many traces should remain of the important part formerly played by women in primitive agriculture. However, we are told that among the Iberians of Spain and the Athamanes of Epirus the women tilled the ground, and that among the ancient Germans the care of the fields was left to the women and old men. But these indications of an age when the cultivation of the ground was committed mainly to feminine hands are few and slight; and if the Greek conception of Demeter as a goddess of corn and agriculture really dates from such an age and was directly suggested by such a division of labour between the sexes, it seems clear that its origin must be sought at a period far back in the history of the Aryan race, perhaps long before the segregation of the Greeks from the common stock and their formation into a separate people. It may be so, but to me I confess that this derivation of the conception appears somewhat far-fetched and improbable; and I prefer to suppose that the idea of the corn as feminine was suggested to the Greek mind, not by the position of women in remote prehistoric ages, but by a direct observation of nature, the teeming head of corn appearing to the primitive fancy to resemble the teeming womb of a woman, and the ripe ear on the stalk being likened to a child borne in the arms or on the back of its mother. At least we know that similar sights suggest similar ideas to some of the agricultural negroes of West Africa. Thus the Hos of Togoland, who plant maize in February and reap it in July, say that the maize is an image of a mother; when the cobs are forming, the mother is binding the infant on her back, but in July she sinks her head and dies and the child is taken away from her, to be afterwards multiplied at the next sowing. When the rude aborigines of Western Australia observe that a seed-bearing plant has flowered, they call it the Mother of So-and-so, naming the particular kind of plant, and they will not allow it to be dug up. Apparently they think that respect and regard are due to the plant as to a mother and her child. Such simple and natural comparisons, which may occur to men in any age and country, suffice to explain the Greek personification of the corn as mother and daughter, and we need not cast about for more recondite theories. Be that as it may, the conception of the corn as a woman and a mother was certainly not peculiar to the ancient Greeks, but has been shared by them with many other races, as will appear abundantly from the instances which I shall cite in the following chapter.

V. The Corn-Mother and the Corn-Maiden in Northern Europe

It has been argued by W. Mannhardt that the first part of Demeter's name is derived from an alleged Cretan word *deai*, "barley," and that accordingly Demeter means neither more nor less than "Barley-mother" or "Corn-mother"; for the root of the word seems to have been applied to different kinds of grain by different branches of the Aryans. As Crete appears to have been one of the most ancient seats of the worship of Demeter, it would not be surprising if her name were of Cretan origin. But the etymology is open to serious objections, and it is safer therefore to lay no stress on it. Be that as it may, we have found independent reasons for identifying Demeter as the Corn-mother, and of the two species of corn associated with her in Greek religion, namely barley and wheat, the barley has perhaps the better claim to be her original element; for not only would it seem to have been the staple food of the Greeks in the Homeric age, but there are grounds for believing that it is one of the oldest, if not the very oldest, cereal cultivated by the Aryan race. Certainly the use of barley in the religious ritual of the ancient Hindoos as well as of the ancient Greeks furnishes a strong argument in favour of the great antiquity of its cultivation, which is known to have been practised by the lake-dwellers of the Stone Age in Europe.

Analogies to the Corn-mother or Barley-mother of ancient Greece have been collected in great abundance by W. Mannhardt from the folk-lore of modern Europe. The following may serve as specimens.

In Germany the corn is very commonly personified under the name of the Corn-mother. Thus in spring, when the corn waves in the wind, the peasants say, "There comes the Corn-mother," or "The Corn-mother is running over the field," or "The Corn-mother is going through the corn." When children wish to go into the fields to pull the blue corn-flowers or the red poppies, they are told not to do so, because the Corn-mother is sitting in the corn and will catch them. Or again she is called, according to the crop, the Rye-mother or the Pea-mother, and children are warned against straying in the rye or among the peas by threats of the Rye-mother or the Pea-mother. In Norway also the Pea-mother is said to sit among the peas. Similar expressions are current among the Slavs. The Poles and Czechs warn children against the Corn-mother who sits in the corn. Or they call her the old Corn-woman, and say that she sits in the corn and strangles the children who tread it down. The Lithuanians say, "The Old Rye-woman sits in the corn." Again the Corn-mother is believed to make the crop grow. Thus in the neighbourhood of Magdeburg it is sometimes said, "It will be a good year for flax; the Flax-mother has been seen." At Dinkelsbühl, in Bavaria, down to the latter part of the nineteenth century, people believed that when the crops on a particular farm compared unfavourably with those of the neighbourhood, the reason was that the Corn-mother had punished the farmer for his sins. In a village of Styria it is said that the Corn-mother, in the shape of a female puppet made out of the last sheaf of corn and dressed in white, may be seen at midnight in the corn-fields, which she fertilises by passing through them; but if she is angry with a farmer, she withers up all his corn.

Further, the Corn-mother plays an important part in harvest customs. She is believed to be present in the handful of corn which is left standing last on the field; and with the cutting of this last handful she is caught, or driven away, or killed. In the first of these cases, the last sheaf is carried joyfully home and honoured as a divine being. It is placed in the barn, and at threshing the corn-spirit appears again. In the Hanoverian district of Hadeln the reapers stand

round the last sheaf and beat it with sticks in order to drive the Corn-mother out of it. They call to each other, "There she is! hit her! Take care she doesn't catch you!" The beating goes on till the grain is completely threshed out; then the Corn-mother is believed to be driven away. In the neighbourhood of Danzig the person who cuts the last ears of corn makes them into a doll, which is called the Corn-mother or the Old Woman and is brought home on the last waggon. In some parts of Holstein the last sheaf is dressed in woman's clothes and called the Corn-mother. It is carried home on the last waggon, and then thoroughly drenched with water. The drenching with water is doubtless a rain-charm. In the district of Bruck in Styria the last sheaf, called the Corn-mother, is made up into the shape of a woman by the oldest married woman in the village, of an age from fifty to fifty-five years. The finest ears are plucked out of it and made into a wreath, which, twined with flowers, is carried on her head by the prettiest girl of the village to the farmer or squire, while the Corn-mother is laid down in the barn to keep off the mice. In other villages of the same district the Corn-mother, at the close of harvest, is carried by two lads at the top of a pole. They march behind the girl who wears the wreath to the squire's house, and while he receives the wreath and hangs it up in the hall, the Corn-mother is placed on the top of a pile of wood, where she is the centre of the harvest supper and dance. Afterwards she is hung up in the barn and remains there till the threshing is over. The man who gives the last stroke at threshing is called the son of the Corn-mother; he is tied up in the Corn-mother, beaten, and carried through the village. The wreath is dedicated in church on the following Sunday; and on Easter Eve the grain is rubbed out of it by a seven-years-old girl and scattered amongst the young corn. At Christmas the straw of the wreath is placed in the manger to make the cattle thrive. Here the fertilising power of the Corn-mother is plainly brought out by scattering the seed taken from her body (for the wreath is made out of the Corn-mother) among the new corn; and her influence over animal life is indicated by placing the straw in the manger. At Westerhüsen, in Saxony, the last corn cut is made in the shape of a woman decked with ribbons and cloth. It is fastened to a pole and brought home on the last waggon. One of the people in the waggon keeps waving the pole, so that the figure moves as if alive. It is placed on the threshing-floor, and stays there till the threshing is done. Amongst the Slavs also the last sheaf is known as the Rye-mother, the Wheat-mother, the Oats-mother, the Barley-mother, and so on, according to the crop. In the district of Tarnow, Galicia, the wreath made out of the last stalks is called the Wheat-mother, Rye-mother, or Pea-mother. It is placed on a girl's head and kept till spring, when some of the grain is mixed with the seed-corn. Here again the fertilising power of the Corn-mother is indicated. In France, also, in the neighbourhood of Auxerre, the last sheaf goes by the name of the Mother of the Wheat, Mother of the Barley, Mother of the Rye, or Mother of the Oats. They leave it standing in the field till the last waggon is about to wend homewards. Then they make a puppet out of it, dress it with clothes belonging to the farmer, and adorn it with a crown and a blue or white scarf. A branch of a tree is stuck in the breast of the puppet, which is now called the Ceres. At the dance in the evening the Ceres is set in the middle of the floor, and the reaper who reaped fastest dances round it with the prettiest girl for his partner. After the dance a pyre is made. All the girls, each wearing a wreath, strip the puppet, pull it to pieces, and place it on the pyre, along with the flowers with which it was adorned. Then the girl who was the first to finish reaping sets fire to the pile, and all pray that Ceres may give a fruitful year. Here, as Mannhardt observes, the old custom has remained intact, though the name Ceres is a bit of schoolmaster's learning. In Upper Brittany the last sheaf is always made into human shape; but if the farmer is a married man, it is made double and consists of a little corn-puppet placed inside of a large one. This is called the Mother-sheaf. It is delivered to the farmer's wife, who unties it and gives drink-money in return.

Sometimes the last sheaf is called, not the Corn-mother, but the Harvest-mother or the Great Mother. In the province of Osnabrück, Hanover, it is called the Harvest-mother; it is made up

in female form, and then the reapers dance about with it. In some parts of Westphalia the last sheaf at the rye-harvest is made especially heavy by fastening stones in it. They bring it home on the last waggon and call it the Great Mother, though they do not fashion it into any special shape. In the district of Erfurt a very heavy sheaf, not necessarily the last, is called the Great Mother, and is carried on the last waggon to the barn, where all hands lift it down amid a fire of jokes.

Sometimes again the last sheaf is called the Grandmother, and is adorned with flowers, ribbons, and a woman's apron. In East Prussia, at the rye or wheat harvest, the reapers call out to the woman who binds the last sheaf, "You are getting the Old Grandmother." In the neighbourhood of Magdeburg the men and women servants strive who shall get the last sheaf, called the Grandmother. Whoever gets it will be married in the next year, but his or her spouse will be old; if a girl gets it, she will marry a widower; if a man gets it, he will marry an old crone. In Silesia the Grandmother—a huge bundle made up of three or four sheaves by the person who tied the last sheaf—was formerly fashioned into a rude likeness of the human form. In the neighbourhood of Belfast the last sheaf sometimes goes by the name of the Granny. It is not cut in the usual way, but all the reapers throw their sickles at it and try to bring it down. It is plaited and kept till the (next?) autumn. Whoever gets it will marry in the course of the year.

Oftener the last sheaf is called the Old Woman or the Old Man. In Germany it is frequently shaped and dressed as a woman, and the person who cuts it or binds it is said to "get the Old Woman." At Altisheim, in Swabia, when all the corn of a farm has been cut except a single strip, all the reapers stand in a row before the strip; each cuts his share rapidly, and he who gives the last cut "has the Old Woman." When the sheaves are being set up in heaps, the person who gets hold of the Old Woman, which is the largest and thickest of all the sheaves, is jeered at by the rest, who call out to him, "He has the Old Woman and must keep her." The woman who binds the last sheaf is sometimes herself called the Old Woman, and it is said that she will be married in the next year. In Neusaass, West Prussia, both the last sheaf—which is dressed up in jacket, hat, and ribbons—and the woman who binds it are called the Old Woman. Together they are brought home on the last waggon and are drenched with water. In various parts of North Germany the last sheaf at harvest is made up into a human effigy and called "the Old Man"; and the woman who bound it is said "to have the Old Man." At Hornkampe, near Tiegenhof (West Prussia), when a man or woman lags behind the rest in binding the corn, the other reapers dress up the last sheaf in the form of a man or woman, and this figure goes by the laggard's name, as "the old Michael," "the idle Trine." It is brought home on the last waggon, and, as it nears the house, the bystanders call out to the laggard, "You have got the Old Woman and must keep her." In Brandenburg the young folks on the harvest-field race towards a sheaf and jump over it. The last to jump over it has to carry a straw puppet, adorned with ribbons, to the farmer and deliver it to him while he recites some verses. Of the person who thus carries the puppet it is said that "he has the Old Man." Probably the puppet is or used to be made out of the last corn cut. In many districts of Saxony the last sheaf used to be adorned with ribbons and set upright so as to look like a man. It was then known as "the Old Man," and the young women brought it back in procession to the farm, singing as they went, "Now we are bringing the Old Man."

In West Prussia, when the last rye is being raked together, the women and girls hurry with the work, for none of them likes to be the last and to get "the Old Man," that is, a puppet made out of the last sheaf, which must be carried before the other reapers by the person who was the last to finish. In Silesia the last sheaf is called the Old Woman or the Old Man and is the theme of many jests; it is made unusually large and is sometimes weighted with a stone. At Girlachsdorf, near Reichenbach, when this heavy sheaf is lifted into the waggon, they

say, "That is the Old Man whom we sought for so long." Among the Germans of West Bohemia the man who cuts the last corn is said to "have the Old Man." In former times it used to be customary to put a wreath on his head and to play all kinds of pranks with him, and at the harvest supper he was given the largest portion. At Wolletz in Westphalia the last sheaf at harvest is called the Old Man, and being made up into the likeness of a man and decorated with flowers it is presented to the farmer, who in return prepares a feast for the reapers. About Unna, in Westphalia, the last sheaf at harvest is made unusually large, and stones are inserted to increase its weight. It is called *de greaute meaur* (the Grey Mother?), and when it is brought home on the waggon water is thrown on the harvesters who accompany it. Among the Wends the man or woman who binds the last sheaf at wheat harvest is said to "have the Old Man." A puppet is made out of the wheaten straw and ears in the likeness of a man and decked with flowers. The person who bound the last sheaf must carry the Old Man home, while the rest laugh and jeer at him. The puppet is hung up in the farmhouse and remains till a new Old Man is made at the next harvest. At the close of the harvest the Arabs of Moab bury the last sheaf in a grave in the cornfield, saying as they do so, "We are burying the Old Man," or "The Old Man is dead."

In some of these customs, as Mannhardt has remarked, the person who is called by the same name as the last sheaf and sits beside it on the last waggon is obviously identified with it; he or she represents the corn-spirit which has been caught in the last sheaf; in other words, the corn-spirit is represented in duplicate, by a human being and by a sheaf. The identification of the person with the sheaf is made still clearer by the custom of wrapping up in the last sheaf the person who cuts or binds it. Thus at Hermsdorf in Silesia it used to be the regular practice to tie up in the last sheaf the woman who had bound it. At Weiden, in Bavaria, it is the cutter, not the binder, of the last sheaf who is tied up in it. Here the person wrapt up in the corn represents the corn-spirit, exactly as a person wrapt in branches or leaves represents the tree-spirit.

The last sheaf, designated as the Old Woman, is often distinguished from the other sheaves by its size and weight. Thus in some villages of West Prussia the Old Woman is made twice as long and thick as a common sheaf, and a stone is fastened in the middle of it. Sometimes it is made so heavy that a man can barely lift it. At Alt-Pillau, in Samland, eight or nine sheaves are often tied together to make the Old Woman, and the man who sets it up grumbles at its weight. At Itzgrund, in Saxe-Coburg, the last sheaf, called the Old Woman, is made large with the express intention of thereby securing a good crop next year. Thus the custom of making the last sheaf unusually large or heavy is a charm, working by sympathetic magic, to ensure a large and heavy crop at the following harvest. In Denmark also the last sheaf is made larger than the others, and is called the Old Rye-woman or the Old Barley-woman. No one likes to bind it, because whoever does so will be sure, they think, to marry an old man or an old woman. Sometimes the last wheat-sheaf, called the Old Wheat-woman, is made up in human shape, with head, arms, and legs, and being dressed in clothes is carried home on the last waggon, while the harvesters sit beside it drinking and huzzaing. Of the person who binds the last sheaf it is said, "She or he is the Old Rye-woman."

In Scotland, when the last corn was cut after Hallowmas, the female figure made out of it was sometimes called the Carlin or Carline, that is, the Old Woman. But if cut before Hallowmas, it was called the Maiden; if cut after sunset, it was called the Witch, being supposed to bring bad luck. Among the Highlanders of Scotland the last corn cut at harvest is known either as the Old Wife (*Cailleach*) or as the Maiden; on the whole the former name seems to prevail in the western and the latter in the central and eastern districts. Of the Maiden we shall speak presently; here we are dealing with the Old Wife. The following general account of the custom is given by a careful and well-informed enquirer, the Rev. J. G. Campbell, minister of

the remote Hebridean island of Tiree: “The Harvest Old Wife (*a Chailleach*).—In harvest, there was a struggle to escape from being the last done with the shearing, and when tillage in common existed, instances were known of a ridge being left unshorn (no person would claim it) because of it being behind the rest. The fear entertained was that of having the ‘famine of the farm’ (*gort a bhaile*), in the shape of an imaginary old woman (*cailleach*), to feed till next harvest. Much emulation and amusement arose from the fear of this old woman.... The first done made a doll of some blades of corn, which was called the ‘old wife,’ and sent it to his nearest neighbour. He in turn, when ready, passed it to another still less expeditious, and the person it last remained with had ‘the old woman’ to keep for that year.”

To illustrate the custom by examples, in Bernera, on the west of Lewis, the harvest rejoicing goes by the name of the Old Wife (*Cailleach*) from the last sheaf cut, whether in a township, farm, or croft. Where there are a number of crofts beside each other, there is always great rivalry as to who shall first finish reaping, and so have the Old Wife before his neighbours. Some people even go out on a clear night to reap their fields after their neighbours have retired to rest, in order that they may have the Old Wife first. More neighbourly habits, however, usually prevail, and as each finishes his own fields he goes to the help of another, till the whole crop is cut. The reaping is still done with the sickle. When the corn has been cut on all the crofts, the last sheaf is dressed up to look as like an old woman as possible. She wears a white cap, a dress, an apron, and a little shawl over the shoulders fastened with a sprig of heather. The apron is tucked up to form a pocket, which is stuffed with bread and cheese. A sickle, stuck in the string of the apron at the back, completes her equipment. This costume and outfit mean that the Old Wife is ready to bear a hand in the work of harvesting. At the feast which follows, the Old Wife is placed at the head of the table, and as the whisky goes round each of the company drinks to her, saying, “Here's to the one that has helped us with the harvest.” When the table has been cleared away and dancing begins, one of the lads leads out the Old Wife and dances with her; and if the night is fine the party will sometimes go out and march in a body to a considerable distance, singing harvest-songs, while one of them carries the Old Wife on his back. When the Harvest-Home is over, the Old Wife is shorn of her gear and used for ordinary purposes. In the island of Islay the last corn cut also goes by the name of the Old Wife (*Cailleach*), and when she has done her duty at harvest she is hung up on the wall and stays there till the time comes to plough the fields for the next year's crop. Then she is taken down, and on the first day when the men go to plough she is divided among them by the mistress of the house. They take her in their pockets and give her to the horses to eat when they reach the field. This is supposed to secure good luck for the next harvest, and is understood to be the proper end of the Old Wife. In Kintyre also the name of the Old Wife is given to the last corn cut. On the shores of the beautiful Loch Awe, a long sheet of water, winding among soft green hills, above which the giant Ben Cruachan towers bold and rugged on the north, the harvest custom is somewhat different. The name of the Old Wife (*Cailleach*) is here bestowed, not on the last corn cut, but on the reaper who is the last to finish. He bears it as a term of reproach, and is not privileged to reap the last ears left standing. On the contrary, these are cut by the reaper who was the first to finish his *spagh* or strip (literally “claw”), and out of them is fashioned the Maiden, which is afterwards hung up, according to one statement, “for the purpose of preventing the death of horses in spring.” In the north-east of Scotland “the one who took the last of the grain from the field to the stackyard was called the ‘winter.’ Each one did what could be done to avoid being the last on the field, and when there were several on the field there was a race to get off. The unfortunate ‘winter’ was the subject of a good deal of teasing, and was dressed up in all the old clothes that could be gathered about the farm, and placed on the ‘bink’ to eat his supper.” So in Caithness the person who cuts the last sheaf is called Winter and retains the name till the next harvest.

Usages of the same sort are reported from Wales. Thus in North Pembrokeshire a tuft of the last corn cut, from six to twelve inches long, is plaited and goes by the name of the Hag (*wrach*); and quaint old customs used to be practised with it within the memory of many persons still alive. Great was the excitement among the reapers when the last patch of standing corn was reached. All in turn threw their sickles at it, and the one who succeeded in cutting it received a jug of home-brewed ale. The Hag (*wrach*) was then hurriedly made and taken to a neighbouring farm, where the reapers were still busy at their work. This was generally done by the ploughman; but he had to be very careful not to be observed by his neighbours, for if they saw him coming and had the least suspicion of his errand they would soon make him retrace his steps. Creeping stealthily up behind a fence he waited till the foreman of his neighbour's reapers was just opposite him and within easy reach. Then he suddenly threw the Hag over the fence and, if possible, upon the foreman's sickle, crying out

“*Boreu y codais i,
Hwyr y dilynais i,
Ar ei gwar hi.*”

On that he took to his heels and made off as fast as he could run, and he was a lucky man if he escaped without being caught or cut by the flying sickles which the infuriated reapers hurled after him. In other cases the Hag was brought home to the farmhouse by one of the reapers. He did his best to bring it home dry and without being observed; but he was apt to be roughly handled by the people of the house, if they suspected his errand. Sometimes they stripped him of most of his clothes, sometimes they would drench him with water which had been carefully stored in buckets and pans for the purpose. If, however, he succeeded in bringing the Hag in dry and unobserved, the master of the house had to pay him a small fine; or sometimes a jug of beer “from the cask next to the wall,” which seems to have commonly held the best beer, would be demanded by the bearer. The Hag was then carefully hung on a nail in the hall or elsewhere and kept there all the year. The custom of bringing in the Hag (*wrach*) into the house and hanging it up still exists in some farms of North Pembrokeshire, but the ancient ceremonies which have just been described are now discontinued.

Similar customs at harvest were observed in South Pembrokeshire within living memory. In that part of the country there used to be a competition between neighbouring farms to see which would finish reaping first. The foreman of the reapers planned so as to finish the reaping in a corner of the field out of sight of the people on the next farm. There, with the last handful of corn cut, he would make two Old Women or Hags (*wrachs*). One of them he would send by a lad or other messenger to be laid secretly in the field where the neighbours were still at work cutting their corn. The messenger would disguise himself to look like a stranger, and jumping the fence and creeping through the corn he would lay the Hag (*wrach*) in a place where the reapers in reaping would be sure to find it. Having done so he fled for dear life, for were the reapers to catch him they would shut him up in a dark room and not let him out till he had cleaned all the muddy boots, shoes, and clogs in the house. The second Hag (*wrach*) was sent or taken by the foreman of the reapers to his master's farmhouse. Generally he tried to pop into the house unseen and lay the Hag on the kitchen table; but if the people of the farm caught him before he laid it down, they used to drench him with water. If a foreman succeeded in getting both the Hags (*wrachs*) laid safe in their proper quarters, one at home, the other on a neighbour's farm, without interruption, it was deemed a great honour. In County Antrim, down to some years ago, when the sickle was finally expelled by the reaping machine, the few stalks of corn left standing last on the field were plaited together; then the reapers, blindfolded, threw their sickles at the plaited corn, and whoever happened to cut it through took it home with him and put it over his door. This bunch of corn was called the Carley—probably the same word as Carlin.

Similar customs are observed by Slavonic peoples. Thus in Poland the last sheaf is commonly called the Baba, that is, the Old Woman. "In the last sheaf," it is said, "sits the Baba." The sheaf itself is also called the Baba, and is sometimes composed of twelve smaller sheaves lashed together. In some parts of Bohemia the Baba, made out of the last sheaf, has the figure of a woman with a great straw hat. It is carried home on the last harvest-waggon and delivered, along with a garland, to the farmer by two girls. In binding the sheaves the women strive not to be last, for she who binds the last sheaf will have a child next year. The last sheaf is tied up with others into a large bundle, and a green branch is stuck on the top of it. Sometimes the harvesters call out to the woman who binds the last sheaf, "She has the Baba," or "She is the Baba." She has then to make a puppet, sometimes in female, sometimes in male form, out of the corn; the puppet is occasionally dressed with clothes, often with flowers and ribbons only. The cutter of the last stalks, as well as the binder of the last sheaf, was also called Baba; and a doll, called the Harvest-woman, was made out of the last sheaf and adorned with ribbons. The oldest reaper had to dance, first with this doll, and then with the farmer's wife. In the district of Cracow, when a man binds the last sheaf, they say, "The Grandfather is sitting in it"; when a woman binds it, they say, "The Baba is sitting in it," and the woman herself is wrapt up in the sheaf, so that only her head projects out of it. Thus encased in the sheaf, she is carried on the last harvest-waggon to the house, where she is drenched with water by the whole family. She remains in the sheaf till the dance is over, and for a year she retains the name of Baba.

In Lithuania the name for the last sheaf is Boba (Old Woman), answering to the Polish name Baba. The Boba is said to sit in the corn which is left standing last. The person who binds the last sheaf or digs the last potato is the subject of much banter, and receives and long retains the name of the Old Rye-woman or the Old Potato-woman. The last sheaf—the Boba—is made into the form of a woman, carried solemnly through the village on the last harvest-waggon, and drenched with water at the farmer's house; then every one dances with it.

In Russia also the last sheaf is often shaped and dressed as a woman, and carried with dance and song to the farmhouse. Out of the last sheaf the Bulgarians make a doll which they call the Corn-queen or Corn-mother; it is dressed in a woman's shirt, carried round the village, and then thrown into the river in order to secure plenty of rain and dew for the next year's crop. Or it is burned and the ashes strewn on the fields, doubtless to fertilise them. The name Queen, as applied to the last sheaf, has its analogies in central and northern Europe. Thus, in the Salzburg district of Austria, at the end of the harvest a great procession takes place, in which a Queen of the Corn-ears (*Ährenkönigin*) is drawn along in a little carriage by young fellows. The custom of the Harvest Queen appears to have been common in England. Brand quotes from Hutchinson's *History of Northumberland* the following: "I have seen, in some places, an image apparelled in great finery, crowned with flowers, a sheaf of corn placed under her arm, and a scycle in her hand, carried out of the village in the morning of the conclusive reaping day, with music and much clamour of the reapers, into the field, where it stands fixed on a pole all day, and when the reaping is done, is brought home in like manner. This they call the Harvest Queen, and it represents the Roman Ceres." Again, the traveller Dr. E. D. Clarke tells us that "even in the town of Cambridge, and centre of our University, such curious remains of antient customs may be noticed, in different seasons of the year, which pass without observation. The custom of blowing horns upon the first of May (Old Style) is derived from a festival in honour of Diana. At the *Hawkie*, as it is called, or Harvest Home, I have seen a clown dressed in woman's clothes, having his face painted, his head decorated with ears of corn, and bearing about him other symbols of Ceres, carried in a waggon, with great pomp and loud shouts, through the streets, the horses being covered with white sheets: and when I inquired the meaning of the ceremony, was answered by the people that they were

drawing the Morgay (MHTHP ΓΗ) or Harvest Queen." Milton must have been familiar with the custom of the Harvest Queen, for in *Paradise Lost* he says:—

*“Adam the while
Waiting desirous her return, had wove
Of choicest flow'rs a garland to adorn
Her tresses, and her rural labours crown,
As reapers oft are wont their harvest-queen.”*

Often customs of this sort are practised, not on the harvest-field but on the threshing-floor. The spirit of the corn, fleeing before the reapers as they cut down the ripe grain, quits the reaped corn and takes refuge in the barn, where it appears in the last sheaf threshed, either to perish under the blows of the flail or to flee thence to the still unthreshed corn of a neighbouring farm. Thus the last corn to be threshed is called the Mother-Corn or the Old Woman. Sometimes the person who gives the last stroke with the flail is called the Old Woman, and is wrapt in the straw of the last sheaf, or has a bundle of straw fastened on his back. Whether wrapt in the straw or carrying it on his back, he is carted through the village amid general laughter. In some districts of Bavaria, Thüringen, and elsewhere, the man who threshes the last sheaf is said to have the Old Woman or the Old Corn-woman; he is tied up in straw, carried or carted about the village, and set down at last on the dunghill, or taken to the threshing-floor of a neighbouring farmer who has not finished his threshing. In Poland the man who gives the last stroke at threshing is called Baba (Old Woman); he is wrapt in corn and wheeled through the village. Sometimes in Lithuania the last sheaf is not threshed, but is fashioned into female shape and carried to the barn of a neighbour who has not finished his threshing.

At Chorinchen, near Neustadt, the man who gives the last stroke at threshing is said to “get the Old Man.” In various parts of Austrian Silesia he is called the corn-fool, the oats-fool, and so forth according to the crop, and retains the name till the next kind of grain has been reaped. Sometimes he is called the *Klöppel* or mallet. He is much ridiculed and in the Bennisch district he is dressed out in the threshing-implements and obliged to carry them about the farmyard to the amusement of his fellows. In Dobischwald the man who gives the last stroke at threshing has to carry a log or puppet of wood wrapt in straw to a neighbour who has not yet finished his threshing. There he throws his burden into the barn, crying, “There you have the Mallet (*Klöppel*),” and makes off as fast as he can. If they catch him, they tie the puppet on his back, and he is known as the Mallet (*Klöppel*) for the whole of the year; he may be the Corn-mallet or the Wheat-mallet or so forth according to the particular crop.

About Berneck, in Upper Franken, the man who gives the last stroke at threshing runs away. If the others catch him, he gets “the Old Woman,” that is, the largest dumpling, which elsewhere is baked in human shape. The custom of setting a dumpling baked in the form of an old woman before the man who has given the last stroke at threshing is also observed in various parts of Middle Franken. Sometimes the excised genitals of a calf are served up to him at table. At Langenbielau in Silesia the last sheaf, which is called “the Old Man,” is threshed separately and the corn ground into meal and baked into a loaf. This loaf is believed to possess healing virtue and to bring a blessing; hence none but members of the family may partake of it. At Wittichenau, in the district of Hoyerswerda (Silesia), when the threshing is ended, some of the straw of “the Old Man” is carried to a neighbour who has not yet finished his threshing, and the bearer is rewarded with a gratuity. Among the Germans of the Falkenauer district in West Bohemia the man who gives the last stroke at threshing gets “the Old Man,” a hideous scarecrow, tied on his back. If threshing is still proceeding at another

farm, he may go thither and rid himself of his burden, but must take care not to be caught. In this way a farmer who is behind-hand with his threshing may receive several such scarecrows, and so become the target for many gibes. Among the Germans of the Planer district in West Bohemia, the man who gives the last stroke at threshing is himself called "the Old Man." Similarly at flax-dressing in Silberberg (West Bohemia), the woman who is the last to finish her task is said to get the Old Man, and a cake baked in human form is served up to her at supper. The Wends of Saxony say of the man who gives the last stroke at threshing that "he has struck the Old Man" (*wón je stareho bil*), and he is obliged to carry a straw puppet to a neighbour, who has not yet finished his threshing, where he throws the puppet unobserved over the fence. In some parts of Sweden, when a stranger woman appears on the threshing-floor, a flail is put round her body, stalks of corn are wound round her neck, a crown of ears is placed on her head, and the threshers call out, "Behold the Corn-woman." Here the stranger woman, thus suddenly appearing, is taken to be the corn-spirit who has just been expelled by the flails from the corn-stalks. In other cases the farmer's wife represents the corn-spirit. Thus in the Commune of Saligné, Canton de Poiret (Vendée), the farmer's wife, along with the last sheaf, is tied up in a sheet, placed on a litter, and carried to the threshing machine, under which she is shoved. Then the woman is drawn out and the sheaf is threshed by itself, but the woman is tossed in the sheet, as if she were being winnowed. It would be impossible to express more clearly the identification of the woman with the corn than by this graphic imitation of threshing and winnowing her. Mitigated forms of the custom are observed in various places. Thus among the Germans of Schüttarschen in West Bohemia it was customary at the close of the threshing to "throttle" the farmer's wife by squeezing her neck between the arms of a flail till she consented to bake a special kind of cake called a *drischala* (from *dreschen*, "to thresh"). A similar custom of "throttling" the farmer's wife at the threshing is practised in some parts of Bavaria, only there the pressure is applied by means of a straw rope instead of a flail.

In these customs the spirit of the ripe corn is regarded as old, or at least as of mature age. Hence the names of Mother, Grandmother, Old Woman, and so forth. But in other cases the corn-spirit is conceived as young. Thus at Saldern, near Wolfenbuttel, when the rye has been reaped, three sheaves are tied together with a rope so as to make a puppet with the corn ears for a head. This puppet is called the Maiden or the Corn-maiden (*Kornjungfer*). Sometimes the corn-spirit is conceived as a child who is separated from its mother by the stroke of the sickle. This last view appears in the Polish custom of calling out to the man who cuts the last handful of corn, "You have cut the navel-string." In some districts of West Prussia the figure made out of the last sheaf is called the Bastard, and a boy is wrapt up in it. The woman who binds the last sheaf and represents the Corn-mother is told that she is about to be brought to bed; she cries like a woman in travail, and an old woman in the character of grandmother acts as midwife. At last a cry is raised that the child is born; whereupon the boy who is tied up in the sheaf whimpers and squalls like an infant. The grandmother wraps a sack, in imitation of swaddling bands, round the pretended baby, who is carried joyfully to the barn, lest he should catch cold in the open air. In other parts of North Germany the last sheaf, or the puppet made out of it, is called the Child, the Harvest-Child, and so on, and they call out to the woman who binds the last sheaf, "you are getting the child."

In the north of England, particularly in the counties of Northumberland, Durham, and Yorkshire, the last corn cut on the field at harvest is or used to be variously known as the *mell* or the *kirn*, of which *kern* and *churn* are merely local or dialectical variations. The corn so cut is either plaited or made up into a doll-like figure, which goes by the name of the mell-doll or the kirn-doll, or the kirn-baby, and is brought home with rejoicings at the end of the harvest. In the North Riding of Yorkshire the last sheaf gathered in is called the Mell-

sheaf, and the expression “We've gotten wer mell” is as much as to say “The Harvest is finished.” Formerly a Mell-doll was made out of a sheaf of corn decked with flowers and wrapped in such of the reapers' garments as could be spared. It was carried with music and dancing to the scene of the harvest-supper, which was called the mell-supper. In the north of Yorkshire the mell-sheaf “was frequently made of such dimensions as to be a heavy load for a man, and, within a few years comparatively, was proposed as the prize to be won in a race of old women. In other cases it was carefully preserved and set up in some conspicuous place in the farmhouse.” Where the last sheaf of corn cut was called the *kirn* or *kern* instead of the *mell*, the customs concerned with it seem to have been essentially similar. Thus we are told that in the north it was common for the reapers, on the last day of the reaping, “to have a contention for superiority in quickness of dispatch, groups of three or four taking each a ridge, and striving which should soonest get to its termination. In Scotland, this was called a *kemping*, which simply means a striving. In the north of England, it was a *mell*.... As the reapers went on during the last day, they took care to leave a good handful of the grain uncut, but laid down flat, and covered over; and, when the field was done, the ‘bonniest lass’ was allowed to cut this final handful, which was presently dressed up with various sewings, tyings, and trimmings, like a doll, and hailed as a *Corn Baby*. It was brought home in triumph, with music of fiddles and bagpipes, was set up conspicuously that night at supper, and was usually preserved in the farmer's parlour for the remainder of the year. The bonny lass who cut this handful of grain was deemed the *Har'st Queen*”. To cut the last portion of standing corn in the harvest field was known as “to get the *kirn*” or “to win the *kirn*”; and as soon as this was done the reapers let the neighbours know that the harvest was finished by giving three cheers, which was called “to cry or shout the *kirn*.” Where the last handful of standing corn was called the *churn*, the stalks were roughly plaited together, and the reapers threw their sickles at it till some one cut it through, which was called “cutting the *churn*.” The severed *churn* (that is, the plaited corn) was then placed over the kitchen door or over the hob in the chimney for good luck, and as a charm against witchcraft. In Kent the Ivy Girl is, or used to be, “a figure composed of some of the best corn the field produces, and made as well as they can into a human shape; this is afterwards curiously dressed by the women, and adorned with paper trimmings, cut to resemble a cap, ruffles, handkerchief, etc., of the finest lace. It is brought home with the last load of corn from the field upon the waggon, and they suppose entitles them to a supper at the expense of the employer.”

In some parts of Scotland, as well as in the north of England, the last handful of corn cut on the harvest-field was called the *kirn*, and the person who carried it off was said “to win the *kirn*.” It was then dressed up like a child's doll and went by the name of the *kirn-baby*, the *kirn-doll*, or the *Maiden*. In Berwickshire down to about the middle of the nineteenth century there was an eager competition among the reapers to cut the last bunch of standing corn. They gathered round it at a little distance and threw their sickles in turn at it, and the man who succeeded in cutting it through gave it to the girl he preferred. She made the corn so cut into a *kirn-dolly* and dressed it, and the doll was then taken to the farmhouse and hung up there till the next harvest, when its place was taken by the new *kirn-dolly*. At Spottiswoode (Westruther Parish) in Berwickshire the reaping of the last corn at harvest was called “cutting the *Queen*” almost as often as “cutting the *kirn*.” The mode of cutting it was not by throwing sickles. One of the reapers consented to be blindfolded, and having been given a sickle in his hand and turned twice or thrice about by his fellows, he was bidden to go and cut the *kirn*. His groping about and making wild strokes in the air with his sickle excited much hilarity. When he had tired himself out in vain and given up the task as hopeless, another reaper was blindfolded and pursued the quest, and so on, one after the other, till at last the *kirn* was cut. The successful reaper was tossed up in the air with three cheers by his brother harvesters. To decorate the room in which the *kirn-supper* was held at Spottiswoode as well as the granary,

where the dancing took place, two women made kirk-dollies or Queens every year; and many of these rustic effigies of the corn-spirit might be seen hanging up together. At Lanfine in Ayrshire, down to near the end of the nineteenth century, the last bunch of standing corn at harvest was, occasionally at least, plaited together, and the reapers tried to cut it by throwing their sickles at it; when they failed in the attempt, a woman has been known to run in and sever the stalks at a blow. In Dumfriesshire also, within living memory, it used to be customary to cut the last standing corn by throwing the sickles at it.

In the north of Ireland the harvest customs were similar, but there, as in some parts of England, the last patch of standing corn bore the name of the *churn*, a dialectical variation of *kirk*. "The custom of 'Winning the Churn' was prevalent all through the counties of Down and Antrim fifty years ago. It was carried out at the end of the harvest, or reaping the grain, on each farm or holding, were it small or large. Oats are the main crop of the district, but the custom was the same for other kinds of grain. When the reapers had nearly finished the last field a handful of the best-grown stalks was selected, carefully plaited as it stood, and fastened at the top just under the ears to keep the plait in place. Then when all the corn was cut from about this, which was known as *The Churn*, and the sheaves about it had been removed to some distance, the reapers stood in a group about ten yards off it, and each whirled his sickle at the *Churn* till one lucky one succeeded in cutting it down, when he was cheered on his achievement. This person had then the right of presenting it to the master or mistress of the farm, who gave the reaper a shilling." A supper and a dance of the reapers in the farmhouse often concluded the day. The *Churn*, trimmed and adorned with ribbons, was hung up on a wall in the farmhouse and carefully preserved. It was no uncommon sight to see six or even twelve or more such *Churns* decorating the walls of a farmhouse in County Down or Antrim.

In some parts of the Highlands of Scotland the last handful of corn that is cut by the reapers on any particular farm is called the Maiden, or in Gaelic *Maidhdeanbuain*, literally "the shorn Maiden." Superstitions attach to the winning of the Maiden. If it is got by a young person, they think it an omen that he or she will be married before another harvest. For that or other reasons there is a strife between the reapers as to who shall get the Maiden, and they resort to various stratagems for the purpose of securing it. One of them, for example, will often leave a handful of corn uncut and cover it up with earth to hide it from the other reapers, till all the rest of the corn on the field is cut down. Several may try to play the same trick, and the one who is coolest and holds out longest obtains the coveted distinction. When it has been cut, the Maiden is dressed with ribbons into a sort of doll and affixed to a wall of the farmhouse. In the north of Scotland the Maiden is carefully preserved till Yule morning, when it is divided among the cattle "to make them thrive all the year round." In the island of Mull and some parts of the mainland of Argyleshire the last handful of corn cut is called the Maiden (*Maighdean-Bhuana*). Near Ardrishaig, in Argyleshire, the Maiden is made up in a fanciful three-cornered shape, decorated with ribbons, and hung from a nail on the wall.

The following account of the Maiden was obtained in the summer of 1897 from the manager of a farm near Kilmartin in Argyleshire: "The *Mhaighdean-Bhuana*, or *Reaping Maiden*, was the last sheaf of oats to be cut on a croft or farm. Before the reaping-machine and binder took the place of the sickle and the scythe, the young reapers of both sexes, when they neared the end of the last rig or field, used to manœuvre to gain possession of the *Mhaighdean-Bhuana*. The individual who was fortunate enough to obtain it was *ex officio* entitled to be the King or the Queen of the Harvest-Home festival. The sheaf so designated was carefully preserved and kept intact until the day they began leading home the corn. A tuft of it was then given to each of the horses, as they started from the corn-field with their first load. The rest of it was neatly made up, and hung in some conspicuous corner of the farmhouse, where it remained till it

was replaced by a younger sister next season. On the first day of ploughing a tuft of it was given (as on the first day of leading home the corn) as a *Sainnseal* or handsel for luck to the horses. The *Mhaighdean-Bhuana* so preserved and used was a symbol that the harvest had been duly secured, and that the spring work had been properly inaugurated. It was also believed to be a protection against fairies and witchcraft.”

In the parish of Longforgan, situated at the south-eastern corner of Perthshire, it used to be customary to give what was called the Maiden Feast at the end of the harvest. The last handful of corn reaped on the field was called the Maiden, and things were generally so arranged that it fell into the hands of a pretty girl. It was then decked out with ribbons and brought home in triumph to the music of bagpipes and fiddles. In the evening the reapers danced and made merry. Afterwards the Maiden was dressed out, generally in the form of a cross, and hung up, with the date attached to it, in a conspicuous part of the house. In the neighbourhood of Balquhiddy, Perthshire, the last handful of corn is cut by the youngest girl on the field, and is made into the rude form of a female doll, clad in a paper dress, and decked with ribbons. It is called the Maiden, and is kept in the farmhouse, generally above the chimney, for a good while, sometimes till the Maiden of the next year is brought in. The writer of this book witnessed the ceremony of cutting the Maiden at Balquhiddy in September 1888. A lady friend informed me that as a young girl she cut the Maiden several times at the request of the reapers in the neighbourhood of Perth. The name of the Maiden was given to the last handful of standing corn; a reaper held the top of the bunch while she cut it. Afterwards the bunch was plaited, decked with ribbons, and hung up in a conspicuous place on the wall of the kitchen till the next Maiden was brought in. The harvest-supper in this neighbourhood was also called the Maiden; the reapers danced at it.

In the Highland district of Lochaber dancing and merry-making on the last night of harvest used to be universal and are still generally observed. Here, we are told, the festivity without the Maiden would be like a wedding without the bride. The Maiden is carried home with tumultuous rejoicing, and after being suitably decorated is hung up in the barn, where the dancing usually takes place. When supper is over, one of the company, generally the oldest man present, drinks a glass of whisky, after turning to the suspended sheaf and saying, “Here's to the Maiden.” The company follow his example, each in turn drinking to the Maiden. Then the dancing begins. On some farms on the Gareloch, in Dumbartonshire, about the year 1830, the last handful of standing corn was called the Maiden. It was divided in two, plaited, and then cut with the sickle by a girl, who, it was thought, would be lucky and would soon be married. When it was cut the reapers gathered together and threw their sickles in the air. The Maiden was dressed with ribbons and hung in the kitchen near the roof, where it was kept for several years with the date attached. Sometimes five or six Maidens might be seen hanging at once on hooks. The harvest-supper was called the Kirn. In other farms on the Gareloch the last handful of corn was called the Maidenhead or the Head; it was neatly plaited, sometimes decked with ribbons, and hung in the kitchen for a year, when the grain was given to the poultry.

In the north-east of Aberdeenshire the customs connected with the last corn cut at harvest have been carefully collected and recorded by the late Rev. Walter Gregor of Pitsligo. His account runs as follows: “The last sheaf cut is the object of much care: the manner of cutting it, binding it, and carrying it to the house varies a little in the different districts. The following customs have been reported to me by people who have seen them or who have practised them, and some of the customs have now disappeared. The information comes from the parishes of Pitsligo, Aberdour, and Tyrie, situated in the north-east corner of the county of Aberdeen, but the customs are not limited to these parishes.

“Some particulars relating to the sheaf may be noted as always the same; thus (*a*) it is cut and gathered by the youngest person present in the field, the person who is supposed to be the purest; (*b*) the sheaf is not allowed to touch the ground; (*c*) it is made up and carried in triumph to the house; (*d*) it occupies a conspicuous place in the festivals which follow the end of the reaping; (*e*) it is kept till Christmas morning, and is then given to one or more of the horses or to the cattle of the farm.

“Before the introduction of the scythe, the corn was cut by the sickle or *heuck*, a kind of curved sickle. The last sheaf was shorn or cut by the youngest girl present. As the corn might not touch the ground, the master or ‘guedman’ sat down, placed the band on his knees, and received thereupon each handful as it was cut. The sheaf was bound, dressed as a woman, and when it had been brought to the house, it was placed in some part of the kitchen, where everybody could see it during the meal which followed the end of the reaping. This sheaf was called the *clyack* sheaf.

“The manner of receiving and binding the last sheaf is not always the same. Here is another: three persons hold the band in their hands, one of them at each end, while the third holds the knot in the middle. Each handful of corn is placed so that the cut end is turned to the breast of those who support the ears on the opposite side. When all is cut, the youngest boy ties the knot. Two other bands are fastened to the sheaf, one near the cut end, the other near the ears. The sheaf is carried to the house by those who have helped to cut or bind it (Aberdour).

“Since the introduction of the scythe, it is the youngest boy who cuts the last sheaf; my informant (a woman) told me that when he was not strong enough to wield the scythe, his hand was guided by another. The youngest girl gathers it. When it is bound with three bands, it is cut straight, and it is not allowed to touch the ground. The youngest girls carry it to the house. My informant (a woman) told me that she had seen it decked and placed at the head of the bed. Formerly, and still sometimes, there was always a bed in the kitchen (Tyrie).

“The corn is not allowed to fall on the ground: the young girls who gather it take it by the ear and convey it handful by handful, till the whole sheaf is cut. A woman who ‘has lost a feather of her wing,’ as an old woman put it to me, may not touch it. Sometimes also they merely put the two hands round the sheaf (New Deer).

“Generally a feast and dance follow when all the wheat is cut. This feast and dance bear the name of *clyack* or ‘meal and ale.’ However, some people do not give ‘meal and ale’ till all the cut corn has been got in: then the feast is called ‘the Winter’ and they say that a farmer ‘has the Winter’ when all his sheaves have been carried home.

“At this feast two things are indispensable: a cheese called the *clyack-kebback* and ‘meal and ale.’

“The cheese *clyack-kebback* must be cut by the master of the house. The first slice is larger than the rest; it is known by the name of ‘the *kanave's faang*,’—the young man's big slice—and is generally the share of the herd boy (Tyrie).

“The dish called ‘meal and ale’ is made as follows. You take a suitable vessel, whether an earthenware pot or a milk-bowl, if the crockery is scanty; but if on the contrary the family is well off, they use other special utensils. In each dish ale is poured and treacle is added to sweeten it. Then oatmeal is mixed with the sweetened ale till the whole is of a sufficient consistency. The cook adds whisky to the mixture in such proportion as she thinks fit. In each plate is put a ring. To allow the meal time to be completely absorbed, the dish is prepared on the morning of the feast. At the moment of the feast the dish or dishes containing the strong and savoury mixture are set on the middle of the table. But it is not served up till the end. Six or seven persons generally have a plate to themselves. Each of them plunges his spoon into

the plate as fast as possible in the hope of getting the ring; for he who is lucky enough to get it will be married within the year. Meantime some of the stuff is swallowed, but often in the struggle some of it is spilt on the table or the floor.

“In some districts there used to be and still is dancing in the evening of the feast. ‘The sheaf’ figured in the dances. It was dressed as a girl and carried on the back of the mistress of the house to the barn or granary which served as a ballroom. The mistress danced a reel with ‘the sheaf’ on her back.

“The woman who gave me this account had been a witness of what she described when she was a girl. The sheaf was afterwards carefully stored till the first day of Christmas, when it was given to eat to a mare in foal, if there was one on the farm, or, if there was not, to the oldest cow in calf. Elsewhere the sheaf was divided between all the cows and their calves or between all the horses and the cattle of the farm. (Related by an eye-witness.)”

In these Aberdeenshire customs the sanctity attributed to the last corn cut at harvest is clearly manifested, not merely by the ceremony with which it is treated on the field, in the house, and in the barn, but also by the great care taken to prevent it from touching the ground or being handled by any unchaste person. The reason why the youngest person on the field, whether a girl or a boy, is chosen to cut the last standing corn and sometimes to carry it to the house is no doubt a calculation that the younger the person the more likely is he or she to be sexually pure. We have seen that for this reason some negroes entrust the sowing of the seed to very young girls, and later on we shall meet with more evidence in Africa of the notion that the corn may be handled only by the pure. And in the gruel of oat-meal and ale, which the harvesters sup with spoons as an indispensable part of the harvest supper, have we not the Scotch equivalent of the gruel of barley-meal and water, flavoured with pennyroyal, which the initiates at Eleusis drank as a solemn form of communion with the Barley Goddess Demeter? May not that mystic sacrament have originated in a simple harvest supper held by Eleusinian farmers at the end of the reaping?

According to a briefer account of the Aberdeenshire custom, “the last sheaf cut, or ‘maiden,’ is carried home in merry procession by the harvesters. It is then presented to the mistress of the house, who dresses it up to be preserved till the first mare foals. The maiden is then taken down and presented to the mare as its first food. The neglect of this would have untoward effects upon the foal, and disastrous consequences upon farm operations generally for the season.” In Fifeshire the last handful of corn, known as the Maiden, is cut by a young girl and made into the rude figure of a doll, tied with ribbons, by which it is hung on the wall of the farm-kitchen till the next spring. The custom of cutting the Maiden at harvest was also observed in Inverness-shire and Sutherlandshire.

A somewhat maturer but still youthful age is assigned to the corn-spirit by the appellations of Bride, Oats-bride, and Wheat-bride, which in Germany are sometimes bestowed both on the last sheaf and on the woman who binds it. At wheat-harvest near Müglitz, in Moravia, a small portion of the wheat is left standing after all the rest has been reaped. This remnant is then cut, amid the rejoicing of the reapers, by a young girl who wears a wreath of wheaten ears on her head and goes by the name of the Wheat-bride. It is supposed that she will be a real bride that same year. In the upland valley of Alpach, in North Tyrol, the person who brings the last sheaf into the granary is said to have the Wheat-bride or the Rye-bride according to the crop, and is received with great demonstrations of respect and rejoicing. The people of the farm go out to meet him, bells are rung, and refreshments offered to him on a tray. In Austrian Silesia a girl is chosen to be the Wheat-bride, and much honour is paid to her at the harvest-festival. Near Roslin and Stonehaven, in Scotland, the last handful of corn cut “got the name

of 'the bride,' and she was placed over the *bress* or chimney-piece; she had a ribbon tied below her numerous *ears*, and another round her waist."

Sometimes the idea implied by the name of Bride is worked out more fully by representing the productive powers of vegetation as bride and bridegroom. Thus in the Vorharz an Oats-man and an Oats-woman, swathed in straw, dance at the harvest feast. In South Saxony an Oats-bridegroom and an Oats-bride figure together at the harvest celebration. The Oats-bridegroom is a man completely wrapt in oats-straw; the Oats-bride is a man dressed in woman's clothes, but not wrapt in straw. They are drawn in a waggon to the ale-house, where the dance takes place. At the beginning of the dance the dancers pluck the bunches of oats one by one from the Oats-bridegroom, while he struggles to keep them, till at last he is completely stript of them and stands bare, exposed to the laughter and jests of the company. In Austrian Silesia the ceremony of "the Wheat-bride" is celebrated by the young people at the end of the harvest. The woman who bound the last sheaf plays the part of the Wheat-bride, wearing the harvest-crown of wheat ears and flowers on her head. Thus adorned, standing beside her Bridegroom in a waggon and attended by bridesmaids, she is drawn by a pair of oxen, in full imitation of a marriage procession, to the tavern, where the dancing is kept up till morning. Somewhat later in the season the wedding of the Oats-bride is celebrated with the like rustic pomp. About Neisse, in Silesia, an Oats-king and an Oats-queen, dressed up quaintly as a bridal pair, are seated on a harrow and drawn by oxen into the village.

In these last instances the corn-spirit is personified in double form as male and female. But sometimes the spirit appears in a double female form as both old and young, corresponding exactly to the Greek Demeter and Persephone, if my interpretation of these goddesses is right. We have seen that in Scotland, especially among the Gaelic-speaking population, the last corn cut is sometimes called the Old Wife and sometimes the Maiden. Now there are parts of Scotland in which both an Old Wife (*Cailleach*) and a Maiden are cut at harvest. As the accounts of this custom are not quite clear and consistent, it may be well to give them first in the words of the original authorities. Thus the late Sheriff Alexander Nicolson tells us that there is a Gaelic proverb, "A balk (*léum-iochd*) in autumn is better than a sheaf the more"; and he explains it by saying that a *léum-iochd* or balk "is a strip of a corn-field left fallow. The fear of being left with the last sheaf of the harvest, called the *cailleach*, or *gobhar bhacach*, always led to an exciting competition among the reapers in the last field. The reaper who came on a *léum-iochd* would of course be glad to have so much the less to cut." In further explanation of the proverb the writer adds:

"The customs as to the *Cailleach* and *Maighdean-bhuana* seem to have varied somewhat. Two reapers were usually set to each rig, and according to one account, the man who was first done got the *Maighdean-bhuana* or 'Reaping-Maiden,' while the man who was last got the *Cailleach* or 'old woman.' The latter term is used in Argyleshire; the term *Gobhar-bhacach*, the lame goat, is used in Skye.

"According to what appears to be the better version, the competition to avoid the *Cailleach* was not between reapers but between neighbouring crofters, and the man who got his harvest done first sent a handful of corn called the *Cailleach* to his neighbour, who passed it on, till it landed with him who was latest. That man's penalty was to provide for the dearth of the township, *gort a' bhaile*, in the ensuing season.

"The *Maighdean-bhuana*, again, was the last cut handful of oats, on a croft or farm, and was an object of lively competition among the reapers. It was tastefully tied up with ribbons, generally dressed like a doll, and then hung up on a nail till spring. On the first day of ploughing it was solemnly taken down, and given as a *Sainnseal* (or handsel) to the horses for

luck. It was meant as a symbol that the harvest had been secured, and to ward off the fairies, representatives of the ethereal and unsubstantial, till the time came to provide for a new crop.” Again, the Rev. Mr. Campbell of Kilchrenan, on Loch Awe, furnished Dr. R. C. Maclagan with the following account of the Highland customs at harvest. The recollections of Mrs. MacCorquodale, then resident at Kilchrenan, refer to the customs practised about the middle of the nineteenth century in the wild and gloomy valley of Glencoe, infamous in history for the treacherous massacre perpetrated there by the Government troops in 1692. “Mrs. MacCorquodale says that the rivalry was for the Maiden, and for the privilege she gave of sending the Cailleach to the next neighbour. The Maiden was represented by the last stalks reaped; the Cailleach by a handful taken at random from the field, perhaps the last rig of the reaper last to finish. The Cailleach was not dressed but carried after binding to the neighbour's field. The Maiden was cut in the following manner. All the reapers gathered round her and kept a short distance from her. They then threw their hooks [sickles] at her. The person successful in cutting her down in this manner was the man whose possession she became. Mrs. MacCorquodale understood that the man of a township who got the Cailleach finally was supposed to be doomed to poverty for his want of energy. (Gaelic: *treubhantas*—valour.)

“A sample of the toast to the Cailleach at the harvest entertainment was as follows: ‘The Cailleach is with ... and is now with (me) since I was the last. I drink to her health. Since she assisted me in harvest, it is likely that it is with me she will abide during the winter.’ In explaining the above toast Mr. Campbell says that it signifies that the Cailleach is always with agriculturists. ‘She has been with others before and is now with me (the proposer of the toast). Though I did my best to avoid her I welcome her as my assistant, and am prepared to entertain her during the winter.’ Another form of the toast was as follows: ‘To your health, good wife, who for harvest has come to help us, and if I live I'll try to support you when winter comes.’

“John MacCorquodale, Kilchrenan, says that at Crianlarich in Strath Fillan, they make a Cailleach of sticks and a turnip, old clothes and a pipe. In this case the effigy passed in succession to seven farms, which he mentioned, and finally settled with an innkeeper. The list suggested that the upper farms stood a bad chance, and perhaps that a prosperous innkeeper could more easily bear up against the reproach and loss (?) of supporting the Cailleach.

“Duncan MacIntyre, Kilchrenan, says that in one case where the last field to be reaped was the most fertile land on the farm, the corn first cut in it, which was taken near the edge, was reserved to make a Cailleach, should the owner be so happy as to be able to pass her on to his neighbour. The last blades cut were generally in the middle or best part of the field. These in any event became the Maiden.” Lastly, Dr. Maclagan observes that “having directed the attention of Miss Kerr, Port Charlotte, Islay, to the practice of having two different bunches on the mainland of Argyle, she informs me that in Islay and Kintyre the last handful is the Cailleach, and they have no Maiden. The same is the custom in Bernara and other parts of the Western Isles, while in Mull the last handful is the Maiden, and they have no Cailleach. In North Uist the habit still prevails of putting the Cailleach over-night among the standing corn of lazy crofters.”

The general rule to which these various accounts point seems to be that, where both a Maiden and an Old Wife (*Cailleach*) are fashioned out of the reaped corn at harvest, the Maiden is always made out of the last stalks left standing, and is kept by the farmer on whose land it was cut; while the Old Wife is made out of other stalks, sometimes out of the first stalks cut, and is regularly passed on to a laggard farmer who happens to be still reaping after his brisker neighbour has cut all his corn. Thus while each farmer keeps his own Maiden, as the

embodiment of the young and fruitful spirit of the corn, he passes on the Old Wife as soon as he can to a neighbour, and so the old lady may make the round of all the farms in the district before she finds a place in which to lay her venerable head. The farmer with whom she finally takes up her abode is of course the one who has been the last of all the countryside to finish reaping his crops, and thus the distinction of entertaining her is rather an invidious one. Similarly we saw that in Pembrokeshire, where the last corn cut is called, not the Maiden, but the Hag, she is passed on hastily to a neighbour who is still at work in his fields and who receives his aged visitor with anything but a transport of joy. If the Old Wife represents the corn-spirit of the past year, as she probably does wherever she is contrasted with and opposed to a Maiden, it is natural enough that her faded charms should have less attractions for the husbandman than the buxom form of her daughter, who may be expected to become in her turn the mother of the golden grain when the revolving year has brought round another autumn. The same desire to get rid of the effete Mother of the Corn by palming her off on other people comes out clearly in some of the customs observed at the close of threshing, particularly in the practice of passing on a hideous straw puppet to a neighbour farmer who is still threshing his corn.

The harvest customs just described are strikingly analogous to the spring customs which we reviewed in the first part of this work. (1) As in the spring customs the tree-spirit is represented both by a tree and by a person, so in the harvest customs the corn-spirit is represented both by the last sheaf and by the person who cuts or binds or threshes it. The equivalence of the person to the sheaf is shewn by giving him or her the same name as the sheaf; by wrapping him or her in it; and by the rule observed in some places, that when the sheaf is called the Mother, it must be made up into human shape by the oldest married woman, but that when it is called the Maiden, it must be cut by the youngest girl. Here the age of the personal representative of the corn-spirit corresponds with that of the supposed age of the corn-spirit, just as the human victims offered by the Mexicans to promote the growth of the maize varied with the age of the maize. For in the Mexican, as in the European, custom the human beings were probably representatives of the corn-spirit rather than victims offered to it. (2) Again, the same fertilising influence which the tree-spirit is supposed to exert over vegetation, cattle, and even women is ascribed to the corn-spirit. Thus, its supposed influence on vegetation is shewn by the practice of taking some of the grain of the last sheaf (in which the corn-spirit is regularly supposed to be present), and scattering it among the young corn in spring or mixing it with the seed-corn. Its influence on animals is shewn by giving the last sheaf to a mare in foal, to a cow in calf, and to horses at the first ploughing. Lastly, its influence on women is indicated by the custom of delivering the Mother-sheaf, made into the likeness of a pregnant woman, to the farmer's wife; by the belief that the woman who binds the last sheaf will have a child next year; perhaps, too, by the idea that the person who gets it will soon be married.

Plainly, therefore, these spring and harvest customs are based on the same ancient modes of thought, and form parts of the same primitive heathendom, which was doubtless practised by our forefathers long before the dawn of history. Amongst the marks of a primitive ritual we may note the following:—

Marks of a primitive ritual.

1. No special class of persons is set apart for the performance of the rites; in other words, there are no priests. The rites may be performed by any one, as occasion demands.
2. No special places are set apart for the performance of the rites; in other words, there are no temples. The rites may be performed anywhere, as occasion demands.

3. Spirits, not gods, are recognised. (*a*) As distinguished from gods, spirits are restricted in their operations to definite departments of nature. Their names are general, not proper. Their attributes are generic, rather than individual; in other words, there is an indefinite number of spirits of each class, and the individuals of a class are all much alike; they have no definitely marked individuality; no accepted traditions are current as to their origin, life, adventures, and character. (*b*) On the other hand gods, as distinguished from spirits, are not restricted to definite departments of nature. It is true that there is generally some one department over which they preside as their special province; but they are not rigorously confined to it; they can exert their power for good or evil in many other spheres of nature and life. Again, they bear individual or proper names, such as Demeter, Persephone, Dionysus; and their individual characters and histories are fixed by current myths and the representations of art.

4. The rites are magical rather than propitiatory. In other words, the desired objects are attained, not by propitiating the favour of divine beings through sacrifice, prayer, and praise, but by ceremonies which, as I have already explained, are believed to influence the course of nature directly through a physical sympathy or resemblance between the rite and the effect which it is the intention of the rite to produce.

Judged by these tests, the spring and harvest customs of our European peasantry deserve to rank as primitive. For no special class of persons and no special places are set exclusively apart for their performance; they may be performed by any one, master or man, mistress or maid, boy or girl; they are practised, not in temples or churches, but in the woods and meadows, beside brooks, in barns, on harvest fields and cottage floors. The supernatural beings whose existence is taken for granted in them are spirits rather than deities: their functions are limited to certain well-defined departments of nature: their names are general, like the Barley-mother, the Old Woman, the Maiden, not proper names like Demeter, Persephone, Dionysus. Their generic attributes are known, but their individual histories and characters are not the subject of myths. For they exist in classes rather than as individuals, and the members of each class are indistinguishable. For example, every farm has its Corn-mother, or its Old Woman, or its Maiden; but every Corn-mother is much like every other Corn-mother, and so with the Old Women and Maidens. Lastly, in these harvest, as in the spring customs, the ritual is magical rather than propitiatory. This is shewn by throwing the Corn-mother into the river in order to secure rain and dew for the crops; by making the Old Woman heavy in order to get a heavy crop next year; by strewing grain from the last sheaf amongst the young crops in spring; and by giving the last sheaf to the cattle to make them thrive.

VI. The Corn-Mother in Many Lands

§ 1. The Corn-mother in America.

European peoples, ancient and modern, have not been singular in personifying the corn as a mother goddess. The same simple idea has suggested itself to other agricultural races in distant parts of the world, and has been applied by them to other indigenous cereals than barley and wheat. If Europe has its Wheat-mother and its Barley-mother, America has its Maize-mother and the East Indies their Rice-mother. These personifications I will now illustrate, beginning with the American personification of the maize.

We have seen that among European peoples it is a common custom to keep the plaited corn-stalks of the last sheaf, or the puppet which is formed out of them, in the farm-house from harvest to harvest. The intention no doubt is, or rather originally was, by preserving the representative of the corn-spirit to maintain the spirit itself in life and activity throughout the year, in order that the corn may grow and the crops be good. This interpretation of the custom is at all events rendered highly probable by a similar custom observed by the ancient Peruvians, and thus described by the old Spanish historian Acosta:—"They take a certain portion of the most fruitful of the maize that grows in their farms, the which they put in a certain granary which they do call *Pirua*, with certain ceremonies, watching three nights; they put this maize in the richest garments they have, and being thus wrapped and dressed, they worship this *Pirua*, and hold it in great veneration, saying it is the mother of the maize of their inheritances, and that by this means the maize augments and is preserved. In this month [the sixth month, answering to May] they make a particular sacrifice, and the witches demand of this *Pirua* if it hath strength sufficient to continue until the next year; and if it answers no, then they carry this maize to the farm to burn, whence they brought it, according to every man's power; then they make another *Pirua*, with the same ceremonies, saying that they renew it, to the end the seed of maize may not perish, and if it answers that it hath force sufficient to last longer, they leave it until the next year. This foolish vanity continueth to this day, and it is very common amongst the Indians to have these *Piruas*."

In this description of the custom there seems to be some error. Probably it was the dressed-up bunch of maize, not the granary (*Pirua*), which was worshipped by the Peruvians and regarded as the Mother of the Maize. This is confirmed by what we know of the Peruvian custom from another source. The Peruvians, we are told, believed all useful plants to be animated by a divine being who causes their growth. According to the particular plant, these divine beings were called the Maize-mother (*Zara-mama*), the Quinoa-mother (*Quinoa-mama*), the Coca-mother (*Coca-mama*), and the Potato-mother (*Axo-mama*). Figures of these divine mothers were made respectively of ears of maize and leaves of the quinoa and coca plants; they were dressed in women's clothes and worshipped. Thus the Maize-mother was represented by a puppet made of stalks of maize dressed in full female attire; and the Indians believed that "as mother, it had the power of producing and giving birth to much maize." Probably, therefore, Acosta misunderstood his informant, and the Mother of the Maize which he describes was not the granary (*Pirua*), but the bunch of maize dressed in rich vestments. The Peruvian Mother of the Maize, like the harvest-Maiden at Balquhiddy, was kept for a year in order that by her means the corn might grow and multiply. But lest her strength might not suffice to last till the next harvest, she was asked in the course of the year how she felt, and if she answered that she felt weak, she was burned and a fresh Mother of the Maize made, "to the end the seed of maize may not perish." Here, it may be observed, we have a strong confirmation of the explanation already given of the custom of killing the god,

both periodically and occasionally. The Mother of the Maize was allowed, as a rule, to live through a year, that being the period during which her strength might reasonably be supposed to last unimpaired; but on any symptom of her strength failing she was put to death, and a fresh and vigorous Mother of the Maize took her place, lest the maize which depended on her for its existence should languish and decay.

Hardly less clearly does the same train of thought come out in the harvest customs formerly observed by the Zapotecs of Mexico. At harvest the priests, attended by the nobles and people, went in procession to the maize fields, where they picked out the largest and finest sheaf. This they took with great ceremony to the town or village, and placed it in the temple upon an altar adorned with wild flowers. After sacrificing to the harvest god, the priests carefully wrapped up the sheaf in fine linen and kept it till seed-time. Then the priests and nobles met again at the temple, one of them bringing the skin of a wild beast, elaborately ornamented, in which the linen cloth containing the sheaf was enveloped. The sheaf was then carried once more in procession to the field from which it had been taken. Here a small cavity or subterranean chamber had been prepared, in which the precious sheaf was deposited, wrapt in its various envelopes. After sacrifice had been offered to the gods of the fields for an abundant crop the chamber was closed and covered over with earth. Immediately thereafter the sowing began. Finally, when the time of harvest drew near, the buried sheaf was solemnly disinterred by the priests, who distributed the grain to all who asked for it. The packets of grain so distributed were carefully preserved as talismans till the harvest. In these ceremonies, which continued to be annually celebrated long after the Spanish conquest, the intention of keeping the finest sheaf buried in the maize field from seed-time to harvest was undoubtedly to quicken the growth of the maize.

A fuller and to some extent different account of the ancient Mexican worship of the maize has been given us by the Franciscan monk Bernardino de Sahagun, who arrived in Mexico in 1529, only eight years after its conquest by the Spaniards, and devoted the remaining sixty-one years of his long life to labouring among the Indians for their moral and spiritual good. Uniting the curiosity of a scientific enquirer to the zeal of a missionary, and adorning both qualities with the humanity and benevolence of a good man, he obtained from the oldest and most learned of the Indians accounts of their ancient customs and beliefs, and embodied them in a work which, for combined interest of matter and fulness of detail, has perhaps never been equalled in the records of aboriginal peoples brought into contact with European civilisation. This great document, after lying neglected in the dust of Spanish archives for centuries, was discovered and published almost simultaneously in Mexico and England in the first half of the nineteenth century. It exists in the double form of an Aztec text and a Spanish translation, both due to Sahagun himself. Only the Spanish version has hitherto been published in full, but the original Aztec text, to judge by the few extracts of it which have been edited and translated, appears to furnish much more ample details on many points, and in the interest of learning it is greatly to be desired that a complete edition and translation of it should be given to the world.

Fortunately, among the sections of this great work which have been edited and translated from the Aztec original into German by Professor Eduard Seler of Berlin is a long one describing the religious festivals of the ancient Mexican calendar. From it we learn some valuable particulars as to the worship of the Maize-goddess and the ceremonies observed by the Mexicans for the purpose of ensuring a good crop of maize. The festival was the fourth of the Aztec year, and went by the name of the Great Vigil. It fell on a date which corresponds to the seventh of April. The name of the Maize-goddess was Chicome couatl, and the Mexicans conceived and represented her in the form of a woman, red in face and arms and legs, wearing a paper crown dyed vermilion, and clad in garments of the hue of ripe cherries.

No doubt the red colour of the goddess and her garments referred to the deep orange hue of the ripe maize; it was like the yellow hair of the Greek corn-goddess Demeter. She was supposed to make all kinds of maize, beans, and vegetables to grow. On the day of the festival the Mexicans sent out to the maize-fields and fetched from every field a plant of maize, which they brought to their houses and greeted as their maize-gods, setting them up in their dwellings, clothing them in garments, and placing food before them. And after sunset they carried the maize-plants to the temple of the Maize-goddess, where they snatched them from one another and fought and struck each other with them. Further, at this festival they brought to the temple of the Maize-goddess the maize-cobs which were to be used in the sowing. The cobs were carried by three maidens in bundles of seven wrapt in red paper. One of the girls was small with short hair, another was older with long hair hanging down, and the third was full-grown with her hair wound round her head. Red feathers were gummed to the arms and legs of the three maidens and their faces were painted, probably to resemble the red Maize-goddess, whom they may be supposed to have personated at various stages of the growth of the corn. The maize-cobs which they brought to the temple of the Maize-goddess were called by the name of the Maize-god Cinteotl, and they were afterwards deposited in the granary and kept there as "the heart of the granary" till the sowing time came round, when they were used as seed.

The eastern Indians of North America, who subsisted to a large extent by the cultivation of maize, generally conceived the spirit of the maize as a woman, and supposed that the plant itself had sprung originally from the blood drops or the dead body of the Corn Woman. In the sacred formulas of the Cherokee the corn is sometimes invoked as "the Old Woman," and one of their myths relates how a hunter saw a fair woman issue from a single green stalk of corn. The Iroquois believe the Spirit of the Corn, the Spirit of Beans, and the Spirit of Squashes to be three sisters clad in the leaves of their respective plants, very fond of each other, and delighting to dwell together. This divine trinity is known by the name of *De-o-ha'-ko*, which means "Our Life" or "Our Supporters." The three persons of the trinity have no individual names, and are never mentioned separately except by means of description. The Indians have a legend that of old the corn was easily cultivated, yielded abundantly, and had a grain exceedingly rich in oil, till the Evil One, envious of this good gift of the Great Spirit to man, went forth into the fields and blighted them. And still, when the wind rustles in the corn, the pious Indian fancies he hears the Spirit of the Corn bemoaning her blighted fruitfulness. The Huichol Indians of Mexico imagine maize to be a little girl, who may sometimes be heard weeping in the fields; so afraid is she of the wild beasts that eat the corn.

§ 2. The Mother-cotton in the Punjaub.

In the Punjaub, to the east of the Jumna, when the cotton boles begin to burst, it is usual to select the largest plant in the field, sprinkle it with butter-milk and rice-water, and then bind to it pieces of cotton taken from the other plants of the field. This selected plant is called Sirdar or *Bhogaldai*, that is "mother-cotton," from *bhogla*, a name sometimes given to a large cotton-pod, and *dai* (for *daiya*), "a mother," and after it has been saluted, prayers are offered that the other plants may resemble it in the richness of their produce.

§ 3. The Barley Bride among the Berbers.

The conception of the corn-spirit as a bride seems to come out clearly in a ceremony still practised by the Berbers near Tangier, in Morocco. When the women assemble in the fields to weed the green barley or reap the crops, they take with them a straw figure dressed like a woman, and set it up among the corn. Suddenly a group of horsemen from a neighbouring village gallops up and carries off the straw puppet amid the screams and cries of the women. However, the ravished effigy is rescued by another band of mounted men, and after a struggle

it remains, more or less dishevelled, in the hands of the women. That this pretended abduction is a mimic marriage appears from a Berber custom in accordance with which, at a real wedding, the bridegroom carries off his seemingly unwilling bride on horseback, while she screams and pretends to summon her friends to her rescue. No fixed date is appointed for the simulated abduction of the straw woman from the barley-field, the time depends upon the state of the crops, but the day and hour are made public before the event. Each village used to practise this mimic contest for possession of the straw woman, who probably represents the Barley Bride, but nowadays the custom is growing obsolete.

An earlier account of what seems to be the same practice runs as follows: "There is a curious custom which seems to be a relic of their pagan masters, who made this and the adjoining regions of North Africa the main granary of their Latin empire. When the young corn has sprung up, which it does about the middle of February, the women of the villages make up the figure of a female, the size of a very large doll, which they dress in the gaudiest fashion they can contrive, covering it with ornaments to which all in the village contribute something; and they give it a tall, peaked head-dress. This image they carry in procession round their fields, screaming and singing a peculiar ditty. The doll is borne by the foremost woman, who must yield it to any one who is quick enough to take the lead of her, which is the cause of much racing and squabbling. The men also have a similar custom, which they perform on horseback. They call the image Mata. These ceremonies are said by the people to bring good luck. Their efficacy ought to be great, for you frequently see crowds of men engaged in their performances running and galloping recklessly over the young crops of wheat and barley. Such customs are directly opposed to the faith of Islam, and I never met with a Moor who could in any way enlighten me as to their origin. The Berber tribes, the most ancient race now remaining in these regions, to which they give the name, are the only ones which retain this antique usage, and it is viewed by the Arabs and dwellers in the town as a remnant of idolatry." We may conjecture that this gaudily dressed effigy of a female, which the Berber women carry about their fields when the corn is sprouting, represents the Corn-mother, and that the procession is designed to promote the growth of the crops by imparting to them the quickening influence of the goddess. We can therefore understand why there should be a competition among the women for the possession of the effigy; each woman probably hopes to secure for herself and her crops a larger measure of fertility by appropriating the image of the Corn-mother. The competition on horseback among the men is no doubt to be explained similarly; they, too, race with each other in their eagerness to possess themselves of an effigy, perhaps of a male power of the corn, by whose help they expect to procure a heavy crop. Such contests for possession of the corn-spirit embodied in the corn-stalks are common, as we have seen, among the reapers on the harvest fields of Europe. Perhaps they help to explain some of the contests in the Eleusinian games, among which horse-races as well as foot-races were included.

§ 4. The Rice-mother in the East Indies.

If the reader still feels any doubts as to the meaning of the harvest customs which have been practised within living memory by European peasants, these doubts may perhaps be dispelled by comparing the customs observed at the rice-harvest by the Malays and Dyaks of the East Indies. For these Eastern peoples have not, like our peasantry, advanced beyond the intellectual stage at which the customs originated; their theory and their practice are still in unison; for them the quaint rites which in Europe have long dwindled into mere fossils, the pastime of clowns and the puzzle of the learned, are still living realities of which they can render an intelligible and truthful account. Hence a study of their beliefs and usages concerning the rice may throw some light on the true meaning of the ritual of the corn in ancient Greece and modern Europe.

Now the whole of the ritual which the Malays and Dyaks observe in connexion with the rice is founded on the simple conception of the rice as animated by a soul like that which these people attribute to mankind. They explain the phenomena of reproduction, growth, decay and death in the rice on the same principles on which they explain the corresponding phenomena in human beings. They imagine that in the fibres of the plant, as in the body of a man, there is a certain vital element, which is so far independent of the plant that it may for a time be completely separated from it without fatal effects, though if its absence be prolonged beyond certain limits the plant will wither and die. This vital yet separable element is what, for the want of a better word, we must call the soul of a plant, just as a similar vital and separable element is commonly supposed to constitute the soul of man; and on this theory or myth of the plant-soul is built the whole worship of the cereals, just as on the theory or myth of the human soul is built the whole worship of the dead,—a towering superstructure reared on a slender and precarious foundation.

The strict parallelism between the Indonesian ideas about the soul of man and the soul of rice is well brought out by Mr. R. J. Wilkinson in the following passage: “The spirit of life,—which, according to the ancient Indonesian belief, existed in all things, even in what we should now consider inanimate objects—is known as the *sēmangat*. It was not a ‘soul’ in the modern English sense, since it was not the exclusive possession of mankind, its separation from the body did not necessarily mean death, and its nature may possibly not have been considered immortal. At the present day, if a Malay feels faint, he will describe his condition by saying that his ‘spirit of life’ is weak or is ‘flying’ from his body; he sometimes appeals to it to return: ‘Hither, hither, bird of my soul.’ Or again, if a Malay lover wishes to influence the mind of a girl, he may seek to obtain control of her *sēmangat*, for he believes that this spirit of active and vigorous life must quit the body when the body sleeps and so be liable to capture by the use of magic arts. It is, however, in the ceremonies connected with the so-called ‘spirit of the rice-crops’ that the peculiar characteristics of the *sēmangat* come out most clearly. The Malay considers it essential that the spirit of life should not depart from the rice intended for next year’s sowing as otherwise the dead seed would fail to produce any crop whatever. He, therefore, approaches the standing rice-crops at harvest-time in a deprecatory manner; he addresses them in endearing terms; he offers propitiatory sacrifices; he fears that he may scare away the timorous ‘bird of life’ by the sight of a weapon or the least sign of violence. He must reap the seed-rice, but he does it with a knife of peculiar shape, such that the cruel blade is hidden away beneath the reaper’s fingers and does not alarm the ‘soul of the rice.’ When once the seed-rice has been harvested, more expeditious reaping-tools may be employed, since it is clearly unnecessary to retain the spirit of life in grain that is only intended for the cooking-pot. Similar rites attend all the processes of rice-cultivation—the sowing and the planting-out as well as the harvest,—for at each of these stages there is a risk that the vitality of the crop may be ruined if the bird of life is scared away. In the language used by the high-priests of these very ancient ceremonies we constantly find references to Sri (the Hindu Goddess of the Crops), to the fruit of the Tree of Knowledge, and to Adam who, according to Moslem tradition, was the first planter of cereals;—many of these references only represent the attempts of the conservative Malays to make their old religions harmonize with later beliefs. Beneath successive layers of religious veneer, we see the animism of the old Indonesians, the theory of a bird-spirit of life, and the characteristic view that the best protection against evil lies in gentleness and courtesy to all animate and inanimate things.”

“It is a familiar fact,” says another eminent authority on the East Indies, “that the Indonesian imagines rice to be animated, to be provided with ‘soul-stuff.’ Since rice is everywhere cultivated in the Indian Archipelago, and with some exceptions is the staple food, we need not wonder that the Indonesian conceives the rice to be not merely animated in the ordinary

sense but to be possessed of a soul-stuff which in strength and dignity ranks with that of man. Thus the Bataks apply the same word *tondi* to the soul-stuff of rice and the soul-stuff of human beings. Whereas the Dyaks of Poelopetak give the name of *gana* to the soul-stuff of things, animals, and plants, they give the name of *hambaruan* to the soul-stuff of rice as well as of man. So also the inhabitants of Halmahera call the soul-stuff of things and plants *giki* and *duhutu*, but in men and food they recognise a *gurumi*. Of the Javanese, Malays, Macassars, Buginese, and the inhabitants of the island of Buru we know that they ascribe a *sumangè*, *sumangat*, or *sēmangat* to rice as well as to men. So it is with the Toradjas of Central Celebes; while they manifestly conceive all things and plants as animated, they attribute a *tanoana* or soul-stuff only to men, animals, and rice. It need hardly be said that this custom originates in the very high value that is set on rice.”

Believing the rice to be animated by a soul like that of a man, the Indonesians naturally treat it with the deference and the consideration which they shew to their fellows. Thus they behave towards the rice in bloom as they behave towards a pregnant woman; they abstain from firing guns or making loud noises in the field, lest they should so frighten the soul of the rice that it would miscarry and bear no grain; and for the same reason they will not talk of corpses or demons in the rice-fields. Moreover, they feed the blooming rice with foods of various kinds which are believed to be wholesome for women with child; but when the rice-ears are just beginning to form, they are looked upon as infants, and women go through the fields feeding them with rice-pap as if they were human babes. In such natural and obvious comparisons of the breeding plant to a breeding woman, and of the young grain to a young child, is to be sought the origin of the kindred Greek conception of the Corn-mother and the Corn-daughter, Demeter and Persephone, and we need not go further afield to search for it in a primitive division of labour between the sexes. But if the timorous feminine soul of the rice can be frightened into a miscarriage even by loud noises, it is easy to imagine what her feelings must be at harvest, when people are under the sad necessity of cutting down the rice with the knife. At so critical a season every precaution must be used to render the necessary surgical operation of reaping as inconspicuous and as painless as possible. For that reason, as we have seen, the reaping of the seed-rice is done with knives of a peculiar pattern, such that the blades are hidden in the reapers' hands and do not frighten the rice-spirit till the very last moment, when her head is swept off almost before she is aware; and from a like delicate motive the reapers at work in the fields employ a special form of speech, which the rice-spirit cannot be expected to understand, so that she has no warning or inkling of what is going forward till the heads of rice are safely deposited in the basket.

Among the Indonesian peoples who thus personify the rice we may take the Kayans or Bahaus of Central Borneo as typical. As we have already seen, they are essentially an agricultural people devoted to the cultivation of rice, which furnishes their staple food; their religion is deeply coloured by this main occupation of their lives, and it presents many analogies to the Eleusinian worship of the corn-goddesses Demeter and Persephone. And just as the Greeks regarded corn as a gift of the goddess Demeter, so the Kayans believe that rice, maize, sweet potatoes, tobacco, and all the other products of the earth which they cultivate, were originally created for their benefit by the spirits.

In order to secure and detain the volatile soul of the rice the Kayans resort to a number of devices. Among the instruments employed for this purpose are a miniature ladder, a spatula, and a basket containing hooks, thorns, and cords. With the spatula the priestess strokes the soul of the rice down the little ladder into the basket, where it is naturally held fast by the hooks, the thorn, and the cord; and having thus captured and imprisoned the soul she conveys it into the rice-granary. Sometimes a bamboo box and a net are used for the same purpose. And in order to ensure a good harvest for the following year it is necessary not only to detain

the soul of all the grains of rice which are safely stored in the granary, but also to attract and recover the soul of all the rice that has been lost through falling to the earth or being eaten by deer, apes, and pigs. For this purpose instruments of various sorts have been invented by the priests. One, for example, is a bamboo vessel provided with four hooks made from the wood of a fruit-tree, by means of which the absent rice-soul may be hooked and drawn back into the vessel, which is then hung up in the house. Sometimes two hands carved out of the wood of a fruit-tree are used for the same purpose. And every time that a Kayan housewife fetches rice from the granary for the use of her household, she must propitiate the souls of the rice in the granary, lest they should be angry at being robbed of their substance. To keep them in good humour a bundle of shavings of a fruit-tree and a little basket are always hung in the granary. An egg and a small vessel containing the juice of sugar-cane are attached as offerings to the bundle of shavings, and the basket contains a sacred mat, which is used at fetching the rice. When the housewife comes to fetch rice from the granary, she pours juice of the sugar-cane on the egg, takes the sacred mat from the basket, spreads it on the ground, lays a stalk of rice on it, and explains to the souls of the rice the object of her coming. Then she kneels before the mat, mutters some prayers or spells, eats a single grain from the rice-stalk, and having restored the various objects to their proper place, departs from the granary with the requisite amount of rice, satisfied that she has discharged her religious duty to the spirits of the rice. At harvest the spirits of the rice are propitiated with offerings of food and water, which are carried by children to the rice-fields. At evening the first rice-stalks which have been cut are solemnly brought home in a consecrated basket to the beating of a gong, and all cats and dogs are driven from the house before the basket with its precious contents is brought in.

Among the Kayans of the Mahakam river in Central Borneo the sowing of the rice is immediately preceded by a performance of masked men, which is intended to attract the soul or rather souls of the rice and so to make sure that the harvest will be a good one. The performers represent spirits; for, believing that spirits are mightier than men, the Kayans imagine that they can acquire and exert superhuman power by imitating the form and actions of spirits. To support their assumed character they wear grotesque masks with goggle eyes, great teeth, huge ears, and beards of white goat's hair, while their bodies are so thickly wrapt up in shredded banana-leaves that to the spectator they present the appearance of unwieldy masses of green foliage. The leader of the band carries a long wooden hook or rather crook, the shaft of which is partly whittled into loose fluttering shavings. These disguises they don at a little distance from the village, then dropping down the river in boats they land and march in procession to an open space among the houses, where the people, dressed out in all their finery, are waiting to witness the performance. Here the maskers range themselves in a circle and dance for some time under the burning rays of the midday sun, waving their arms, shaking and turning their heads, and executing a variety of steps to the sound of a gong, which is beaten according to a rigidly prescribed rhythm. After the dance they form a line, one behind the other, to fetch the vagrant soul of the rice from far countries. At the head of the procession marches the leader holding high his crook and behind him follow all the other masked men in their leafy costume, each holding his fellow by the hand. As he strides along, the leader makes a motion with his crook as if he were hooking something and drawing it to himself, and the gesture is imitated by all his followers. What he is thus catching are the souls of the rice, which sometimes wander far away, and by drawing them home to the village he is believed to ensure that the seed of the rice which is about to be sown will produce a plentiful harvest. As the spirits are thought not to possess the power of speech, the actors who personate them may not utter a word, else they would run the risk of falling down dead. The great field of the chief is sown by representatives of all the families, both free and slaves, on the day after the masquerade. On the same day the free families sacrifice on their fields and

begin their sowing on one or other of the following days. Every family sets up in its field a sacrificial stage or altar, with which the sowers must remain in connexion during the time of sowing. Therefore no stranger may pass between them and the stage; indeed the Kayans are not allowed to have anything to do with strangers in the fields; above all they may not speak with them. If such a thing should accidentally happen, the sowing must cease for that day. At the sowing festival, but at no other time, Kayan men of the Mahakam river, like their brethren of the Mendalam river, amuse themselves with spinning tops. For nine days before the masquerade takes place the people are bound to observe certain taboos: no stranger may enter the village: no villager may pass the night out of his own house: they may not hunt, nor pluck fruits, nor fish with the casting-net or the drag-net. In this tribe the proper day for sowing is officially determined by a priest from an observation of the sun setting behind the hills in a line with two stones which the priest has set up, one behind the other. However, the official day often does not coincide with the actual day of sowing.

The masquerade thus performed by the Kayans of the Mahakam river before sowing the rice is an instructive example of a religious or rather magical drama acted for the express purpose of ensuring a good crop. As such it may be compared to the drama of Demeter and Persephone, the Corn-mother and the Corn-maiden, which was annually played at the Eleusinian mysteries shortly before the autumnal sowing of the corn. If my interpretation of these mysteries is correct, the intention of the Greek and of the Kayan drama was one and the same.

At harvest the Dyaks of Northern Borneo have a special feast, the object of which is "to secure the soul of the rice, which if not so detained, the produce of their farms would speedily rot and decay. At sowing time, a little of the principle of life of the rice, which at every harvest is secured by their priests, is planted with their other seeds, and is thus propagated and communicated." The mode of securing the soul of the rice varies in different tribes. In the Quop district the ceremony is performed by the chief priest alone, first in the long broad verandah of the common house and afterwards in each separate family apartment. As a preparation for the ceremony a bamboo altar, decorated with green boughs and red and white streamers, is erected in the verandah, and presents a very gay appearance. Here the people, old and young, assemble, the priestesses dressed in gorgeous array and the elder men wearing bright-coloured jackets and trousers of purple, yellow, or scarlet hue, while the young men and lads beat gongs and drums. When the priest, with a bundle of charms in either hand, is observed to be gazing earnestly in the air at something invisible to common eyes, the band strikes up with redoubled energy, and the elderly men in the gay breeches begin to shriek and revolve round the altar in the dance. Suddenly the priest starts up and makes a rush at the invisible object; men run to him with white cloths, and as he shakes his charms over the cloths a few grains of rice fall into them. These grains are the soul of the rice; they are carefully folded up in the cloths and laid at the foot of the altar. The same performance is afterwards repeated in every family apartment. In some tribes the soul of the rice is secured at midnight. Outside the village a lofty altar is erected in an open space surrounded by the stately forms of the tropical palms. Huge bonfires cast a ruddy glow over the scene and light up the dusky but picturesque forms of the Dyaks as they move in slow and solemn dance round the altar, some bearing lighted tapers in their hands, others brass salvers with offerings of rice, others covered baskets, of which the contents are hidden from all but the initiated. The corner-posts of the altar are lofty bamboos, whose leafy tops are yet green and rustle in the wind; and from one of them a long narrow streamer of white cloth hangs down. Suddenly elders and priests rush at this streamer, seize the end of it, and amid the crashing music of drums and gongs and the yells of the spectators begin dancing and swaying themselves backwards and forwards, and to and fro. A priest or elder mounts the altar amid the shouts of

the bystanders and shakes the tall bamboos violently; and in the midst of all this excitement and hubbub small stones, bunches of hair, and grains of rice fall at the feet of the dancers, and are carefully picked up by watchful attendants. These grains are the soul of the rice. The ceremony ends with several of the oldest priestesses falling, or pretending to fall, senseless to the ground, where, till they come to themselves, their heads are supported and their faces fanned by their younger colleagues. At the end of the harvest, when the year's crop has been garnered, another feast is held. A pig and fowls are killed, and for four days gongs are beaten and dancing kept up. For eight days the village is tabooed and no stranger may enter it. At this festival the ceremony of catching the soul of the rice is repeated to prevent the crop from rotting; and the soul so obtained is mixed with the seed-rice of the next year.

The same need of securing the soul of the rice, if the crop is to thrive, is keenly felt by the Karens of Burma. When a rice-field does not flourish, they suppose that the soul (*kelah*) of the rice is in some way detained from the rice. If the soul cannot be called back, the crop will fail. The following formula is used in recalling the *kelah* (soul) of the rice: "O come, rice-*kelah*, come! Come to the field. Come to the rice. With seed of each gender, come. Come from the river Kho, come from the river Kaw; from the place where they meet, come. Come from the West, come from the East. From the throat of the bird, from the maw of the ape, from the throat of the elephant. Come from the sources of rivers and their mouths. Come from the country of the Shan and Burman. From the distant kingdoms come. From all granaries come. O rice-*kelah*, come to the rice."

Among the Taungthu of Upper Burma it is customary, when all the rice-fields have been reaped, to make a trail of unhusked rice (paddy) and husks all the way from the fields to the farm-house in order to guide the spirit or butterfly, as they call it, of the rice home to the granary. Care is taken that there should be no break in the trail, and the butterfly of the rice is invited with loud cries to come to the house. Were the spirit of the rice not secured in this manner, next year's harvest would be bad. Similarly among the Cherokee Indians of North America "care was always taken to keep a clean trail from the field to the house, so that the corn might be encouraged to stay at home and not go wandering elsewhere," and "seven ears from the last year's crop were always put carefully aside, in order to *attract the corn*, until the new crop was ripened." In Hsa Mōng Hkam, a native state of Upper Burma, when two men work rice-fields in partnership, they take particular care as to the division of the grain between them. Each partner has a basket made, of which both top and bottom are carefully closed with wood to prevent the butterfly spirit of the rice from escaping; for if it were to flutter away, the next year's crop would be but poor. Among the Talaings of Lower Burma "the last sheaf is larger than the rest; it is brought home separately, usually if not invariably on the morning after the remainder of the harvest has been carted to the threshing-floor. The cultivators drive out in their bullock-cart, taking with them a woman's comb, a looking-glass, and a woman's skirt. The sheaf is dressed in the skirt, and apparently the form is gone through of presenting it with the glass and comb. It is then brought home in triumph, the people decking the cart with their silk kerchiefs, and cheering and singing the whole way. On their arrival home they celebrate the occasion with a feast. Strictly speaking the sheaf should be kept apart from the rest of the harvest; owing, however, to the high price of paddy it often finds its way to the threshing-floor. Even when this is not the case it is rarely tended so carefully as it is said to have been in former days, and if not threshed with the remaining crop is apt to be eaten by the cattle. So far as I could ascertain it had never been the custom to keep it throughout the year; but on the first ploughing of the ensuing season there was some ceremony in connection with it. The name of the sheaf was *Bonmagyi*; at first I was inclined to fancy that this was a contraction of *thelinbon ma gyi*, 'the old woman of the threshing-floor.' There are, however, various reasons for discarding this derivation, and I am unable to

suggest any other." In this custom the personification of the last sheaf of rice as a woman comes out clearly in the practice of dressing it up in female attire.

The Corn-mother of our European peasants has her match in the Rice-mother of the Minangkabauers of Sumatra. The Minangkabauers definitely attribute a soul to rice, and will sometimes assert that rice pounded in the usual way tastes better than rice ground in a mill, because in the mill the body of the rice was so bruised and battered that the soul has fled from it. Like the Javanese they think that the rice is under the special guardianship of a female spirit called Saning Sari, who is conceived as so closely knit up with the plant that the rice often goes by her name, as with the Romans the corn might be called Ceres. In particular Saning Sari is represented by certain stalks or grains called *indoea padi*, that is, literally, "Mother of Rice," a name that is often given to the guardian spirit herself. This so-called Mother of Rice is the occasion of a number of ceremonies observed at the planting and harvesting of the rice as well as during its preservation in the barn. When the seed of the rice is about to be sown in the nursery or bedding-out ground, where under the wet system of cultivation it is regularly allowed to sprout before being transplanted to the fields, the best grains are picked out to form the Rice-mother. These are then sown in the middle of the bed, and the common seed is planted round about them. The state of the Rice-mother is supposed to exert the greatest influence on the growth of the rice; if she droops or pines away, the harvest will be bad in consequence. The woman who sows the Rice-mother in the nursery lets her hair hang loose and afterwards bathes, as a means of ensuring an abundant harvest. When the time comes to transplant the rice from the nursery to the field, the Rice-mother receives a special place either in the middle or in a corner of the field, and a prayer or charm is uttered as follows: "Saning Sari, may a measure of rice come from a stalk of rice and a basketful from a root; may you be frightened neither by lightning nor by passers-by! Sunshine make you glad; with the storm may you be at peace; and may rain serve to wash your face!" While the rice is growing, the particular plant which was thus treated as the Rice-mother is lost sight of; but before harvest another Rice-mother is found. When the crop is ripe for cutting, the oldest woman of the family or a sorcerer goes out to look for her. The first stalks seen to bend under a passing breeze are the Rice-mother, and they are tied together but not cut until the first-fruits of the field have been carried home to serve as a festal meal for the family and their friends, nay even for the domestic animals; since it is Saning Sari's pleasure that the beasts also should partake of her good gifts. After the meal has been eaten, the Rice-mother is fetched home by persons in gay attire, who carry her very carefully under an umbrella in a neatly worked bag to the barn, where a place in the middle is assigned to her. Every one believes that she takes care of the rice in the barn and even multiplies it not uncommonly.

When the Tomori of Central Celebes are about to plant the rice, they bury in the field some betel as an offering to the spirits who cause the rice to grow. Over the spot where the offering is buried a small floor of wood is laid, and the family sits on it and consumes betel together as a sort of silent prayer or charm to ensure the growth of the crop. The rice that is planted round this spot is the last to be reaped at harvest. At the commencement of the reaping the stalks of this patch of rice are tied together into a sheaf, which is called "the Mother of the Rice" (*ineno pae*), and offerings in the shape of rice, fowl's liver, eggs, and other things are laid down before it. When all the rest of the rice in the field has been reaped, "the Mother of the Rice" is cut down and carried with due honour to the rice-barn, where it is laid on the floor, and all the other sheaves are piled upon it. The Tomori, we are told, regard the Mother of the Rice as a special offering made to the rice-spirit Omonga, who dwells in the moon. If that spirit is not treated with proper respect, for example if the people who fetch rice from the barn are not decently clad, he is angry and punishes the offenders by eating up twice as much rice in the barn as they have taken out of it; some people have heard him smacking his lips in

the barn, as he devoured the rice. On the other hand the Toradjas of Central Celebes, who also practise the custom of the Rice-mother at harvest, regard her as the actual mother of the whole harvest, and therefore keep her carefully, lest in her absence the garnered store of rice should all melt away and disappear. Among the Tomori, as among other Indonesian peoples, reapers at work in the field make use of special words which differ from the terms in ordinary use; the reason for adopting this peculiar form of speech at reaping appears to be, as I have already pointed out, a fear of alarming the timid soul of the rice by revealing the fate in store for it. To the same motive is perhaps to be ascribed the practice observed by the Tomori of asking each other riddles at harvest. Similarly among the Alfoors or Toradjas of Poso, in Central Celebes, while the people are watching the crops in the fields they amuse themselves with asking each other riddles and telling stories, and when any one guesses a riddle aright, the whole company cries out, "Let our rice come up, let fat ears come up both in the lowlands and on the heights." But all the time between harvest and the laying out of new fields the asking of riddles and the telling of stories is strictly forbidden. Thus among these people it seems that the asking of riddles is for some reason regarded as a charm which may make or mar the crops.

Among some of the Toradjas of Celebes the ceremony of cutting and bringing home the Mother of the Rice is observed as follows. When the crop is ripe in the fields, the Mother of the Rice (*ânrong pâre*) must be fetched before the rest of the harvest is reaped. The ceremony is performed on a lucky day by a woman, who knows the rites. For three days previously she observes certain precautions to prevent the soul (*soemangâna âse*) of the rice from escaping out of the field, as it might be apt to do, if it got wind that the reapers with their cruel knives were so soon to crop the ripe ears. With this view she ties up a handful of standing stalks of the rice into a bunch in each corner of the field, while she recites an invocation to the spirits of the rice, bidding them gather in the field from the four quarters of the heaven. As a further precaution she stops the sluices, lest with the outrush of the water from the rice-field the sly soul of the rice should make good its escape. And she ties knots in the leaves of the rice-plants, all to hinder the soul of the rice from running away. This she does in the afternoon of three successive days. On the morning of the fourth day she comes again to the field, sits down in a corner of it, and kisses the rice three times, again inviting the souls of the rice to come thither and assuring them of her affection and care. Then she cuts the bunch of rice-stalks which she had tied together on one of the previous days. The stalks in the bunch must be nine in number, and their leaves must be cut with them, not thrown away. As she cuts, she may not look about her, nor cry out, nor speak to any one, nor be spoken to; but she says to the rice, "The prophet reaps you. I take you, but you diminish not; I hold you in my hand and you increase. You are the links of my soul, the support of my body, my blessing, my salvation. There is no God but God." Then she passes to another corner of the field to cut the bunch of standing rice in it with the same ceremony; but before coming to it she stops half way to pluck another bunch of five stalks in like manner. Thus from the four sides of the field she collects in all fifty-six stalks of rice, which together make up the Mother of the Rice (*ânrong pâre*). Then in a corner of the field she makes a little stage and lays the Mother of the Rice on it, with the ears turned towards the standing rice and the cut stalks towards the dyke which encloses the field. After that she binds the fifty-six stalks of the Rice-mother into a sheaf with the bark of a particular kind of tree. As she does so, she says, "The prophet binds you into a sheaf; the angel increases you; the *awâlli* cares for you. We loved and cared for each other." Then, after anointing the sheaf and fumigating it with incense, she lays it on the little stage. On this stage she had previously placed several kinds of rice, betel, one or more eggs, sweetmeats, and young coco-nuts, all as offerings to the Mother of the Rice, who, if she did not receive these attentions, would be offended and visit people with sickness or even vanish away altogether. Sometimes on large farms a fowl is killed and its blood deposited in

the half of a coco-nut on the stage. The standing rice round about the stage is the last of the whole field to be reaped. When it has been cut, it is bound up with the Mother of the Rice into a single sheaf and carried home. Any body may carry the sheaf, but in doing so he or she must take care not to let it fall, or the Rice-mother would be angry and might disappear.

Among the Battas or Bataks of Sumatra the rice appears to be personified as a young unmarried woman rather than as a mother. On the first day of reaping the crop only a few ears of rice are plucked and made up into a little sheaf. After that the reaping may begin, and while it is going forward offerings of rice and betel are presented in the middle of the field to the spirit of the rice, who is personified under the name of Miss Dajang. The offering is accompanied by a common meal shared by the reapers. When all the rice has been reaped, threshed and garnered, the little sheaf which was first cut is brought in and laid on the top of the heap in the granary, together with an egg or a stone, which is supposed to watch over the rice. Though we are not told, we may assume that the personified spirit of the rice is supposed to be present in the first sheaf cut and in that form to keep guard over the rice in the granary. Another writer, who has independently described the customs of the Karo-Bataks at the rice-harvest, tells us that the largest sheaf, which is usually the one first made up, is regarded as the seat of the rice-soul and is treated exactly like a person; at the trampling of the paddy to separate the grain from the husks the sheaf in question is specially entrusted to a girl who has a lucky name, and whose parents are both alive.

In Mandeling, a district of Sumatra, contrary to what seems to be the usual practice, the spirit of the rice is personified as a male instead of as a female and is called the Rajah or King of the Rice. He is supposed to be immanent in certain rice-plants, which are recognised by their peculiar formation, such as a concealment of the ears in the sheath, an unusual arrangement of the leaves, or a stunted growth. When one or more such plants have been discovered in the field, they are sprinkled with lime-juice, and the spirits are invoked by name and informed that they are expected at home and that all is ready for their reception. Then the King of the Rice is plucked with the hand and seven neighbouring rice-stalks cut with a knife. He and his seven companions are then carefully brought home; the bearer may not speak a word, and the children in the house may make no noise till the King of the Rice has been safely lodged in the granary and tethered, for greater security, with a grass rope to one of the posts. As soon as that is done, the doors are shut to prevent the spirits of the rice from escaping. The person who fetches the King of the Rice from the field should prepare himself for the important duty by eating a hearty meal, for it would be an omen of a bad harvest if he presented himself before the King of the Rice with an empty stomach. For the same reason the sower of rice should sow the seed on a full stomach, in order that the ears which spring from the seed may be full also.

Again, just as in Scotland the old and the young spirit of the corn are represented as an Old Wife (*Cailleach*) and a Maiden respectively, so in the Malay Peninsula we find both the Rice-mother and her child represented by different sheaves or bundles of ears on the harvest-field. The following directions for obtaining both are translated from a native Malay work on the cultivation of rice: "When the rice is ripe all over, one must first take the 'soul' out of all the plots of one's field. You choose the spot where the rice is best and where it is 'female' (that is to say, where the bunch of stalks is big) and where there are seven joints in the stalk. You begin with a bunch of this kind and clip seven stems to be the 'soul of the rice'; and then you clip yet another handful to be the 'mother-seed' for the following year. The 'soul' is wrapped in a white cloth tied with a cord of *těrap* bark, and made into the shape of a little child in swaddling clothes, and put into the small basket. The 'mother-seed' is put into another basket, and both are fumigated with benzoin, and then the two baskets are piled the one on the other and taken home, and put into the *kěpuk* (the receptacle in which rice is stored)." The

ceremony of cutting and bringing home the Soul of the Rice was witnessed by Mr. W. W. Skeat at Chodoi in Selangor on the twenty-eighth of January 1897. The particular bunch or sheaf which was to serve as the Mother of the Rice-soul had previously been sought and identified by means of the markings or shape of the ears. From this sheaf an aged sorceress, with much solemnity, cut a little bundle of seven ears, anointed them with oil, tied them round with parti-coloured thread, fumigated them with incense, and having wrapt them in a white cloth deposited them in a little oval-shaped basket. These seven ears were the infant Soul of the Rice and the little basket was its cradle. It was carried home to the farmer's house by another woman, who held up an umbrella to screen the tender infant from the hot rays of the sun. Arrived at the house the Rice-child was welcomed by the women of the family, and laid, cradle and all, on a new sleeping-mat with pillows at the head. After that the farmer's wife was instructed to observe certain rules of taboo for three days, the rules being in many respects identical with those which have to be observed for three days after the birth of a real child. For example, perfect quiet must be observed, as in a house where a baby has just been born; a light was placed near the head of the Rice-child's bed and might not go out at night, while the fire on the hearth had to be kept up both day and night till the three days were over; hair might not be cut; and money, rice, salt, oil, and so forth were forbidden to go out of the house, though of course these valuable articles were quite free to come in. Something of the same tender care which is thus bestowed on the newly-born Rice-child is naturally extended also to its parent, the sheaf from whose body it was taken. This sheaf, which remains standing in the field after the Rice-soul has been carried home and put to bed, is treated as a newly-made mother; that is to say, young shoots of trees are pounded together and scattered broadcast every evening for three successive days, and when the three days are up you take the pulp of a coco-nut and what are called "goat-flowers," mix them up, eat them with a little sugar, and spit some of the mixture out among the rice. So after a real birth the young shoots of the jack-fruit, the rose-apple, certain kinds of banana, and the thin pulp of young coco-nuts are mixed with dried fish, salt, acid, prawn-condiment, and the like dainties to form a sort of salad, which is administered to mother and child for three successive days. The last sheaf is reaped by the farmer's wife, who carries it back to the house, where it is threshed and mixed with the Rice-soul. The farmer then takes the Rice-soul and its basket and deposits it, together with the product of the last sheaf, in the big circular rice-bin used by the Malays. Some grains from the Rice-soul are mixed with the seed which is to be sown in the following year. In this Rice-mother and Rice-child of the Malay Peninsula we may see the counterpart and in a sense the prototype of the Demeter and Persephone of ancient Greece.

Once more, the European custom of representing the corn-spirit in the double form of bride and bridegroom has its parallel in a ceremony observed at the rice-harvest in Java. Before the reapers begin to cut the rice, the priest or sorcerer picks out a number of ears of rice, which are tied together, smeared with ointment, and adorned with flowers. Thus decked out, the ears are called the *padi-pěngantèn*, that is, the Rice-bride and the Rice-bridegroom; their wedding feast is celebrated, and the cutting of the rice begins immediately afterwards. Later on, when the rice is being got in, a bridal chamber is partitioned off in the barn, and furnished with a new mat, a lamp, and all kinds of toilet articles. Sheaves of rice, to represent the wedding guests, are placed beside the Rice-bride and the Rice-bridegroom. Not till this has been done may the whole harvest be housed in the barn. And for the first forty days after the rice has been housed, no one may enter the barn, for fear of disturbing the newly-wedded pair.

Another account of the Javanese custom runs as follows. When the rice at harvest is to be brought home, two handfuls of common unhusked rice (paddy) are tied together into a sheaf, and two handfuls of a special kind of rice (*kleeфриjst*) are tied up into another sheaf; then the two sheaves are fastened together in a bundle which goes by the name of "the bridal

pair” (*pěn-gantenan*). The special rice is the bridegroom, the common rice is the bride. At the barn “the bridal pair” is received on a winnowing-fan by a wizard, who removes them from the fan and lays them on the floor with a couch of *kloewih* leaves under them “in order that the rice may increase,” and beside them he places a *kěmiri* nut, tamarind pips, and a top and string as playthings with which the young couple may divert themselves. The bride is called Emboq Sri and the bridegroom Sadana, and the wizard addresses them by name, saying: “Emboq Sri and Sadana, I have now brought you home and I have prepared a place for you. May you sleep agreeably in this agreeable place! Emboq Sri and Sadana, you have been received by So-and-So (the owner), let So-and-So lead a life free from care. May Emboq Sri’s luck continue in this very agreeable place!”

The same idea of the rice-spirit as a husband and wife meets us also in the harvest customs of Bali and Lombok, two islands which lie immediately to the east of Java. “The inhabitants of Lombok,” we are told, “think of the rice-plant as animated by a soul. They regard it as one with a divinity and treat it with the distinction and honour that are shewn to a very important person. But as it is impossible to treat all the rice-stalks in a field ceremoniously, the native, feeling the need of a visible and tangible representative of the rice-deity and taking a part for the whole, picks out some stalks and conceives them as the visible abode of the rice-soul, to which he can pay his homage and from which he hopes to derive advantage. These few stalks, the foremost among their many peers, form what is called the *ninin pantun* by the people of Bali and the *inan paré* by the Sassaks” of Lombok. The name *ina paré* is sometimes translated Rice-mother, but the more correct translation is said to be “the principal rice.” The stalks of which this “principal rice” consists are the first nine shoots which the husbandman himself takes with his own hands from the nursery or bedding-out ground and plants at the upper end of the rice-field beside the inlet of the irrigation water. They are planted with great care in a definite order, one of them in the middle and the other eight in a circle about it. When the whole field has been planted, an offering, which usually consists of rice in many forms, is made to “the principal rice” (*inan paré*). When the rice-stalks begin to swell the rice is said to be pregnant, and the “principal rice” is treated with the delicate attentions which are paid to a woman with child. Thus rice-pap and eggs are laid down beside it, and sour fruits are often presented to it, because pregnant women are believed to long for sour fruit. Moreover the fertilisation of the rice by the irrigation water is compared to the union of the goddess Batari Sri with her husband Ida Batara (Vishnu), who is identified with the flowing water. Some people sprinkle the pregnant rice with water in which cooling drugs have been infused or with water which has stood on a holy grave, in order that the ears may fill out well. When the time of harvest has come, the owner of the field himself makes a beginning by cutting “the principal rice” (*inan paré* or *ninin pantun*) with his own hands and binding it into two sheaves, each composed of one hundred and eight stalks with their leaves attached to them. One of the sheaves represents a man and the other a woman, and they are called “husband and wife” (*istri kakung*). The male sheaf is wound about with thread so that none of the leaves are visible, whereas the female sheaf has its leaves bent over and tied so as to resemble the roll of a woman’s hair. Sometimes, for further distinction, a necklace of rice-straw is tied round the female sheaf. The two sheaves are then fastened together and tied to a branch of a tree, which is stuck in the ground at the inlet of the irrigation water. There they remain while all the rest of the rice is being reaped. Sometimes, instead of being tied to a bough, they are laid on a little bamboo altar. The reapers at their work take great care to let no grains of rice fall on the ground, otherwise the Rice-goddess would grieve and weep at being parted from her sisters, who are carried to the barn. If any portion of the field remains unreaped at nightfall, the reapers make loops in the leaves of some of the standing stalks to prevent the evil spirits from proceeding with the harvest during the hours of darkness, or, according to another account, lest the Rice-goddess should go astray. When the rice is

brought home from the field, the two sheaves representing the husband and wife are carried by a woman on her head, and are the last of all to be deposited in the barn. There they are laid to rest on a small erection or on a cushion of rice-straw along with three lumps of *nasi*, which are regarded as the attendants or watchers of the bridal pair. The whole arrangement, we are informed, has for its object to induce the rice to increase and multiply in the granary, so that the owner may get more out of it than he put in. Hence when the people of Bali bring the two sheaves, the husband and wife, into the barn, they say "Increase ye and multiply without ceasing." When a woman fetches rice from the granary for the use of her household, she has to observe a number of rules, all of which are clearly dictated by respect for the spirit of the rice. She should not enter the barn in the dark or at noon perhaps because the spirit may then be supposed to be sleeping. She must enter with her right foot first. She must be decently clad with her breasts covered. She must not chew betel, and she would do well to rinse her mouth before repairing to the barn, just as she would do if she waited on a person of distinction or on a divinity. No sick or menstruous woman may enter the barn, and there must be no talking in it, just as there must be no talking when shelled rice is being scooped up. When all the rice in the barn has been used up, the two sheaves representing the husband and wife remain in the empty building till they have gradually disappeared or been devoured by mice. The pinch of hunger sometimes drives individuals to eat up the rice of these two sheaves, but the wretches who do so are viewed with disgust by their fellows and branded as pigs and dogs. Nobody would ever sell these holy sheaves with the rest of their profane brethren.

The same notion of the propagation of the rice by a male and female power finds expression amongst the Szis of Upper Burma. When the paddy, that is, the rice with the husks still on it, has been dried and piled in a heap for threshing, all the friends of the household are invited to the threshing-floor, and food and drink are brought out. The heap of paddy is divided and one half spread out for threshing, while the other half is left piled up. On the pile food and spirits are set, and one of the elders, addressing "the father and mother of the paddy-plant," prays for plenteous harvests in future, and begs that the seed may bear many fold. Then the whole party eat, drink, and make merry. This ceremony at the threshing-floor is the only occasion when these people invoke "the father and mother of the paddy."

§ 5. The Spirit of the Corn embodied in Human Beings.

Thus the theory which recognises in the European Corn-mother, Corn-maiden, and so forth, the embodiment in vegetable form of the animating spirit of the crops is amply confirmed by the evidence of peoples in other parts of the world, who, because they have lagged behind the European races in mental development, retain for that very reason a keener sense of the original motives for observing those rustic rites which among ourselves have sunk to the level of meaningless survivals. The reader may, however, remember that according to Mannhardt, whose theory I am expounding, the spirit of the corn manifests itself not merely in vegetable but also in human form; the person who cuts the last sheaf or gives the last stroke at threshing passes for a temporary embodiment of the corn-spirit, just as much as the bunch of corn which he reaps or threshes. Now in the parallels which have been hitherto adduced from the customs of peoples outside Europe the spirit of the crops appears only in vegetable form. It remains, therefore, to prove that other races besides our European peasantry have conceived the spirit of the crops as incorporate in or represented by living men and women. Such a proof, I may remind the reader, is germane to the theme of this book; for the more instances we discover of human beings representing in themselves the life or animating spirit of plants, the less difficulty will be felt at classing amongst them the King of the Wood at Nemi.

The Mandans and Minnitarees of North America used to hold a festival in spring which they called the corn-medicine festival of the women. They thought that a certain Old Woman who

Never Dies made the crops to grow, and that, living somewhere in the south, she sent the migratory waterfowl in spring as her tokens and representatives. Each sort of bird represented a special kind of crop cultivated by the Indians: the wild goose stood for the maize, the wild swan for the gourds, and the wild duck for the beans. So when the feathered messengers of the Old Woman began to arrive in spring the Indians celebrated the corn-medicine festival of the women. Scaffolds were set up, on which the people hung dried meat and other things by way of offerings to the Old Woman; and on a certain day the old women of the tribe, as representatives of the Old Woman who Never Dies, assembled at the scaffolds each bearing in her hand an ear of maize fastened to a stick. They first planted these sticks in the ground, then danced round the scaffolds, and finally took up the sticks again in their arms. Meanwhile old men beat drums and shook rattles as a musical accompaniment to the performance of the old women. Further, young women came and put dried flesh into the mouths of the old women, for which they received in return a grain of the consecrated maize to eat. Three or four grains of the holy corn were also placed in the dishes of the young women, to be afterwards carefully mixed with the seed-corn, which they were supposed to fertilise. The dried flesh hung on the scaffold belonged to the old women, because they represented the Old Woman who Never Dies. A similar corn-medicine festival was held in autumn for the purpose of attracting the herds of buffaloes and securing a supply of meat. At that time every woman carried in her arms an uprooted plant of maize. They gave the name of the Old Woman who Never Dies both to the maize and to those birds which they regarded as symbols of the fruits of the earth, and they prayed to them in autumn saying, "Mother, have pity on us! send us not the bitter cold too soon, lest we have not meat enough! let not all the game depart, that we may have something for the winter!" In autumn, when the birds were flying south, the Indians thought that they were going home to the Old Woman and taking to her the offerings that had been hung up on the scaffolds, especially the dried meat, which she ate. Here then we have the spirit or divinity of the corn conceived as an Old Woman and represented in bodily form by old women, who in their capacity of representatives receive some at least of the offerings which are intended for her.

The Miamis, another tribe of North American Indians, tell a tale in which the spirit of the corn figures as a broken-down old man. They say that corn, that is, maize, first grew in heaven, and that the Good Spirit commanded it to go down and dwell with men on earth. At first it was reluctant to do so, but the Good Spirit prevailed on it to go by promising that men would treat it well in return for the benefit they derived from it. "So corn came down from heaven to benefit the Indian, and this is the reason why they esteem it, and are bound to take good care of it, and to nurture it, and not raise more than they actually require, for their own consumption." But once a whole town of the Miamis was severely punished for failing in respect for the corn. They had raised a great crop and stored much of it under ground, and much of it they packed for immediate use in bags. But the corn was so plentiful that much of it still remained on the stalks, and the young men grew reckless and played with the shelled cobs, throwing them at each other, and at last they even broke the cobs from the growing stalks and pelted each other with them too. But a judgment soon followed on such wicked conduct. For when the hunters went out to hunt, though the deer seemed to abound, they could kill nothing. So the corn was gone and they could get no meat, and the people were hungry. Well, one of the hunters, roaming by himself in the woods to find something to eat for his aged father, came upon a small lodge in the wilderness where a decrepit old man was lying with his back to the fire. Now the old man was no other than the Spirit of the Corn. He said to the young hunter, "My grandson, the Indians have afflicted me much, and reduced me to the sad state in which you see me. In the side of the lodge you will find a small kettle. Take it and eat, and when you have satisfied your hunger, I will speak to you." But the kettle was full of such fine sweet corn as the hunter had never in his life seen before. When he had eaten

his fill, the old man resumed the thread of his discourse, saying, "Your people have wantonly abused and reduced me to the state you now see me in: my back-bone is broken in many places; it was the foolish young men of your town who did me this evil, for I am Mondamin, or corn, that came down from heaven. In their play they threw corn-cobs and corn-ears at one another, treating me with contempt. I am the corn-spirit whom they have injured. That is why you experience bad luck and famine. I am the cause; you feel my just resentment, therefore your people are punished. Other Indians do not treat me so. They respect me, and so it is well with them. Had you no elders to check the youths at their wanton sport? You are an eye-witness of my sufferings. They are the effect of what you did to my body." With that he groaned and covered himself up. So the young hunter returned and reported what he had seen and heard; and since then the Indians have been very careful not to play with corn in the ear.

In some parts of India the harvest-goddess Gauri is represented at once by an unmarried girl and by a bundle of wild balsam plants, which is made up into the figure of a woman and dressed as such with mask, garments, and ornaments. Both the human and the vegetable representative of the goddess are worshipped, and the intention of the whole ceremony appears to be to ensure a good crop of rice.

§ 6. The Double Personification of the Corn as Mother and Daughter.

Compared with the Corn-mother of Germany and the Harvest-maiden of Scotland, the Demeter and Persephone of Greece are late products of religious growth. Yet as members of the Aryan family the Greeks must at one time or another have observed harvest customs like those which are still practised by Celts, Teutons, and Slavs, and which, far beyond the limits of the Aryan world, have been practised by the Indians of Peru, the Dyaks of Borneo, and many other natives of the East Indies—a sufficient proof that the ideas on which these customs rest are not confined to any one race, but naturally suggest themselves to all untutored peoples engaged in agriculture. It is probable, therefore, that Demeter and Persephone, those stately and beautiful figures of Greek mythology, grew out of the same simple beliefs and practices which still prevail among our modern peasantry, and that they were represented by rude dolls made out of the yellow sheaves on many a harvest-field long before their breathing images were wrought in bronze and marble by the master hands of Phidias and Praxiteles. A reminiscence of that olden time—a scent, so to say, of the harvest-field—lingered to the last in the title of the Maiden (*Kore*) by which Persephone was commonly known. Thus if the prototype of Demeter is the Corn-mother of Germany, the prototype of Persephone is the Harvest-maiden, which, autumn after autumn, is still made from the last sheaf on the Braes of Balquhiddy. Indeed, if we knew more about the peasant-farmers of ancient Greece, we should probably find that even in classical times they continued annually to fashion their Corn-mothers (Demeters) and Maidens (Persephones) out of the ripe corn on the harvest-fields. But unfortunately the Demeter and Persephone whom we know were the denizens of towns, the majestic inhabitants of lordly temples; it was for such divinities alone that the refined writers of antiquity had eyes; the uncouth rites performed by rustics amongst the corn were beneath their notice. Even if they noticed them, they probably never dreamed of any connexion between the puppet of corn-stalks on the sunny stubble-field and the marble divinity in the shady coolness of the temple. Still the writings even of these town-bred and cultured persons afford us an occasional glimpse of a Demeter as rude as the rudest that a remote German village can shew. Thus the story that Iasion begat a child Plutus ("wealth," "abundance") by Demeter on a thrice-ploughed field, may be compared with the West Prussian custom of the mock birth of a child on the harvest-field. In this Prussian custom the pretended mother represents the Corn-mother (*Żytniamatka*); the pretended child represents the Corn-baby, and the whole ceremony is a charm to ensure a crop next year. The custom and the legend alike point to an older practice

of performing, among the sprouting crops in spring or the stubble in autumn, one of those real or mimic acts of procreation by which, as we have seen, primitive man often seeks to infuse his own vigorous life into the languid or decaying energies of nature. Another glimpse of the savage under the civilised Demeter will be afforded farther on, when we come to deal with another aspect of these agricultural divinities.

The reader may have observed that in modern folk-customs the corn-spirit is generally represented either by a Corn-mother (Old Woman, etc.) or by a Maiden (Harvest-child, etc.), not both by a Corn-mother and by a Maiden. Why then did the Greeks represent the corn both as a mother and a daughter?

In the Breton custom the mother-sheaf—a large figure made out of the last sheaf with a small corn-doll inside of it—clearly represents both the Corn-mother and the Corn-daughter, the latter still unborn. Again, in the Prussian custom just referred to, the woman who plays the part of Corn-mother represents the ripe grain; the child appears to represent next year's corn, which may be regarded, naturally enough, as the child of this year's corn, since it is from the seed of this year's harvest that next year's crop will spring. Further, we have seen that among the Malays of the Peninsula and sometimes among the Highlanders of Scotland the spirit of the grain is represented in double female form, both as old and young, by means of ears taken alike from the ripe crop: in Scotland the old spirit of the corn appears as the Carline or *Cailleach*, the young spirit as the Maiden; while among the Malays of the Peninsula the two spirits of the rice are definitely related to each other as mother and child. Judged by these analogies Demeter would be the ripe crop of this year; Persephone would be the seed-corn taken from it and sown in autumn, to reappear in spring. The descent of Persephone into the lower world would thus be a mythical expression for the sowing of the seed; her reappearance in spring would signify the sprouting of the young corn. In this way the Persephone of one year becomes the Demeter of the next, and this may very well have been the original form of the myth. But when with the advance of religious thought the corn came to be personified, no longer as a being that went through the whole cycle of birth, growth, reproduction, and death within a year, but as an immortal goddess, consistency required that one of the two personifications, the mother or the daughter, should be sacrificed. However, the double conception of the corn as mother and daughter may have been too old and too deeply rooted in the popular mind to be eradicated by logic, and so room had to be found in the reformed myth both for mother and daughter. This was done by assigning to Persephone the character of the corn sown in autumn and sprouting in spring, while Demeter was left to play the somewhat vague part of the heavy mother of the corn, who laments its annual disappearance underground, and rejoices over its reappearance in spring. Thus instead of a regular succession of divine beings, each living a year and then giving birth to her successor, the reformed myth exhibits the conception of two divine and immortal beings, one of whom annually disappears into and reappears from the ground, while the other has little to do but to weep and rejoice at the appropriate seasons.

This theory of the double personification of the corn in Greek myth assumes that both personifications (Demeter and Persephone) are original. But if we suppose that the Greek myth started with a single personification, the after-growth of a second personification may perhaps be explained as follows. On looking over the harvest customs which have been passed under review, it may be noticed that they involve two distinct conceptions of the corn-spirit. For whereas in some of the customs the corn-spirit is treated as immanent in the corn, in others it is regarded as external to it. Thus when a particular sheaf is called by the name of the corn-spirit, and is dressed in clothes and handled with reverence, the spirit is clearly regarded as immanent in the corn. But when the spirit is said to make the crops grow by passing through them, or to blight the grain of those against whom she has a grudge, she is

apparently conceived as distinct from, though exercising power over, the corn. Conceived in the latter way the corn-spirit is in a fair way to become a deity of the corn, if she has not become so already. Of these two conceptions, that of the corn-spirit as immanent in the corn is doubtless the older, since the view of nature as animated by indwelling spirits appears to have generally preceded the view of it as controlled by external deities; to put it shortly, animism precedes deism. In the harvest customs of our European peasantry the corn-spirit seems to be conceived now as immanent in the corn and now as external to it. In Greek mythology, on the other hand, Demeter is viewed rather as the deity of the corn than as the spirit immanent in it. The process of thought which leads to the change from the one mode of conception to the other is anthropomorphism, or the gradual investment of the immanent spirits with more and more of the attributes of humanity. As men emerge from savagery the tendency to humanise their divinities gains strength; and the more human these become the wider is the breach which severs them from the natural objects of which they were at first merely the animating spirits or souls. But in the progress upwards from savagery men of the same generation do not march abreast; and though the new anthropomorphic gods may satisfy the religious wants of the more developed intelligences, the backward members of the community will cling by preference to the old animistic notions. Now when the spirit of any natural object such as the corn has been invested with human qualities, detached from the object, and converted into a deity controlling it, the object itself is, by the withdrawal of its spirit, left inanimate; it becomes, so to say, a spiritual vacuum. But the popular fancy, intolerant of such a vacuum, in other words, unable to conceive anything as inanimate, immediately creates a fresh mythical being, with which it peoples the vacant object. Thus the same natural object comes to be represented in mythology by two distinct beings: first by the old spirit now separated from it and raised to the rank of a deity; second, by the new spirit, freshly created by the popular fancy to supply the place vacated by the old spirit on its elevation to a higher sphere. For example, in Japanese religion the solar character of Amaterasu, the great goddess of the Sun, has become obscured, and accordingly the people have personified the sun afresh under the name of *Nichi-rin sama*, "sun-wheeling personage," and *O tentō sama*, "august-heaven-path-personage"; to the lower class of Japanese at the present day, especially to women and children, *O tentō sama* is the actual sun, sexless, mythless, and unencumbered by any formal worship, yet looked up to as a moral being who rewards the good, punishes the wicked, and enforces oaths made in his name. In such cases the problem for mythology is, having got two distinct personifications of the same object, what to do with them? How are their relations to each other to be adjusted, and room found for both in the mythological system? When the old spirit or new deity is conceived as creating or producing the object in question, the problem is easily solved. Since the object is believed to be produced by the old spirit, and animated by the new one, the latter, as the soul of the object, must also owe its existence to the former; thus the old spirit will stand to the new one as producer to produced, that is, in mythology, as parent to child, and if both spirits are conceived as female, their relation will be that of mother and daughter. In this way, starting from a single personification of the corn as female, mythic fancy might in time reach a double personification of it as mother and daughter. It would be very rash to affirm that this was the way in which the myth of Demeter and Persephone actually took shape; but it seems a legitimate conjecture that the reduplication of deities, of which Demeter and Persephone furnish an example, may sometimes have arisen in the way indicated. For example, among the pairs of deities dealt with in a former part of this work, it has been shewn that there are grounds for regarding both Isis and her companion god Osiris as personifications of the corn. On the hypothesis just suggested, Isis would be the old corn-spirit, and Osiris would be the newer one, whose relationship to the old spirit was variously explained as that of brother, husband, and son; for of course mythology would always be free to account for the

coexistence of the two divinities in more ways than one. It must not, however, be forgotten that this proposed explanation of such pairs of deities as Demeter and Persephone or Isis and Osiris is purely conjectural, and is only given for what it is worth.

VII. Lityerses

§ 1. Songs of the Corn Reapers.

In the preceding pages an attempt has been made to shew that in the Corn-mother and Harvest-maiden of Northern Europe we have the prototypes of Demeter and Persephone. But an essential feature is still wanting to complete the resemblance. A leading incident in the Greek myth is the death and resurrection of Persephone; it is this incident which, coupled with the nature of the goddess as a deity of vegetation, links the myth with the cults of Adonis, Attis, Osiris, and Dionysus; and it is in virtue of this incident that the myth finds a place in our discussion of the Dying God. It remains, therefore, to see whether the conception of the annual death and resurrection of a god, which figures so prominently in these great Greek and Oriental worships, has not also its origin or its analogy in the rustic rites observed by reapers and vine-dressers amongst the corn-shocks and the vines.

Our general ignorance of the popular superstitions and customs of the ancients has already been confessed. But the obscurity which thus hangs over the first beginnings of ancient religion is fortunately dissipated to some extent in the present case. The worships of Osiris, Adonis, and Attis had their respective seats, as we have seen, in Egypt, Syria, and Phrygia; and in each of these countries certain harvest and vintage customs are known to have been observed, the resemblance of which to each other and to the national rites struck the ancients themselves, and, compared with the harvest customs of modern peasants and barbarians, seems to throw some light on the origin of the rites in question.

It has been already mentioned, on the authority of Diodorus, that in ancient Egypt the reapers were wont to lament over the first sheaf cut, invoking Isis as the goddess to whom they owed the discovery of corn. To the plaintive song or cry sung or uttered by Egyptian reapers the Greeks gave the name of Maneros, and explained the name by a story that Maneros, the only son of the first Egyptian king, invented agriculture, and, dying an untimely death, was thus lamented by the people. It appears, however, that the name Maneros is due to a misunderstanding of the formula *mââ-ne-hra*, "Come to the house," which has been discovered in various Egyptian writings, for example in the dirge of Isis in the Book of the Dead. Hence we may suppose that the cry *mââ-ne-hra* was chanted by the reapers over the cut corn as a dirge for the death of the corn-spirit (Isis or Osiris) and a prayer for its return. As the cry was raised over the first ears reaped, it would seem that the corn-spirit was believed by the Egyptians to be present in the first corn cut and to die under the sickle. We have seen that in the Malay Peninsula and Java the first ears of rice are taken to represent either the Soul of the Rice or the Rice-bride and the Rice-bridegroom. In parts of Russia the first sheaf is treated much in the same way that the last sheaf is treated elsewhere. It is reaped by the mistress herself, taken home and set in the place of honour near the holy pictures; afterwards it is threshed separately, and some of its grain is mixed with the next year's seed-corn. In Aberdeenshire, while the last corn cut was generally used to make the *chyack* sheaf, it was sometimes, though rarely, the first corn cut that was dressed up as a woman and carried home with ceremony.

In Phoenicia and Western Asia a plaintive song, like that chanted by the Egyptian corn-reapers, was sung at the vintage and probably (to judge by analogy) also at harvest. This Phoenician song was called by the Greeks Linus or Ailinus and explained, like Maneros, as a lament for the death of a youth named Linus. According to one story Linus was brought up by a shepherd, but torn to pieces by his dogs. But, like Maneros, the name Linus or Ailinus

appears to have originated in a verbal misunderstanding, and to be nothing more than the cry *ai lanu*, that is "Woe to us," which the Phoenicians probably uttered in mourning for Adonis; at least Sappho seems to have regarded Adonis and Linus as equivalent.

In Bithynia a like mournful ditty, called Bormus or Borimus, was chanted by Mariandynian reapers. Bormus was said to have been a handsome youth, the son of King Upias or of a wealthy and distinguished man. One summer day, watching the reapers at work in his fields, he went to fetch them a drink of water and was never heard of more. So the reapers sought for him, calling him in plaintive strains, which they continued to chant at harvest ever afterwards.

§ 2. Killing the Corn-spirit.

In Phrygia the corresponding song, sung by harvesters both at reaping and at threshing, was called Lityerses. According to one story, Lityerses was a bastard son of Midas, King of Phrygia, and dwelt at Celaenae. He used to reap the corn, and had an enormous appetite. When a stranger happened to enter the corn-field or to pass by it, Lityerses gave him plenty to eat and drink, then took him to the corn-fields on the banks of the Maeander and compelled him to reap along with him. Lastly, it was his custom to wrap the stranger in a sheaf, cut off his head with a sickle, and carry away his body, swathed in the corn stalks. But at last Hercules undertook to reap with him, cut off his head with the sickle, and threw his body into the river. As Hercules is reported to have slain Lityerses in the same way that Lityerses slew others (as Theseus treated Sinis and Sciron), we may infer that Lityerses used to throw the bodies of his victims into the river. According to another version of the story, Lityerses, a son of Midas, was wont to challenge people to a reaping match with him, and if he vanquished them he used to thrash them; but one day he met with a stronger reaper, who slew him.

There are some grounds for supposing that in these stories of Lityerses we have the description of a Phrygian harvest custom in accordance with which certain persons, especially strangers passing the harvest field, were regularly regarded as embodiments of the corn-spirit, and as such were seized by the reapers, wrapt in sheaves, and beheaded, their bodies, bound up in the corn-stalks, being afterwards thrown into water as a rain-charm. The grounds for this supposition are, first, the resemblance of the Lityerses story to the harvest customs of European peasantry, and, second, the frequency of human sacrifices offered by savage races to promote the fertility of the fields. We will examine these grounds successively, beginning with the former.

In comparing the story with the harvest customs of Europe, three points deserve special attention, namely: I. the reaping match and the binding of persons in the sheaves; II. the killing of the corn-spirit or his representatives; III. the treatment of visitors to the harvest field or of strangers passing it.

I. In regard to the first head, we have seen that in modern Europe the person who cuts or binds or threshes the last sheaf is often exposed to rough treatment at the hands of his fellow-labourers. For example, he is bound up in the last sheaf, and, thus encased, is carried or carted about, beaten, drenched with water, thrown on a dunghill, and so forth. Or, if he is spared this horseplay, he is at least the subject of ridicule or is thought to be destined to suffer some misfortune in the course of the year. Hence the harvesters are naturally reluctant to give the last cut at reaping or the last stroke at threshing or to bind the last sheaf, and towards the close of the work this reluctance produces an emulation among the labourers, each striving to finish his task as fast as possible, in order that he may escape the invidious distinction of being last. For example, in the neighbourhood of Danzig, when the winter corn is cut and mostly bound up in sheaves, the portion which still remains to be bound is divided amongst the women binders, each of whom receives a swath of equal length to bind. A crowd of

reapers, children, and idlers gather round to witness the contest, and at the word, "Seize the Old Man," the women fall to work, all binding their allotted swaths as hard as they can. The spectators watch them narrowly, and the woman who cannot keep pace with the rest and consequently binds the last sheaf has to carry the Old Man (that is, the last sheaf made up in the form of a man) to the farmhouse and deliver it to the farmer with the words, "Here I bring you the Old Man." At the supper which follows, the Old Man is placed at the table and receives an abundant portion of food, which, as he cannot eat it, falls to the share of the woman who carried him. Afterwards the Old Man is placed in the yard and all the people dance round him. Or the woman who bound the last sheaf dances for a good while with the Old Man, while the rest form a ring round them; afterwards they all, one after the other, dance a single round with him. Further, the woman who bound the last sheaf goes herself by the name of the Old Man till the next harvest, and is often mocked with the cry, "Here comes the Old Man." In the Mittelmark district of Prussia, when the rye has been reaped, and the last sheaves are about to be tied up, the binders stand in two rows facing each other, every woman with her sheaf and her straw rope before her. At a given signal they all tie up their sheaves, and the one who is the last to finish is ridiculed by the rest. Not only so, but her sheaf is made up into human shape and called the Old Man, and she must carry it home to the farmyard, where the harvesters dance in a circle round her and it. Then they take the Old Man to the farmer and deliver it to him with the words, "We bring the Old Man to the Master. He may keep him till he gets a new one." After that the Old Man is set up against a tree, where he remains for a long time, the butt of many jests. At Aschbach in Bavaria, when the reaping is nearly finished, the reapers say, "Now, we will drive out the Old Man." Each of them sets himself to reap a patch of corn as fast as he can; he who cuts the last handful or the last stalk is greeted by the rest with an exulting cry, "You have the Old Man." Sometimes a black mask is fastened on the reaper's face and he is dressed in woman's clothes; or if the reaper is a woman, she is dressed in man's clothes. A dance follows. At the supper the Old Man gets twice as large a portion of food as the others. The proceedings are similar at threshing; the person who gives the last stroke is said to have the Old Man. At the supper given to the threshers he has to eat out of the cream-ladle and to drink a great deal. Moreover, he is quizzed and teased in all sorts of ways till he frees himself from further annoyance by treating the others to brandy or beer.

These examples illustrate the contests in reaping, threshing, and binding which take place amongst the harvesters, from their unwillingness to suffer the ridicule and discomfort incurred by the one who happens to finish his work last. It will be remembered that the person who is last at reaping, binding, or threshing, is regarded as the representative of the corn-spirit, and this idea is more fully expressed by binding him or her in corn-stalks. The latter custom has been already illustrated, but a few more instances may be added. At Kloxin, near Stettin, the harvesters call out to the woman who binds the last sheaf, "You have the Old Man, and must keep him." The Old Man is a great bundle of corn decked with flowers and ribbons, and fashioned into a rude semblance of the human form. It is fastened on a rake or strapped on a horse, and brought with music to the village. In delivering the Old Man to the farmer, the woman says:—

*"Here, dear Sir, is the Old Man.
He can stay no longer on the field,
He can hide himself no longer,
He must come into the village.
Ladies and gentlemen, pray be so kind
As to give the Old Man a present."*

As late as the first half of the nineteenth century the custom was to tie up the woman herself in pease-straw, and bring her with music to the farmhouse, where the harvesters danced with her till the pease-straw fell off. In other villages round Stettin, when the last harvest-waggon is being loaded, there is a regular race amongst the women, each striving not to be last. For she who places the last sheaf on the waggon is called the Old Man, and is completely swathed in corn-stalks; she is also decked with flowers, and flowers and a helmet of straw are placed on her head. In solemn procession she carries the harvest-crown to the squire, over whose head she holds it while she utters a string of good wishes. At the dance which follows, the Old Man has the right to choose his, or rather her, partner; it is an honour to dance with him. At Blankenfelde, in the district of Potsdam, the woman who binds the last sheaf at the rye-harvest is saluted with the cry, "You have the Old Man." A woman is then tied up in the last sheaf in such a way that only her head is left free; her hair also is covered with a cap made of rye-stalks, adorned with ribbons and flowers. She is called the Harvest-man, and must keep dancing in front of the last harvest-waggon till it reaches the squire's house, where she receives a present and is released from her envelope of corn. At Gommern, near Magdeburg, the reaper who cuts the last ears of corn is often wrapt up in corn-stalks so completely that it is hard to see whether there is a man in the bundle or not. Thus wrapt up he is taken by another stalwart reaper on his back, and carried round the field amidst the joyous cries of the harvesters. At Neuhausen, near Merseburg, the person who binds the last sheaf is wrapt in ears of oats and saluted as the Oats-man, whereupon the others dance round him. At Brie, Isle de France, the farmer himself is tied up in the *first* sheaf. At the harvest-home at Udvarhely, Transylvania, a person is encased in corn-stalks, and wears on his head a crown made out of the last ears cut. On reaching the village he is soused with water over and over. At Dingelstedt, in the district of Erfurt, down to the first half of the nineteenth century it was the custom to tie up a man in the last sheaf. He was called the Old Man, and was brought home on the last waggon, amid huzzas and music. On reaching the farmyard he was rolled round the barn and drenched with water. At Nördlingen in Bavaria the man who gives the last stroke at threshing is wrapt in straw and rolled on the threshing-floor. In some parts of Oberpfalz, Bavaria, he is said to "get the Old Man," is wrapt in straw, and carried to a neighbour who has not yet finished his threshing. In Silesia the woman who binds the last sheaf has to submit to a good deal of horse-play. She is pushed, knocked down, and tied up in the sheaf, after which she is called the corn-puppet (*Kornpopel*). In Thüringen a sausage is stuck in the last sheaf at threshing, and thrown, with the sheaf, on the threshing-floor. It is called the *Barrenwurst* or *Bazenwurst*, and is eaten by all the threshers. After they have eaten it a man is encased in pease-straw, and thus attired is led through the village.

"In all these cases the idea is that the spirit of the corn—the Old Man of vegetation—is driven out of the corn last cut or last threshed, and lives in the barn during the winter. At sowing-time he goes out again to the fields to resume his activity as animating force among the sprouting corn."

Ideas of the same sort appear to attach to the last corn in India. At Hoshangábád, in Central India, when the reaping is nearly done, a patch of corn, about a rood in extent, is left standing in the cultivator's last field, and the reapers rest a little. Then they rush at this remnant, tear it up, and cast it into the air, shouting victory to one or other of the local gods, according to their religious persuasion. A sheaf is made out of this corn, tied to a bamboo, set up in the last harvest cart, and carried home in triumph. Here it is fastened up in the threshing-floor or attached to a tree or to the cattle-shed, where its services are held to be essential for the purpose of averting the evil-eye. A like custom prevails in the eastern districts of the North-Western Provinces of India. Sometimes a little patch is left untilled as a refuge for the field-

spirit; sometimes it is sown, and when the corn of this patch has been reaped with a rush and a shout, it is presented to the priest, who offers it to the local gods or bestows it on a beggar.

II. Passing to the second point of comparison between the Lityerses story and European harvest customs, we have now to see that in the latter the corn-spirit is often believed to be killed at reaping or threshing. In the Romsdal and other parts of Norway, when the haymaking is over, the people say that "the Old Hay-man has been killed." In some parts of Bavaria the man who gives the last stroke at threshing is said to have killed the Corn-man, the Oats-man, or the Wheat-man, according to the crop. In the Canton of Tillot, in Lothringen, at threshing the last corn the men keep time with their flails, calling out as they thresh, "We are killing the Old Woman! We are killing the Old Woman!" If there is an old woman in the house she is warned to save herself, or she will be struck dead. Near Ragnit, in Lithuania, the last handful of corn is left standing by itself, with the words, "The Old Woman (*Boba*) is sitting in there." Then a young reaper whets his scythe, and, with a strong sweep, cuts down the handful. It is now said of him that "he has cut off the Boba's head"; and he receives a gratuity from the farmer and a jugful of water over his head from the farmer's wife. According to another account, every Lithuanian reaper makes haste to finish his task; for the Old Rye-woman lives in the last stalks, and whoever cuts the last stalks kills the Old Rye-woman, and by killing her he brings trouble on himself. In Wilkischken, in the district of Tilsit, the man who cuts the last corn goes by the name of "the killer of the Rye-woman." In Lithuania, again, the corn-spirit is believed to be killed at threshing as well as at reaping. When only a single pile of corn remains to be threshed, all the threshers suddenly step back a few paces, as if at the word of command. Then they fall to work, plying their flails with the utmost rapidity and vehemence, till they come to the last bundle. Upon this they fling themselves with almost frantic fury, straining every nerve, and raining blows on it till the word "Halt!" rings out sharply from the leader. The man whose flail is the last to fall after the command to stop has been given is immediately surrounded by all the rest, crying out that "he has struck the Old Rye-woman dead." He has to expiate the deed by treating them to brandy; and, like the man who cuts the last corn, he is known as "the killer of the Old Rye-woman." Sometimes in Lithuania the slain corn-spirit was represented by a puppet. Thus a female figure was made out of corn-stalks, dressed in clothes, and placed on the threshing-floor, under the heap of corn which was to be threshed last. Whoever thereafter gave the last stroke at threshing "struck the Old Woman dead." We have already met with examples of burning the figure which represents the corn-spirit. In the East Riding of Yorkshire a custom called "burning the Old Witch" is observed on the last day of harvest. A small sheaf of corn is burnt on the field in a fire of stubble; peas are parched at the fire and eaten with a liberal allowance of ale; and the lads and lasses romp about the flames and amuse themselves by blackening each other's faces. Sometimes, again, the corn-spirit is represented by a man, who lies down under the last corn; it is threshed upon his body, and the people say that "the Old Man is being beaten to death." We saw that sometimes the farmer's wife is thrust, together with the last sheaf, under the threshing-machine, as if to thresh her, and that afterwards a pretence is made of winnowing her. At Volders, in the Tyrol, husks of corn are stuck behind the neck of the man who gives the last stroke at threshing, and he is throttled with a straw garland. If he is tall, it is believed that the corn will be tall next year. Then he is tied on a bundle and flung into the river. In Carinthia, the thresher who gave the last stroke, and the person who untied the last sheaf on the threshing-floor, are bound hand and foot with straw bands, and crowns of straw are placed on their heads. Then they are tied, face to face, on a sledge, dragged through the village, and flung into a brook. The custom of throwing the representative of the corn-spirit into a stream, like that of drenching him with water, is, as usual, a rain-charm.

III. Thus far the representatives of the corn-spirit have generally been the man or woman who cuts, binds, or threshes the last corn. We now come to the cases in which the corn-spirit is represented either by a stranger passing the harvest-field (as in the Lityerses tale), or by a visitor entering it for the first time. All over Germany it is customary for the reapers or threshers to lay hold of passing strangers and bind them with a rope made of corn-stalks, till they pay a forfeit; and when the farmer himself or one of his guests enters the field or the threshing-floor for the first time, he is treated in the same way. Sometimes the rope is only tied round his arm or his feet or his neck. But sometimes he is regularly swathed in corn. Thus at Solör in Norway, whoever enters the field, be he the master or a stranger, is tied up in a sheaf and must pay a ransom. In the neighbourhood of Soest, when the farmer visits the flax-pullers for the first time, he is completely enveloped in flax. Passers-by are also surrounded by the women, tied up in flax, and compelled to stand brandy. At Nördlingen strangers are caught with straw ropes and tied up in a sheaf till they pay a forfeit. Among the Germans of Haselberg, in West Bohemia, as soon as a farmer had given the last corn to be threshed on the threshing-floor, he was swathed in it and had to redeem himself by a present of cakes. In Anhalt, when the proprietor or one of his family, the steward, or even a stranger enters the harvest-field for the first time after the reaping has begun, the wife of the chief reaper ties a rope twisted of corn-ears, or a nosegay made of corn-ears and flowers, to his arm, and he is obliged to ransom himself by the payment of a fine. In the canton of Putanges, in Normandy, a pretence of tying up the owner of the land in the last sheaf of wheat is still practised, or at least was still practised some quarter of a century ago. The task falls to the women alone. They throw themselves on the proprietor, seize him by the arms, the legs, and the body, throw him to the ground, and stretch him on the last sheaf. Then a show is made of binding him, and the conditions to be observed at the harvest-supper are dictated to him. When he has accepted them, he is released and allowed to get up. At Brie, Isle de France, when any one who does not belong to the farm passes by the harvest-field, the reapers give chase. If they catch him, they bind him in a sheaf and bite him, one after the other, in the forehead, crying, "You shall carry the key of the field." "To have the key" is an expression used by harvesters elsewhere in the sense of to cut or bind or thresh the last sheaf; hence, it is equivalent to the phrases "You have the Old Man," "You are the Old Man," which are addressed to the cutter, binder, or thresher of the last sheaf. Therefore, when a stranger, as at Brie, is tied up in a sheaf and told that he will "carry the key of the field," it is as much as to say that he is the Old Man, that is, an embodiment of the corn-spirit. In hop-picking, if a well-dressed stranger passes the hop-yard, he is seized by the women, tumbled into the bin, covered with leaves, and not released till he has paid a fine. In some parts of Scotland, particularly in the counties of Fife and Kinross, down to recent times the reapers used to seize and dump, as it was called, any stranger who happened to visit or pass by the harvest field. The custom was to lay hold of the stranger by his ankles and armpits, lift him up, and bring the lower part of his person into violent contact with the ground. Women as well as men were liable to be thus treated. The practice of interposing a sheaf between the sufferer and the ground is said to be a modern refinement. Comparing this custom with the one practised at Putanges in Normandy, which has just been described, we may conjecture that in Scotland the "dumping" of strangers on the harvest-field was originally a preliminary to wrapping them up in sheaves of corn.

Ceremonies of a somewhat similar kind are performed by the Tarahumare Indians of Mexico not only at harvest but also at hoeing and ploughing. "When the work of hoeing and weeding is finished, the workers seize the master of the field, and, tying his arms crosswise behind him, load all the implements, that is to say, the hoes, upon his back, fastening them with ropes. Then they form two single columns, the landlord in the middle between them, and all facing the house. Thus they start homeward. Simultaneously the two men at the heads of the

columns begin to run rapidly forward some thirty yards, cross each other, then turn back, run along the two columns, cross each other again at the rear and take their places each at the end of his row. As they pass each other ahead and in the rear of the columns they beat their mouths with the hollow of their hands and yell. As soon as they reach their places at the foot, the next pair in front of the columns starts off, running in the same way, and thus pair after pair performs the tour, the procession all the time advancing toward the house. A short distance in front of it they come to a halt, and are met by two young men who carry red handkerchiefs tied to sticks like flags. The father of the family, still tied up and loaded with the hoes, steps forward alone and kneels down in front of his house-door. The flag-bearers wave their banners over him, and the women of the household come out and kneel on their left knees, first toward the east, and after a little while toward each of the other cardinal points, west, south, and north. In conclusion the flags are waved in front of the house. The father then rises and the people untie him, whereupon he first salutes the women with the usual greeting, '*Kwīra!*' or '*Kwirevā!*' Now they all go into the house, and the man makes a short speech thanking them all for the assistance they have given him, for how could he have gotten through his work without them? They have provided him with a year's life (that is, with the wherewithal to sustain it), and now he is going to give them tesvino. He gives a drinking-gourd full to each one in the assembly, and appoints one man among them to distribute more to all. The same ceremony is performed after the ploughing and after the harvesting. On the first occasion the tied man may be made to carry the yoke of the oxen, on the second he does not carry anything." The meaning of these Mexican ceremonies is not clear. Perhaps the custom of tying up the farmer at hoeing, ploughing, and reaping is a form of expiation or apology offered to the spirits of the earth, who are naturally disturbed by agricultural operations. When the Yabim of Simbang in German New Guinea see that the taro plants in their fields are putting forth leaves, they offer sacrifice of sago-broth and pork to the spirits of the former owners of the land, in order that they may be kindly disposed and not do harm but let the fruits ripen. Similarly when the Alfoors or Toradjas of Central Celebes are planting a new field, they offer rice, eggs, and so forth to the souls of the former owners of the land, hoping that, mollified by these offerings, the souls will make the crops to grow and thrive. However, this explanation of the Mexican ceremonies at hoeing, ploughing, and reaping is purely conjectural. In these ceremonies there is no evidence that, as in the parallel European customs, the farmer is identified with the corn-spirit, since he is not wrapt up in the sheaves.

Be that as it may, the evidence adduced above suffices to prove that, like the ancient Lityerses, modern European reapers have been wont to lay hold of a passing stranger and tie him up in a sheaf. It is not to be expected that they should complete the parallel by cutting off his head; but if they do not take such a strong step, their language and gestures are at least indicative of a desire to do so. For instance, in Mecklenburg on the first day of reaping, if the master or mistress or a stranger enters the field, or merely passes by it, all the mowers face towards him and sharpen their scythes, clashing their whet-stones against them in unison, as if they were making ready to mow. Then the woman who leads the mowers steps up to him and ties a band round his left arm. He must ransom himself by payment of a forfeit. Near Ratzeburg, when the master or other person of mark enters the field or passes by it, all the harvesters stop work and march towards him in a body, the men with their scythes in front. On meeting him they form up in line, men and women. The men stick the poles of their scythes in the ground, as they do in whetting them; then they take off their caps and hang them on the scythes, while their leader stands forward and makes a speech. When he has done, they all whet their scythes in measured time very loudly, after which they put on their caps. Two of the women binders then come forward; one of them ties the master or stranger (as the case may be) with corn-ears or with a silken band; the other delivers a rhyming

address. The following are specimens of the speeches made by the reaper on these occasions. In some parts of Pomerania every passer-by is stopped, his way being barred with a corn-rope. The reapers form a circle round him and sharpen their scythes, while their leader says:—

*“The men are ready,
The scythes are bent,
The corn is great and small,
The gentleman must be mowed.”*

Then the process of whetting the scythes is repeated. At Ramin, in the district of Stettin, the stranger, standing encircled by the reapers, is thus addressed:—

*“We'll stroke the gentleman
With our naked sword,
Wherewith we shear meadows and fields.
We shear princes and lords.
Labourers are often athirst;
If the gentleman will stand beer and brandy
The joke will soon be over.
But, if our prayer he does not like,
The sword has a right to strike.”*

That in these customs the whetting of the scythes is really meant as a preliminary to mowing appears from the following variation of the preceding customs. In the district of Lüneburg, when any one enters the harvest-field, he is asked whether he will engage a good fellow. If he says yes, the harvesters mow some swaths, yelling and screaming, and then ask him for drink-money.

On the threshing-floor strangers are also regarded as embodiments of the corn-spirit, and are treated accordingly. At Wiedingharde in Schleswig when a stranger comes to the threshing-floor he is asked, “Shall I teach you the flail-dance?” If he says yes, they put the arms of the threshing-flail round his neck as if he were a sheaf of corn, and press them together so tight that he is nearly choked. In some parishes of Wermland (Sweden), when a stranger enters the threshing-floor where the threshers are at work, they say that “they will teach him the threshing-song.” Then they put a flail round his neck and a straw rope about his body. Also, as we have seen, if a stranger woman enters the threshing-floor, the threshers put a flail round her body and a wreath of corn-stalks round her neck, and call out, “See the Corn-woman! See! that is how the Corn-maiden looks!”

In these customs, observed both on the harvest-field and on the threshing-floor, a passing stranger is regarded as a personification of the corn, in other words, as the corn-spirit; and a show is made of treating him like the corn by mowing, binding, and threshing him. If the reader still doubts whether European peasants can really regard a passing stranger in this light, the following custom should set his doubts at rest. During the madder-harvest in the Dutch province of Zeeland a stranger passing by a field, where the people are digging the madder-roots, will sometimes call out to them *Koortspillers* (a term of reproach). Upon this, two of the fleetest runners make after him, and, if they catch him, they bring him back to the madder-field and bury him in the earth up to his middle at least, jeering at him the while; then they ease nature before his face.

This last act is to be explained as follows. The spirit of the corn and of other cultivated plants is sometimes conceived, not as immanent in the plant, but as its owner; hence the cutting of the corn at harvest, the digging of the roots, and the gathering of fruit from the fruit-trees are

each and all of them acts of spoliation, which strip him of his property and reduce him to poverty. Hence he is often known as “the Poor Man” or “the Poor Woman.” Thus in the neighbourhood of Eisenach a small sheaf is sometimes left standing on the field for “the Poor Old Woman.” At Marksuhl, near Eisenach, the puppet formed out of the last sheaf is itself called “the Poor Woman.” At Alt Lest in Silesia the man who binds the last sheaf is called the Beggar-man. In a village near Roeskilde, in Zealand (Denmark), old-fashioned peasants sometimes make up the last sheaf into a rude puppet, which is called the Rye-beggar. In Southern Schonen the sheaf which is bound last is called the Beggar; it is made bigger than the rest and is sometimes dressed in clothes. In the district of Olmütz the last sheaf is called the Beggar; it is given to an old woman, who must carry it home, limping on one foot. Sometimes a little of the crop is left on the field for the spirit, under other names than “the Poor Old Woman.” Thus at Szagmanten, a village of the Tilsit district, the last sheaf was left standing on the field “for the Old Rye-woman.” In Neftenbach (Canton of Zurich) the first three ears of corn reaped are thrown away on the field “to satisfy the Corn-mother and to make the next year's crop abundant.” At Kupferberg, in Bavaria, some corn is left standing on the field when the rest has been cut. Of this corn left standing they say that “it belongs to the Old Woman,” to whom it is dedicated in the following words:—

*“We give it to the Old Woman;
She shall keep it.
Next year may she be to us
As kind as this time she has been.”*

These words clearly shew that the Old Woman for whom the corn is left on the field is not a real personage, poor and hungry, but the mythical Old Woman who makes the corn to grow. At Schüttarschen, in West Bohemia, after the crop has been reaped, a few stalks are left standing and a garland is attached to them. “That belongs to the Wood-woman,” they say, and offer a prayer. In this way the Wood-woman, we are told, has enough to live on through the winter and the corn will thrive the better next year. The same thing is done for all the different kinds of corn-crop. So in Thüringen, when the after-grass (*Grummet*) is being got in, a little heap is left lying on the field; it belongs to “the Little Wood-woman” in return for the blessing she has bestowed. In the Frankenwald of Bavaria three handfuls of flax were left on the field “for the Wood-woman.” At Lindau in Anhalt the reapers used to leave some stalks standing in the last corner of the last field for “the Corn-woman to eat.” In some parts of Silesia it was till lately the custom to leave a few corn-stalks standing in the field, “in order that the next harvest should not fail.” In Russia it is customary to leave patches of unreaped corn in the fields and to place bread and salt on the ground near them. “These ears are eventually knotted together, and the ceremony is called ‘the plaiting of the beard of Volos,’ and it is supposed that after it has been performed no wizard or other evilly-disposed person will be able to hurt the produce of the fields. The unreaped patch is looked upon as tabooed; and it is believed that if any one meddles with it he will shrivel up, and become twisted like the interwoven ears. Similar customs are kept up in various parts of Russia. Near Kursk and Voroneje, for instance, a patch of rye is usually left in honour of the Prophet Elijah, and in another district one of oats is consecrated to St. Nicholas. As it is well known that both the Saint and the Prophet have succeeded to the place once held in the estimation of the Russian people by Perun, it seems probable that Volos really was, in ancient times, one of the names of the thunder-god.” In the north-east of Scotland a few stalks were sometimes left unreaped on the field for the benefit of “the aul' man.” Here “the aul' man” is probably the equivalent of the harvest Old Man of Germany. Among the Mohammedans of Zanzibar it is customary at sowing a field to reserve a certain portion of it for the guardian spirits, who at harvest are invited, to the tuck of drum, to come and take their share; tiny huts are also built

in which food is deposited for their use. In the island of Nias, to prevent the depredations of wandering spirits among the rice at harvest, a miniature field is dedicated to them and in it are sown all the plants that grow in the real fields. The Hos, a Ewe tribe of negroes in Togoland, observe a similar custom for a similar reason. At the entrance to their yam-fields the traveller may see on both sides of the path small mounds on which yams, stock-yams, beans, and maize are planted and appear to flourish with more than usual luxuriance. These little gardens, tended with peculiar care, are dedicated to the "guardian gods" of the owner of the land; there he cultivates for their benefit the same plants which he cultivates for his own use in the fields; and the notion is that the "guardian gods" will content themselves with eating the fruits which grow in their little private preserves and will not poach on the crops which are destined for human use.

These customs suggest that the little sacred rice-fields on which the Kayans of Borneo perform the various operations of husbandry in mimicry before they address themselves to the real labours of the field, may be dedicated to the spirits of the rice to compensate them for the loss they sustain by allowing men to cultivate all the rest of the land for their own benefit. Perhaps the Rarian plain at Eleusis was a spiritual preserve of the same kind set apart for the exclusive use of the corn-goddesses Demeter and Persephone. It may even be that the law which forbade the Hebrews to reap the corners and gather the gleanings of the harvest-fields and to strip the vines of their last grapes was originally intended for the benefit, not of the human poor, but of the poor spirits of the corn and the vine, who had just been despoiled by the reapers and the vintagers, and who, if some provision were not made for their subsistence, would naturally die of hunger before another year came round. In providing for their wants the prudent husbandman was really consulting his own interests; for how could he expect to reap wheat and barley and to gather grapes next year if he suffered the spirits of the corn and of the vine to perish of famine in the meantime? This train of thought may possibly explain the wide-spread custom of offering the first-fruits of the crops to gods or spirits: such offerings may have been originally not so much an expression of gratitude for benefits received as a means of enabling the benefactors to continue their benefactions in time to come. Primitive man has generally a shrewd eye to the main chance: he is more prone to provide for the future than to sentimentalise over the past.

Thus when the spirit of vegetation is conceived as a being who is robbed of his store and impoverished by the harvesters, it is natural that his representative—the passing stranger—should upbraid them; and it is equally natural that they should seek to disable him from pursuing them and recapturing the stolen property. Now, it is an old superstition that by easing nature on the spot where a robbery is committed, the robbers secure themselves, for a certain time, against interruption. Hence when madder-diggers resort to this proceeding in presence of the stranger whom they have caught and buried in the field, we may infer that they consider themselves robbers and him as the person robbed. Regarded as such, he must be the natural owner of the madder-roots, that is, their spirit or demon; and this conception is carried out by burying him, like the madder-roots, in the ground. The Greeks, it may be observed, were quite familiar with the idea that a passing stranger may be a god. Homer says that the gods in the likeness of foreigners roam up and down cities. Once in Poso, a district of Celebes, when a new missionary entered a house where a number of people were gathered round a sick man, one of them addressed the newcomer in these words: "Well, sir, as we had never seen you before, and you came suddenly in, while we sat here by ourselves, we thought it was a spirit."

Thus in these harvest-customs of modern Europe the person who cuts, binds, or threshes the last corn is treated as an embodiment of the corn-spirit by being wrapt up in sheaves, killed in mimicry by agricultural implements, and thrown into the water. These coincidences with the

Lityerses story seem to prove that the latter is a genuine description of an old Phrygian harvest-custom. But since in the modern parallels the killing of the personal representative of the corn-spirit is necessarily omitted or at most enacted only in mimicry, it is desirable to shew that in rude society human beings have been commonly killed as an agricultural ceremony to promote the fertility of the fields. The following examples will make this plain.

§ 3. Human Sacrifices for the Crops.

The Indians of Guayaquil, in Ecuador, used to sacrifice human blood and the hearts of men when they sowed their fields. The people of Cañar (now Cuenca in Ecuador) used to sacrifice a hundred children annually at harvest. The kings of Quito, the Incas of Peru, and for a long time the Spaniards were unable to suppress the bloody rite. At a Mexican harvest-festival, when the first-fruits of the season were offered to the sun, a criminal was placed between two immense stones, balanced opposite each other, and was crushed by them as they fell together. His remains were buried, and a feast and dance followed. This sacrifice was known as "the meeting of the stones." "Tlaloc was worshipped in Mexico as the god of the thunder and the storm which precedes the fertilising rain; elsewhere his wife Xochiquetzal, who at Tlaxcallan was called Matlalcuéyé or the Lady of the Blue Petticoats, shared these honours, and it was to her that many countries in Central America particularly paid their devotions. Every year, at the time when the cobs of the still green and milky maize are about to coagulate and ripen, they used to sacrifice to the goddess four young girls, chosen among the noblest families of the country; they were decked out in festal attire, crowned with flowers, and conveyed in rich palanquins to the brink of the hallowed waters, where the sacrifice was to be offered. The priests, clad in long floating robes, their heads encircled with feather crowns, marched in front of the litters carrying censers with burning incense. The town of Elopango, celebrated for its temple, was near the lake of the same name, the etymology of which refers to the sheaves of tender maize (*elotl*, 'sheaf of tender maize'). It was dedicated to the goddess Xochiquetzal, to whom the young victims were offered by being hurled from the top of a rock into the abyss. At the moment of consummating this inhuman rite, the priests addressed themselves in turn to the four virgins in order to banish the fear of death from their minds. They drew for them a bright picture of the delights they were about to enjoy in the company of the gods, and advised them not to forget the earth which they had left behind, but to entreat the divinity, to whom they despatched them, to bless the forthcoming harvest." We have seen that the ancient Mexicans also sacrificed human beings at all the various stages in the growth of the maize, the age of the victims corresponding to the age of the corn; for they sacrificed new-born babes at sowing, older children when the grain had sprouted, and so on till it was fully ripe, when they sacrificed old men. No doubt the correspondence between the ages of the victims and the state of the corn was supposed to enhance the efficacy of the sacrifice.

The Pawnees annually sacrificed a human victim in spring when they sowed their fields. The sacrifice was believed to have been enjoined on them by the Morning Star, or by a certain bird which the Morning Star had sent to them as its messenger. The bird was stuffed and preserved as a powerful talisman. They thought that an omission of this sacrifice would be followed by the total failure of the crops of maize, beans, and pumpkins. The victim was a captive of either sex. He was clad in the gayest and most costly attire, was fattened on the choicest food, and carefully kept in ignorance of his doom. When he was fat enough, they bound him to a cross in the presence of the multitude, danced a solemn dance, then cleft his head with a tomahawk and shot him with arrows. According to one trader, the squaws then cut pieces of flesh from the victim's body, with which they greased their hoes; but this was denied by another trader who had been present at the ceremony. Immediately after the sacrifice the people proceeded to plant their fields. A particular account has been preserved of the sacrifice of a Sioux girl by the Pawnees in April 1837 or 1838. The girl was fourteen or

fifteen years old and had been kept for six months and well treated. Two days before the sacrifice she was led from wigwam to wigwam, accompanied by the whole council of chiefs and warriors. At each lodge she received a small billet of wood and a little paint, which she handed to the warrior next to her. In this way she called at every wigwam, receiving at each the same present of wood and paint. On the twenty-second of April she was taken out to be sacrificed, attended by the warriors, each of whom carried two pieces of wood which he had received from her hands. Her body having been painted half red and half black, she was attached to a sort of gibbet and roasted for some time over a slow fire, then shot to death with arrows. The chief sacrificer next tore out her heart and devoured it. While her flesh was still warm it was cut in small pieces from the bones, put in little baskets, and taken to a neighbouring corn-field. There the head chief took a piece of the flesh from a basket and squeezed a drop of blood upon the newly-deposited grains of corn. His example was followed by the rest, till all the seed had been sprinkled with the blood; it was then covered up with earth. According to one account the body of the victim was reduced to a kind of paste, which was rubbed or sprinkled not only on the maize but also on the potatoes, the beans, and other seeds to fertilise them. By this sacrifice they hoped to obtain plentiful crops.

A West African queen used to sacrifice a man and woman in the month of March. They were killed with spades and hoes, and their bodies buried in the middle of a field which had just been tilled. At Lagos in Guinea it was the custom annually to impale a young girl alive soon after the spring equinox in order to secure good crops. Along with her were sacrificed sheep and goats, which, with yams, heads of maize, and plantains, were hung on stakes on each side of her. The victims were bred up for the purpose in the king's seraglio, and their minds had been so powerfully wrought upon by the fetish men that they went cheerfully to their fate. A similar sacrifice used to be annually offered at Benin, in Guinea. The Marimos, a Bechuana tribe, sacrifice a human being for the crops. The victim chosen is generally a short, stout man. He is seized by violence or intoxicated and taken to the fields, where he is killed amongst the wheat to serve as "seed" (so they phrase it). After his blood has coagulated in the sun, it is burned along with the frontal bone, the flesh attached to it, and the brain; the ashes are then scattered over the ground to fertilise it. The rest of the body is eaten. The Wamegi of the Usagara hills in German East Africa used to offer human sacrifices of a peculiar kind once a year about the time of harvest, which was also the time of sowing; for the Wamegi have two crops annually, one in September and one in February. The festival was usually held in September or October. The victim was a girl who had attained the age of puberty. She was taken to a hill where the festival was to be celebrated, and there she was crushed to death between two branches. The sacrifice was not performed in the fields, and my informant could not ascertain its object, but we may conjecture that it was to ensure good crops in the following year.

The Bagobos of Mindanao, one of the Philippine Islands, offer a human sacrifice before they sow their rice. The victim is a slave, who is hewn to pieces in the forest. The natives of Bontoc, a province in the interior of Luzon, one of the Philippine Islands, are passionate head-hunters. Their principal seasons for head-hunting are the times of planting and reaping the rice. In order that the crop may turn out well, every farm must get at least one human head at planting and one at sowing. The head-hunters go out in twos or threes, lie in wait for the victim, whether man or woman, cut off his or her head, hands, and feet, and bring them back in haste to the village, where they are received with great rejoicings. The skulls are at first exposed on the branches of two or three dead trees which stand in an open space of every village surrounded by large stones which serve as seats. The people then dance round them and feast and get drunk. When the flesh has decayed from the head, the man who cut it off takes it home and preserves it as a relic, while his companions do the same with the hands

and the feet. Similar customs are observed by the Apoyaos, another tribe in the interior of Luzon.

The Wild Wa, an agricultural tribe on the north-eastern frontier of Upper Burma, still hunt for human heads as a means of promoting the welfare of the crops. The Wa regards his skulls as a protection against the powers of evil. "Without a skull his crops would fail; without a skull his kine might die; without a skull the father and mother spirits would be shamed and might be enraged; if there were no protecting skull the other spirits who are all malignant, might gain entrance and kill the inhabitants, or drink all the liquor." The Wa country is a series of mountain ranges shelving rapidly down to narrow valleys from two to five thousand feet deep. The villages are all perched high on the slopes, some just under the crest of the ridge, some lower down on a small projecting spur of flat ground. Industrious cultivation has cleared away the jungle, and the villages stand out conspicuously in the landscape as yellowish-brown blotches on the hillsides. Each village is fortified by an earthen rampart so thickly overgrown with cactuses and other shrubs as to be impenetrable. The only entrance is through a narrow, low and winding tunnel, the floor of which, for additional security, is thickly studded with pegs to wound the feet of enemies who might attempt to force a way in. The Wa depend for their subsistence mainly on their crops of buckwheat, beans, and maize; rice they cultivate only to distil a strong spirituous liquor from it. They had need be industrious, for no field can be reached without a climb up or down the steep mountain-side. Sometimes the rice-fields lie three thousand feet or more below the village, and they require constant attention. But the chief crop raised by the Wa is the poppy, from which they make opium. In February and March the hill-tops for miles are white with the blossom, and you may travel for days through nothing but fields of poppies. Then, too, is the proper season for head-hunting. It opens in March and lasts through April. Parties of head-hunters at that time go forth to prowl for human prey. As a rule they will not behead people of a neighbouring village nor even of any village on the same range of hills. To find victims they go to the next range or at any rate to a distance, and the farther the better, for the heads of strangers are preferred. The reason is that the ghosts of strangers, being unfamiliar with the country, are much less likely to stray away from their skulls; hence they make more vigilant sentinels than the ghosts of people better acquainted with the neighbourhood, who are apt to go off duty without waiting for the tedious formality of relieving guard. When head-hunters return to a village with human heads, the rejoicing is uproarious. Then the great drum is beaten frantically, and its deep hollow boom resounding far and wide through the hills announces to the neighbourhood the glad tidings of murder successfully perpetrated. Then the barrels, or rather the bamboos, of rice-spirit are tapped, and while the genial stream flows and the women and children dance and sing for glee, the men drink themselves blind and mad drunk. The ghastly head, which forms the centre of all this rejoicing, is first taken to the spirit-house, a small shed which usually stands on the highest point of the village site. There, wrapt in grass or leaves, it is hung up in a basket to ripen and bleach. When all the flesh and sinews have mouldered away and nothing remains but the blanched and grinning skull, it is put to rest in the village Golgotha. This is an avenue of huge old trees, whose interlacing boughs form a verdant archway overhead and, with the dense undergrowth, cast a deep shadow on the ground below. Every village has such an avenue stretching along the hillside sometimes for a long distance, or even till it meets the avenue of the neighbouring village. In the solemn gloom of this verdurous canopy is the Place of Skulls. On one side of the avenue stands a row of wooden posts, usually mere trunks of trees with the bark peeled off, but sometimes rudely carved and painted with designs in red and black. A little below the top of each post is cut a niche, and in front of the niche is a ledge. On this ledge the skull is deposited, sometimes so that it is in full view of passers-by in the avenue, sometimes so that it only grins at them through a slit. Most villages count their skulls by tens or twenties, but some of them have

hundreds of these trophies, especially when the avenue forms an unbroken continuity of shade between the villages. The old skulls ensure peace to the village, but at least one new one should be taken every year, that the rice may grow green far down in the depths of the valley, that the maize may tinge with its golden hue the steep mountain-sides, and that the hilltops may be white for miles and miles with the bloom of the poppy.

The Shans of Indo-China still believe in the efficacy of human sacrifice to procure a good harvest, though they act on the belief less than some other tribes of this region. Their practice now is to poison somebody at the state festival, which is generally held at some time between March and May. Among the Lhota Naga, one of the many savage tribes who inhabit the deep rugged labyrinthine glens which wind into the mountains from the rich valley of Brahmapootra, it used to be a common custom to chop off the heads, hands, and feet of people they met with, and then to stick up the severed extremities in their fields to ensure a good crop of grain. They bore no ill-will whatever to the persons upon whom they operated in this unceremonious fashion. Once they flayed a boy alive, carved him in pieces, and distributed the flesh among all the villagers, who put it into their corn-bins to avert bad luck and ensure plentiful crops of grain. The Angami, another tribe of the same region, used also to relieve casual passers-by of their heads, hands, and feet, with the same excellent intention. The hill tribe Kudulu, near Vizagapatam in the Madras Presidency, offered human sacrifices to the god Jankari for the purpose of obtaining good crops. The ceremony was generally performed on the Sunday before or after the Pongal feast. For the most part the victim was purchased, and until the time for the sacrifice came he was free to wander about the village, to eat and drink what he liked, and even to lie with any woman he met. On the appointed day he was carried before the idol drunk; and when one of the villagers had cut a hole in his stomach and smeared the blood on the idol, the crowds from the neighbouring villages rushed upon him and hacked him to pieces. All who were fortunate enough to secure morsels of his flesh carried them away and presented them to their village idols. The Gonds of India, a Dravidian race, kidnapped Brahman boys, and kept them as victims to be sacrificed on various occasions. At sowing and reaping, after a triumphal procession, one of the lads was slain by being punctured with a poisoned arrow. His blood was then sprinkled over the ploughed field or the ripe crop, and his flesh was devoured. The Oraons or Uraons of Chota Nagpur worship a goddess called Anna Kuari, who can give good crops and make a man rich, but to induce her to do so it is necessary to offer human sacrifices. In spite of the vigilance of the British Government these sacrifices are said to be still secretly perpetrated. The victims are poor waifs and strays whose disappearance attracts no notice. April and May are the months when the catchpoles are out on the prowl. At that time strangers will not go about the country alone, and parents will not let their children enter the jungle or herd the cattle. When a catchpole has found a victim, he cuts his throat and carries away the upper part of the ring finger and the nose. The goddess takes up her abode in the house of any man who has offered her a sacrifice, and from that time his fields yield a double harvest. The form she assumes in the house is that of a small child. When the householder brings in his unhusked rice, he takes the goddess and rolls her over the heap to double its size. But she soon grows restless and can only be pacified with the blood of fresh human victims.

But the best known case of human sacrifices, systematically offered to ensure good crops, is supplied by the Khonds or Kandhs, another Dravidian race in Bengal. Our knowledge of them is derived from the accounts written by British officers who, about the middle of the nineteenth century, were engaged in putting them down. The sacrifices were offered to the Earth Goddess, Tari Pennu or Bera Pennu, and were believed to ensure good crops and immunity from all disease and accidents. In particular, they were considered necessary in the cultivation of turmeric, the Khonds arguing that the turmeric could not have a deep red colour

without the shedding of blood. The victim or Meriah, as he was called, was acceptable to the goddess only if he had been purchased, or had been born a victim—that is, the son of a victim father, or had been devoted as a child by his father or guardian. Khonds in distress often sold their children for victims, “considering the beatification of their souls certain, and their death, for the benefit of mankind, the most honourable possible.” A man of the Panua tribe was once seen to load a Khond with curses, and finally to spit in his face, because the Khond had sold for a victim his own child, whom the Panua had wished to marry. A party of Khonds, who saw this, immediately pressed forward to comfort the seller of his child, saying, “Your child has died that all the world may live, and the Earth Goddess herself will wipe that spittle from your face.” The victims were often kept for years before they were sacrificed. Being regarded as consecrated beings, they were treated with extreme affection, mingled with deference, and were welcomed wherever they went. A Meriah youth, on attaining maturity, was generally given a wife, who was herself usually a Meriah or victim; and with her he received a portion of land and farm-stock. Their offspring were also victims. Human sacrifices were offered to the Earth Goddess by tribes, branches of tribes, or villages, both at periodical festivals and on extraordinary occasions. The periodical sacrifices were generally so arranged by tribes and divisions of tribes that each head of a family was enabled, at least once a year, to procure a shred of flesh for his fields, generally about the time when his chief crop was laid down.

The mode of performing these tribal sacrifices was as follows. Ten or twelve days before the sacrifice, the victim was devoted by cutting off his hair, which, until then, had been kept unshorn. Crowds of men and women assembled to witness the sacrifice; none might be excluded, since the sacrifice was declared to be for all mankind. It was preceded by several days of wild revelry and gross debauchery. On the day before the sacrifice the victim, dressed in a new garment, was led forth from the village in solemn procession, with music and dancing, to the Meriah grove, a clump of high forest trees standing a little way from the village and untouched by the axe. There they tied him to a post, which was sometimes placed between two plants of the sankissar shrub. He was then anointed with oil, ghee, and turmeric, and adorned with flowers; and “a species of reverence, which it is not easy to distinguish from adoration,” was paid to him throughout the day. A great struggle now arose to obtain the smallest relic from his person; a particle of the turmeric paste with which he was smeared, or a drop of his spittle, was esteemed of sovereign virtue, especially by the women. The crowd danced round the post to music, and, addressing the earth, said, “O God, we offer this sacrifice to you; give us good crops, seasons, and health”; then speaking to the victim they said, “We bought you with a price, and did not seize you; now we sacrifice you according to custom, and no sin rests with us.”

On the last morning the orgies, which had been scarcely interrupted during the night, were resumed, and continued till noon, when they ceased, and the assembly proceeded to consummate the sacrifice. The victim was again anointed with oil, and each person touched the anointed part, and wiped the oil on his own head. In some places they took the victim in procession round the village, from door to door, where some plucked hair from his head, and others begged for a drop of his spittle, with which they anointed their heads. As the victim might not be bound nor make any show of resistance, the bones of his arms and, if necessary, his legs were broken; but often this precaution was rendered unnecessary by stupefying him with opium. The mode of putting him to death varied in different places. One of the commonest modes seems to have been strangulation, or squeezing to death. The branch of a green tree was cleft several feet down the middle; the victim's neck (in other places, his chest) was inserted in the cleft, which the priest, aided by his assistants, strove with all his force to close. Then he wounded the victim slightly with his axe, whereupon the crowd rushed at the wretch and hewed the flesh from the bones, leaving the head and bowels untouched.

Sometimes he was cut up alive. In Chinna Kimedya he was dragged along the fields, surrounded by the crowd, who, avoiding his head and intestines, hacked the flesh from his body with their knives till he died. Another very common mode of sacrifice in the same district was to fasten the victim to the proboscis of a wooden elephant, which revolved on a stout post, and, as it whirled round, the crowd cut the flesh from the victim while life remained. In some villages Major Campbell found as many as fourteen of these wooden elephants, which had been used at sacrifices. In one district the victim was put to death slowly by fire. A low stage was formed, sloping on either side like a roof; upon it they laid the victim, his limbs wound round with cords to confine his struggles. Fires were then lighted and hot brands applied, to make him roll up and down the slopes of the stage as long as possible; for the more tears he shed the more abundant would be the supply of rain. Next day the body was cut to pieces.

The flesh cut from the victim was instantly taken home by the persons who had been deputed by each village to bring it. To secure its rapid arrival, it was sometimes forwarded by relays of men, and conveyed with postal fleetness fifty or sixty miles. In each village all who stayed at home fasted rigidly until the flesh arrived. The bearer deposited it in the place of public assembly, where it was received by the priest and the heads of families. The priest divided it into two portions, one of which he offered to the Earth Goddess by burying it in a hole in the ground with his back turned, and without looking. Then each man added a little earth to bury it, and the priest poured water on the spot from a hill gourd. The other portion of flesh he divided into as many shares as there were heads of houses present. Each head of a house rolled his shred of flesh in leaves, and buried it in his favourite field, placing it in the earth behind his back without looking. In some places each man carried his portion of flesh to the stream which watered his fields, and there hung it on a pole. For three days thereafter no house was swept; and, in one district, strict silence was observed, no fire might be given out, no wood cut, and no strangers received. The remains of the human victim (namely, the head, bowels, and bones) were watched by strong parties the night after the sacrifice; and next morning they were burned, along with a whole sheep, on a funeral pile. The ashes were scattered over the fields, laid as paste over the houses and granaries, or mixed with the new corn to preserve it from insects. Sometimes, however, the head and bones were buried, not burnt. After the suppression of the human sacrifices, inferior victims were substituted in some places; for instance, in the capital of Chinna Kimedya a goat took the place of a human victim. Others sacrifice a buffalo. They tie it to a wooden post in a sacred grove, dance wildly round it with brandished knives, then, falling on the living animal, hack it to shreds and tatters in a few minutes, fighting and struggling with each other for every particle of flesh. As soon as a man has secured a piece he makes off with it at full speed to bury it in his fields, according to ancient custom, before the sun has set, and as some of them have far to go they must run very fast. All the women throw clods of earth at the rapidly retreating figures of the men, some of them taking very good aim. Soon the sacred grove, so lately a scene of tumult, is silent and deserted except for a few people who remain to guard all that is left of the buffalo, to wit, the head, the bones, and the stomach, which are burned with ceremony at the foot of the stake.

In these Khond sacrifices the Meriahs are represented by our authorities as victims offered to propitiate the Earth Goddess. But from the treatment of the victims both before and after death it appears that the custom cannot be explained as merely a propitiatory sacrifice. A part of the flesh certainly was offered to the Earth Goddess, but the rest was buried by each householder in his fields, and the ashes of the other parts of the body were scattered over the fields, laid as paste on the granaries, or mixed with the new corn. These latter customs imply that to the body of the Meriah there was ascribed a direct or intrinsic power of making the

crops to grow, quite independent of the indirect efficacy which it might have as an offering to secure the good-will of the deity. In other words, the flesh and ashes of the victim were believed to be endowed with a magical or physical power of fertilising the land. The same intrinsic power was ascribed to the blood and tears of the Meriah, his blood causing the redness of the turmeric and his tears producing rain; for it can hardly be doubted that, originally at least, the tears were supposed to bring down the rain, not merely to prognosticate it. Similarly the custom of pouring water on the buried flesh of the Meriah was no doubt a rain-charm. Again, magical power as an attribute of the Meriah appears in the sovereign virtue believed to reside in anything that came from his person, as his hair or spittle. The ascription of such power to the Meriah indicates that he was much more than a mere man sacrificed to propitiate a deity. Once more, the extreme reverence paid him points to the same conclusion. Major Campbell speaks of the Meriah as "being regarded as something more than mortal," and Major Macpherson says, "A species of reverence, which it is not easy to distinguish from adoration, is paid to him." In short, the Meriah seems to have been regarded as divine. As such, he may originally have represented the Earth Goddess or, perhaps, a deity of vegetation; though in later times he came to be regarded rather as a victim offered to a deity than as himself an incarnate god. This later view of the Meriah as a victim rather than a divinity may perhaps have received undue emphasis from the European writers who have described the Khond religion. Habituated to the later idea of sacrifice as an offering made to a god for the purpose of conciliating his favour, European observers are apt to interpret all religious slaughter in this sense, and to suppose that wherever such slaughter takes place, there must necessarily be a deity to whom the carnage is believed by the slayers to be acceptable. Thus their preconceived ideas may unconsciously colour and warp their descriptions of savage rites.

The same custom of killing the representative of a god, of which strong traces appear in the Khond sacrifices, may perhaps be detected in some of the other human sacrifices described above. Thus the ashes of the slaughtered Marimo were scattered over the fields; the blood of the Brahman lad was put on the crop and field; the flesh of the slain Naga was stowed in the corn-bin; and the blood of the Sioux girl was allowed to trickle on the seed. Again, the identification of the victim with the corn, in other words, the view that he is an embodiment or spirit of the corn, is brought out in the pains which seem to be taken to secure a physical correspondence between him and the natural object which he embodies or represents. Thus the Mexicans killed young victims for the young corn and old ones for the ripe corn; the Marimos sacrifice, as "seed," a short, fat man, the shortness of his stature corresponding to that of the young corn, his fatness to the condition which it is desired that the crops may attain; and the Pawnees fattened their victims probably with the same view. Again, the identification of the victim with the corn comes out in the African custom of killing him with spades and hoes, and the Mexican custom of grinding him, like corn, between two stones.

One more point in these savage customs deserves to be noted. The Pawnee chief devoured the heart of the Sioux girl, and the Marimos and Gonds ate the victim's flesh. If, as we suppose, the victim was regarded as divine, it follows that in eating his flesh his worshippers believed themselves to be partaking of the body of their god.

§ 4. The Corn-spirit slain in his Human Representatives.

The barbarous rites just described offer analogies to the harvest customs of Europe. Thus the fertilising virtue ascribed to the corn-spirit is shewn equally in the savage custom of mixing the victim's blood or ashes with the seed-corn and the European custom of mixing the grain from the last sheaf with the young corn in spring. Again, the identification of the person with the corn appears alike in the savage custom of adapting the age and stature of the victim to

the age and stature, whether actual or expected, of the crop; in the Scotch and Styrian rules that when the corn-spirit is conceived as the Maiden the last corn shall be cut by a young maiden, but when it is conceived as the Corn-mother it shall be cut by an old woman; in the Lothringian warning given to old women to save themselves when the Old Woman is being killed, that is, when the last corn is being threshed; and in the Tyrolese expectation that if the man who gives the last stroke at threshing is tall, the next year's corn will be tall also. Further, the same identification is implied in the savage custom of killing the representative of the corn-spirit with hoes or spades or by grinding him between stones, and in the European custom of pretending to kill him with the scythe or the flail. Once more the Khond custom of pouring water on the buried flesh of the victim is parallel to the European customs of pouring water on the personal representative of the corn-spirit or plunging him into a stream. Both the Khond and the European customs are rain-charms.

To return now to the Lityerses story. It has been shewn that in rude society human beings have been commonly killed to promote the growth of the crops. There is therefore no improbability in the supposition that they may once have been killed for a like purpose in Phrygia and Europe; and when Phrygian legend and European folk-custom, closely agreeing with each other, point to the conclusion that men were so slain, we are bound, provisionally at least, to accept the conclusion. Further, both the Lityerses story and European harvest-customs agree in indicating that the victim was put to death as a representative of the corn-spirit, and this indication is in harmony with the view which some savages appear to take of the victim slain to make the crops flourish. On the whole, then, we may fairly suppose that both in Phrygia and in Europe the representative of the corn-spirit was annually killed upon the harvest-field. Grounds have been already shewn for believing that similarly in Europe the representative of the tree-spirit was annually slain. The proofs of these two remarkable and closely analogous customs are entirely independent of each other. Their coincidence seems to furnish fresh presumption in favour of both.

To the question, How was the representative of the corn-spirit chosen? one answer has been already given. Both the Lityerses story and European folk-custom shew that passing strangers were regarded as manifestations of the corn-spirit escaping from the cut or threshed corn, and as such were seized and slain. But this is not the only answer which the evidence suggests. According to the Phrygian legend the victims of Lityerses were not simply passing strangers, but persons whom he had vanquished in a reaping contest and afterwards wrapt up in corn-sheaves and beheaded. This suggests that the representative of the corn-spirit may have been selected by means of a competition on the harvest-field, in which the vanquished competitor was compelled to accept the fatal honour. The supposition is countenanced by European harvest-customs. We have seen that in Europe there is sometimes a contest amongst the reapers to avoid being last, and that the person who is vanquished in this competition, that is, who cuts the last corn, is often roughly handled. It is true we have not found that a pretence is made of killing him; but on the other hand we have found that a pretence is made of killing the man who gives the last stroke at threshing, that is, who is vanquished in the threshing contest. Now, since it is in the character of representative of the corn-spirit that the thresher of the last corn is slain in mimicry, and since the same representative character attaches (as we have seen) to the cutter and binder as well as to the thresher of the last corn, and since the same repugnance is evinced by harvesters to be last in any one of these labours, we may conjecture that a pretence has been commonly made of killing the reaper and binder as well as the thresher of the last corn, and that in ancient times this killing was actually carried out. This conjecture is corroborated by the common superstition that whoever cuts the last corn must die soon. Sometimes it is thought that the person who binds the last sheaf on the field will die in the course of next year. The reason for fixing on the reaper, binder, or thresher of

the last corn as the representative of the corn-spirit may be this. The corn-spirit is supposed to lurk as long as he can in the corn, retreating before the reapers, the binders, and the threshers at their work. But when he is forcibly expelled from his refuge in the last corn cut or the last sheaf bound or the last grain threshed, he necessarily assumes some other form than that of the corn-stalks which had hitherto been his garment or body. And what form can the expelled corn-spirit assume more naturally than that of the person who stands nearest to the corn from which he (the corn-spirit) has just been expelled? But the person in question is necessarily the reaper, binder, or thresher of the last corn. He or she, therefore, is seized and treated as the corn-spirit himself.

Thus the person who was killed on the harvest-field as the representative of the corn-spirit may have been either a passing stranger or the harvester who was last at reaping, binding, or threshing. But there is a third possibility, to which ancient legend and modern folk-custom alike point. Lityerses not only put strangers to death; he was himself slain, and apparently in the same way as he had slain others, namely, by being wrapt in a corn-sheaf, beheaded, and cast into the river; and it is implied that this happened to Lityerses on his own land. Similarly in modern harvest-customs the pretence of killing appears to be carried out quite as often on the person of the master (farmer or squire) as on that of strangers. Now when we remember that Lityerses was said to have been a son of the King of Phrygia, and that in one account he is himself called a king, and when we combine with this the tradition that he was put to death, apparently as a representative of the corn-spirit, we are led to conjecture that we have here another trace of the custom of annually slaying one of those divine or priestly kings who are known to have held ghostly sway in many parts of Western Asia and particularly in Phrygia. The custom appears, as we have seen, to have been so far modified in places that the king's son was slain in the king's stead. Of the custom thus modified the story of Lityerses would be, in one version at least, a reminiscence.

Turning now to the relation of the Phrygian Lityerses to the Phrygian Attis, it may be remembered that at Pessinus—the seat of a priestly kingship—the high-priest appears to have been annually slain in the character of Attis, a god of vegetation, and that Attis was described by an ancient authority as “a reaped ear of corn.” Thus Attis, as an embodiment of the corn-spirit, annually slain in the person of his representative, might be thought to be ultimately identical with Lityerses, the latter being simply the rustic prototype out of which the state religion of Attis was developed. It may have been so; but, on the other hand, the analogy of European folk-custom warns us that amongst the same people two distinct deities of vegetation may have their separate personal representatives, both of whom are slain in the character of gods at different times of the year. For in Europe, as we have seen, it appears that one man was commonly slain in the character of the tree-spirit in spring, and another in the character of the corn-spirit in autumn. It may have been so in Phrygia also. Attis was especially a tree-god, and his connexion with corn may have been only such an extension of the power of a tree-spirit as is indicated in customs like the Harvest-May. Again, the representative of Attis appears to have been slain in spring; whereas Lityerses must have been slain in summer or autumn, according to the time of the harvest in Phrygia. On the whole, then, while we are not justified in regarding Lityerses as the prototype of Attis, the two may be regarded as parallel products of the same religious idea, and may have stood to each other as in Europe the Old Man of harvest stands to the Wild Man, the Leaf Man, and so forth, of spring. Both were spirits or deities of vegetation, and the personal representatives of both were annually slain. But whereas the Attis worship became elevated into the dignity of a State religion and spread to Italy, the rites of Lityerses seem never to have passed the limits of their native Phrygia, and always retained their character of rustic ceremonies performed by peasants on the harvest-field. At most a few villages may have clubbed together, as amongst

the Khonds, to procure a human victim to be slain as representative of the corn-spirit for their common benefit. Such victims may have been drawn from the families of priestly kings or kinglets, which would account for the legendary character of Lityerses as the son of a Phrygian king or as himself a king. When villages did not so club together, each village or farm may have procured its own representative of the corn-spirit by dooming to death either a passing stranger or the harvester who cut, bound, or threshed the last sheaf. Perhaps in the olden time the practice of head-hunting as a means of promoting the growth of the corn may have been as common among the rude inhabitants of Europe and Western Asia as it still is, or was till lately, among the primitive agricultural tribes of Assam, Burma, the Philippine Islands, and the Indian Archipelago. It is hardly necessary to add that in Phrygia, as in Europe, the old barbarous custom of killing a man on the harvest-field or the threshing-floor had doubtless passed into a mere pretence long before the classical era, and was probably regarded by the reapers and threshers themselves as no more than a rough jest which the license of a harvest-home permitted them to play off on a passing stranger, a comrade, or even on their master himself.

I have dwelt on the Lityerses song at length because it affords so many points of comparison with European and savage folk-custom. The other harvest songs of Western Asia and Egypt, to which attention has been called above, may now be dismissed much more briefly. The similarity of the Bithynian Bormus to the Phrygian Lityerses helps to bear out the interpretation which has been given of the latter. Bormus, whose death or rather disappearance was annually mourned by the reapers in a plaintive song, was, like Lityerses, a king's son or at least the son of a wealthy and distinguished man. The reapers whom he watched were at work on his own fields, and he disappeared in going to fetch water for them; according to one version of the story he was carried off by the nymphs, doubtless the nymphs of the spring or pool or river whither he went to draw water. Viewed in the light of the Lityerses story and of European folk-custom, this disappearance of Bormus may be a reminiscence of the custom of binding the farmer himself in a corn-sheaf and throwing him into the water. The mournful strain which the reapers sang was probably a lamentation over the death of the corn-spirit, slain either in the cut corn or in the person of a human representative; and the call which they addressed to him may have been a prayer that he might return in fresh vigour next year.

The Phoenician Linus song was sung at the vintage, at least in the west of Asia Minor, as we learn from Homer; and this, combined with the legend of Syleus, suggests that in ancient times passing strangers were handled by vintagers and vine-diggers in much the same way as they are said to have been handled by the reaper Lityerses. The Lydian Syleus, so ran the legend, compelled passers-by to dig for him in his vineyard, till Hercules came and killed him and dug up his vines by the roots. This seems to be the outline of a legend like that of Lityerses; but neither ancient writers nor modern folk-custom enable us to fill in the details. But, further, the Linus song was probably sung also by Phoenician reapers, for Herodotus compares it to the Maneros song, which, as we have seen, was a lament raised by Egyptian reapers over the cut corn. Further, Linus was identified with Adonis, and Adonis has some claims to be regarded as especially a corn-deity. Thus the Linus lament, as sung at harvest, would be identical with the Adonis lament; each would be the lamentation raised by reapers over the dead spirit of the corn. But whereas Adonis, like Attis, grew into a stately figure of mythology, adored and mourned in splendid cities far beyond the limits of his Phoenician home, Linus appears to have remained a simple ditty sung by reapers and vintagers among the corn-sheaves and the vines. The analogy of Lityerses and of folk-custom, both European and savage, suggests that in Phoenicia the slain corn-spirit—the dead Adonis—may formerly have been represented by a human victim; and this suggestion is

possibly supported by the Harran legend that Tammuz (Adonis) was slain by his cruel lord, who ground his bones in a mill and scattered them to the wind. For in Mexico, as we have seen, the human victim at harvest was crushed between two stones; and both in Africa and India the ashes or other remains of the victim were scattered over the fields. But the Harran legend may be only a mythical way of expressing the grinding of corn in the mill and the scattering of the seed. It seems worth suggesting that the mock king who was annually killed at the Babylonian festival of the Sacaea on the sixteenth day of the month Lous may have represented Tammuz himself. For the historian Berosus, who records the festival and its date, probably used the Macedonian calendar, since he dedicated his history to Antiochus Soter; and in his day the Macedonian month Lous appears to have corresponded to the Babylonian month Tammuz. If this conjecture is right, the view that the mock king at the Sacaea was slain in the character of a god would be established. But to this point we shall return later on.

There is a good deal more evidence that in Egypt the slain corn-spirit—the dead Osiris—was represented by a human victim, whom the reapers slew on the harvest-field, mourning his death in a dirge, to which the Greeks, through a verbal misunderstanding, gave the name of Maneros. For the legend of Busiris seems to preserve a reminiscence of human sacrifices once offered by the Egyptians in connexion with the worship of Osiris. Busiris was said to have been an Egyptian king who sacrificed all strangers on the altar of Zeus. The origin of the custom was traced to a dearth which afflicted the land of Egypt for nine years. A Cyprian seer informed Busiris that the dearth would cease if a man were annually sacrificed to Zeus. So Busiris instituted the sacrifice. But when Hercules came to Egypt, and was being dragged to the altar to be sacrificed, he burst his bonds and slew Busiris and his son. Here then is a legend that in Egypt a human victim was annually sacrificed to prevent the failure of the crops, and a belief is implied that an omission of the sacrifice would have entailed a recurrence of that infertility which it was the object of the sacrifice to prevent. So the Pawnees, as we have seen, believed that an omission of the human sacrifice at planting would have been followed by a total failure of their crops. The name Busiris was in reality the name of a city, *pe-Asar*, “the house of Osiris,” the city being so called because it contained the grave of Osiris. Indeed some high modern authorities believe that Busiris was the original home of Osiris, from which his worship spread to other parts of Egypt. The human sacrifices were said to have been offered at his grave, and the victims were red-haired men, whose ashes were scattered abroad by means of winnowing-fans. This tradition of human sacrifices offered at the tomb of Osiris is confirmed by the evidence of the monuments; for “we find in the temple of Denderah a human figure with a hare's head and pierced with knives, tied to a stake before Osiris Khenti-Amentiu, and Horus is shown in a Ptolemaic sculpture at Karnak killing a bound hare-headed figure before the bier of Osiris, who is represented in the form of Harpocrates. That these figures are really human beings with the head of an animal fastened on is proved by another sculpture at Denderah, where a kneeling man has the hawk's head and wings over his head and shoulders, and in another place a priest has the jackal's head on his shoulders, his own head appearing through the disguise. Besides, Diodorus tells us that the Egyptian kings in former times had worn on their heads the fore-part of a lion, or of a bull, or of a dragon, showing that this method of disguise or transformation was a well-known custom.”

In the light of the foregoing discussion the Egyptian tradition of Busiris admits of a consistent and fairly probable explanation. Osiris, the corn-spirit, was annually represented at harvest by a stranger, whose red hair made him a suitable representative of the ripe corn. This man, in his representative character, was slain on the harvest-field, and mourned by the reapers, who prayed at the same time that the corn-spirit might revive and return (*mââ-ne-rha*, Maneros) with renewed vigour in the following year. Finally, the victim, or some part of him, was

burned, and the ashes scattered by winnowing-fans over the fields to fertilise them. Here the choice of the victim on the ground of his resemblance to the corn which he was to represent agrees with the Mexican and African customs already described. Similarly the woman who died in the character of the Corn-mother at the Mexican midsummer sacrifice had her face painted red and yellow in token of the colours of the corn, and she wore a pasteboard mitre surmounted by waving plumes in imitation of the tassel of the maize. On the other hand, at the festival of the Goddess of the White Maize the Mexicans sacrificed lepers. The Romans sacrificed red-haired puppies in spring to avert the supposed blighting influence of the Dog-star, believing that the crops would thus grow ripe and ruddy. The heathen of Harran offered to the sun, moon, and planets human victims who were chosen on the ground of their supposed resemblance to the heavenly bodies to which they were sacrificed; for example, the priests, clothed in red and smeared with blood, offered a red-haired, red-cheeked man to "the red planet Mars" in a temple which was painted red and draped with red hangings. These and the like cases of assimilating the victim to the god, or to the natural phenomenon which he represents, are based ultimately on the principle of homoeopathic or imitative magic, the notion being that the object aimed at will be most readily attained by means of a sacrifice which resembles the effect that it is designed to bring about.

Again, the scattering of the Egyptian victim's ashes over the fields resembles the Marimo and Khond custom, and the use of winnowing-fans for the purpose is another hint of his identification with the corn. So in Vendée a pretence is made of threshing and winnowing the farmer's wife, regarded as an embodiment of the corn-spirit; in Mexico the victim was ground between stones; and in Africa he was slain with spades and hoes. The story that the fragments of Osiris's body were scattered up and down the land, and buried by Isis on the spots where they lay, may very well be a reminiscence of a custom, like that observed by the Khonds, of dividing the human victim in pieces and burying the pieces, often at intervals of many miles from each other, in the fields. However, it is possible that the story of the dismemberment of Osiris, like the similar story told of Tammuz, may have been simply a mythical expression for the scattering of the seed. Once more, the legend that the body of Osiris enclosed in a coffer was thrown by Typhon into the Nile, perhaps points to a custom of casting the body of the victim, or at least a portion of it, into the Nile as a rain-charm, or rather to make the river rise. For a similar purpose Phrygian reapers seem to have flung the headless bodies of their victims, wrapt in corn-sheaves, into a river, and the Khonds poured water on the buried flesh of the human victim. Probably when Osiris ceased to be represented by a human victim, an image of him was annually thrown into the Nile, just as the effigy of his Syrian counterpart, Adonis, used to be cast into the sea at Alexandria. Or water may have been simply poured over it, as on the monument already mentioned a priest is seen pouring water over the body of Osiris, from which corn-stalks are sprouting. The accompanying legend, "This is Osiris of the mysteries, who springs from the returning waters," bears out the view that at the mysteries of Osiris a charm to make rain fall or the river rise was regularly wrought by pouring water on his effigy or flinging it into the Nile.

It may be objected that the red-haired victims were slain as representatives, not of Osiris, but of his enemy Typhon; for the victims were called Typhonian, and red was the colour of Typhon, black the colour of Osiris. The answer to this objection must be reserved for the present. Meantime it may be pointed out that if Osiris is often represented on the monuments as black, he is still more commonly depicted as green, appropriately enough for a corn-god, who may be conceived as black while the seed is under ground, but as green after it has sprouted. So the Greeks recognised both a Green and a Black Demeter, and sacrificed to the Green Demeter in spring with mirth and gladness.

Thus, if I am right, the key to the mysteries of Osiris is furnished by the melancholy cry of the Egyptian reapers, which down to Roman times could be heard year after year sounding across the fields, announcing the death of the corn-spirit, the rustic prototype of Osiris. Similar cries, as we have seen, were also heard on all the harvest-fields of Western Asia. By the ancients they are spoken of as songs; but to judge from the analysis of the names Linus and Maneros, they probably consisted only of a few words uttered in a prolonged musical note which could be heard for a great distance. Such sonorous and long-drawn cries, raised by a number of strong voices in concert, must have had a striking effect, and could hardly fail to arrest the attention of any wayfarer who happened to be within hearing. The sounds, repeated again and again, could probably be distinguished with tolerable ease even at a distance; but to a Greek traveller in Asia or Egypt the foreign words would commonly convey no meaning, and he might take them, not unnaturally, for the name of some one (Maneros, Linus, Lityerses, Bormus) upon whom the reapers were calling. And if his journey led him through more countries than one, as Bithynia and Phrygia, or Phoenicia and Egypt, while the corn was being reaped, he would have an opportunity of comparing the various harvest cries of the different peoples. Thus we can readily understand why these harvest cries were so often noted and compared with each other by the Greeks. Whereas, if they had been regular songs, they could not have been heard at such distances, and therefore could not have attracted the attention of so many travellers; and, moreover, even if the wayfarer were within hearing of them, he could not so easily have picked out the words.

Down to recent times Devonshire reapers uttered cries of the same sort, and performed on the field a ceremony exactly analogous to that in which, if I am not mistaken, the rites of Osiris originated. The cry and the ceremony are thus described by an observer who wrote in the first half of the nineteenth century. "After the wheat is all cut, on most farms in the north of Devon, the harvest people have a custom of 'crying the neck.' I believe that this practice is seldom omitted on any large farm in that part of the country. It is done in this way. An old man, or some one else well acquainted with the ceremonies used on the occasion (when the labourers are reaping the last field of wheat), goes round to the shocks and sheaves, and picks out a little bundle of all the best ears he can find; this bundle he ties up very neat and trim, and plats and arranges the straws very tastefully. This is called 'the neck' of wheat, or wheaten-ears. After the field is cut out, and the pitcher once more circulated, the reapers, binders, and the women stand round in a circle. The person with 'the neck' stands in the centre, grasping it with both his hands. He first stoops and holds it near the ground, and all the men forming the ring take off their hats, stooping and holding them with both hands towards the ground. They then all begin at once in a very prolonged and harmonious tone to cry 'The neck!' at the same time slowly raising themselves upright, and elevating their arms and hats above their heads; the person with 'the neck' also raising it on high. This is done three times. They then change their cry to 'Wee yen!'—'Way yen!'—which they sound in the same prolonged and slow manner as before, with singular harmony and effect, three times. This last cry is accompanied by the same movements of the body and arms as in crying 'the neck.'... After having thus repeated 'the neck' three times, and 'wee yen,' or 'way yen' as often, they all burst out into a kind of loud and joyous laugh, flinging up their hats and caps into the air, capering about and perhaps kissing the girls. One of them then gets 'the neck' and runs as hard as he can down to the farmhouse, where the dairymaid, or one of the young female domestics, stands at the door prepared with a pail of water. If he who holds 'the neck' can manage to get into the house, in any way unseen, or openly, by any other way than the door at which the girl stands with the pail of water, then he may lawfully kiss her; but, if otherwise, he is regularly soused with the contents of the bucket. On a fine still autumn evening the 'crying of the neck' has a wonderful effect at a distance, far finer than that of the Turkish muezzin, which Lord Byron eulogises so much, and which he says is preferable to all

the bells in Christendom. I have once or twice heard upwards of twenty men cry it, and sometimes joined by an equal number of female voices. About three years back, on some high grounds, where our people were harvesting, I heard six or seven ‘necks’ cried in one night, although I know that some of them were four miles off. They are heard through the quiet evening air at a considerable distance sometimes.” Again, Mrs. Bray tells how, travelling in Devonshire, “she saw a party of reapers standing in a circle on a rising ground, holding their sickles aloft. One in the middle held up some ears of corn tied together with flowers, and the party shouted three times (what she writes as) ‘Arnack, arnack, arnack, *we haven, we haven, we haven.*’ They went home, accompanied by women and children carrying boughs of flowers, shouting and singing. The manservant who attended Mrs. Bray said ‘it was only the people making their games, as they always did, *to the spirit of harvest.*’” Here, as Miss Burne remarks, “‘arnack, we haven!’ is obviously in the Devon dialect, ‘a neck (or nack)! we have un!’” “The neck” is generally hung up in the farmhouse, where it sometimes remains for two or three years. A similar custom is still observed in some parts of Cornwall, as I was told by my lamented friend J. H. Middleton. “The last sheaf is decked with ribbons. Two strong-voiced men are chosen and placed (one with the sheaf) on opposite sides of a valley. One shouts, ‘I’ve gotten it.’ The other shouts, ‘What hast gotten?’ The first answers, ‘I’se gotten the neck.’”

Another account of this old custom, written at Truro in 1839, runs thus: “Now, when all the corn was cut at Heligan, the farming men and maidens come in front of the house, and bring with them a small sheaf of corn, the last that has been cut, and this is adorned with ribbons and flowers, and one part is tied quite tight, so as to look like a neck. Then they cry out ‘Our (my) side, my side,’ as loud as they can; then the dairymaid gives the neck to the head farming-man. He takes it, and says, very loudly three times, ‘I have him, I have him, I have him.’ Then another farming-man shouts very loudly, ‘What have ye? what have ye? what have ye?’ Then the first says, ‘A neck, a neck, a neck.’ And when he has said this, all the people make a very great shouting. This they do three times, and after one famous shout go away and eat supper, and dance, and sing songs.” According to another account, “all went out to the field when the last corn was cut, the ‘neck’ was tied with ribbons and plaited, and they danced round it, and carried it to the great kitchen, where by-and-by the supper was. The words were as given in the previous account, and ‘Hip, hip, hack, heck, I have ‘ee, I have ‘ee, I have ‘ee.’ It was hung up in the hall.” Another account relates that one of the men rushed from the field with the last sheaf, while the rest pursued him with vessels of water, which they tried to throw over the sheaf before it could be brought into the barn.

Similar customs appear to have been formerly observed in Pembrokeshire, as appears from the following account, in which, however, nothing is said of the sonorous cries raised by the reapers when their work was done: “At harvest-time, in South Pembrokeshire, the last ears of corn left standing in the field were tied together, and the harvesters then tried to cut this neck by throwing their hatchets at it. What happened afterwards appears to have varied somewhat. I have been told by one old man that the one who got possession of the neck would carry it over into some neighbouring field, leave it there, and take to his heels as fast as he could; for, if caught, he had a rough time of it. The men who caught him would shut him up in a barn without food, or belabour him soundly, or perhaps shoe him, as it was called, beating the soles of his feet with rods—a very severe and much-dreaded punishment. On my grandfather’s farm the man used to make for the house as fast as possible, and try to carry in the neck. The maids were on the look-out for him, and did their best to drench him with water. If they succeeded, they got the present of half-a-crown, which my grandfather always gave, and which was considered a very liberal present indeed. If the man was successful in dodging the maids, and getting the neck into the house without receiving the wetting, the

half-crown became his. The neck was then hung up, and kept until the following year, at any rate, like the bunches of flowers or boughs gathered at the St. Jean, in the south of France. Sometimes the necks of many successive years were to be found hanging up together. In these two ways of disposing of the neck one sees the embodiment, no doubt, of the two ways of looking at the corn-spirit, as good (to be kept) or as bad (to be passed on to the neighbour).”

In the foregoing customs a particular bunch of ears, generally the last left standing, is conceived as the neck of the corn-spirit, who is consequently beheaded when the bunch is cut down. Similarly in Shropshire the name “neck,” or “the gander's neck,” used to be commonly given to the last handful of ears left standing in the middle of the field when all the rest of the corn was cut. It was plaited together, and the reapers, standing ten or twenty paces off, threw their sickles at it. Whoever cut it through was said to have cut off the gander's neck. The “neck” was taken to the farmer's wife, who was supposed to keep it in the house for good luck till the next harvest came round. Near Trèves, the man who reaps the last standing corn “cuts the goat's neck off.” At Faslane, on the Gareloch (Dumbartonshire), the last handful of standing corn was sometimes called the “head.” At Aurich, in East Friesland, the man who reaps the last corn “cuts the hare's tail off.” In mowing down the last corner of a field French reapers sometimes call out, “We have the cat by the tail.” In Bresse (Bourgogne) the last sheaf represented the fox. Beside it a score of ears were left standing to form the tail, and each reaper, going back some paces, threw his sickle at it. He who succeeded in severing it “cut off the fox's tail,” and a cry of “*You cou cou!*” was raised in his honour. These examples leave no room to doubt the meaning of the Devonshire and Cornish expression “the neck,” as applied to the last sheaf. The corn-spirit is conceived in human or animal form, and the last standing corn is part of its body—its neck, its head, or its tail. Sometimes, as we have seen, the last corn is regarded as the navel-string. Lastly, the Devonshire custom of drenching with water the person who brings in “the neck” is a rain-charm, such as we have had many examples of. Its parallel in the mysteries of Osiris was the custom of pouring water on the image of Osiris or on the person who represented him.

In Germany cries of *Waul!* or *Wol!* or *Wôld!* are sometimes raised by the reapers at cutting the last corn. Thus in some places the last patch of standing rye was called the *Waul*-rye; a stick decked with flowers was inserted in it, and the ears were fastened to the stick. Then all the reapers took off their hats and cried thrice, “*Waul! Waul! Waul!*” Sometimes they accompanied the cry by clashing with their whetstones on their scythes.

VIII. The Corn-Spirit as an Animal

§ 1. Animal Embodiments of the Corn-spirit.

In some of the examples which I have cited to establish the meaning of the term "neck" as applied to the last sheaf, the corn-spirit appears in animal form as a gander, a goat, a hare, a cat, and a fox. This introduces us to a new aspect of the corn-spirit, which we must now examine. By doing so we shall not only have fresh examples of killing the god, but may hope also to clear up some points which remain obscure in the myths and worship of Adonis, Attis, Osiris, Dionysus, Demeter, and Virbius.

Amongst the many animals whose forms the corn-spirit is supposed to take are the wolf, dog, hare, fox, cock, goose, quail, cat, goat, cow (ox, bull), pig, and horse. In one or other of these shapes the corn-spirit is often believed to be present in the corn, and to be caught or killed in the last sheaf. As the corn is being cut the animal flees before the reapers, and if a reaper is taken ill on the field, he is supposed to have stumbled unwittingly on the corn-spirit, who has thus punished the profane intruder. It is said "the Rye-wolf has got hold of him," "the Harvest-goat has given him a push." The person who cuts the last corn or binds the last sheaf gets the name of the animal, as the Rye-wolf, the Rye-sow, the Oats-goat, and so forth, and retains the name sometimes for a year. Also the animal is frequently represented by a puppet made out of the last sheaf or of wood, flowers, and so on, which is carried home amid rejoicings on the last harvest-waggon. Even where the last sheaf is not made up in animal shape, it is often called the Rye-wolf, the Hare, Goat, and so forth. Generally each kind of crop is supposed to have its special animal, which is caught in the last sheaf, and called the Rye-wolf, the Barley-wolf, the Oats-wolf, the Pea-wolf, or the Potato-wolf, according to the crop; but sometimes the figure of the animal is only made up once for all at getting in the last crop of the whole harvest. Sometimes the creature is believed to be killed by the last stroke of the sickle or scythe. But oftener it is thought to live so long as there is corn still unthreshed, and to be caught in the last sheaf threshed. Hence the man who gives the last stroke with the flail is told that he has got the Corn-sow, the Threshing-dog, or the like. When the threshing is finished, a puppet is made in the form of the animal, and this is carried by the thresher of the last sheaf to a neighbouring farm, where the threshing is still going on. This again shews that the corn-spirit is believed to live wherever the corn is still being threshed. Sometimes the thresher of the last sheaf himself represents the animal; and if the people of the next farm, who are still threshing, catch him, they treat him like the animal he represents, by shutting him up in the pig-sty, calling him with the cries commonly addressed to pigs, and so forth. These general statements will now be illustrated by examples.

§ 2. The Corn-spirit as a Wolf or a Dog.

We begin with the corn-spirit conceived as a wolf or a dog. This conception is common in France, Germany, and Slavonic countries. Thus, when the wind sets the corn in wave-like motion the peasants often say, "The Wolf is going over, or through, the corn," "the Rye-wolf is rushing over the field," "the Wolf is in the corn," "the mad Dog is in the corn," "the big Dog is there." When children wish to go into the corn-fields to pluck ears or gather the blue corn-flowers, they are warned not to do so, for "the big Dog sits in the corn," or "the Wolf sits in the corn, and will tear you in pieces," "the Wolf will eat you." The wolf against whom the children are warned is not a common wolf, for he is often spoken of as the Corn-wolf, Rye-wolf, or the like; thus they say, "The Rye-wolf will come and eat you up, children," "the Rye-wolf will carry you off," and so forth. Still he has all the outward appearance of a wolf.

For in the neighbourhood of Feilenhof (East Prussia), when a wolf was seen running through a field, the peasants used to watch whether he carried his tail in the air or dragged it on the ground. If he dragged it on the ground, they went after him, and thanked him for bringing them a blessing, and even set tit-bits before him. But if he carried his tail high, they cursed him and tried to kill him. Here the wolf is the corn-spirit whose fertilising power is in his tail.

Both dog and wolf appear as embodiments of the corn-spirit in harvest-customs. Thus in some parts of Silesia the person who cuts or binds the last sheaf is called the Wheat-dog or the Peas-pug. But it is in the harvest-customs of the north-east of France that the idea of the Corn-dog comes out most clearly. Thus when a harvester, through sickness, weariness, or laziness, cannot or will not keep up with the reaper in front of him, they say, "The White Dog passed near him," "he has the White Bitch," or "the White Bitch has bitten him." In the Vosges the Harvest-May is called the "Dog of the harvest," and the person who cuts the last handful of hay or wheat is said to "kill the Dog." About Lons-le-Saulnier, in the Jura, the last sheaf is called the Bitch. In the neighbourhood of Verdun the regular expression for finishing the reaping is, "They are going to kill the Dog"; and at Epinal they say, according to the crop, "We will kill the Wheat-dog, or the Rye-dog, or the Potato-dog." In Lorraine it is said of the man who cuts the last corn, "He is killing the Dog of the harvest." At Dux, in the Tyrol, the man who gives the last stroke at threshing is said to "strike down the Dog"; and at Ahnebergen, near Stade, he is called, according to the crop, Corn-pug, Rye-pug, Wheat-pug.

So with the wolf. In Silesia, when the reapers gather round the last patch of standing corn to reap it they are said to be about "to catch the Wolf." In various parts of Mecklenburg, where the belief in the Corn-wolf is particularly prevalent, every one fears to cut the last corn, because they say that the Wolf is sitting in it; hence every reaper exerts himself to the utmost in order not to be the last, and every woman similarly fears to bind the last sheaf because "the Wolf is in it." So both among the reapers and the binders there is a competition not to be the last to finish. And in Germany generally it appears to be a common saying that "the Wolf sits in the last sheaf." In some places they call out to the reaper, "Beware of the Wolf"; or they say, "He is chasing the Wolf out of the corn." In Mecklenburg the last bunch of standing corn is itself commonly called the Wolf, and the man who reaps it "has the Wolf," the animal being described as the Rye-wolf, the Wheat-wolf, the Barley-wolf, and so on according to the particular crop. The reaper of the last corn is himself called Wolf or the Rye-wolf, if the crop is rye, and in many parts of Mecklenburg he has to support the character by pretending to bite the other harvesters or by howling like a wolf. The last sheaf of corn is also called the Wolf or the Rye-wolf or the Oats-wolf according to the crop, and of the woman who binds it they say, "The Wolf is biting her," "She has the Wolf," "She must fetch the Wolf" (out of the corn). Moreover, she herself is called Wolf; they cry out to her, "Thou art the Wolf," and she has to bear the name for a whole year; sometimes, according to the crop, she is called the Rye-wolf or the Potato-wolf. In the island of Rügen not only is the woman who binds the last sheaf called Wolf, but when she comes home she bites the lady of the house and the stewardess, for which she receives a large piece of meat. Yet nobody likes to be the Wolf. The same woman may be Rye-wolf, Wheat-wolf, and Oats-wolf, if she happens to bind the last sheaf of rye, wheat, and oats. At Buir, in the district of Cologne, it was formerly the custom to give to the last sheaf the shape of a wolf. It was kept in the barn till all the corn was threshed. Then it was brought to the farmer and he had to sprinkle it with beer or brandy. At Brunshaupten in Mecklenburg the young woman who bound the last sheaf of wheat used to take a handful of stalks out of it and make "the Wheat-wolf" with them; it was the figure of a wolf about two feet long and half a foot high, the legs of the animal being represented by stiff stalks and its tail and mane by wheat-ears. This Wheat-wolf she carried back at the head of the harvesters to the village, where it was set up on a high place in the parlour of the farm and

remained there for a long time. In many places the sheaf called the Wolf is made up in human form and dressed in clothes. This indicates a confusion of ideas between the corn-spirit conceived in human and in animal form. Generally the Wolf is brought home on the last waggon with joyful cries. Hence the last waggon-load itself receives the name of the Wolf.

Again, the Wolf is supposed to hide himself amongst the cut corn in the granary, until he is driven out of the last bundle by the strokes of the flail. Hence at Wanzleben, near Magdeburg, after the threshing the peasants go in procession, leading by a chain a man who is enveloped in the threshed-out straw and is called the Wolf. He represents the corn-spirit who has been caught escaping from the threshed corn. In the district of Treves it is believed that the Corn-wolf is killed at threshing. The men thresh the last sheaf till it is reduced to chopped straw. In this way they think that the Corn-wolf, who was lurking in the last sheaf, has been certainly killed.

In France also the Corn-wolf appears at harvest. Thus they call out to the reaper of the last corn, "You will catch the Wolf." Near Chambéry they form a ring round the last standing corn, and cry, "The Wolf is in there." In Finisterre, when the reaping draws near an end, the harvesters cry, "There is the Wolf; we will catch him." Each takes a swath to reap, and he who finishes first calls out, "I've caught the Wolf." In Guyenne, when the last corn has been reaped, they lead a wether all round the field. It is called "the Wolf of the field." Its horns are decked with a wreath of flowers and corn-ears, and its neck and body are also encircled with garlands and ribbons. All the reapers march, singing, behind it. Then it is killed on the field. In this part of France the last sheaf is called the *coujoulage*, which, in the patois, means a wether. Hence the killing of the wether represents the death of the corn-spirit, considered as present in the last sheaf; but two different conceptions of the corn-spirit—as a wolf and as a wether—are mixed up together.

Sometimes it appears to be thought that the Wolf, caught in the last corn, lives during the winter in the farmhouse, ready to renew his activity as corn-spirit in the spring. Hence at midwinter, when the lengthening days begin to herald the approach of spring, the Wolf makes his appearance once more. In Poland a man, with a wolf's skin thrown over his head, is led about at Christmas; or a stuffed wolf is carried about by persons who collect money. There are facts which point to an old custom of leading about a man enveloped in leaves and called the Wolf, while his conductors collected money.

§ 3. The Corn-spirit as a Cock.

Another form which the corn-spirit often assumes is that of a cock. In Austria children are warned against straying in the corn-fields, because the Corn-cock sits there, and will peck their eyes out. In North Germany they say that "the Cock sits in the last sheaf"; and at cutting the last corn the reapers cry, "Now we will chase out the Cock." When it is cut they say, "We have caught the Cock." At Braller, in Transylvania, when the reapers come to the last patch of corn, they cry, "Here we shall catch the Cock." At Fürstenwalde, when the last sheaf is about to be bound, the master releases a cock, which he has brought in a basket, and lets it run over the field. All the harvesters chase it till they catch it. Elsewhere the harvesters all try to seize the last corn cut; he who succeeds in grasping it must crow, and is called Cock. Among the Wends it is or used to be customary for the farmer to hide a live cock under the last sheaf as it lay on the field; and when the corn was being gathered up, the harvester who lighted upon this sheaf had a right to keep the cock, provided he could catch it. This formed the close of the harvest-festival and was known as "the Cock-catching," and the beer which was served out to the reapers at this time went by the name of "Cock-beer." The last sheaf is called Cock, Cock-sheaf, Harvest-cock, Harvest-hen, Autumn-hen. A distinction is made between a Wheat-cock, Bean-cock, and so on, according to the crop. At Wünschensuhl,

in Thüringen, the last sheaf is made into the shape of a cock, and called the Harvest-cock. A figure of a cock, made of wood, pasteboard, ears of corn, or flowers, is borne in front of the harvest-waggon, especially in Westphalia, where the cock carries in his beak fruits of the earth of all kinds. Sometimes the image of the cock is fastened to the top of a May-tree on the last harvest-waggon. Elsewhere a live cock, or a figure of one, is attached to a harvest-crown and carried on a pole. In Galicia and elsewhere this live cock is fastened to the garland of corn-ears or flowers, which the leader of the women-reapers carries on her head as she marches in front of the harvest procession. In Silesia a live cock is presented to the master on a plate. The harvest-supper is called Harvest-cock, Stubble-cock, etc., and a chief dish at it, at least in some places, is a cock. If a waggoner upsets a harvest-waggon, it is said that "he has spilt the Harvest cock," and he loses the cock, that is, the harvest-supper. The harvest-waggon, with the figure of the cock on it, is driven round the farmhouse before it is taken to the barn. Then the cock is nailed over or at the side of the house-door, or on the gable, and remains there till next harvest. In East Friesland the person who gives the last stroke at threshing is called the Clucking-hen, and grain is strewed before him as if he were a hen.

Again, the corn-spirit is killed in the form of a cock. In parts of Germany, Hungary, Poland, and Picardy the reapers place a live cock in the corn which is to be cut last, and chase it over the field, or bury it up to the neck in the ground; afterwards they strike off its head with a sickle or scythe. In many parts of Westphalia, when the harvesters bring the wooden cock to the farmer, he gives them a live cock, which they kill with whips or sticks, or behead with an old sword, or throw into the barn to the girls, or give to the mistress to cook. If the harvest-cock has not been spilt—that is, if no waggon has been upset—the harvesters have the right to kill the farmyard cock by throwing stones at it or beheading it. Where this custom has fallen into disuse, it is still common for the farmer's wife to make cockie-leekie for the harvesters, and to shew them the head of the cock which has been killed for the soup. In the neighbourhood of Klausenburg, Transylvania, a cock is buried on the harvest-field in the earth, so that only its head appears. A young man then takes a scythe and cuts off the cock's head at a single sweep. If he fails to do this, he is called the Red Cock for a whole year, and people fear that next year's crop will be bad. Near Udvarhely, in Transylvania, a live cock is bound up in the last sheaf and killed with a spit. It is then skinned. The flesh is thrown away, but the skin and feathers are kept till next year; and in spring the grain from the last sheaf is mixed with the feathers of the cock and scattered on the field which is to be tilled. Nothing could set in a clearer light the identification of the cock with the spirit of the corn. By being tied up in the last sheaf and killed, the cock is identified with the corn, and its death with the cutting of the corn. By keeping its feathers till spring, then mixing them with the seed-corn taken from the very sheaf in which the bird had been bound, and scattering the feathers together with the seed over the field, the identity of the bird with the corn is again emphasised, and its quickening and fertilising power, as an embodiment of the corn-spirit, is intimated in the plainest manner. Thus the corn-spirit, in the form of a cock, is killed at harvest, but rises to fresh life and activity in spring. Again, the equivalence of the cock to the corn is expressed, hardly less plainly, in the custom of burying the bird in the ground, and cutting off its head (like the ears of corn) with the scythe.

§ 4. The Corn-spirit as a Hare.

Another common embodiment of the corn-spirit is the hare. In Galloway the reaping of the last standing corn is called "cutting the Hare." The mode of cutting it is as follows. When the rest of the corn has been reaped, a handful is left standing to form the Hare. It is divided into three parts and plaited, and the ears are tied in a knot. The reapers then retire a few yards and each throws his or her sickle in turn at the Hare to cut it down. It must be cut below the knot, and the reapers continue to throw their sickles at it, one after the other, until one of them

succeeds in severing the stalks below the knot. The Hare is then carried home and given to a maidservant in the kitchen, who places it over the kitchen-door on the inside. Sometimes the Hare used to be thus kept till the next harvest. In the parish of Minnigaff, when the Hare was cut, the unmarried reapers ran home with all speed, and the one who arrived first was the first to be married. In Southern Ayrshire the last corn cut is also called the Hare, and the mode of cutting it seems to be the same as in Galloway; at least in the neighbourhood of Kilmarnock the last corn left standing in the middle of the field is plaited, and the reapers used to try to cut it by throwing their sickles at it. When cut, it was carried home and hung up over the door. In the Vosges Mountains the person who cuts the last handful of hay or wheat is sometimes said to have caught the Hare; he is congratulated by his comrades and has the honour of carrying the nosegay or the small fir-tree decorated with ribbons which marks the conclusion of the harvest. In Germany also one of the names for the last sheaf is the Hare. Thus in some parts of Anhalt, when the corn has been reaped and only a few stalks are left standing, they say, "The Hare will soon come," or the reapers cry to each other, "Look how the Hare comes jumping out." In East Prussia they say that the Hare sits in the last patch of standing corn, and must be chased out by the last reaper. The reapers hurry with their work, each being anxious not to have "to chase out the Hare"; for the man who does so, that is, who cuts the last corn, is much laughed at. At Birk, in Transylvania, when the reapers come to the last patch, they cry out, "We have the Hare." At Aurich, as we have seen, an expression for cutting the last corn is "to cut off the Hare's tail." "He is killing the Hare" is commonly said of the man who cuts the last corn in Germany, Sweden, Holland, France, and Italy. In Norway the man who is thus said to "kill the Hare" must give "hare's blood" in the form of brandy, to his fellows to drink. In Lesbos, when the reapers are at work in two neighbouring fields, each party tries to finish first in order to drive the Hare into their neighbour's field; the reapers who succeed in doing so believe that next year the crop will be better. A small sheaf of corn is made up and kept beside the holy picture till next harvest.

§ 5. The Corn-spirit as a Cat.

Again, the corn-spirit sometimes takes the form of a cat. Near Kiel children are warned not to go into the corn-fields because "the Cat sits there." In the Eisenach Oberland they are told "the Corn-cat will come and fetch you," "the Corn-cat goes in the corn." In some parts of Silesia at mowing the last corn they say, "The Cat is caught"; and at threshing, the man who gives the last stroke is called the Cat. In the neighbourhood of Lyons the last sheaf and the harvest-supper are both called the Cat. About Vesoul when they cut the last corn they say, "We have the Cat by the tail." At Briançon, in Dauphiné, at the beginning of reaping a cat is decked out with ribbons, flowers, and ears of corn. It is called the Cat of the ball-skin (*le chat de peau de balle*). If a reaper is wounded at his work, they make the cat lick the wound. At the close of the reaping the cat is again decked out with ribbons and ears of corn; then they dance and make merry. When the dance is over the girls solemnly strip the cat of its finery. At Grüneberg, in Silesia, the reaper who cuts the last corn goes by the name of the Tom-cat. He is enveloped in rye-stalks and green withes, and is furnished with a long plaited tail. Sometimes as a companion he has a man similarly dressed, who is called the (female) Cat. Their duty is to run after people whom they see and to beat them with a long stick. Near Amiens the expression for finishing the harvest is, "They are going to kill the Cat"; and when the last corn is cut they kill a cat in the farmyard. At threshing, in some parts of France, a live cat is placed under the last bundle of corn to be threshed, and is struck dead with the flails. Then on Sunday it is roasted and eaten as a holiday dish. In the Vosges Mountains the close of haymaking or harvest is called "catching the cat," "killing the dog," or more rarely "catching the hare." The cat, the dog, or the hare is said to be fat or lean according as the crop is good or bad. The man who cuts the last handful of hay or of wheat is said to catch

the cat or the hare or to kill the dog. He is congratulated by his comrades and has the honour of carrying the nosegay or rather the small fir-tree decked with ribbons which marks the end of the haymaking or of the harvest. In Franche-Comté also the close of harvest is called "catching or killing the cat."

§ 6. The Corn-spirit as a Goat.

Further, the corn-spirit often appears in the form of a goat. In some parts of Prussia, when the corn bends before the wind, they say, "The Goats are chasing each other," "the wind is driving the Goats through the corn," "the Goats are browsing there," and they expect a very good harvest. Again they say, "The Oats-goat is sitting in the oats-field," "the Corn-goat is sitting in the rye-field." Children are warned not to go into the corn-fields to pluck the blue corn-flowers, or amongst the beans to pluck pods, because the Rye-goat, the Corn-goat, the Oats-goat, or the Bean-goat is sitting or lying there, and will carry them away or kill them. When a harvester is taken sick or lags behind his fellows at their work, they call out, "The Harvest-goat has pushed him," "he has been pushed by the Corn-goat." In the neighbourhood of Braunsberg (East Prussia) at binding the oats every harvester makes haste "lest the Corn-goat push him." At Oefoten, in Norway, each reaper has his allotted patch to reap. When a reaper in the middle has not finished reaping his piece after his neighbours have finished theirs, they say of him, "He remains on the island." And if the laggard is a man, they imitate the cry with which they call a he-goat; if a woman, the cry with which they call a she-goat. Near Straubing, in Lower Bavaria, it is said of the man who cuts the last corn that "he has the Corn-goat, or the Wheat-goat, or the Oats-goat," according to the crop. Moreover, two horns are set up on the last heap of corn, and it is called "the horned Goat." At Kreutzburg, East Prussia, they call out to the woman who is binding the last sheaf, "The Goat is sitting in the sheaf." At Gablingen, in Swabia, when the last field of oats upon a farm is being reaped, the reapers carve a goat out of wood. Ears of oats are inserted in its nostrils and mouth, and it is adorned with garlands of flowers. It is set up on the field and called the Oats-goat. When the reaping approaches an end, each reaper hastens to finish his piece first; he who is the last to finish gets the Oats-goat. Again, the last sheaf is itself called the Goat. Thus, in the valley of the Wiesent, Bavaria, the last sheaf bound on the field is called the Goat, and they have a proverb, "The field must bear a goat." At Spachbrücken, in Hesse, the last handful of corn which is cut is called the Goat, and the man who cuts it is much ridiculed. At Dürrenbüchig and about Mosbach in Baden the last sheaf is also called the Goat. Sometimes the last sheaf is made up in the form of a goat, and they say, "The Goat is sitting in it." Again, the person who cuts or binds the last sheaf is called the Goat. Thus, in parts of Mecklenburg they call out to the woman who binds the last sheaf, "You are the Harvest-goat." Near Uelzen, in Hanover, the harvest festival begins with "the bringing of the Harvest-goat"; that is, the woman who bound the last sheaf is wrapt in straw, crowned with a harvest-wreath, and brought in a wheelbarrow to the village, where a round dance takes place. About Luneburg, also, the woman who binds the last corn is decked with a crown of corn-ears and is called the Corn-goat. At Münzesheim in Baden the reaper who cuts the last handful of corn or oats is called the Corn-goat or the Oats-goat. In the Canton St. Gall, Switzerland, the person who cuts the last handful of corn on the field, or drives the last harvest-waggon to the barn, is called the Corn-goat or the Rye-goat, or simply the Goat. In the Canton Thurgau he is called Corn-goat; like a goat he has a bell hung round his neck, is led in triumph, and drenched with liquor. In parts of Styria, also, the man who cuts the last corn is called Corn-goat, Oats-goat, or the like. As a rule, the man who thus gets the name of Corn-goat has to bear it a whole year till the next harvest.

According to one view, the corn-spirit, who has been caught in the form of a goat or otherwise, lives in the farmhouse or barn over winter. Thus, each farm has its own

embodiment of the corn-spirit. But, according to another view, the corn-spirit is the genius or deity, not of the corn of one farm only, but of all the corn. Hence when the corn on one farm is all cut, he flees to another where there is still corn left standing. This idea is brought out in a harvest-custom which was formerly observed in Skye. The farmer who first finished reaping sent a man or woman with a sheaf to a neighbouring farmer who had not finished; the latter in his turn, when he had finished, sent on the sheaf to his neighbour who was still reaping; and so the sheaf made the round of the farms till all the corn was cut. The sheaf was called the *goabbir bhacagh*, that is, the Cripple Goat. The custom appears not to be extinct at the present day, for it was reported from Skye only a few years ago. We are told that when the crofters and small farmers are cutting down their corn, each tries his best to finish before his neighbour. The first to finish goes to his neighbour's field and makes up at one end of it a bundle of sheaves in a fanciful shape which goes by the name of the *gobhar bhacach* or Lamé Goat. As each man in succession finishes reaping his field, he proceeds to set up a lame goat of this sort in his neighbour's field where there is still corn standing. No one likes to have the Lamé Goat put in his field, "not from any ill-luck it brings, but because it is humiliating to have it standing there visible to all neighbours and passers-by, and of course he cannot retaliate." The corn-spirit was probably thus represented as lame because he had been crippled by the cutting of the corn. We have seen that sometimes the old woman who brings home the last sheaf must limp on one foot. In the Böhmer Wald mountains, between Bohemia and Bavaria, when two peasants are driving home their corn together, they race against each other to see who shall get home first. The village boys mark the loser in the race, and at night they come and erect on the roof of his house the Oats-goat, which is a colossal figure of a goat made of straw.

But sometimes the corn-spirit, in the form of a goat, is believed to be slain on the harvest-field by the sickle or scythe. Thus, in the neighbourhood of Bernkastel, on the Moselle, the reapers determine by lot the order in which they shall follow each other. The first is called the fore-reaper, the last the tail-bearer. If a reaper overtakes the man in front he reaps past him, bending round so as to leave the slower reaper in a patch by himself. This patch is called the Goat; and the man for whom "the Goat is cut" in this way, is laughed and jeered at by his fellows for the rest of the day. When the tail-bearer cuts the last ears of corn, it is said, "He is cutting the Goat's neck off." In the neighbourhood of Grenoble, before the end of the reaping, a live goat is adorned with flowers and ribbons and allowed to run about the field. The reapers chase it and try to catch it. When it is caught, the farmer's wife holds it fast while the farmer cuts off its head. The goat's flesh serves to furnish the harvest-supper. A piece of the flesh is pickled and kept till the next harvest, when another goat is killed. Then all the harvesters eat of the flesh. On the same day the skin of the goat is made into a cloak, which the farmer, who works with his men, must always wear at harvest-time if rain or bad weather sets in. But if a reaper gets pains in his back, the farmer gives him the goat-skin to wear. The reason for this seems to be that the pains in the back, being inflicted by the corn-spirit, can also be healed by it. Similarly, we saw that elsewhere, when a reaper is wounded at reaping, a cat, as the representative of the corn-spirit, is made to lick the wound. Esthonian reapers in the island of Mon think that the man who cuts the first ears of corn at harvest will get pains in his back, probably because the corn-spirit is believed to resent especially the first wound; and, in order to escape pains in the back, Saxon reapers in Transylvania gird their loins with the first handful of ears which they cut. Here, again, the corn-spirit is applied to for healing or protection, but in his original vegetable form, not in the form of a goat or a cat.

Further, the corn-spirit under the form of a goat is sometimes conceived as lurking among the cut corn in the barn, till he is driven from it by the threshing-flail. Thus in Baden the last sheaf to be threshed is called the Corn-goat, the Spelt-goat, or the Oats-goat according to the

kind of grain. Again, near Marktl, in Upper Bavaria, the sheaves are called Straw-goats or simply Goats. They are laid in a great heap on the open field and threshed by two rows of men standing opposite each other, who, as they ply their flails, sing a song in which they say that they see the Straw-goat amongst the corn-stalks. The last Goat, that is, the last sheaf, is adorned with a wreath of violets and other flowers and with cakes strung together. It is placed right in the middle of the heap. Some of the threshers rush at it and tear the best of it out; others lay on with their flails so recklessly that heads are sometimes broken. In threshing this last sheaf, each man casts up to the man opposite him the misdeeds of which he has been guilty throughout the year. At Oberinntal, in the Tyrol, the last thresher is called Goat. So at Haselberg, in West Bohemia, the man who gives the last stroke at threshing oats is called the Oats-goat. At Tettwang, in Württemberg, the thresher who gives the last stroke to the last bundle of corn before it is turned goes by the name of the He-goat, and it is said, "He has driven the He-goat away." The person who, after the bundle has been turned, gives the last stroke of all, is called the She-goat. In this custom it is implied that the corn is inhabited by a pair of corn-spirits, male and female.

Further, the corn-spirit, captured in the form of a goat at threshing, is passed on to a neighbour whose threshing is not yet finished. In Franche Comté, as soon as the threshing is over, the young people set up a straw figure of a goat on the farmyard of a neighbour who is still threshing. He must give them wine or money in return. At Ellwangen, in Württemberg, the effigy of a goat is made out of the last bundle of corn at threshing; four sticks form its legs, and two its horns. The man who gives the last stroke with the flail must carry the Goat to the barn of a neighbour who is still threshing and throw it down on the floor; if he is caught in the act, they tie the goat on his back. A similar custom is observed at Indersdorf, in Upper Bavaria; the man who throws the straw Goat into the neighbour's barn imitates the bleating of a goat; if they catch him, they blacken his face and tie the Goat on his back. At Zabern, in Elsass, when a farmer is a week or more behind his neighbours with his threshing, they set a real stuffed goat or fox before his door.

Sometimes the spirit of the corn in goat form is believed to be killed at threshing. In the district of Traunstein, Upper Bavaria, they think that the Oats-goat is in the last sheaf of oats. He is represented by an old rake set up on end, with an old pot for a head. The children are then told to kill the Oats-goat. Elsewhere, however, the corn-spirit in the form of a goat is apparently thought to live in the field throughout the winter. Hence at Wannefeld near Gardelegen, and also between Calbe and Salzwedel, in the Altmark, the last stalks used to be left uncut on the harvest-field with the words, "That shall the He-goat keep!" Evidently the last corn was here left as a provision for the corn-spirit, lest, robbed of all his substance, he should die of hunger. A stranger passing a harvest-field is sometimes taken for the Corn-goat escaping in human shape from the cut or threshed grain. Thus, when a stranger passes a harvest-field, all the labourers stop and shout as with one voice, "He-goat! He-goat!" At rape-seed threshing in Schleswig, which is generally done on the field, the same cry is raised if the stranger does not take off his hat.

At sowing their winter corn the old Prussians used to kill a goat, consume its flesh with many superstitious ceremonies, and hang the skin on a high pole near an oak and a large stone. There it remained till harvest, when a great bunch of corn and herbs was fastened to the pole above the goat-skin. Then, after a prayer had been offered by a peasant who acted as priest (*Weidulut*), the young folks joined hands and danced round the oak and the pole. Afterwards they scrambled for the bunch of corn, and the priest distributed the herbs with a sparing hand. Then he placed the goat-skin on the large stone, sat down on it, and preached to the people about the history of their forefathers and their old heathen customs and beliefs. The goat-skin thus suspended on the field from sowing time to harvest perhaps represents the corn-spirit

superintending the growth of the corn. The Tomori of Central Celebes imagine that the spirits which cause rice to grow have the form of great goats with long hair and long lips.

§ 7. The Corn-spirit as a Bull, Cow, or Ox.

Another form which the corn-spirit often assumes is that of a bull, cow, or ox. When the wind sweeps over the corn they say at Conitz, in West Prussia, "The Steer is running in the corn"; when the corn is thick and strong in one spot, they say in some parts of East Prussia, "The Bull is lying in the corn." When a harvester has overstrained and lamed himself, they say in the Graudenz district of West Prussia, "The Bull pushed him"; in Lothringen they say, "He has the Bull." The meaning of both expressions is that he has unwittingly lighted upon the divine corn-spirit, who has punished the profane intruder with lameness. So near Chambéry when a reaper wounds himself with his sickle, it is said that he has "the wound of the Ox." In the district of Bunzlau (Silesia) the last sheaf is sometimes made into the shape of a horned ox, stuffed with tow and wrapt in corn-ears. This figure is called the Old Man. In some parts of Bohemia the last sheaf is made up in human form and called the Buffalo-bull. These cases shew a confusion of the human with the animal shape of the corn-spirit. The confusion is like that of killing a wether under the name of a wolf. In the Canton of Thurgau, Switzerland, the last sheaf, if it is a large one, is called the Cow. All over Swabia the last bundle of corn on the field is called the Cow; the man who cuts the last ears "has the Cow," and is himself called Cow or Barley-cow or Oats-cow, according to the crop; at the harvest-supper he gets a nosegay of flowers and corn-ears and a more liberal allowance of drink than the rest. But he is teased and laughed at; so no one likes to be the Cow. The Cow was sometimes represented by the figure of a woman made out of ears of corn and corn-flowers. It was carried to the farmhouse by the man who had cut the last handful of corn. The children ran after him and the neighbours turned out to laugh at him, till the farmer took the Cow from him. Here again the confusion between the human and the animal form of the corn-spirit is apparent. In various parts of Switzerland the reaper who cuts the last ears of corn is called Wheat-cow, Corn-cow, Oats-cow, or Corn-steer, and is the butt of many a joke. In some parts of East Prussia, when a few ears of corn have been left standing by inadvertence on the last swath, the foremost reaper seizes them and cries, "Bull! Bull!" On the other hand, in the district of Rosenheim, Upper Bavaria, when a farmer is later of getting in his harvest than his neighbours, they set up on his land a Straw-bull, as it is called. This is a gigantic figure of a bull made of stubble on a framework of wood and adorned with flowers and leaves. Attached to it is a label on which are scrawled doggerel verses in ridicule of the man on whose land the Straw-bull is set up.

Again, the corn-spirit in the form of a bull or ox is killed on the harvest-field at the close of the reaping. At Pouilly, near Dijon, when the last ears of corn are about to be cut, an ox adorned with ribbons, flowers, and ears of corn is led all round the field, followed by the whole troop of reapers dancing. Then a man disguised as the Devil cuts the last ears of corn and immediately slaughters the ox. Part of the flesh of the animal is eaten at the harvest-supper; part is pickled and kept till the first day of sowing in spring. At Pont à Mousson and elsewhere on the evening of the last day of reaping, a calf adorned with flowers and ears of corn is led thrice round the farmyard, being allured by a bait or driven by men with sticks, or conducted by the farmer's wife with a rope. The calf chosen for this ceremony is the calf which was born first on the farm in the spring of the year. It is followed by all the reapers with their tools. Then it is allowed to run free; the reapers chase it, and whoever catches it is called King of the Calf. Lastly, it is solemnly killed; at Lunéville the man who acts as butcher is the Jewish merchant of the village.

Sometimes again the corn-spirit hides himself amongst the cut corn in the barn to reappear in bull or cow form at threshing. Thus at Wümlingen, in Thüringen, the man who gives the last stroke at threshing is called the Cow, or rather the Barley-cow, Oats-cow, Peas-cow, or the like, according to the crop. He is entirely enveloped in straw; his head is surmounted by sticks in imitation of horns, and two lads lead him by ropes to the well to drink. On the way thither he must low like a cow, and for a long time afterwards he goes by the name of the Cow. At Obermedlingen, in Swabia, when the threshing draws near an end, each man is careful to avoid giving the last stroke. He who does give it "gets the Cow," which is a straw figure dressed in an old ragged petticoat, hood, and stockings. It is tied on his back with a straw-rope; his face is blackened, and being bound with straw-ropes to a wheelbarrow he is wheeled round the village. Here, again, we meet with that confusion between the human and animal shape of the corn-spirit which we have noted in other customs. In Canton Schaffhausen the man who threshes the last corn is called the Cow; in Canton Thurgau, the Corn-bull; in Canton Zurich, the Thresher-cow. In the last-mentioned district he is wrapt in straw and bound to one of the trees in the orchard. At Arad, in Hungary, the man who gives the last stroke at threshing is enveloped in straw and a cow's hide with the horns attached to it. At Pessnitz, in the district of Dresden, the man who gives the last stroke with the flail is called Bull. He must make a straw-man and set it up before a neighbour's window. Here, apparently, as in so many cases, the corn-spirit is passed on to a neighbour who has not finished threshing. So at Herbrechtingen, in Thüringen, the effigy of a ragged old woman is flung into the barn of the farmer who is last with his threshing. The man who throws it in cries, "There is the Cow for you." If the threshers catch him they detain him over night and punish him by keeping him from the harvest-supper. In these latter customs the confusion between the human and the animal shape of the corn-spirit meets us again.

Further, the corn-spirit in bull form is sometimes believed to be killed at threshing. At Auxerre, in threshing the last bundle of corn, they call out twelve times, "We are killing the Bull." In the neighbourhood of Bordeaux, where a butcher kills an ox on the field immediately after the close of the reaping, it is said of the man who gives the last stroke at threshing that "he has killed the Bull." At Chambéry the last sheaf is called the sheaf of the Young Ox, and a race takes place to it in which all the reapers join. When the last stroke is given at threshing they say that "the Ox is killed"; and immediately thereupon a real ox is slaughtered by the reaper who cut the last corn. The flesh of the ox is eaten by the threshers at supper.

We have seen that sometimes the young corn-spirit, whose task it is to quicken the corn of the coming year, is believed to be born as a Corn-baby on the harvest-field. Similarly in Berry the young corn-spirit is sometimes supposed to be born on the field in calf form; for when a binder has not rope enough to bind all the corn in sheaves, he puts aside the wheat that remains over and imitates the lowing of a cow. The meaning is that "the sheaf has given birth to a calf." In Puy-de-Dôme when a binder cannot keep up with the reaper whom he or she follows, they say "He (or she) is giving birth to the Calf." In some parts of Prussia, in similar circumstances, they call out to the woman, "The Bull is coming," and imitate the bellowing of a bull. In these cases the woman is conceived as the Corn-cow or old corn-spirit, while the supposed calf is the Corn-calf or young corn-spirit. In some parts of Austria a mythical calf (*Muhkälbchen*) is believed to be seen amongst the sprouting corn in spring and to push the children; when the corn waves in the wind they say, "The Calf is going about." Clearly, as Mannhardt observes, this calf of the spring-time is the same animal which is afterwards believed to be killed at reaping.

§ 8. The Corn-spirit as a Horse or Mare.

Sometimes the corn-spirit appears in the shape of a horse or mare. Between Kalw and Stuttgart, when the corn bends before the wind, they say, "There runs the Horse." At Bohlingen, near Radolfzell in Baden, the last sheaf of oats is called the Oats-stallion. In Hertfordshire, at the end of the reaping, there is or used to be observed a ceremony called "crying the Mare." The last blades of corn left standing on the field are tied together and called the Mare. The reapers stand at a distance and throw their sickles at it; he who cuts it through "has the prize, with acclamations and good cheer." After it is cut the reapers cry thrice with a loud voice, "I have her!" Others answer thrice, "What have you?"—"A Mare! a Mare! a Mare!"—"Whose is she?" is next asked thrice. "A. B.'s," naming the owner thrice. "Whither will you send her?"—"To C. D.," naming some neighbour who has not reaped all his corn. In this custom the corn-spirit in the form of a mare is passed on from a farm where the corn is all cut to another farm where it is still standing, and where therefore the corn-spirit may be supposed naturally to take refuge. In Shropshire the custom is similar. "Crying, calling, or shouting the mare is a ceremony performed by the men of that farm which is the first in any parish or district to finish the harvest. The object of it is to make known their own prowess, and to taunt the laggards by a pretended offer of the 'owd mar' [old mare] to help out their 'chem' [team]. All the men assemble (the wooden harvest-bottle being of course one of the company) in the stackyard, or, better, on the highest ground on the farm, and there shout the following dialogue, preceding it by a grand 'Hip, hip, hip, hurrah!'

" 'I 'ave 'er, I 'ave 'er, I 'ave 'er!'

" 'Whad 'ast thee, whad 'ast thee, whad 'ast thee?'

" 'A mar! a mar! a mar!'

" 'Whose is 'er, whose is 'er, whose is 'er?'

" 'Maister A.'s, Maister A.'s, Maister A.'s!' (naming the farmer whose harvest is finished).

" 'W'eer sha't the' send 'er? w'eer sha't the' send 'er? w'eer sha't the' send 'er?'

" 'To Maister B.'s, to Maister B.'s, to Maister B.'s' (naming one whose harvest is *not* finished).

" 'Uth a hip, hip, hip, hurrah!' (in chorus)."

The farmer who finishes his harvest last, and who therefore cannot send the Mare to any one else, is said "to keep her all winter." The mocking offer of the Mare was sometimes responded to by a mocking acceptance of her help. Thus an old man told an enquirer, "While we wun at supper, a mon cumm'd wi' a autar [halter] to fatch her away." But at one place (Longnor, near Leebotwood), down to about 1850, the Mare used really to be sent. "The head man of the farmer who had finished harvest first was mounted on the best horse of the team—the leader—both horse and man being adorned with ribbons, streamers, etc. Thus arrayed, a boy on foot led the pair in triumph to the neighbouring farmhouses. Sometimes the man who took the 'mare' received, as well as plenty of harvest-ale, some rather rough, though good-humoured, treatment, coming back minus his decorations, and so on."

In the neighbourhood of Lille the idea of the corn-spirit in horse form is clearly preserved. When a harvester grows weary at his work, it is said, "He has the fatigue of the Horse." The first sheaf, called the "Cross of the Horse," is placed on a cross of boxwood in the barn, and the youngest horse on the farm must tread on it. The reapers dance round the last blades of corn, crying, "See the remains of the Horse." The sheaf made out of these last blades is given to the youngest horse of the parish (*commune*) to eat. This youngest horse of the parish clearly represents, as Mannhardt says, the corn-spirit of the following year, the Corn-foal,

which absorbs the spirit of the old Corn-horse by eating the last corn cut; for, as usual, the old corn-spirit takes his final refuge in the last sheaf. The thresher of the last sheaf is said to “beat the Horse.” Again, a trace of the horse-shaped corn-spirit is reported from Berry. The harvesters there are accustomed to take a noonday nap in the field. This is called “seeing the Horse.” The leader or “King” of the harvesters gives the signal for going to sleep. If he delays giving the signal, one of the harvesters will begin to neigh like a horse, the rest imitate him, and then they all go “to see the Horse.”

§ 9. The Corn-spirit as a Bird.

Sometimes the corn-spirit assumes the form of a bird. Thus among the Saxons of the Bistritz district in Transylvania there is a saying that the quail is sitting in the last standing stalks on the harvest-field, and all the reapers rush at these stalks in order, as they say, to catch the quail. Exactly the same expression is used by reapers in Austrian Silesia when they are about to cut the last standing corn, whatever the kind of grain may be. In the Bocage of Normandy, when the reapers have come to the last ears of the last rig, they surround them for the purpose of catching the quail, which is supposed to have taken refuge there. They run about the corn crying, “Mind the Quail!” and make believe to grab at the bird amid shouts and laughter. Connected with this identification of the corn-spirit with a quail is probably the belief that the cry of the bird in spring is prophetic of the price of corn in the autumn; in Germany they say that corn will sell at as many gulden a bushel as the quail uttered its cry over the fields in spring. Similar prognostications are drawn from the note of the bird in central and western France, in Switzerland and in Tuscany. Perhaps one reason for identifying the quail with the corn-spirit is that the bird lays its eggs on the ground, without making much of a nest. Similarly the Toradjas of Central Celebes think that the soul of the rice is embodied in a pretty little blue bird which builds its nest in the rice-field at the time when the rice is beginning to germinate, and which disappears again after the harvest. Thus both the place and the time of the appearance of the bird suggest to the natives the notion that the blue bird is the rice incarnate. And like the note of the quail in Europe the note of this little bird in Celebes is believed to prognosticate the state of the harvest, foretelling whether the rice will be abundant or scarce. Nobody may drive the bird away; to do so would not merely injure the rice, it would hurt the eyes of the sacrilegious person and might even strike him blind. In Minahassa, a district in the north of Celebes, a similar though less definite belief attaches to a sort of small quail which loves to haunt the rice-fields before the rice is reaped; and when the Galelareeze of Halmahera hear a certain kind of bird, which they call *togè*, croaking among the rice in ear, they say that the bird is putting the grain into the rice, so they will not kill it.

§ 10. The Corn-spirit as a Fox.

Another animal whose shape the corn-spirit is sometimes thought to assume is the fox. The conception is recorded at various places in Germany and France. Thus at Nördlingen in Bavaria, when the corn waves to and fro in the wind, they say, “The fox goes through the corn,” and at Usingen in Nassau they say, “The foxes are marching through the corn.” At Ravensberg, in Westphalia, and at Steinau, in Kurhessen, children are warned against straying in the corn, “because the Fox is there.” At Campe, near Stade, when they are about to cut the last corn, they call out to the reaper, “The Fox is sitting there, hold him fast!” In the Department of the Moselle they say, “Watch whether the Fox comes out.” In Bourbonnais the expression is, “You will catch the Fox.” When a reaper wounds himself or is sick at reaping, they say in the Lower Loire that “He has the Fox.” In Côte-d'or they say, “He has killed the Fox.” At Louhans, in Saône-et-Loire, when the reapers are cutting the last corn they leave a handful standing and throw their sickles at it. He who hits it is called the Fox, and two girls

deck his bonnet with flowers. In the evening there is a dance, at which the Fox dances with all the girls. The supper which follows is also called the Fox; they say, "We have eaten the Fox," meaning that they have partaken of the harvest-supper. In the Canton of Zurich the last sheaf is called the Fox. At Bourgogne, in Ain, they cry out, "The Fox is sitting in the last sheaf," and having made the figure of an animal out of white cloth and some ears of the last corn, they dub it the Fox and throw it into the house of a neighbour who has not yet got in all his harvest. In Poitou, when the corn is being reaped in a district, all the reapers strive to finish as quickly as possible in order that they may send "the Fox" to the fields of a farmer who has not yet garnered his sheaves. The man who cuts the last handful of standing corn is said to "have the Fox." This last handful is carried to the farmer's house and occupies a place on the table during the harvest-supper; and the custom is to drench it with water. After that it is set up on the chimney-piece and remains there the whole year. At threshing, also, in Sâone-et-Loire, the last sheaf is called the Fox; in Lot they say, "We are going to beat the Fox"; and at Zabern in Alsace they set a stuffed fox before the door of the threshing-floor of a neighbour who has not finished his threshing. With this conception of the fox as an embodiment of the corn-spirit may possibly be connected an old custom, observed in Holstein and Westphalia, of carrying a dead or living fox from house to house in spring; the intention of the custom was perhaps to diffuse the refreshing and invigorating influence of the reawakened spirit of vegetation. In Japan the rice-god Inari is represented as an elderly man with a long beard riding on a white fox, and the fox is always associated with this deity. In front of his shrines may usually be seen a pair of foxes carved in wood or stone.

§ 11. The Corn-spirit as a Pig (Boar or Sow).

The last animal embodiment of the corn-spirit which we shall notice is the pig (boar or sow). In Thüringen, when the wind sets the young corn in motion, they sometimes say, "The Boar is rushing through the corn." Amongst the Esthonians of the island of Oesel the last sheaf is called the Rye-boar, and the man who gets it is saluted with a cry of "You have the Rye-boar on your back!" In reply he strikes up a song, in which he prays for plenty. At Kohlerwinkel, near Augsburg, at the close of the harvest, the last bunch of standing corn is cut down, stalk by stalk, by all the reapers in turn. He who cuts the last stalk "gets the Sow," and is laughed at. In other Swabian villages also the man who cuts the last corn "has the Sow," or "has the Rye-sow." In the Traunstein district, Upper Bavaria, the man who cuts the last handful of rye or wheat "has the Sow," and is called Sow-driver. At Bohlingen, near Radolfzell in Baden, the last sheaf is called the Rye-sow or the Wheat-sow, according to the crop; and at Röhrenbach in Baden the person who brings the last armful for the last sheaf is called the Corn-sow or the Oats-sow. And in the south-east of Baden the thresher who gives the last stroke at threshing, or is the last to hang up his flail on the wall, is called the Sow or the Rye-sow. At Friedingen, in Swabia, the thresher who gives the last stroke is called Sow—Barley-sow, Corn-sow, or the like, according to the crop. At Onstmettingen the man who gives the last stroke at threshing "has the Sow"; he is often bound up in a sheaf and dragged by a rope along the ground. And, generally, in Swabia the man who gives the last stroke with the flail is called Sow. He may, however, rid himself of this invidious distinction by passing on to a neighbour the straw-rope, which is the badge of his position as Sow. So he goes to a house and throws the straw-rope into it, crying, "There, I bring you the Sow." All the inmates give chase; and if they catch him they beat him, shut him up for several hours in the pig-sty, and oblige him to take the "Sow" away again. In various parts of Upper Bavaria the man who gives the last stroke at threshing must "carry the Pig"—that is, either a straw effigy of a pig or merely a bundle of straw-ropes. This he carries to a neighbouring farm where the threshing is not finished, and throws it into the barn. If the threshers catch him they handle him roughly, beating him, blackening or dirtying his face, throwing him into filth, binding the

Sow on his back, and so on; if the bearer of the Sow is a woman they cut off her hair. At the harvest supper or dinner the man who "carried the Pig" gets one or more dumplings made in the form of pigs; sometimes he gets a large dumpling and a number of small ones, all in pig form, the large one being called the sow and the small ones the sucking-pigs. Sometimes he has the right to be the first to put his hand into the dish and take out as many small dumplings ("sucking-pigs") as he can, while the other threshers strike at his hand with spoons or sticks. When the dumplings are served up by the maid-servant, all the people at table cry "Süz, süz, süz!" that being the cry used in calling pigs. Sometimes after dinner the man who "carried the Pig" has his face blackened, and is set on a cart and drawn round the village by his fellows, followed by a crowd crying "Süz, süz, süz!" as if they were calling swine. Sometimes, after being wheeled round the village, he is flung on the dunghill.

Again, the corn-spirit in the form of a pig plays his part at sowing-time as well as at harvest. At Neuautz, in Courland, when barley is sown for the first time in the year, the farmer's wife boils the chine of a pig along with the tail, and brings it to the sower on the field. He eats of it, but cuts off the tail and sticks it in the field; it is believed that the ears of corn will then grow as long as the tail. Here the pig is the corn-spirit, whose fertilising power is sometimes supposed to lie especially in his tail. As a pig he is put in the ground at sowing-time, and as a pig he reappears amongst the ripe corn at harvest. For amongst the neighbouring Esthonians, as we have seen, the last sheaf is called the Rye-boar. Somewhat similar customs are observed in Germany. In the Salza district, near Meiningen, a certain bone in the pig is called "the Jew on the winnowing-fan." The flesh of this bone is boiled on Shrove Tuesday, but the bone is put amongst the ashes which the neighbours exchange as presents on St. Peter's Day (the twenty-second of February), and then mix with the seed-corn. In the whole of Hesse, Meiningen, and other districts, people eat pea-soup with dried pig-ribs on Ash Wednesday or Candlemas. The ribs are then collected and hung in the room till sowing-time, when they are inserted in the sown field or in the seed-bag amongst the flax seed. This is thought to be an infallible specific against earth-fleas and moles, and to cause the flax to grow well and tall. In many parts of White Russia people eat a roast lamb or sucking-pig at Easter, and then throw the bones backwards upon the fields, to preserve the corn from hail.

But the idea of the corn-spirit as embodied in pig form is nowhere more clearly expressed than in the Scandinavian custom of the Yule Boar. In Sweden and Denmark at Yule (Christmas) it is the custom to bake a loaf in the form of a boar-pig. This is called the Yule Boar. The corn of the last sheaf is often used to make it. All through Yule the Yule Boar stands on the table. Often it is kept till the sowing-time in spring, when part of it is mixed with the seed-corn and part given to the ploughmen and plough-horses or plough-oxen to eat, in the expectation of a good harvest. In this custom the corn-spirit, immanent in the last sheaf, appears at midwinter in the form of a boar made from the corn of the last sheaf; and his quickening influence on the corn is shewn by mixing part of the Yule Boar with the seed-corn, and giving part of it to the ploughman and his cattle to eat. Similarly we saw that the Corn-wolf makes his appearance at midwinter, the time when the year begins to verge towards spring. We may conjecture that the Yule straw, which Swedish peasants turn to various superstitious uses, comes, in part at least, from the sheaf out of which the Yule Boar is made. The Yule straw is long rye-straw, a portion of which is always set apart for this season. It is strewn over the floor at Christmas, and the peasants attribute many virtues to it. For example, they think that some of it scattered on the ground will make a barren field productive. Again, the peasant at Christmas seats himself on a log; and his eldest son or daughter, or the mother herself, if the children are not old enough, places a wisp of the Yule straw on his knee. From this he draws out single straws, and throws them, one by one, up to the ceiling; and as many as lodge in the rafters, so many will be the sheaves of rye he will

have to thresh at harvest. Again, it is only the Yule straw which may be used in binding the fruit-trees as a charm to fertilise them. These uses of the Yule straw shew that it is believed to possess fertilising virtues analogous to those ascribed to the Yule Boar; we may therefore fairly conjecture that the Yule straw is made from the same sheaf as the Yule Boar. Formerly a real boar was sacrificed at Christmas, and apparently also a man in the character of the Yule Boar. This, at least, may perhaps be inferred from a Christmas custom still observed in Sweden. A man is wrapt up in a skin, and carries a wisp of straw in his mouth, so that the projecting straws look like the bristles of a boar. A knife is brought, and an old woman, with her face blackened, pretends to sacrifice him.

On Christmas Eve in some parts of the Esthonian island of Oesel they bake a long cake with the two ends turned up. It is called the Christmas Boar, and stands on the table till the morning of New Year's Day, when it is distributed among the cattle. In other parts of the island the Christmas Boar is not a cake but a little pig born in March, which the housewife fattens secretly, often without the knowledge of the other members of the family. On Christmas Eve the little pig is secretly killed, then roasted in the oven, and set on the table standing on all fours, where it remains in this posture for several days. In other parts of the island, again, though the Christmas cake has neither the name nor the shape of a boar, it is kept till the New Year, when half of it is divided among all the members and all the quadrupeds of the family. The other half of the cake is kept till sowing-time comes round, when it is similarly distributed in the morning among human beings and beasts. In other parts of Esthonia, again, the Christmas Boar, as it is called, is baked of the first rye cut at harvest; it has a conical shape and a cross is impressed on it with a pig's bone or a key, or three dints are made in it with a buckle or a piece of charcoal. It stands with a light beside it on the table all through the festal season. On New Year's Day and Epiphany, before sunrise, a little of the cake is crumbled with salt and given to the cattle. The rest is kept till the day when the cattle are driven out to pasture for the first time in spring. It is then put in the herdsman's bag, and at evening is divided among the cattle to guard them from magic and harm. In some places the Christmas Boar is partaken of by farm-servants and cattle at the time of the barley sowing, for the purpose of thereby producing a heavier crop.

§ 12. On the Animal Embodiments of the Corn-spirit.

So much for the animal embodiments of the corn-spirit as they are presented to us in the folk-customs of Northern Europe. These customs bring out clearly the sacramental character of the harvest-supper. The corn-spirit is conceived as embodied in an animal; this divine animal is slain, and its flesh and blood are partaken of by the harvesters. Thus, the cock, the goose, the hare, the cat, the goat, and the ox are eaten sacramentally by the harvesters, and the pig is eaten sacramentally by ploughmen in spring. Again, as a substitute for the real flesh of the divine being, bread or dumplings are made in his image and eaten sacramentally; thus, pig-shaped dumplings are eaten by the harvesters, and loaves made in boar-shape (the Yule Boar) are eaten in spring by the ploughman and his cattle.

The reader has probably remarked the complete parallelism between the conceptions of the corn-spirit in human and in animal form. The parallel may be here briefly resumed. When the corn waves in the wind it is said either that the Corn-mother or that the Corn-wolf, etc., is passing through the corn. Children are warned against straying in corn-fields either because the Corn-mother or because the Corn-wolf, etc., is there. In the last corn cut or the last sheaf threshed either the Corn-mother or the Corn-wolf, etc., is supposed to be present. The last sheaf is itself called either the Corn-mother or the Corn-wolf, etc., and is made up in the shape either of a woman or of a wolf, etc. The person who cuts, binds, or threshes the last sheaf is called either the Old Woman or the Wolf, etc., according to the name bestowed on

the sheaf itself. As in some places a sheaf made in human form and called the Maiden, the Mother of the Maize, etc., is kept from one harvest to the next in order to secure a continuance of the corn-spirit's blessing; so in some places the Harvest-cock and in others the flesh of the goat is kept for a similar purpose from one harvest to the next. As in some places the grain taken from the Corn-mother is mixed with the seed-corn in spring to make the crop abundant; so in some places the feathers of the cock, and in Sweden the Yule Boar, are kept till spring and mixed with the seed-corn for a like purpose. As part of the Corn-mother or Maiden is given to the cattle at Christmas or to the horses at the first ploughing, so part of the Yule Boar is given to the ploughing horses or oxen in spring. Lastly, the death of the corn-spirit is represented by killing or pretending to kill either his human or his animal representative; and the worshippers partake sacramentally either of the actual body and blood of the representative of the divinity, or of bread made in his likeness.

Other animal forms assumed by the corn-spirit are the stag, roe, sheep, bear, ass, mouse, stork, swan, and kite. If it is asked why the corn-spirit should be thought to appear in the form of an animal and of so many different animals, we may reply that to primitive man the simple appearance of an animal or bird among the corn is probably enough to suggest a mysterious link between the creature and the corn; and when we remember that in the old days, before fields were fenced in, all kinds of animals must have been free to roam over them, we need not wonder that the corn-spirit should have been identified even with large animals like the horse and cow, which nowadays could not, except by a rare accident, be found straying in an English corn-field. This explanation applies with peculiar force to the very common case in which the animal embodiment of the corn-spirit is believed to lurk in the last standing corn. For at harvest a number of wild animals, such as hares, rabbits, and partridges, are commonly driven by the progress of the reaping into the last patch of standing corn, and make their escape from it as it is being cut down. So regularly does this happen that reapers and others often stand round the last patch of corn armed with sticks or guns, with which they kill the animals as they dart out of their last refuge among the stalks. Now, primitive man, to whom magical changes of shape seem perfectly credible, finds it most natural that the spirit of the corn, driven from his home in the ripe grain, should make his escape in the form of the animal which is seen to rush out of the last patch of corn as it falls under the scythe of the reaper. Thus the identification of the corn-spirit with an animal is analogous to the identification of him with a passing stranger. As the sudden appearance of a stranger near the harvest-field or threshing-floor is, to the primitive mind, enough to identify him as the spirit of the corn escaping from the cut or threshed corn, so the sudden appearance of an animal issuing from the cut corn is enough to identify it with the corn-spirit escaping from his ruined home. The two identifications are so analogous that they can hardly be dissociated in any attempt to explain them. Those who look to some other principle than the one here suggested for the explanation of the latter identification are bound to shew that their theory covers the former identification also.

Note. The Pleiades in Primitive Calendars

The constellation of the Pleiades plays an important part in the calendar of primitive peoples, both in the northern and in the southern hemisphere; indeed for reasons which at first sight are not obvious savages appear to have paid more attention to this constellation than to any other group of stars in the sky, and in particular they have commonly timed the various operations of the agricultural year by observation of its heliacal rising or setting. Some evidence on the subject was adduced by the late Dr. Richard Andree, but much more exists, and it may be worth while to put certain of the facts together.

In the first place it deserves to be noticed that great attention has been paid to the Pleiades by savages in the southern hemisphere who do not till the ground, and who therefore lack that incentive to observe the stars which is possessed by peoples in the agricultural stage of society; for we can scarcely doubt that in early ages the practical need of ascertaining the proper seasons for sowing and planting has done more than mere speculative curiosity to foster a knowledge of astronomy by compelling savages to scrutinise the great celestial clock for indications of the time of year. Now amongst the rudest of savages known to us are the Australian aborigines, none of whom in their native state ever practised agriculture. Yet we are told that "they do, according to their manner, worship the hosts of heaven, and believe particular constellations rule natural causes. For such they have names, and sing and dance to gain the favour of the Pleiades (*Mormodellick*), the constellation worshipped by one body as the giver of rain; but if it should be deferred, instead of blessings curses are apt to be bestowed upon it." According to a writer, whose evidence on other matters of Australian beliefs is open to grave doubt, some of the aborigines of New South Wales denied that the sun is the source of heat, because he shines also in winter when the weather is cold; the real cause of warm weather they held to be the Pleiades, because as the summer heat increases, that constellation rises higher and higher in the sky, reaching its greatest elevation in the height of summer, and gradually sinking again in autumn as the days grow cooler, till in winter it is either barely visible or lost to view altogether. Another writer, who was well acquainted with the natives of Victoria in the early days of the colony and whose testimony can be relied upon, tells us that an old chief of the Spring Creek tribe "taught the young people the names of the favourite planets and constellations, as indications of the seasons. For example, when Canopus is a very little above the horizon in the east at daybreak, the season for emu eggs has come; when the Pleiades are visible in the east an hour before sunrise, the time for visiting friends and neighbouring tribes is at hand."

Again, the Abipones of Paraguay, who neither sowed nor reaped, nevertheless regarded the Pleiades as an image of their ancestor. As that constellation is invisible in the sky of South America for several months every year, the Abipones believed that their ancestor was then sick, and they were dreadfully afraid that he would die. But when the constellation reappeared in the month of May, they saluted the return of their ancestor with joyous shouts and the glad music of flutes and horns, and they congratulated him on his recovery from sickness. Next day they all went out to collect wild honey, from which they brewed a favourite beverage. Then at sunset they feasted and kept up the revelry all night by the light of torches, while a sorceress, who presided at the festivity, shook her rattle and danced. But the proceedings were perfectly decorous; the sexes did not mix with each other. The Mocobis of Paraguay also looked upon the Pleiades as their father and creator. The Guaycurus of the Gran Chaco used to rejoice greatly at the reappearance of the Pleiades. On this occasion they held a festival at which men and women, boys and girls all beat each other soundly, believing

that this brought them health, abundance, and victory over their enemies. Amongst the Lengua Indians of Paraguay at the present day the rising of the Pleiades is connected with the beginning of spring, and feasts are held at this time, generally of a markedly immoral character. The Guaranis of Paraguay knew the time of sowing by observation of the Pleiades; they are said to have revered the constellation and to have dated the beginning of their year from the rising of the constellation in May. The Tapuiyas, formerly a numerous and warlike tribe of Brazil, hailed the rising of the Pleiades with great respect, and worshipped the constellation with songs and dances. The Indians of north-western Brazil, an agricultural people who subsist mainly by the cultivation of manioc, determine the time for their various field labours by the position of certain constellations, especially the Pleiades; when that constellation has sunk beneath the horizon, the regular, heavy rains set in. The Omagua Indians of Brazil ascribe to the Pleiades a special influence on human destiny. A Brazilian name for the Pleiades is *Cyiuce*, that is, "Mother of those who are thirsty." The constellation, we are told, "is known to the Indians of the whole of Brasil and appears to be even worshipped by some tribes in Matto Grosso. In the valley of the Amazon a number of popular sayings are current about it. Thus they say that in the first days of its appearance in the firmament, while it is still low, the birds and especially the fowls sleep on the lower branches or perches, and that just as it rises so do they; that it brings much cold and rain; that when the constellation vanishes, the serpents lose their venom; that the reeds used in making arrows must be cut before the appearance of the Pleiades, else they will be worm-eaten. According to the legend the Pleiades disappear in May and reappear in June. Their reappearance coincides with the renewal of vegetation and of animal life. Hence the legend relates that everything which appears before the constellation is renewed, that is, the appearance of the Pleiades, marks the beginning of spring." The Indians of the Orinoco called the Pleiades *Ucasu* or *Cacasau*, according to their dialect, and they dated the beginning of their year from the time when these stars are visible in the east after sunset.

By the Indians of Peru "the Pleiades were called *Colca* (the maize-heap): in this constellation the Peruvians both of the sierra and the coast beheld the prototype of their cherished stores of corn. It made their maize to grow, and was worshipped accordingly." When the Pleiades appeared above the horizon on or about Corpus Christi Day, these Indians celebrated their chief festival of the year and adored the constellation "in order that the maize might not dry up." Adjoining the great temple of the Sun at Cuzco there was a cloister with halls opening off it. One of these halls was dedicated to the Moon, and another to the planet Venus, the Pleiades, and all the other stars. The Incas venerated the Pleiades because of their curious position and the symmetry of their shape. The tribes of Vera Cruz, on the coast of Mexico, dated the beginning of their year from the heliacal setting of the Pleiades, which in the latitude of Vera Cruz (19° N.) in the year 1519 fell on the first of May of the Gregorian calendar. The Aztecs appear to have attached great importance to the Pleiades, for they timed the most solemn and impressive of all their religious ceremonies so as to coincide with the moment when that constellation was in the middle of the sky at midnight. The ceremony consisted in kindling a sacred new fire on the breast of a human victim on the last night of a great period of fifty-two years. They expected that at the close of one of these periods the stars would cease to revolve and the world itself would come to an end. Hence, when the critical moment approached, the priests watched from the top of a mountain the movement of the stars, and especially of the Pleiades, with the utmost anxiety. When that constellation was seen to cross the meridian, great was the joy; for they knew that the world was respited for another fifty-two years. Immediately the bravest and handsomest of the captives was thrown down on his back; a board of dry wood was placed on his breast, and one of the priests made fire by twirling a stick between his hands on the board. As soon as the flame burst forth, the breast of the victim was cut open, his heart was torn out, and together with the rest of his

body was thrown into the fire. Runners carried the new fire at full speed to all parts of the kingdom to rekindle the cold hearths; for every fire throughout the country had been extinguished as a preparation for this solemn rite.

The Blackfeet Indians of North America “know and observe the Pleiades, and regulate their most important feast by those stars. About the first and the last days of the occultation of the Pleiades there is a sacred feast among the Blackfeet. The mode of observance is national, the whole of the tribe turning out for the celebration of its rites, which include two sacred vigils, the solemn blessing and planting of the seed. It is the opening of the agricultural season.... In all highly religious feasts the calumet, or pipe, is always presented towards the Pleiades, with invocation for life-giving goods. The women swear by the Pleiades as the men do by the sun or the morning star.” At the general meeting of the nation there is a dance of warriors, which is supposed to represent the dance of the seven young men who are identified with the Pleiades. For the Indians say that the seven stars of the constellation were seven brothers, who guarded by night the field of sacred seed and danced round it to keep themselves awake during the long hours of darkness. According to another legend told by the Blackfeet, the Pleiades are six children, who were so ashamed because they had no little yellow hides of buffalo calves that they wandered away on the plains and were at last taken up into the sky. “They are not seen during the moon, when the buffalo calves are yellow (spring, the time of their shame), but, every year, when the calves turn brown (autumn), the lost children can be seen in the sky every night.” This version of the myth, it will be observed, recognises only six stars in the constellation, and many savages apparently see no more, which speaks ill for the keenness of their vision; since among ourselves persons endowed with unusually good sight are able, I understand, to discern seven. Among the Pueblo Indians of Tusayan, an ancient province of Arizona, the culmination of the Pleiades is often used to determine the proper time for beginning a sacred nocturnal rite, especially an invocation addressed to the six deities who are believed to rule the six quarters of the world. The writer who records this fact adds: “I cannot explain its significance, and why of all stellar objects this minute cluster of stars of a low magnitude is more important than other stellar groups is not clear to me.” If the Pueblo Indians see only six stars in the cluster, as to which I cannot speak, it might seem to them a reason for assigning one of the stars to each of the six quarters, namely, north, south, east, west, above, and below.

The Society Islanders in the South Pacific divided the year into two seasons, which they determined by observation of the Pleiades. “The first they called *Matarii i nia*, Pleiades above. It commenced when, in the evening, these stars appeared on or near the horizon; and the half year, during which, immediately after sunset, they were seen above the horizon, was called *Matarii i nia*. The other season commenced when, at sunset, the stars were invisible, and continued until at that hour they appeared again above the horizon. This season was called *Matarii i raro*, Pleiades below.” In the Hervey Islands of the South Pacific it is said that the constellation was originally a single star, which was shattered into six fragments by the god Tane. “This cluster of little stars is appropriately named Mata-riki or *little-eyes*, on account of their brightness. It is also designated Tau-ono, or *the-six*, on account of the apparent number of the fragments; the presence of the seventh star not having been detected by the unassisted native eye.” Among these islanders the arrival of the new year was indicated by the appearance of the constellation on the eastern horizon just after sunset, that is, about the middle of December. “Hence the idolatrous worship paid to this beautiful cluster of stars in many of the South Sea Islands. The Pleiades were worshipped at Danger Island, and at the Penrhyns, down to the introduction of Christianity in 1857. In many islands extravagant joy is still manifested at the rising of this constellation out of the ocean.” For example, in Manahiki or Humphrey's Island, South Pacific, “when the constellation Pleiades

was seen there was unusual joy all over the month, and expressed by singing, dancing, and blowing-shell trumpets.” So the Maoris of New Zealand, another Polynesian people of the South Pacific, divided the year into moons and determined the first moon by the rising of the Pleiades, which they called *Matariki*. Indeed throughout Polynesia the rising of the Pleiades (variously known as Matariki, Mataliki, Matalii, Makalii, etc.) seems to have marked the beginning of the year.

Among some of the Melanesians also the Pleiades occupy an important position in the calendar. “The Banks' islanders and Northern New Hebrides people content themselves with distinguishing the Pleiades, by which the approach of yam harvest is marked.” “Amongst the constellations, the Pleiades and Orion's belt seem to be those which are most familiar to the natives of Bougainville Straits. The former, which they speak of as possessing six stars, they name *Vuhu*; the latter *Matatala*. They have also names for a few other stars. As in the case of many other savage races, the Pleiades is a constellation of great significance with the inhabitants of these straits. The Treasury Islanders hold a great feast towards the end of October, to celebrate, as far as I could learn, the approaching appearance of the constellation above the eastern horizon soon after sunset. Probably, as in many of the Pacific Islands, this event marks the beginning of their year. I learned from Mr. Stephens that, in Ugi, where of all the constellations the Pleiades alone receives a name, the natives are guided by it in selecting the times for planting and taking up the yams.”

The natives of the Torres Straits islands observe the appearance of the Pleiades (*Usiam*) on the horizon at sunset; and when they see it, they say that the new yam time has come. The Kai and the Bukaua, two agricultural tribes of German New Guinea, also determine the season of their labour in the fields by observation of the Pleiades: the Kai say that the time for such labours is when the Pleiades are visible above the horizon at night. In some districts of northern Celebes the rice-fields are similarly prepared for cultivation when the Pleiades are seen at a certain height above the horizon. As to the Dyaks of Sarawak we read that “the Pleiades themselves tell them when to farm; and according to their position in the heavens, morning and evening, do they cut down the forest, burn, plant, and reap. The Malays are obliged to follow their example, or their lunar year would soon render their farming operations unprofitable.” When the season for clearing fresh land in the forest approaches, a wise man is appointed to go out before dawn and watch for the Pleiades. As soon as the constellation is seen to rise while it is yet dark, they know that the time has come to begin. But not until the Pleiades are at the zenith before dawn do the Dyaks think it desirable to burn the fallen timber and to sow the rice. However, the Kenyahs and Kayans, two other tribes of Sarawak, determine the agricultural seasons by observation of the sun rather than of the stars; and for this purpose they have devised certain simple but ingenious mechanisms. The Kenyahs measure the length of the shadow cast by an upright pole at noon; and the Kayans let in a beam of light through a hole in the roof and measure the distance from the point immediately below the hole to the place where the light reaches the floor. But the Kayans of the Mahakam river, in Dutch Borneo, determine the time for sowing by observing when the sun sets in a line with two upright stones. In Bali, an island to the east of Java, the appearance of the Pleiades at sunset in March marks the end of the year. The Pleiades and Orion are the only constellations which the people of Bali observe for the purpose of correcting their lunar calendar by intercalation. For example, they bring the lunar year into harmony with the solar by prolonging the month Asada until the Pleiades are visible at sunset. The natives of Nias, an island to the south of Sumatra, pay little heed to the stars, but they have names for the Morning Star and for the Pleiades; and when the Pleiades appear in the sky, the people assemble to till their fields, for they think that to do so before the rising of the constellation would be useless. In some districts of Sumatra “much confusion in regard to the period of

sowing is said to have arisen from a very extraordinary cause. Anciently, say the natives, it was regulated by the stars, and particularly by the appearance (heliacal rising) of the *bintang baniak* or Pleiades; but after the introduction of the Mahometan religion, they were induced to follow the returns of the *puāsa* or great annual fast, and forgot their old rules. The consequence of this was obvious; for the lunar year of the *hejrah* being eleven days short of the sidereal or solar year, the order of the seasons was soon inverted; and it is only astonishing that its inaptness to the purposes of agriculture should not have been immediately discovered." The Battas or Bataks of central Sumatra date the various operations of the agricultural year by the positions of Orion and the Pleiades. When the Pleiades rise before the sun at the beginning of July, the Achinese of northern Sumatra know that the time has come to sow the rice.

Scattered and fragmentary as these notices are, they suffice to shew that the Pleiades have received much attention from savages in the tropical regions of the world from Brasil in the east to Sumatra in the west. Far to the north of the tropics the rude Kamchatkans are said to know only three constellations, the Great Bear, the Pleiades, and three stars in Orion. When we pass to Africa we again find the Pleiades employed by tribes in various parts of the continent to mark the seasons of the agricultural year. We have seen that the Caffres of South Africa date their new year from the rising of the Pleiades just before sunrise and fix the time for sowing by observation of that constellation. "They calculate only twelve lunar months for the year, for which they have descriptive names, and this results in frequent confusion and difference of opinion as to which month it really is. The confusion is always rectified by the first appearance of Pleiades just before sunrise, and a fresh start is made and things go on smoothly till once more the moons get out of place, and reference has again to be made to the stars." According to another authority on the Bantu tribes of South Africa, "the rising of the Pleiades shortly after sunset was regarded as indicating the planting season. To this constellation, as well as to several of the prominent stars and planets, they gave expressive names. They formed no theories concerning the nature of the heavenly bodies and their motions, and were not given to thinking of such things." The Amazulu call the Pleiades *Isilimela*, which means "The digging-for (stars)," because when the Pleiades appear the people begin to dig. They say that "*Isilimela* (the Pleiades) dies, and is not seen. It is not seen in winter; and at last, when the winter is coming to an end, it begins to appear—one of its stars first, and then three, until going on increasing it becomes a cluster of stars, and is perfectly clear when the sun is about to rise. And we say *Isilimela* is renewed, and the year is renewed, and so we begin to dig." The Bechuanas "are directed by the position of certain stars in the heavens, that the time has arrived, in the revolving year, when particular roots can be dug up for use, or when they may commence their labours of the field. This is their *likhakologo* (turnings or revolvings), or what we should call the spring time of the year. The Pleiades they call *seleméla*, which may be translated 'cultivator,' or the precursor of agriculture, from *leméla*, the relative verb to cultivate *for*; and *se*, a pronominal prefix, distinguishing them as the actors. Thus, when this constellation assumes a certain position in the heavens, it is the signal to commence cultivating their fields and gardens." Among some of these South African tribes the period of seclusion observed by lads after circumcision comes to an end with the appearance of the Pleiades, and accordingly the youths are said to long as ardently for the rising of the constellation as Mohammedans for the rising of the moon which will put an end to the fast of Ramadan. The Hottentots date the seasons of the year by the rising and setting of the Pleiades. An early Moravian missionary settled among the Hottentots, reports that "at the return of the Pleiades these natives celebrate an anniversary; as soon as these stars appear above the eastern horizon mothers will lift their little ones on their arms, and running up to elevated spots, will show to them those friendly stars, and teach them to stretch their little hands towards them. The people of a kraal will

assemble to dance and to sing according to the old custom of their ancestors. The chorus always sings: ‘O Tiqua, our Father above our heads, give rain to us, that the fruits (bulbs, etc.), *uientjes*, may ripen, and that we may have plenty of food, send us a good year.’” With some tribes of British Central Africa the rising of the Pleiades early in the evening is the signal for the hoeing to begin. To the Masai of East Africa the appearance of the Pleiades in the west is the sign of the beginning of the rainy season, which takes its name from the constellation. In Masailand the Pleiades are above the horizon from September till about the seventeenth of May; and the people, as they express it themselves, “know whether it will rain or not according to the appearance or non-appearance of the six stars, called The Pleiades, which follow after one another like cattle. When the month which the Masai call ‘Of the Pleiades’ arrives, and the Pleiades are no longer visible, they know that the rains are over. For the Pleiades set in that month and are not seen again until the season of showers has come to an end: it is then that they reappear.” The only other groups of stars for which the Masai appear to have names are Orion's sword and Orion's belt. The Nandi of British East Africa have a special name (*Koremerik*) for the Pleiades, “and it is by the appearance or non-appearance of these stars that the Nandi know whether they may expect a good or a bad harvest.” The Kikuyu of the same region say that “the Pleiades is the mark in the heavens to show the people when to plant their crops; they plant when this constellation is in a certain position early in the night.” In Sierra Leone “the proper time for preparing the plantations is shewn by the particular situation in which the Pleiades, called by the Bulloms *a-warrang*, the only stars which they observe or distinguish by peculiar names, are to be seen at sunset.” We have seen that ancient Greek farmers reaped their corn when the Pleiades rose at sunrise in May, and that they ploughed their fields when the constellation set at sunrise in November. The interval between the two dates is about six months. Both the Greeks and the Romans dated the beginning of summer from the heliacal rising of the Pleiades and the beginning of winter from their heliacal setting. Pliny regarded the autumnal setting of the Pleiades as the proper season for sowing the corn, particularly the wheat and the barley, and he tells us that in Greece and Asia all the crops were sown at the setting of that constellation.

So widespread over the world has been and is the association of the Pleiades with agriculture, especially with the sowing or planting of the crops. The reason for the association seems to be the coincidence of the rising or setting of the constellation with the commencement of the rainy season; since men must very soon have learned that the best, if not the only, season to sow and plant is the time of year when the newly-planted seeds or roots will be quickened by abundant showers. The same association of the Pleiades with rain seems sufficient to explain their importance even for savages who do not till the ground; for ignorant though such races are, they yet can hardly fail to observe that wild fruits grow more plentifully, and therefore that they themselves have more to eat after a heavy fall of rain than after a long drought. In point of fact we saw that some of the Australian aborigines, who are wholly ignorant of agriculture, look on the Pleiades as the givers of rain, and curse the constellation if its appearance is not followed by the expected showers. On the other side of the world, and at the opposite end of the scale of culture, the civilised Greeks similarly supposed that the autumnal setting of the Pleiades was the cause of the rains which followed it; and the astronomical writer Geminus thought it worth while to argue against the supposition, pointing out that the vicissitudes of the weather and of the seasons, though they may coincide with the risings and settings of the constellations, are not produced by them, the stars being too distant from the earth to exercise any appreciable influence on our atmosphere. Hence, he says, though the constellations serve as the signals, they must not be regarded as the causes, of atmospheric changes; and he aptly illustrates the distinction by a reference to beacon-fires, which are the signals, but not the causes, of war.

IX. Ancient Deities of Vegetation as Animals

§ 1. Dionysus, the Goat and the Bull.

However we may explain it, the fact remains that in peasant folk-lore the corn-spirit is very commonly conceived and represented in animal form. May not this fact explain the relation in which certain animals stood to the ancient deities of vegetation, Dionysus, Demeter, Adonis, Attis, and Osiris?

To begin with Dionysus. We have seen that he was represented sometimes as a goat and sometimes as a bull. As a goat he can hardly be separated from the minor divinities, the Pans, Satyrs, and Silenuses, all of whom are closely associated with him and are represented more or less completely in the form of goats. Thus, Pan was regularly portrayed in sculpture and painting with the face and legs of a goat. The Satyrs were depicted with pointed goat-ears, and sometimes with sprouting horns and short tails. They were sometimes spoken of simply as goats; and in the drama their parts were played by men dressed in goatskins. Silenus is represented in art clad in a goatskin. Further, the Fauns, the Italian counterpart of the Greek Pans and Satyrs, are described as being half goats, with goat-feet and goat-horns. Again, all these minor goat-formed divinities partake more or less clearly of the character of woodland deities. Thus, Pan was called by the Arcadians the Lord of the Wood. The Silenuses associated with the tree-nymphs. The Fauns are expressly designated as woodland deities; and their character as such is still further brought out by their association, or even identification, with Silvanus and the Silvanuses, who, as their name of itself indicates, are spirits of the woods. Lastly, the association of the Satyrs with the Silenuses, Fauns, and Silvanuses, proves that the Satyrs also were woodland deities. These goat-formed spirits of the woods have their counterparts in the folk-lore of Northern Europe. Thus, the Russian wood-spirits, called *Ljeschie* (from *ljes*, "wood") are believed to appear partly in human shape, but with the horns, ears, and legs of goats. The *Ljeschi* can alter his stature at pleasure; when he walks in the wood he is as tall as the trees; when he walks in the meadows he is no higher than the grass. Some of the *Ljeschie* are spirits of the corn as well as of the wood; before harvest they are as tall as the corn-stalks, but after it they shrink to the height of the stubble. This brings out—what we have remarked before—the close connexion between tree-spirits and corn-spirits, and shews how easily the former may melt into the latter. Similarly the Fauns, though wood-spirits, were believed to foster the growth of the crops. We have already seen how often the corn-spirit is represented in folk-custom as a goat. On the whole, then, as Mannhardt argues, the Pans, Satyrs, and Fauns perhaps belong to a widely diffused class of wood-spirits conceived in goat-form. The fondness of goats for straying in woods and nibbling the bark of trees, to which indeed they are most destructive, is an obvious and perhaps sufficient reason why wood-spirits should so often be supposed to take the form of goats. The inconsistency of a god of vegetation subsisting upon the vegetation which he personifies is not one to strike the primitive mind. Such inconsistencies arise when the deity, ceasing to be immanent in the vegetation, comes to be regarded as its owner or lord; for the idea of owning the vegetation naturally leads to that of subsisting on it. We have already seen that the corn-spirit, originally conceived as immanent in the corn, afterwards comes to be regarded as its owner, who lives on it and is reduced to poverty and want by being deprived of it.

Thus the representation of wood-spirits in the form of goats appears to be both widespread and, to the primitive mind, natural. Therefore when we find, as we have done, that Dionysus—a tree-god—is sometimes represented in goat-form, we can hardly avoid

concluding that this representation is simply a part of his proper character as a tree-god and is not to be explained by the fusion of two distinct and independent worships, in one of which he originally appeared as a tree-god and in the other as a goat. If such a fusion took place in the case of Dionysus, it must equally have taken place in the case of the Pans and Satyrs of Greece, the Fauns of Italy, and the *Ljeschie* of Russia. That such a fusion of two wholly disconnected worships should have occurred once is possible; that it should have occurred twice independently is improbable; that it should have occurred thrice independently is so unlikely as to be practically incredible.

Dionysus was also figured, as we have seen, in the shape of a bull. After what has gone before we are naturally led to expect that his bull form must have been only another expression for his character as a deity of vegetation, especially as the bull is a common embodiment of the corn-spirit in Northern Europe; and the close association of Dionysus with Demeter and Persephone in the mysteries of Eleusis shews that he had at least strong agricultural affinities. The other possible explanation of the bull-shaped Dionysus would be that the conception of him as a bull was originally entirely distinct from the conception of him as a deity of vegetation, and that the fusion of the two conceptions was due to some such circumstance as the union of two tribes, one of which had previously worshipped a bull-god and the other a tree-god. This appears to be the view taken by Mr. Andrew Lang, who suggests that the bull-formed Dionysus "had either been developed out of, or had succeeded to, the worship of a bull-totem." Of course this is possible. But it is not yet certain that the Aryans ever had totemism. On the other hand, it is quite certain that many Aryan peoples have conceived deities of vegetation as embodied in animal forms. Therefore when we find amongst an Aryan people like the Greeks a deity of vegetation represented as an animal, the presumption must be in favour of explaining this by a principle which is certainly known to have influenced the Aryan race rather than by one which is not certainly known to have done so. In the present state of our knowledge, therefore, it is safer to regard the bull form of Dionysus as being, like his goat form, an expression of his proper character as a deity of vegetation.

The probability of this view will be somewhat increased if it can be shewn that in other rites than those of Dionysus the ancients slew an ox as a representative of the spirit of vegetation. This they appear to have done in the Athenian sacrifice known as "the murder of the ox" (*bouphonia*). It took place about the end of June or beginning of July, that is, about the time when the threshing is nearly over in Attica. According to tradition the sacrifice was instituted to procure a cessation of drought and dearth which had afflicted the land. The ritual was as follows. Barley mixed with wheat, or cakes made of them, were laid upon the bronze altar of Zeus Polieus on the Acropolis. Oxen were driven round the altar, and the ox which went up to the altar and ate the offering on it was sacrificed. The axe and knife with which the beast was slain had been previously wetted with water brought by maidens called "water-carriers." The weapons were then sharpened and handed to the butchers, one of whom felled the ox with the axe and another cut its throat with the knife. As soon as he had felled the ox, the former threw the axe from him and fled; and the man who cut the beast's throat apparently imitated his example. Meantime the ox was skinned and all present partook of its flesh. Then the hide was stuffed with straw and sewed up; next the stuffed animal was set on its feet and yoked to a plough as if it were ploughing. A trial then took place in an ancient law-court presided over by the King (as he was called) to determine who had murdered the ox. The maidens who had brought the water accused the men who had sharpened the axe and knife; the men who had sharpened the axe and knife blamed the men who had handed these implements to the butchers; the men who had handed the implements to the butchers blamed

the butchers; and the butchers laid the blame on the axe and knife, which were accordingly found guilty, condemned and cast into the sea.

The name of this sacrifice,—“the *murder* of the ox,”—the pains taken by each person who had a hand in the slaughter to lay the blame on some one else, together with the formal trial and punishment of the axe or knife or both, prove that the ox was here regarded not merely as a victim offered to a god, but as itself a sacred creature, the slaughter of which was sacrilege or murder. This is borne out by a statement of Varro that to kill an ox was formerly a capital crime in Attica. The mode of selecting the victim suggests that the ox which tasted the corn was viewed as the corn-deity taking possession of his own. This interpretation is supported by the following custom. In Beauce, in the district of Orleans, on the twenty-fourth or twenty-fifth of April they make a straw-man called “the great *mondard*.” For they say that the old *mondard* is now dead and it is necessary to make a new one. The straw-man is carried in solemn procession up and down the village and at last is placed upon the oldest apple-tree. There he remains till the apples are gathered, when he is taken down and thrown into the water, or he is burned and his ashes cast into water. But the person who plucks the first fruit from the tree succeeds to the title of “the great *mondard*,” Here the straw figure, called “the great *mondard*” and placed on the oldest apple-tree in spring, represents the spirit of the tree, who, dead in winter, revives when the apple-blossoms appear on the boughs. Thus the person who plucks the first fruit from the tree and thereby receives the name of “the great *mondard*” must be regarded as a representative of the tree-spirit. Primitive peoples are usually reluctant to taste the annual first-fruits of any crop, until some ceremony has been performed which makes it safe and pious for them to do so. The reason of this reluctance appears to be a belief that the first-fruits either belong to or actually contain a divinity. Therefore when a man or animal is seen boldly to appropriate the sacred first-fruits, he or it is naturally regarded as the divinity himself in human or animal form taking possession of his own. The time of the Athenian sacrifice, which fell about the close of the threshing, suggests that the wheat and barley laid upon the altar were a harvest offering; and the sacramental character of the subsequent repast—all partaking of the flesh of the divine animal—would make it parallel to the harvest-suppers of modern Europe, in which, as we have seen, the flesh of the animal who stands for the corn-spirit is eaten by the harvesters. Again, the tradition that the sacrifice was instituted in order to put an end to drought and famine is in favour of taking it as a harvest festival. The resurrection of the corn-spirit, enacted by setting up the stuffed ox and yoking it to the plough, may be compared with the resurrection of the tree-spirit in the person of his representative, the Wild Man.

Still more clearly, perhaps, does the identification of the corn-spirit with an ox come out in the sacrificial ritual which the Greeks of Magnesia on the Maeander observed in honour of Zeus Sosipolis, a god whose title of Sosipolis (“Saviour of the City”) marks him as the equivalent of Zeus Polieus (“Zeus of the City”). The details of the ritual are happily preserved in an inscription, which records a decree of the council and of the people for the regulation of the whole proceedings. Every year at a festival in the month of Heraeon the magistrates bought the finest bull that could be had for money, and at the new moon of the month of Cronion, at the time when the sowing was about to begin, they and the priests dedicated the animal to Zeus Sosipolis, while solemn prayers were offered by the voice of a sacred herald for the welfare of the city, of the land, and of the people, for peace and wealth, for the corn-crops and all other fruits, and for the cattle. Thereafter the sacred animal was kept throughout the winter, its keep being undertaken by a contractor, who was bound by law to drive the bull to the market and there collect contributions for its maintenance from all the hucksters and in particular from the corn-chandlers; and a prospect was held out to such as contributed that it would go well with them. Finally, after having been thus maintained at the public cost for

some months, the bull was led forth with great pomp and sacrificed in the market-place on the twelfth day of the month Artemision, which is believed to have been equivalent to the Attic month of Thargelion and to the English month of May, the season when the corn is reaped in the Greek lowlands. In the procession which attended the animal to the place of sacrifice the senators, the priests, the magistrates, the young people, and the victors in the games all bore a part, and at the head of the procession were borne the images of the Twelve Gods attired in festal array, while a fluteplayer, a piper, and a harper discoursed solemn music. Now in the bull, which was thus dedicated at the time of sowing and kept at the cost of the pious, and especially of corn-chandlers, to be finally sacrificed at harvest, it is reasonable to see an embodiment of the corn-spirit. Regarded as such the animal was consecrated when the seed was committed to the earth; it was fed and kept all the time the corn was growing in order that by its beneficent energies it might foster that growth; and at last, to complete the parallel, when the corn was reaped the animal was slain, the cutting of the stalks being regarded as the death of the corn-spirit. Similarly we have seen that in the harvest-fields and on the threshing-floors of modern Europe the corn-spirit is often conceived in the form of a bull, an ox, or a calf, which is supposed to be killed at reaping or threshing; and, further, we saw that the conception is sometimes carried out in practice by slaughtering a real ox or a real calf on the harvest-field. Thus the parallelism between the ancient Greek and the modern European idea of the corn-spirit embodied in the form of a bull appears to be very close.

On the interpretation which I have adopted of the sacrifices offered to Zeus Polieus and Zeus Sosipolis the corn-spirit is conceived as a male, not as a female, as Zeus, not as Demeter or Persephone. In this there is no inconsistency. At the stage of thought which the Greeks had reached long before the dawn of history they supposed the processes of reproduction in nature to be carried on by a male and a female principle in conjunction; they did not believe, like some backward savages, that the female principle alone suffices for that purpose, and that the aid of the male principle is superfluous. Hence, as we have seen, they imagined that the goddesses of the corn, the mother Demeter and the daughter Persephone, had each her male partner with whom she united for the production of the crops. The partner of Demeter was Zeus, the partner of Persephone was his brother Pluto, the Subterranean Zeus, as he was called; and reasons have been shewn for thinking that the marriage of one or other of these divine pairs was solemnised at Eleusis as part of the Great Mysteries in order to promote the growth of the corn.

The ox appears as a representative of the corn-spirit in other parts of the world. At Great Bassam, in Guinea, two oxen are slain annually to procure a good harvest. If the sacrifice is to be effectual, it is necessary that the oxen should weep. So all the women of the village sit in front of the beasts, chanting, "The ox will weep; yes, he will weep!" From time to time one of the women walks round the beasts, throwing manioc meal or palm wine upon them, especially into their eyes. When tears roll down from the eyes of the oxen, the people dance, singing, "The ox weeps! the ox weeps!" Then two men seize the tails of the beasts and cut them off at one blow. It is believed that a great misfortune will happen in the course of the year if the tails are not severed at one blow. The oxen are afterwards killed, and their flesh is eaten by the chiefs. Here the tears of the oxen, like those of the human victims amongst the Khonds and the Aztecs, are probably a rain-charm. We have already seen that the virtue of the corn-spirit, embodied in animal form, is sometimes supposed to reside in the tail, and that the last handful of corn is sometimes conceived as the tail of the corn spirit. In the Mithraic religion this conception is graphically set forth in some of the numerous sculptures which represent Mithras kneeling on the back of a bull and plunging a knife into its flank; for on certain of these monuments the tail of the bull ends in three stalks of corn, and in one of them

corn-stalks instead of blood are seen issuing from the wound inflicted by the knife. Such representations certainly suggest that the bull, whose sacrifice appears to have formed a leading feature in the Mithraic ritual, was conceived, in one at least of its aspects, as an incarnation of the corn-spirit.

Still more clearly does the ox appear as a personification of the corn-spirit in a ceremony which is observed in all the provinces and districts of China to welcome the approach of spring. On the first day of spring, usually on the third or fourth of February, which is also the beginning of the Chinese New Year, the governor or prefect of the city goes in procession to the east gate of the city, and sacrifices to the Divine Husbandman, who is represented with a bull's head on the body of a man. A large effigy of an ox, cow, or buffalo has been prepared for the occasion, and stands outside of the east gate, with agricultural implements beside it. The figure is made of differently-coloured pieces of paper pasted on a framework either by a blind man or according to the directions of a necromancer. The colours of the paper prognosticate the character of the coming year; if red prevails, there will be many fires; if white, there will be floods and rain; and so with the other colours. The mandarins walk slowly round the ox, beating it severely at each step with rods of various hues. It is filled with five kinds of grain, which pour forth when the effigy is broken by the blows of the rods. The paper fragments are then set on fire, and a scramble takes place for the burning fragments, because the people believe that whoever gets one of them is sure to be fortunate throughout the year. A live buffalo is next killed, and its flesh is divided among the mandarins. According to one account, the effigy of the ox is made of clay, and, after being beaten by the governor, is stoned by the people till they break it in pieces, "from which they expect an abundant year." But the ceremony varies somewhat in the different provinces. According to another account the effigy of the cow, made of earthenware, with gilded horns, is borne in procession, and is of such colossal dimensions that forty or fifty men can hardly carry it. Behind this monstrous cow walks a boy with one foot shod and the other bare, personifying the Genius of Industry. He beats the effigy with a rod, as if to drive it forward. A great many little clay cows are afterwards taken out of the large one and distributed among the people. Both the big cow and the little ones are then broken in pieces, and the people take the sherds home with them in order to grind them to powder and strew the powder on their fields, for they think thus to secure a plentiful harvest. In the cities nearest to Weihaiwei, in northern China, the ceremony of "the Beginning of Spring" is a moveable feast, which falls usually in the first moon. The local magistrate and his attendants go in procession to the eastern suburbs of the city to "meet the Spring." A great pasteboard effigy of an ox is carried in the procession, together with another pasteboard image of a man called Mang-Shen, "who represents either the typical ox-driver or ploughman or the god of Agriculture." On the return of the procession to the magistrate's court, that dignitary himself and his principal colleagues beat and prod the pasteboard ox with wands, after which the effigy is burned along with the image of its attendant. The colours and apparel of the two effigies correspond with the forecasts of the Chinese almanack. Thus if the head of the ox is yellow, the summer will be very hot; if it is green, the spring will be sickly; if it is red, there will be a drought; if it is black, there will be much rain; if it is white, there will be high winds. If Mang-Shen wears a hat, the year will be dry; if he is bareheaded, it will be rainy; and so on with the other articles of his apparel. Besides the pasteboard ox a miniature ox made of clay is also supposed to be provided. In Chinese the ceremony is called indifferently "beating the ox" and "beating the spring," which seems to prove that the ox is identified with the vernal energies of nature. We may suppose that originally the ox which figures in the rite was a living animal, but ever since the beginning of our era, when the custom first appears in history, it has been an effigy of terra-cotta or pasteboard. To this day the Chinese calendar devotes a page to a picture of "the ox of spring" with Mang, the tutelary genius of spring, standing beside it and grasping

a willow-bough, with which he is about to beat the animal for the purpose of stimulating its reproductive virtue. In one form of this Chinese custom the corn-spirit appears to be plainly represented by the corn-filled ox, whose fragments may therefore be supposed to bring fertility with them. We may compare the Silesian custom of burning the effigy of Death, scrambling for the burning fragments, and burying them in the fields to secure a good crop, and the Florentine custom of sawing the Old Woman and scrambling for the dried fruits with which she was filled. Both these customs, like their Chinese counterpart, are observed in spring.

The practice of beating an earthenware or pasteboard image of an ox in spring is not confined to China proper, but seems to be widely spread in the east of Asia; for example, it has been recorded at Kashgar and in Annam. Thus a French traveller has described how at Kashgar, on the third of February 1892, a mandarin, clad in his finest robes and borne in a magnificent palanquin, conducted solemnly through the streets the pasteboard image of an ox, "a sacred animal devoted to the deity of spring who gives life to the fields. It is thus carried to some distance outside of the town on the eastern side. The official who acts as pontiff ceremoniously offers food and libations to it in order to obtain a fruitful year, and next day it is demolished by the lashes of a whip." Again, in Annam, every year at the approach of spring the Department of Rites publishes instructions to the provincial governors as to the manner in which the festival of the inauguration of spring is to be celebrated. Among the indispensable features of the festival are the figures of an ox and its warder made of terracotta. The attitudes of the two and the colours to be applied to them are carefully prescribed every year in the Chinese calendar. Popular opinion attributes to the colour of the ox and the accoutrement of its warder, who is called Mang Than, a certain influence on the crops of the year: a green, yellow, and black buffalo prognosticates an abundant harvest: a red or white buffalo foretells wretched crops and great droughts or hurricanes. If Mang Than is represented wearing a large hat, the year will be rainy; if on the other hand he is bareheaded, long barren droughts are to be feared. Nay, the public credulity goes so far as to draw good or evil omens from the cheerfulness or ill humour which may be detected on the features of the Warder of the Ox. Having been duly prepared in accordance with the directions of the almanack, the ox and its warder are carried in procession, followed by the mandarins and the people, to the altar of Spring, which is usually to be found in every provincial capital. There the provincial governor offers fruits, flowers, and incense to the Genius of Spring (*Xuan Quan*), and gold and silver paper money are burnt on the altar in profusion. Lastly the ox and his warder are buried in a spot which has been indicated by a geomancer. It is interesting to observe that the three colours of the ox which are taken to prognosticate good crops, to wit, green, yellow, and black, are precisely the colours which the ancients attributed to Demeter, the goddess of the corn.

The great importance which the Chinese attach to the performance of rites for the fertility of the ground is proved by an ancient custom which is, or was till lately, observed every year in spring. On an appointed day the emperor himself, attended by the highest dignitaries of the state, guides with his own hand the ox-drawn plough down several furrows and scatters the seed in a sacred field, or "field of God," as it is called, the produce of which is afterwards examined from time to time with anxious care by the Governor of Peking, who draws omens from the appearance of the ears; it is a very happy omen if he should chance to find thirteen ears growing on one stalk. To prepare himself for the celebration of this solemn rite the emperor is expected to fast and remain continent for three days previously, and the princes and mandarins who accompany him to the field are bound to observe similar restrictions. The corn grown on the holy field which has thus been ploughed by the imperial hands is collected in yellow sacks and stored in a special granary to be used by the emperor in certain solemn

sacrifices which he offers to the god Chan Ti and to his own ancestors. In the provinces of China the season of ploughing is similarly inaugurated by the provincial governors as representatives of the emperor.

The sacred field, or "field of God," in which the emperor of China thus ceremonially opens the ploughing for the year, and of which the produce is employed in sacrifice, reminds us of the Rarian plain at Eleusis, in which a sacred ploughing similarly took place every year, and of which the produce was in like manner devoted to sacrifice. Further, it recalls the little sacred rice-fields on which the Kayans of central Borneo inaugurate the various operations of the agricultural year by performing them in miniature. As I have already pointed out, all such consecrated enclosures were probably in origin what we may call spiritual preserves, that is, patches of ground which men set apart for the exclusive use of the corn-spirit to console him for the depredations they committed on all the rest of his domains. Again, the rule of fasting and continence observed by the Emperor of China and his august colleagues before they put their hands to the plough resembles the similar customs of abstinence practised by many savages as a preparation for engaging in the various labours of the field.

On the whole we may perhaps conclude that both as a goat and as a bull Dionysus was essentially a god of vegetation. The Chinese and European customs which I have cited may perhaps shed light on the custom of rending a live bull or goat at the rites of Dionysus. The animal was torn in fragments, as the Khond victim was cut in pieces, in order that the worshippers might each secure a portion of the life-giving and fertilising influence of the god. The flesh was eaten raw as a sacrament, and we may conjecture that some of it was taken home to be buried in the fields, or otherwise employed so as to convey to the fruits of the earth the quickening influence of the god of vegetation. The resurrection of Dionysus, related in his myth, may have been enacted in his rites by stuffing and setting up the slain ox, as was done at the Athenian *bouphonia*.

§ 2. Demeter, the Pig and the Horse.

Passing next to the corn-goddess Demeter, and remembering that in European folk-lore the pig is a common embodiment of the corn-spirit, we may now ask whether the pig, which was so closely associated with Demeter, may not have been originally the goddess herself in animal form? The pig was sacred to her; in art she was portrayed carrying or accompanied by a pig; and the pig was regularly sacrificed in her mysteries, the reason assigned being that the pig injures the corn and is therefore an enemy of the goddess. But after an animal has been conceived as a god, or a god as an animal, it sometimes happens, as we have seen, that the god sloughs off his animal form and becomes purely anthropomorphic; and that then the animal, which at first had been slain in the character of the god, comes to be viewed as a victim offered to the god on the ground of its hostility to the deity; in short, the god is sacrificed to himself on the ground that he is his own enemy. This happened to Dionysus, and it may have happened to Demeter also. And in fact the rites of one of her festivals, the Thesmophoria, bear out the view that originally the pig was an embodiment of the corn-goddess herself, either Demeter or her daughter and double Persephone. The Attic Thesmophoria was an autumn festival, celebrated by women alone in October, and appears to have represented with mourning rites the descent of Persephone (or Demeter) into the lower world, and with joy her return from the dead. Hence the name Descent or Ascent variously applied to the first, and the name *Kalligeneia* (fair-born) applied to the third day of the festival. Now from an old scholium on Lucian we learn some details about the mode of celebrating the Thesmophoria, which shed important light on the part of the festival called the Descent or the Ascent. The scholiast tells us that it was customary at the Thesmophoria to throw pigs, cakes of dough, and branches of pine-trees into "the chasms of Demeter and

Persephone," which appear to have been sacred caverns or vaults. In these caverns or vaults there were said to be serpents, which guarded the caverns and consumed most of the flesh of the pigs and dough-cakes which were thrown in. Afterwards—apparently at the next annual festival—the decayed remains of the pigs, the cakes, and the pine-branches were fetched by women called "drawers," who, after observing rules of ceremonial purity for three days, descended into the caverns, and, frightening away the serpents by clapping their hands, brought up the remains and placed them on the altar. Whoever got a piece of the decayed flesh and cakes, and sowed it with the seed-corn in his field, was believed to be sure of a good crop. With the feeding of the serpents in the vaults by the women we may compare an ancient Italian ritual. At Lanuvium a serpent lived in a sacred cave within a grove of Juno. On certain appointed days a number of holy maidens, with their eyes bandaged, entered the grove carrying cakes of barley in their hands. Led, as it was believed, by the divine spirit, they walked straight to the serpent's den and offered him the cakes. If they were chaste, the serpent ate the cakes, the parents of the girls rejoiced, and farmers prognosticated an abundant harvest. But if the girls were unchaste, the serpent left the cakes untasted, and ants came and crumbled the rejected viands and so removed them bit by bit from the sacred grove, thereby purifying the hallowed spot from the stain it had contracted by the presence of a defiled maiden.

To explain the rude and ancient ritual of the Thesmophoria the following legend was told. At the moment when Pluto carried off Persephone, a swineherd called Eubuleus chanced to be herding his swine on the spot, and his herd was engulfed in the chasm down which Pluto vanished with Persephone. Accordingly at the Thesmophoria pigs were annually thrown into caverns to commemorate the disappearance of the swine of Eubuleus. It follows from this that the casting of the pigs into the vaults at the Thesmophoria formed part of the dramatic representation of Persephone's descent into the lower world; and as no image of Persephone appears to have been thrown in, we may infer that the descent of the pigs was not so much an accompaniment of her descent as the descent itself, in short, that the pigs were Persephone. Afterwards when Persephone or Demeter (for the two are equivalent) took on human form, a reason had to be found for the custom of throwing pigs into caverns at her festival; and this was done by saying that when Pluto carried off Persephone, there happened to be some swine browsing near, which were swallowed up along with her. The story is obviously a forced and awkward attempt to bridge over the gulf between the old conception of the corn-spirit as a pig and the new conception of her as an anthropomorphic goddess. A trace of the older conception survived in the legend that when the sad mother was searching for traces of the vanished Persephone, the footprints of the lost one were obliterated by the footprints of a pig; originally, we may conjecture, the footprints of the pig were the footprints of Persephone and of Demeter herself. A consciousness of the intimate connexion of the pig with the corn lurks in the legend that the swineherd Eubuleus was a brother of Triptolemus, to whom Demeter first imparted the secret of the corn. Indeed, according to one version of the story, Eubuleus himself received, jointly with his brother Triptolemus, the gift of the corn from Demeter as a reward for revealing to her the fate of Persephone. Further, it is to be noted that at the Thesmophoria the women appear to have eaten swine's flesh. The meal, if I am right, must have been a solemn sacrament or communion, the worshippers partaking of the body of the god.

As thus explained, the Thesmophoria has its analogies in the folk-customs of Northern Europe which have been already described. Just as at the Thesmophoria—an autumn festival in honour of the corn-goddess—swine's flesh was partly eaten, partly kept in caverns till the following year, when it was taken up to be sown with the seed-corn in the fields for the purpose of securing a good crop; so in the neighbourhood of Grenoble the goat killed on the

harvest-field is partly eaten at the harvest-supper, partly pickled and kept till the next harvest; so at Pouilly the ox killed on the harvest-field is partly eaten by the harvesters, partly pickled and kept till the first day of sowing in spring, probably to be then mixed with the seed, or eaten by the ploughmen, or both; so at Udvarhely the feathers of the cock which is killed in the last sheaf at harvest are kept till spring, and then sown with the seed on the field; so in Hesse and Meiningen the flesh of pigs is eaten on Ash Wednesday or Candlemas, and the bones are kept till sowing-time, when they are put into the field sown or mixed with the seed in the bag; so, lastly, the corn from the last sheaf is kept till Christmas, made into the Yule Boar, and afterwards broken and mixed with the seed-corn at sowing in spring. Thus, to put it generally, the corn-spirit is killed in animal form in autumn; part of his flesh is eaten as a sacrament by his worshippers; and part of it is kept till next sowing-time or harvest as a pledge and security for the continuance or renewal of the corn-spirit's energies. Whether in the interval between autumn and spring he is conceived as dead, or whether, like the ox in the *bouphonia*, he is supposed to come to life again immediately after being killed, is not clear. At the Thesmophoria, according to Clement and Pausanias, as emended by Lobeck, the pigs were thrown in alive, and were supposed to reappear at the festival of the following year. Here, therefore, if we accept Lobeck's emendations, the corn-spirit is conceived as alive throughout the year; he lives and works under ground, but is brought up each autumn to be renewed and then replaced in his subterranean abode.

If persons of fastidious taste should object that the Greeks never could have conceived Demeter and Persephone to be embodied in the form of pigs, it may be answered that in the cave of Phigalia in Arcadia the Black Demeter was portrayed with the head and mane of a horse on the body of a woman. Between the portrait of a goddess as a pig, and the portrait of her as a woman with a horse's head, there is little to choose in respect of barbarism. The legend told of the Phigalian Demeter indicates that the horse was one of the animal forms assumed in ancient Greece, as in modern Europe, by the corn-spirit. It was said that in her search for her daughter, Demeter assumed the form of a mare to escape the addresses of Poseidon, and that, offended at his importunity, she withdrew in dudgeon to a cave not far from Phigalia in the highlands of Western Arcadia. The very cavern, now turned into a little Christian chapel with its holy pictures, is still shewn to the curious traveller far down the side of that profound ravine through which the brawling Neda winds under overhanging woods to the sea. There, robed in black, she tarried so long that the fruits of the earth were perishing, and mankind would have died of famine if Pan had not soothed the angry goddess and persuaded her to quit the cave. In memory of this event, the Phigalians set up an image of the Black Demeter in the cave; it represented a woman dressed in a long robe, with the head and mane of a horse. The Black Demeter, in whose absence the fruits of the earth perish, is plainly a mythical expression for the bare wintry earth stripped of its summer mantle of green.

§ 3. Attis, Adonis, and the Pig.

Passing now to Attis and Adonis, we may note a few facts which seem to shew that these deities of vegetation had also, like other deities of the same class, their animal embodiments. The worshippers of Attis abstained from eating the flesh of swine. This appears to indicate that the pig was regarded as an embodiment of Attis. And the legend that Attis was killed by a boar points in the same direction. For after the examples of the goat Dionysus and the pig Demeter it may almost be laid down as a rule that an animal which is said to have injured a god was originally the god himself. Perhaps the cry of "Hyes Attes! Hyes Attes!" which was raised by the worshippers of Attis, may be neither more nor less than "Pig Attis! Pig Attis!"—*hyes* being possibly a Phrygian form of the Greek *hḗs*, "a pig."

In regard to Adonis, his connexion with the boar was not always explained by the story that he had been killed by the animal. According to another story, a boar rent with his tusk the bark of the tree in which the infant Adonis was born. According to yet another story, he perished at the hands of Hephaestus on Mount Lebanon while he was hunting wild boars. These variations in the legend serve to shew that, while the connexion of the boar with Adonis was certain, the reason of the connexion was not understood, and that consequently different stories were devised to explain it. Certainly the pig ranked as a sacred animal among the Syrians. At the great religious metropolis of Hierapolis on the Euphrates pigs were neither sacrificed nor eaten, and if a man touched a pig he was unclean for the rest of the day. Some people said this was because the pigs were unclean; others said it was because the pigs were sacred. This difference of opinion points to a hazy state of religious thought in which the ideas of sanctity and uncleanness are not yet sharply distinguished, both being blent in a sort of vaporous solution to which we give the name of taboo. It is quite consistent with this that the pig should have been held to be an embodiment of the divine Adonis, and the analogies of Dionysus and Demeter make it probable that the story of the hostility of the animal to the god was only a late misapprehension of the old view of the god as embodied in a pig. The rule that pigs were not sacrificed or eaten by worshippers of Attis and presumably of Adonis, does not exclude the possibility that in these rituals the pig was slain on solemn occasions as a representative of the god and consumed sacramentally by the worshippers. Indeed, the sacramental killing and eating of an animal implies that the animal is sacred, and that, as a general rule, it is spared.

The attitude of the Jews to the pig was as ambiguous as that of the heathen Syrians towards the same animal. The Greeks could not decide whether the Jews worshipped swine or abominated them. On the one hand they might not eat swine; but on the other hand they might not kill them. And if the former rule speaks for the uncleanness, the latter speaks still more strongly for the sanctity of the animal. For whereas both rules may, and one rule must, be explained on the supposition that the pig was sacred; neither rule must, and one rule cannot, be explained on the supposition that the pig was unclean. If, therefore, we prefer the former supposition, we must conclude that, originally at least, the pig was revered rather than abhorred by the Israelites. We are confirmed in this opinion by observing that down to the time of Isaiah some of the Jews used to meet secretly in gardens to eat the flesh of swine and mice as a religious rite. Doubtless this was a very ancient ceremony, dating from a time when both the pig and the mouse were venerated as divine, and when their flesh was partaken of sacramentally on rare and solemn occasions as the body and blood of gods. And in general it may be said that all so-called unclean animals were originally sacred; the reason for not eating them was that they were divine.

§ 4. Osiris, the Pig and the Bull.

In ancient Egypt, within historical times, the pig occupied the same dubious position as in Syria and Palestine, though at first sight its uncleanness is more prominent than its sanctity. The Egyptians are generally said by Greek writers to have abhorred the pig as a foul and loathsome animal. If a man so much as touched a pig in passing, he stepped into the river with all his clothes on, to wash off the taint. To drink pig's milk was believed to cause leprosy to the drinker. Swineherds, though natives of Egypt, were forbidden to enter any temple, and they were the only men who were thus excluded. No one would give his daughter in marriage to a swineherd, or marry a swineherd's daughter; the swineherds married among themselves. Yet once a year the Egyptians sacrificed pigs to the moon and to Osiris, and not only sacrificed them, but ate of their flesh, though on any other day of the year they would neither sacrifice them nor taste of their flesh. Those who were too poor to offer a pig on this day baked cakes of dough, and offered them instead. This can hardly be explained except by

the supposition that the pig was a sacred animal which was eaten sacramentally by his worshippers once a year.

The view that in Egypt the pig was sacred is borne out by the very facts which, to moderns, might seem to prove the contrary. Thus the Egyptians thought, as we have seen, that to drink pig's milk produced leprosy. But exactly analogous views are held by savages about the animals and plants which they deem most sacred. Thus in the island of Wetar (between New Guinea and Celebes) people believe themselves to be variously descended from wild pigs, serpents, crocodiles, turtles, dogs, and eels; a man may not eat an animal of the kind from which he is descended; if he does so, he will become a leper, and go mad. Amongst the Omaha Indians of North America men whose totem is the elk, believe that if they ate the flesh of the male elk they would break out in boils and white spots in different parts of their bodies. In the same tribe men whose totem is the red maize, think that if they ate red maize they would have running sores all round their mouths. The Bush negroes of Surinam, who practise totemism, believe that if they ate the *capiai* (an animal like a pig) it would give them leprosy; perhaps the *capiai* is one of their totems. The Syrians, in antiquity, who esteemed fish sacred, thought that if they ate fish their bodies would break out in ulcers, and their feet and stomach would swell up. The Nyanja-speaking tribes of Central Angoniland, in British Central Africa, believe that if a person eats his totemic animal, his body will break out in spots. The cure for this eruption of the skin is to bathe the body in a decoction made from the bone of the animal, the eating of which caused the malady. The Wagogo of German East Africa imagine that the sin of eating the totemic animal is visited not on the sinner himself but on his innocent kinsfolk. Thus when they see a child with a scald head, they say at once that its father has been eating his totem and that is why the poor child has scabs on its pate. Among the Wahehe, another tribe of German East Africa, a man who suffers from scab or other skin disease will often set the trouble down to his having unwittingly partaken of his totemic animal. Similarly among the Waheia, another tribe of the same region, if a man kills or eats the totemic animal of his clan, he is supposed to suffer from an eruption of the skin. In like manner the Bantu tribes of Kavirondo, in Central Africa, hold that the eating of the totem produces a severe cutaneous eruption, which can however be cured by mixing an extract of certain herbs with the fat of a black ox and rubbing the body of the sufferer all over with the mixture. The Chasas of Orissa believe that if they were to injure their totemic animal, they would be attacked by leprosy and their line would die out. These examples prove that the eating of a sacred animal is often believed to produce leprosy or other skin-diseases; so far, therefore, they support the view that the pig must have been sacred in Egypt, since the effect of drinking its milk was believed to be leprosy. Such fancies may perhaps have been sometimes suggested by the observation that the eating of semi-putrid flesh, to which some savages are addicted, is apt to be followed by eruptions on the skin. Indeed, many modern authorities attribute leprosy to this cause, particularly to the eating of half rotten fish. It seems not impossible that the abhorrence which the Hebrews entertained of leprosy, and the pains which they took to seclude lepers from the community, may have been based on religious as well as on purely sanitary grounds; they may have imagined that the disfigurement of the sufferers was a penalty which they had incurred by some infraction of taboo. Certainly we read in the Old Testament of cases of leprosy which the historian regarded as the direct consequence of sin.

Again, the rule that, after touching a pig, a man had to wash himself and his clothes, also favours the view of the sanctity of the pig. For it is a common belief that the effect of contact with a sacred object must be removed, by washing or otherwise, before a man is free to mingle with his fellows. Thus the Jews wash their hands after reading the sacred scriptures. Before coming forth from the tabernacle after the sin-offering, the high priest had to wash

himself, and put off the garments which he had worn in the holy place. It was a rule of Greek ritual that, in offering an expiatory sacrifice, the sacrificer should not touch the sacrifice, and that, after the offering was made, he must wash his body and his clothes in a river or spring before he could enter a city or his own house. The Parjas, a small tribe of the Central Provinces in India, are divided into clans which have for their respective totems the tiger, the tortoise, the goat, a big lizard, a dove, and so on. If a man accidentally kills his totemic animal, "the earthen cooking-pots of his household are thrown away, the clothes are washed, and the house is purified with water in which the bark of the mango or *jamun* tree (*Eugenia jambolana*) has been steeped. This is in sign of mourning, as it is thought that such an act will bring misfortune." If a Chadwar of the Central Provinces who has the pig for his totem should even see a pig killed by somebody else, he will throw away the household crockery and clean the house as if on the death of a member of his family. The Polynesians felt strongly the need of ridding themselves of the sacred contagion, if it may be so called, which they caught by touching sacred objects. Various ceremonies were performed for the purpose of removing this contagion. We have seen, for example, how in Tonga a man who happened to touch a sacred chief, or anything personally belonging to him, had to perform a certain ceremony before he could feed himself with his hands; otherwise it was believed that he would swell up and die, or at least be afflicted with scrofula or some other disease. We have seen, too, what fatal effects are supposed to follow, and do actually follow, from contact with a sacred object in New Zealand. In short, primitive man believes that what is sacred is dangerous; it is pervaded by a sort of electrical sanctity which communicates a shock to, even if it does not kill, whatever comes in contact with it. Hence the savage is unwilling to touch or even to see that which he deems peculiarly holy. Thus Bechuanas, of the Crocodile clan, think it "hateful and unlucky" to meet or see a crocodile; the sight is thought to cause inflammation of the eyes. Yet the crocodile is their most sacred object; they call it their father, swear by it, and celebrate it in their festivals. The goat is the sacred animal of the Madenassana Bushmen; yet "to look upon it would be to render the man for the time impure, as well as to cause him undefined uneasiness." The Elk clan, among the Omaha Indians, believe that even to touch the male elk would be followed by an eruption of boils and white spots on the body. Members of the Reptile clan in the same tribe think that if one of them touches or smells a snake, it will make his hair white. In Samoa people whose god was a butterfly believed that if they caught a butterfly it would strike them dead. Again, in Samoa the reddish-seared leaves of the banana-tree were commonly used as plates for handing food; but if any member of the Wild Pigeon family had used banana leaves for this purpose, it was supposed that he would suffer from rheumatic swellings or an eruption all over the body like chicken-pox. The Mori clan of the Bhils in Central India worship the peacock as their totem and make offerings of grain to it; yet members of the clan believe that were they even to set foot on the tracks of a peacock they would afterwards suffer from some disease, and if a woman sees a peacock she must veil her face and look away. Thus the primitive mind seems to conceive of holiness as a sort of dangerous virus, which a prudent man will shun as far as possible, and of which, if he should chance to be infected by it, he will carefully disinfect himself by some form of ceremonial purification.

In the light of these parallels the beliefs and customs of the Egyptians touching the pig are probably to be explained as based upon an opinion of the extreme sanctity rather than of the extreme uncleanness of the animal; or rather, to put it more correctly, they imply that the animal was looked on, not simply as a filthy and disgusting creature, but as a being endowed with high supernatural powers, and that as such it was regarded with that primitive sentiment of religious awe and fear in which the feelings of reverence and abhorrence are almost equally blended. The ancients themselves seem to have been aware that there was another side to the horror with which swine seemed to inspire the Egyptians. For the Greek

astronomer and mathematician Eudoxus, who resided fourteen months in Egypt and conversed with the priests, was of opinion that the Egyptians spared the pig, not out of abhorrence, but from a regard to its utility in agriculture; for, according to him, when the Nile had subsided, herds of swine were turned loose over the fields to tread the seed down into the moist earth. But when a being is thus the object of mixed and implicitly contradictory feelings, he may be said to occupy a position of unstable equilibrium. In course of time one of the contradictory feelings is likely to prevail over the other, and according as the feeling which finally predominates is that of reverence or abhorrence, the being who is the object of it will rise into a god or sink into a devil. The latter, on the whole, was the fate of the pig in Egypt. For in historical times the fear and horror of the pig seem certainly to have outweighed the reverence and worship of which he may once have been the object, and of which, even in his fallen state, he never quite lost trace. He came to be looked on as an embodiment of Set or Typhon, the Egyptian devil and enemy of Osiris. For it was in the shape of a black pig that Typhon injured the eye of the god Horus, who burned him and instituted the sacrifice of the pig, the sun-god Ra having declared the beast abominable. Again, the story that Typhon was hunting a boar when he discovered and mangled the body of Osiris, and that this was the reason why pigs were sacrificed once a year, is clearly a modernised version of an older story that Osiris, like Adonis and Attis, was slain or mangled by a boar, or by Typhon in the form of a boar. Thus, the annual sacrifice of a pig to Osiris might naturally be interpreted as vengeance inflicted on the hostile animal that had slain or mangled the god. But, in the first place, when an animal is thus killed as a solemn sacrifice once and once only in the year, it generally or always means that the animal is divine, that he is spared and respected the rest of the year as a god and slain, when he is slain, also in the character of a god. In the second place, the examples of Dionysus and Demeter, if not of Attis and Adonis, have taught us that the animal which is sacrificed to a god on the ground that he is the god's enemy may have been, and probably was, originally the god himself. Therefore, the annual sacrifice of a pig to Osiris, coupled with the alleged hostility of the animal to the god, tends to shew, first, that originally the pig was a god, and, second, that he was Osiris. At a later age, when Osiris became anthropomorphic and his original relation to the pig had been forgotten, the animal was first distinguished from him, and afterwards opposed as an enemy to him by mythologists who could think of no reason for killing a beast in connexion with the worship of a god except that the beast was the god's enemy; or, as Plutarch puts it, not that which is dear to the gods, but that which is the contrary, is fit to be sacrificed. At this later stage the havoc which a wild boar notoriously makes amongst the corn would supply a plausible reason for regarding him as the foe of the corn-spirit, though originally, if I am right, the very freedom with which the boar ranged at will through the corn led people to identify him with the corn-spirit, to whom he was afterwards opposed as an enemy.

As the depredations committed by wild swine on the growing crops in countries where these creatures abound are necessarily unfamiliar to most English readers, it may be well to illustrate them by examples. Thus, for instance, in Palestine the wild boar "is eagerly chased and destroyed on account of the frightful ravages it makes among the crops. Not only does it devour any fruits within reach, but in a single night a party of wild boars will uproot a whole field, and destroy the husbandman's hopes for the year. The places they love to frequent are the reedy marshes and thickets by rivers and lakes, and they swarm in the thickets all along the banks of the Jordan from Jericho to the Lake of Gennesaret. From these fastnesses, whence neither dog nor man can dislodge them, they make nightly forays upon the corn-fields and root-crops of the villagers, returning at daybreak to their coverts. About Jericho they are especially destructive, and when the barley crop is ripening, the husbandmen have to keep nightly watch to drive them away. Their presence can always be detected by the

crashing noise they make in forcing their way through the thickets, when the men fire, guided by the sound." Wild pigs are the special enemies of the crops in South Africa; the fences constructed by the Zulus round their gardens are mainly designed to guard against the devastating depredations of these brutes, though porcupines, baboons, hippopotamuses, and elephants also make havoc of the ripe grain. Sometimes small huts are erected on platforms in the gardens, and in these huts watchers are set to scare away the nocturnal invaders. So in British Central Africa sentinels are posted day and night in huts raised on platforms to protect the maize fields from the inroads of baboons and of wild pigs, which are still more destructive than the baboons, for they grub up the plants as well as devour the grain; and the watchers drum continually on any metal they have at hand to keep the marauders at bay. In the island of Nias whole fields are sometimes trampled down by these pests between sunset and sunrise. Often the stillness of the serene equatorial night is broken by the strident cries of the watchers of the fields; the sound goes echoing through the wooded valleys for a long time, and here and there a dull grunting tells that the efforts of the sentinels have not been in vain. In Northern Luzon, of the Philippine Archipelago, the rice-fields are similarly exposed to the depredations of wild hogs, and watchers remain on guard day and night in outlooks, sometimes in commodious structures of stone erected for the purpose, who burn fires at night to frighten the animals away. At the beginning of their annual agricultural labours the Banars of Cambodia pray to Yang-Seri that he would be pleased to give them plenty of rice and to prevent the wild boars from eating it up. In Gayo-land, a district of Sumatra, the worst enemies of the rice crops are wild swine and field mice; the whole of the harvest is sometimes destroyed by their inroads. Among the Kai of German New Guinea people who are engaged in the labour of the fields will on no account eat pork. The reason is that pigs, both wild and tame, are the most dangerous foes of the crops; therefore it seems clear to the mind of the Kai that if a field labourer were to eat pork, the flesh of the dead pig in his stomach would attract the living pigs into the field. Perhaps this superstition, based on the principle of sympathetic magic, may explain the aversion to pork which was entertained by some of the agricultural peoples of the Eastern Mediterranean in antiquity.

To people thus familiarised with the ravages of wild boars among the ripe crops the idea might naturally present itself that the animal is either the enemy of the corn-god or perhaps the corn-god himself come in person to enjoy his own despite all the efforts of mankind to keep him out of his rights. Hence we can understand how an agricultural people like the ancient Egyptians may have identified the wild boar either with their corn-god Osiris or with his enemy Typhon. The view which identifies the pig with Osiris derives not a little support from the sacrifice of pigs to him on the very day on which, according to tradition, Osiris himself was killed; for thus the killing of the pig was the annual representation of the killing of Osiris, just as the throwing of the pigs into the caverns at the Thesmophoria was an annual representation of the descent of Persephone into the lower world; and both customs are parallel to the European practice of killing a goat, cock, and so forth, at harvest as a representative of the corn-spirit.

Again, the theory that the pig, originally Osiris himself, afterwards came to be regarded as an embodiment of his enemy Typhon, is supported by the similar relation of red-haired men and red oxen to Typhon. For in regard to the red-haired men who were burned and whose ashes were scattered with winnowing-fans, we have seen fair grounds for believing that originally, like the red-haired puppies killed at Rome in spring, they were representatives of the corn-spirit himself, that is, of Osiris, and were slain for the express purpose of making the corn turn red or golden. Yet at a later time these men were explained to be representatives, not of Osiris, but of his enemy Typhon, and the killing of them was regarded as an act of vengeance inflicted on the enemy of the god. Similarly, the red oxen sacrificed by the Egyptians were

said to be offered on the ground of their resemblance to Typhon; though it is more likely that originally they were slain on the ground of their resemblance to the corn-spirit Osiris. We have seen that the ox is a common representative of the corn-spirit and is slain as such on the harvest-field.

Osiris was regularly identified with the bull Apis of Memphis and the bull Mnevis of Heliopolis. But it is hard to say whether these bulls were embodiments of him as the corn-spirit, as the red oxen appear to have been, or whether they were not in origin entirely distinct deities who came to be fused with Osiris at a later time. The universality of the worship of these two bulls seems to put them on a different footing from the ordinary sacred animals whose worships were purely local. Hence if the latter were evolved from totems, as they may have been, some other origin would have to be found for the worship of Apis and Mnevis. If these bulls were not originally embodiments of the corn-god Osiris, they may possibly be descendants of the sacred cattle worshipped by a pastoral people. If this were so, ancient Egypt would exhibit a stratification of three great types of religion or superstition corresponding to three great stages of society. Totemism, which may be roughly described as a species of superstitious respect paid to wild animals and plants by many tribes in the hunting stage of society, would be represented by the worship of the local sacred animals; the worship of cattle, which belongs to society in the pastoral stage, would be represented by the cults of Apis and Mnevis; and the worship of cultivated plants, which is peculiar to society in the agricultural stage, would be represented by the religion of Osiris and Isis. The Egyptian reverence for cows, which were never killed, might belong either to the second or the third of these stages. The consecration of cows to Isis, who was portrayed with cow's horns and may have been supposed to be incarnate in the animals, would indicate that they, like the red oxen, were embodiments of the corn-spirit. However, this identification of Isis with the cow, like that of Osiris with the bulls Apis and Mnevis, may be only an effect of syncretism. But whatever the original relation of Apis to Osiris may have been, there is one fact about the former which ought not to be passed over in a disquisition on the custom of killing a god. Although the bull Apis was worshipped as a god with much pomp and profound reverence, he was not suffered to live beyond a certain length of time which was prescribed by the sacred books, and on the expiry of which he was drowned in a holy spring. The limit, according to Plutarch, was twenty-five years; but it cannot always have been enforced, for the tombs of the Apis bulls have been discovered in modern times, and from the inscriptions on them it appears that in the twenty-second dynasty two of the holy steers lived more than twenty-six years.

To prevent misunderstandings it may be well to add that what I have just said as to the stratification of three great types of religion or superstition corresponding to three great types of society is not meant to sketch, even in outline, the evolution of religion as a whole. I by no means wish to suggest that the reverence for wild animals and plants, the reverence for domestic cattle, and the reverence for cultivated plants are the only forms of religion or superstition which prevail at the corresponding stages of social development; all that I desire to convey is that they are characteristic of these stages respectively. The elements which make up any religious system are far too numerous and their interaction far too complex to be adequately summed up in a few simple formulas. To mention only a single factor of which I have taken no account in indicating roughly a certain correspondence between the strata of religion and of society, the fear of the spirits of the dead appears to have been one of the most powerful factors, perhaps, indeed, the most powerful of all, in shaping the course of religious evolution at every stage of social development from the lowest to the highest; and for that very reason it is not specially characteristic of any one form of society. And the three types of religion or superstition which I have selected as characteristic of three stages of society are

far from being strictly limited each to its corresponding step in the social ladder. For example, although totemism, or a particular species of reverence paid by groups of men to wild animals and plants, probably always originated in the hunting stage of society, it has by no means been confined to that primitive phase of human development but has often survived not only into the pastoral but into the agricultural stage, as we may see for example by the case of many tribes in Africa, India, and America; and it seems likely that a similar overlapping of the various strata takes place in every instance. In short, we cannot really dissect the history of mankind as it were with a knife into a series of neat sections each sharply marked off from all the rest by a texture and colour of its own; we may indeed do so theoretically for the convenience of exposition, but practically the textures interlace, the colours melt and run into each other by insensible gradations that defy the edge of the finest instrument of analysis which we can apply to them. It is a mere truism to say that the abstract generalisations of science can never adequately comprehend all the particulars of concrete reality. The facts of nature will always burst the narrow bonds of human theories.

Before quitting this part of our subject it may be well to illustrate by one or two examples the reverence which primitive pastoral tribes pay to their cattle, since, as I have just indicated, the worship of sacred bulls by the ancient Egyptians, like the modern Hindoo worship of cows, may very well have been directly derived from a similar respect paid by their remote ancestors to their cattle. A good instance is supplied by the Dinka, a large cattle-breeding tribe, or rather nation, of the White Nile. "Every idea and thought of the Dinka," says Schweinfurth, "is how to acquire and maintain cattle: a kind of reverence would seem to be paid to them; even their offal is considered of high importance; the dung, which is burnt to ashes for sleeping in and for smearing their persons, and the urine, which is used for washing and as a substitute for salt, are their daily requisites. It must be owned that it is hard to reconcile this latter usage with our ideas of cleanliness. A cow is never slaughtered, but when sick it is segregated from the rest, and carefully tended in the large huts built for the purpose. Only those that die naturally or by an accident are used as food. All this, which exists among most of the pastoral tribes of Africa, may perchance appear to be a lingering remnant of an exploded cattle-worship; but I may draw attention to the fact that the Dinka are by no means disinclined to partake of any feast of their flesh, provided that the slaughtered animal was not their own property. It is thus more the delight of actual possession, than any superstitious estimate, that makes the cow to them an object of reverence. Indescribable is the grief when either death or rapine has robbed a Dinka of his cattle. He is prepared to redeem their loss by the heaviest sacrifices, for they are dearer to him than wife or child. A dead cow is not, however, wantonly buried; the negro is not sentimental enough for that; such an occurrence is soon bruited abroad, and the neighbours institute a carousal, which is quite an epoch in their monotonous life. The bereaved owner himself is, however, too much afflicted at the loss to be able to touch a morsel of the carcass of his departed beast. Not unfrequently in their sorrow the Dinka remain for days silent and abstracted, as though their trouble were too heavy for them to bear." A rich Dinka will sometimes keep a favourite ox and treat it with such marks of respect that an observer has compared the animal to the Apis of the ancient Egyptians. "Here and there," we are told, "beside the hut of a wealthy negro is set up a great withered tree. From its boughs hang vessels containing food and perhaps trophies of war; to its trunk is fastened the great drum (*Noqara*), which summons to war or to the dance. To this tree, separated from the rest of the cattle, is tethered a great fat ox. It is of a white colour passing into a slaty grey on the shoulders and legs: its long horns are artificially bent to opposite sides and adorned with bunches of hair: the tuft of the tail is cut off. This is the *makwi*, the Apis of the negro. His master, who has singled him out from his youth for his colour and certain marks, has cherished and reared him in order that he may one day be his pride in the eyes of the village. He has gelded him, adorned him, trained him to walk at the

head of the herd, to dance, and to fight. His *makwi* is always an object of his tenderest attention; he never fails to bring him a bundle of the finest herbs; if he can procure a bell, he hangs it round the animal's neck; and at evening, if he has milk or *meriṣa* enough for guests, the drum is beaten to summon the youth to come and dance round the deified ox."

Again, speaking of the Nuehr, another pastoral tribe of the Upper Nile, a traveller tells us that "as among the Dinka, so among the Nuehr-negroes the cattle enjoy a respect, indeed we may say a veneration, which reminds us of the animal worship of the ancient Egyptians, especially of that of the holy steer Apis, though the respect may be grounded on the simple fact that cattle are the only possession of these negroes. The largest and handsomest bull is the leader of the herd; he is decked with bunches of hair and small bells, marked out from the rest in every way, and regarded as the guardian genius of the herd as well as of the family. His loss is the greatest misfortune that can befall his owner. At night his master drives the animal round the herd, couched about the smoky fire, and sings of his beauty and courage, while the bull signifies his contentment by a complacent lowing. To him his master every morning commits the herd, in order that he may guide them to the best pastures and guard them from danger; in him he reveres his ideal of all that is beautiful and strong; nay he designates him by the same name which he applies to his own dim conception of a Supreme Being, *Nyeledit*, and to the thunder."

§ 5. Virbius and the Horse.

We are now in a position to hazard a conjecture as to the meaning of the tradition that Virbius, the first of the divine Kings of the Wood at Aricia, had been killed in the character of Hippolytus by horses. Having found, first, that spirits of the corn are not infrequently represented in the form of horses; and, second, that the animal which in later legends is said to have injured the god was sometimes originally the god himself, we may conjecture that the horses by which Virbius or Hippolytus was said to have been slain were really embodiments of him as a deity of vegetation. The myth that he had been killed by horses was probably invented to explain certain features in his worship, amongst others the custom of excluding horses from his sacred grove. For myth changes while custom remains constant; men continue to do what their fathers did before them, though the reasons on which their fathers acted have been long forgotten. The history of religion is a long attempt to reconcile old custom with new reason, to find a sound theory for an absurd practice. In the case before us we may be sure that the myth is more modern than the custom and by no means represents the original reason for excluding horses from the grove. From their exclusion it might be inferred that horses could not be the sacred animals or embodiments of the god of the grove. But the inference would be rash. The goat was at one time a sacred animal or embodiment of Athena, as may be inferred from the practice of representing the goddess clad in a goat-skin (*aegis*). Yet the goat was neither sacrificed to her as a rule, nor allowed to enter her great sanctuary, the Acropolis at Athens. The reason alleged for this was that the goat injured the olive, the sacred tree of Athena. So far, therefore, the relation of the goat of Athena is parallel to the relation of the horse to Virbius, both animals being excluded from the sanctuary on the ground of injury done by them to the god. But from Varro we learn that there was an exception to the rule which excluded the goat from the Acropolis. Once a year, he says, the goat was driven on to the Acropolis for a necessary sacrifice. Now, as has been remarked before, when an animal is sacrificed once and once only in the year, it is probably slain, not as a victim offered to the god, but as a representative of the god himself. Therefore we may infer that if a goat was sacrificed on the Acropolis once a year, it was sacrificed in the character of Athena herself; and it may be conjectured that the skin of the sacrificed animal was placed on the statue of the goddess and formed the *aegis*, which would thus be renewed annually. Similarly at Thebes in Egypt rams were sacred and were not sacrificed. But on one

day in the year a ram was killed, and its skin was placed on the statue of the god Ammon. Now, if we knew the ritual of the Arician grove better, we might find that the rule of excluding horses from it, like the rule of excluding goats from the Acropolis at Athens, was subject to an annual exception, a horse being once a year taken into the grove and sacrificed as an embodiment of the god Virbius. By the usual misunderstanding the horse thus killed would come in time to be regarded as an enemy offered up in sacrifice to the god whom he had injured, like the pig which was sacrificed to Demeter and Osiris or the goat which was sacrificed to Dionysus, and possibly to Athena. It is so easy for a writer to record a rule without noticing an exception that we need not wonder at finding the rule of the Arician grove recorded without any mention of an exception such as I suppose. If we had had only the statements of Athenaeus and Pliny, we should have known only the rule which forbade the sacrifice of goats to Athena and excluded them from the Acropolis, without being aware of the important exception which the fortunate preservation of Varro's work has revealed to us.

The conjecture that once a year a horse may have been sacrificed in the Arician grove as a representative of the deity of the grove derives some support from the similar sacrifice of a horse which took place once a year at Rome. On the fifteenth of October in each year a chariot-race was run on the Field of Mars. Stabbed with a spear, the right-hand horse of the victorious team was then sacrificed to Mars for the purpose of ensuring good crops, and its head was cut off and adorned with a string of loaves. Thereupon the inhabitants of two wards—the Sacred Way and the Subura—contended with each other who should get the head. If the people of the Sacred Way got it, they fastened it to a wall of the king's house; if the people of the Subura got it, they fastened it to the Mamilian tower. The horse's tail was cut off and carried to the king's house with such speed that the blood dripped on the hearth of the house. Further, it appears that the blood of the horse was caught and preserved till the twenty-first of April, when the Vestal virgins mixed it with the blood of the unborn calves which had been sacrificed six days before. The mixture was then distributed to shepherds, and used by them for fumigating their flocks.

In this ceremony the decoration of the horse's head with a string of loaves, and the alleged object of the sacrifice, namely, to procure a good harvest, seem to indicate that the horse was killed as one of those animal representatives of the corn-spirit of which we have found so many examples. The custom of cutting off the horse's tail is like the African custom of cutting off the tails of the oxen and sacrificing them to obtain a good crop. In both the Roman and the African custom the animal apparently stands for the corn-spirit, and its fructifying power is supposed to reside especially in its tail. The latter idea occurs, as we have seen, in European folk-lore. Again, the practice of fumigating the cattle in spring with the blood of the horse may be compared with the practice of giving the Old Wife, the Maiden, or the *chyaek* sheaf as fodder to the horses in spring or the cattle at Christmas, and giving the Yule Boar to the ploughing oxen or horses to eat in spring. All these usages aim at ensuring the blessing of the corn-spirit on the homestead and its inmates and storing it up for another year.

The Roman sacrifice of the October horse, as it was called, carries us back to the early days when the Subura, afterwards a low and squalid quarter of the great metropolis, was still a separate village, whose inhabitants engaged in a friendly contest on the harvest-field with their neighbours of Rome, then a little rural town. The Field of Mars on which the ceremony took place lay beside the Tiber, and formed part of the king's domain down to the abolition of the monarchy. For tradition ran that at the time when the last of the kings was driven from Rome, the corn stood ripe for the sickle on the crown lands beside the river; but no one would eat the accursed grain and it was flung into the river in such heaps that, the water being low

with the summer heat, it formed the nucleus of an island. The horse sacrifice was thus an old autumn custom observed upon the king's corn-fields at the end of the harvest. The tail and blood of the horse, as the chief parts of the corn-spirit's representative, were taken to the king's house and kept there; just as in Germany the harvest-cock is nailed on the gable or over the door of the farmhouse; and as the last sheaf, in the form of the Maiden, is carried home and kept over the fireplace in the Highlands of Scotland. Thus the blessing of the corn-spirit was brought to the king's house and hearth and, through them, to the community of which he was the head. Similarly in the spring and autumn customs of Northern Europe the Maypole is sometimes set up in front of the house of the mayor or burgomaster, and the last sheaf at harvest is brought to him as the head of the village. But while the tail and blood fell to the king, the neighbouring village of the Subura, which no doubt once had a similar ceremony of its own, was gratified by being allowed to compete for the prize of the horse's head. The Mamilian tower, to which the Suburans nailed the horse's head when they succeeded in carrying it off, appears to have been a peel-tower or keep of the old Mamilian family, the magnates of the village. The ceremony thus performed on the king's fields and at his house on behalf of the whole town and of the neighbouring village presupposes a time when each township performed a similar ceremony on its own fields. In the rural districts of Latium the villages may have continued to observe the custom, each on its own land, long after the Roman hamlets had merged their separate harvest-homes in the common celebration on the king's lands. There is no intrinsic improbability in the supposition that the sacred grove of Aricia, like the Field of Mars at Rome, may have been the scene of a common harvest celebration, at which a horse was sacrificed with the same rude rites on behalf of the neighbouring villages. The horse would represent the fructifying spirit both of the tree and of the corn, for the two ideas melt into each other, as we see in customs like the Harvest-May.

However, it should be borne in mind that the evidence for thus interpreting the relation of horses to Virbius is exceedingly slender, and that the custom of excluding horses from the sacred Arician grove may have been based on some other superstitious motive which entirely escapes us. At the city of Ialysus in Rhodes there was a sanctuary of Alectrona, one of the daughters of the Sun, into which no horse, ass, mule, or beast of burden of any kind might enter. Any person who broke the law by introducing one of these animals into the holy precinct, had to purify the place by a sacrifice; and the same atonement had to be made by any man who brought shoes or any portion of a pig within the sacred boundaries. And whoever drove or suffered his sheep to stray into the precinct was obliged to pay a fine of one obol for every sheep that set foot in it. The reasons for these prohibitions are quite unknown; and the taboo on horses is particularly remarkable, since the Rhodians were in the habit of offering a chariot and horses every year to the Sun, the father of Alectrona, doubtless in order that he might ride on them through the sky. Did they think that it was not for the daughter of the Sun to meddle with horses, which were the peculiar property of her father? The conjecture may perhaps be supported by an analogy drawn from West Africa. The Ewe negroes of the Slave Coast conceive the Rain-god Nyikplā as a man who rides a horse, and who may be seen galloping on it through the sky in the form of a shooting star. Hence in the town of Angla, where he generally resides when he is at home, no person may appear on horseback in the streets, that being apparently regarded as an impious usurpation of the style of the deity. In former days even Europeans were forbidden to ride on horseback in Angla; and missionaries who attempted to set the local prejudice at defiance have been pelted with sticks and dirt by the outraged natives. Another deity who suffered not horses to enter his sacred place was Rakelimalaza, a Malagasy god whose name signifies "renowned, although diminutive." His residence was a village situated on the top of a hill about seven miles east of Tananarivo. But horses were not the only animal or thing to which this fastidious being entertained a rooted aversion. "Within the limits of the ground which is considered sacred,

and which embraces a wide circumference in the immediate vicinity of the idol's residence, it is strictly forbidden to bring, or to suffer to come, certain animals and certain objects, which are carefully specified by the keepers of the idol. Things thus forbidden are called *fady*; a term of similar import with the well-known tabu of the South Sea Islands. Every idol has its own particular *fady*. The things prohibited by Rakelimalaza are, guns, gunpowder, pigs, onions, sifotra (a shell-fish resembling a snail), sitry (a small animal resembling the young crocodile), striped or spotted robes, anything of a black colour, goats, horses, meat distributed at funerals or at the *tangena*, and cats and owls. Its keepers are forbidden to enter any house where there is a corpse; and in crossing a river they are not permitted to say, 'Carry me,' otherwise they place themselves in danger of being seized by the crocodiles; and in war they must not talk, or they are in danger of being shot." To attempt to discover the particular reasons for all these numerous and varied taboos would obviously be futile; many of them may be based on accidental circumstances which for us are lost past recovery. But it may be worth while to observe that a variety of taboos was enforced at other ancient Greek shrines besides the sanctuary of Alectrona at Ialysus. For example, no person was allowed to enter the sanctuary of the Mistress at Lycosura in Arcadia clad in black, purple, or flowered vestments, or wearing shoes or a ring, or with his or her hair plaited or covered, or carrying flowers in his hand; and no pomegranates might be brought into the sanctuary, though all other fruits of the orchard were free to enter. These instances may warn us against the danger of arguing too confidently in favour of any one of the many possible reasons which may have moved the old Latins to exclude horses from the sacred Arician grove. The domain of primitive superstition, in spite of the encroachments of science, is indeed still to a great extent a trackless wilderness, a tangled maze, in the gloomy recesses of which the forlorn explorer may wander for ever without a light and without a clue.

X. Eating The God

§ 1. The Sacrament of First-Fruits.

We have now seen that the corn-spirit is represented sometimes in human, sometimes in animal form, and that in both cases he is killed in the person of his representative and eaten sacramentally. To find examples of actually killing the human representative of the corn-spirit we had naturally to go to savage races; but the harvest-suppers of our European peasants have furnished unmistakable examples of the sacramental eating of animals as representatives of the corn-spirit. But further, as might have been anticipated, the new corn is itself eaten sacramentally, that is, as the body of the corn-spirit. In Wernland, Sweden, the farmer's wife uses the grain of the last sheaf to bake a loaf in the shape of a little girl; this loaf is divided amongst the whole household and eaten by them. Here the loaf represents the corn-spirit conceived as a maiden; just as in Scotland the corn-spirit is similarly conceived and represented by the last sheaf made up in the form of a woman and bearing the name of the Maiden. As usual, the corn-spirit is believed to reside in the last sheaf; and to eat a loaf made from the last sheaf is, therefore, to eat the corn-spirit itself. Similarly at La Palisse, in France, a man made of dough is hung upon the fir-tree which is carried on the last harvest-waggon. The tree and the dough-man are taken to the mayor's house and kept there till the vintage is over. Then the close of the harvest is celebrated by a feast at which the mayor breaks the dough-man in pieces and gives the pieces to the people to eat.

In these examples the corn-spirit is represented and eaten in human shape. In other cases, though the new corn is not baked in loaves of human shape, still the solemn ceremonies with which it is eaten suffice to indicate that it is partaken of sacramentally, that is, as the body of the corn-spirit. For example, the following ceremonies used to be observed by Lithuanian peasants at eating the new corn. About the time of the autumn sowing, when all the corn had been got in and the threshing had begun, each farmer held a festival called Sabarios, that is, "the mixing or throwing together." He took nine good handfuls of each kind of crop—wheat, barley, oats, flax, beans, lentils, and the rest; and each handful he divided into three parts. The twenty-seven portions of each grain were then thrown on a heap and all mixed up together. The grain used had to be that which was first threshed and winnowed and which had been set aside and kept for this purpose. A part of the grain thus mixed was employed to bake little loaves, one for each of the household; the rest was mixed with more barley or oats and made into beer. The first beer brewed from this mixture was for the drinking of the farmer, his wife, and children; the second brew was for the servants. The beer being ready, the farmer chose an evening when no stranger was expected. Then he knelt down before the barrel of beer, drew a jugful of the liquor and poured it on the bung of the barrel, saying, "O fruitful earth, make rye and barley and all kinds of corn to flourish." Next he took the jug to the parlour, where his wife and children awaited him. On the floor of the parlour lay bound a black or white or speckled (not a red) cock and a hen of the same colour and of the same brood, which must have been hatched within the year. Then the farmer knelt down, with the jug in his hand, and thanked God for the harvest and prayed for a good crop next year. Next all lifted up their hands and said, "O God, and thou, O earth, we give you this cock and hen as a free-will offering." With that the farmer killed the fowls with the blows of a wooden spoon, for he might not cut their heads off. After the first prayer and after killing each of the birds he poured out a third of the beer. Then his wife boiled the fowls in a new pot which had never been used before. After that, a bushel was set, bottom upwards, on the floor, and on it were placed the little loaves mentioned above and the boiled fowls. Next the new beer was

fetches, together with a ladle and three mugs, none of which was used except on this occasion. When the farmer had ladled the beer into the mugs, the family knelt down round the bushel. The father then uttered a prayer and drank off the three mugs of beer. The rest followed his example. Then the loaves and the flesh of the fowls were eaten, after which the beer went round again, till every one had emptied each of the three mugs nine times. None of the food should remain over; but if anything did happen to be left, it was consumed next morning with the same ceremonies. The bones were given to the dog to eat; if he did not eat them all up, the remains were buried under the dung in the cattle-stall. This ceremony was observed at the beginning of December. On the day on which it took place no bad word might be spoken.

Such was the custom about two hundred years or more ago. At the present day in Lithuania, when new potatoes or loaves made from the new corn are being eaten, all the people at table pull each other's hair. The meaning of this last custom is obscure, but a similar custom was certainly observed by the heathen Lithuanians at their solemn sacrifices. Many of the Esthonians of the island of Oesel will not eat bread baked of the new corn till they have first taken a bite at a piece of iron. The iron is here plainly a charm, intended to render harmless the spirit that is in the corn. In Sutherlandshire at the present day, when the new potatoes are dug all the family must taste them, otherwise "the spirits in them [the potatoes] take offence, and the potatoes would not keep." In one part of Yorkshire it is still customary for the clergyman to cut the first corn; and my informant believes that the corn so cut is used to make the communion bread. If the latter part of the custom is correctly reported (and analogy is all in its favour), it shews how the Christian communion has absorbed within itself a sacrament which is doubtless far older than Christianity.

Among the heathen Cheremiss on the left bank of the Volga, when the first bread baked from the new corn is to be eaten, the villagers assemble in the house of the oldest inhabitant, the eastern door is opened, and all pray with their faces towards it. Then the sorcerer or priest gives to each of them a mug of beer, which they drain; next he cuts and hands to every person a morsel of the loaf, which they partake of. Finally, the young people go to the elders and bowing down to the earth before them say, "We pray God that you may live, and that God may let us pray next year for new corn." The rest of the day is passed in mirth and dancing. The whole ceremony, observes the writer who has described it, looks almost like a caricature of the Eucharist. According to another account, each Cheremiss householder on this occasion, after bathing, places some of each kind of grain, together with malt, cakes, and drink, in a vessel, which he holds up to the sun, at the same time thanking the gods for the good things which they have bestowed upon him. But this part of the ceremony is a sacrifice rather than a sacrament of the new corn.

The Aino or Ainu of Japan are said to distinguish various kinds of millet as male and female respectively, and these kinds, taken together, are called "the divine husband and wife cereal" (*Umurek haru kamui*). "Therefore before millet is pounded and made into cakes for general eating, the old men have a few made for themselves first to worship. When they are ready they pray to them very earnestly and say:—'O thou cereal deity, we worship thee. Thou hast grown very well this year, and thy flavour will be sweet. Thou art good. The goddess of fire will be glad, and we also shall rejoice greatly. O thou god, O thou divine cereal, do thou nourish the people. I now partake of thee. I worship thee and give thee thanks.' After having thus prayed, they, the worshippers, take a cake and eat it, and from this time the people may all partake of the new millet. And so with many gestures of homage and words of prayer this kind of food is dedicated to the well-being of the Ainu. No doubt the cereal offering is regarded as a tribute paid to god, but that god is no other than the seed itself; and it is only a god in so far as it is beneficial to the human body."

The natives of the Reef Islands in Melanesia describe as follows the ceremonies which they observe at eating new fruits: "When the fruit of trees that are eatable, such as bread-fruit, or *ninas* (nuts) is nearly ripe, about a month before the time that people eat it, they all go together into the bush. They must all go together for this 'holy eating,' and when they return they all assemble in one place, and no one will be absent; they sit down and cook bread-fruit. While it is being cooked no one will eat beforehand, but they set it in order and cook it with reverence, and with the belief that the spirit has granted that food to them and they return thanks to him for it. When it is cooked a certain man takes a bread-fruit and climbs up a tree, and all the people stand on the ground and they all look up, and when he has reached the top they shout out, and when they have shouted they call out, 'This is the bread-fruit of the whole land'; then he throws down the bread-fruit and they pick it up and shout out again and give thanks, for they think that the spirit who protects the fruit will hear. Their thoughts are thus also with regard to the yam, there is no difference, it is all the same; they think that a spirit gives them food, and the people assemble together and thank the spirit. In every island they think that there is a spirit presiding over food."

At Bourail, in New Caledonia, the eating of the first yams of the season is a solemn ceremony. The women may take no part in it; indeed for five days previously they may not even shew themselves on any pretext, and must hide in the forest. But the men of other tribes are invited to share in the festivity. On the day of the ceremony seven or eight yams are dug up with the greatest precaution, wrapt in leaves, and carried before the great wooden images, ten or twelve feet high, rudely carved in human form and painted black, red, and white, which represent the ancestors of the tribe. Special pots, only used on these occasions, are then disinterred by boys, who cook the new yams in them, eat them, and afterwards bury the pots in the places where they found them. Thereupon the chief or the oldest man mounts a ladder and addresses the crowd in a long and voluble harangue, telling them how their forefathers always respected the feast of the first yams, and exhorting the young men of the tribe to do the same in the time to come. After that, turning towards the ancestral images, he prays them to give a good crop of yams every year to the people and their descendants, adjuring them to remember how, while they were still on earth, they always ate to their heart's content, and beseeching them to reflect that their sons and grandsons naturally desire to do the same. When the orator has finished his discourse, and his hearers have signified their approval of his eloquence by a loud grunt, the new yams are dressed and eaten, each family cooking them in a pot of its own.

At the close of the rice harvest in the East Indian island of Buru, each clan (*fenna*) meets at a common sacramental meal, to which every member of the clan is bound to contribute a little of the new rice. This meal is called "eating the soul of the rice," a name which clearly indicates the sacramental character of the repast. Some of the rice is also set apart and offered to the spirits. Amongst the Alfoors of Minahassa, in the north of Celebes, the priest sows the first rice-seed and plucks the first ripe rice in each field. This rice he roasts and grinds into meal, and gives some of it to each of the household. Shortly before the rice-harvest in Bolang Mongondo, another district of Celebes, an offering is made of a small pig or a fowl. Then the priest plucks a little rice, first on his own field and next on those of his neighbours. All the rice thus plucked by him he dries along with his own, and then gives it back to the respective owners, who have it ground and boiled. When it is boiled the women take it back, with an egg, to the priest, who offers the egg in sacrifice and returns the rice to the women. Of this rice every member of the family, down to the youngest child, must partake. After this ceremony every one is free to get in his rice.

On the north coast of Ceram every owner of a rice-field begins planting by making six holes in the middle of the field and depositing rice-seed in them. When the crop is ripe, the rice

which has sprouted from these six holes must be the first to be reaped and the first to be eaten by the owner at the common harvest-feast of the village. When all the owners of the fields have thus partaken of the rice that was first planted and first reaped in their fields, the other villagers may help themselves to rice out of the pot. Not till this feast has been held may the owners of rice-fields sell their rice. Among the Kayans of Central Borneo, who, as we have seen, believe rice to be animated by a soul, before a family partakes of the new rice at harvest, a priestess must touch the face and breast of every person with a magical instrument (*kahe parei*) consisting of the husk of a certain fruit adorned with strings of beads. After this ceremony has been performed on every member of the family, he or she eats a few grains of the new rice and drinks a little water. When all have complied with this ritual, the feast begins.

Amongst the Burghers or Badagas, a tribe of the Neilgherry Hills in Southern India, the first handful of seed is sown and the first sheaf reaped by a Curumbar—a man of a different tribe, the members of which the Burghers regard as sorcerers. The grain contained in the first sheaf “is that day reduced to meal, made into cakes, and, being offered as a first-fruit oblation, is, together with the remainder of the sacrificed animal, partaken of by the Burgher and the whole of his family, as the meat of a federal offering and sacrifice.” Amongst the Coorgs of Southern India the man who is to cut the first sheaf of rice at harvest is chosen by an astrologer. At sunset the whole household takes a hot bath and then goes to the rice-field, where the chosen reaper cuts an armful of rice with a new sickle, and distributes two or more stalks to all present. Then all return to the threshing-floor. A bundle of leaves is adorned with a stalk of rice and fastened to the post in the centre of the threshing-floor. Enough of the new rice is now threshed, cleaned, and ground to provide flour for the dough-cakes which each member of the household is to eat. Then they go to the door of the house, where the mistress washes the feet of the sheaf-cutter, and presents to him, and after him to all the rest, a brass vessel full of milk, honey, and sugar, from which each person takes a draught. Next the man who cut the sheaf kneads a cake of rice-meal, plantains, milk, honey, seven new rice corns, seven pieces of coco-nut, and so on. Every one receives a little of his cake on an Ashvatha leaf, and eats it. The ceremony is then over and the sheaf-cutter mixes with the company. When he was engaged in cutting the rice no one might touch him. Among the Hindoos of Southern India the eating of the new rice is the occasion of a family festival called Pongol. The new rice is boiled in a new pot on a fire which is kindled at noon on the day when, according to Hindoo astrologers, the sun enters the tropic of Capricorn. The boiling of the pot is watched with great anxiety by the whole family, for as the milk boils, so will the coming year be. If the milk boils rapidly, the year will be prosperous; but it will be the reverse if the milk boils slowly. Some of the new boiled rice is offered to the image of Ganeṣa; then every one partakes of it. In some parts of Northern India the festival of the new crop is known as *Navan*, that is, “new grain.” When the crop is ripe, the owner takes the omens, goes to the field, plucks five or six ears of barley in the spring crop and one of the millets in the autumn harvest. This is brought home, parched, and mixed with coarse sugar, butter, and curds. Some of it is thrown on the fire in the name of the village gods and deceased ancestors; the rest is eaten by the family. At Gilgit, in the Hindoo Koosh, before wheat-harvest begins, a member of every household gathers a handful of ears of corn secretly at dusk. A few of the ears are hung up over the door of the house, and the rest are roasted next morning, and eaten steeped in milk. The day is spent in rejoicings, and next morning the harvest begins.

The Chams of Binh-Thuan, in Indo-China, may not reap the rice-harvest until they have offered the first-fruits to Po-Nagar, the goddess of agriculture, and have consumed them sacramentally. These first-fruits are gathered from certain sacred fields called *Hamou-Klêk-Laoa* or “fields of secret tillage,” which are both sown and reaped with peculiar ceremonies.

Apparently the tilling of the earth is considered a crime which must be perpetrated secretly and afterwards atoned for. On a lucky day in June, at the first cock-crow, two men lead the buffaloes and the plough to the sacred field, round which they draw three furrows in profound silence and then retire. Afterwards at dawn the owner of the land comes lounging by, as if by the merest chance. At sight of the furrows he stops, pretends to be much surprised, and cries out, "Who has been secretly ploughing my field this night?" Hastening home, he kills a kid or some fowls, cooks the victuals, and prepares five quids of betel, some candles, a flask of oil, and lustral water of three different sorts. With these offerings and the plough drawn by the buffaloes, he returns to the field, where he lights the candles and spreading out the victuals worships Po-Nagar and the other deities, saying: "I know not who has secretly ploughed my field this night. Pardon, ye gods, those who have done this wrong. Accept these offerings. Bless us. Suffer us to proceed with this work." Then, speaking in the name of the deities, he gives the reassuring answer, "All right. Plough away!" With the lustral water he washes or sprinkles the buffaloes, the yoke, and the plough. The oil serves to anoint the plough and to pour libations on the ground. The five quids of betel are buried in the field. Thereupon the owner sows a handful of rice on the three furrows that have been traced, and eats the victuals with his people. After all these rites have been duly performed, he may plough and sow his land as he likes. When the rice has grown high enough in this "field of secret tillage" to hide pigeons, offerings of ducks, eggs, and fowls are made to the deities; and fresh offerings, which generally consist of five plates of rice, two boiled fowls, a bottle of spirits, and five quids of betel, are made to Po-Nagar and the rest at the time when the rice is in bloom. Finally, when the rice in "the field of secret tillage" is ripe, it has to be reaped before any of the rest. Offerings of food, such as boiled fowls, plates of rice, cakes, and so forth, are spread out on the field; a candle is lit, and a priest or, in his absence, the owner prays to the guardian deities to come and partake of the food set before them. After that the owner of the land cuts three stalks of rice with a sickle in the middle of the field, then he cuts three handfuls at the side, and places the whole in a napkin. These are the first-fruits offered to Po-Nagar, the goddess of agriculture. On being taken home the rice from the three handfuls is husked, pounded in a mortar, and presented to the goddess with these words: "Taste, O goddess, these first-fruits which have just been reaped." This rice is afterwards eaten, while the straw and husks are burned. Having eaten the first-fruits of the rice, the owner takes the three stalks cut in the middle of the field, passes them through the smoke of the precious eagle-wood, and hangs them up in his house, where they remain till the next sowing-time comes round. The grain from these three stalks will form the seed of the three furrows in "the field of secret tillage." Not till these ceremonies have been performed is the proprietor at liberty to reap the rest of that field and all the others.

The ceremony of eating the new yams at Onitsha, on the Niger, is thus described: "Each headman brought out six yams, and cut down young branches of palm-leaves and placed them before his gate, roasted three of the yams, and got some kola-nuts and fish. After the yam is roasted, the *Libia*, or country doctor, takes the yam, scrapes it into a sort of meal, and divides it into halves; he then takes one piece, and places it on the lips of the person who is going to eat the new yam. The eater then blows up the steam from the hot yam, and afterwards pokes the whole into his mouth, and says, 'I thank God for being permitted to eat the new yam'; he then begins to chew it heartily, with fish likewise."

Among the Ewe negroes of West Africa the eating of the new yams is the greatest festival of the year; it usually falls at the beginning of September, and its character is predominantly religious. We possess a native account of the festival as it is celebrated by the tribe of the Hos in Togoland. When the yams are ripe and ready to be dug up and brought home, two days are devoted to cleansing the town of all ills, whether spiritual or material, as a solemn preparation

for the ensuing celebration. When these rites of purification, which will be described in a later part of this work, have been accomplished, then, in the words of the native account, “the people make ready to eat the new yams. And the manner of making ready consists in going to the fields and digging the yams. However, they do not bring them home but lay them down somewhere on the way. The reason why they do not bring them home is that the people have not yet been on the place where they sacrifice to the deity. When they wish to go thither, the way to the sacrificial place of Agbasia must first be cleared of grass. Afterwards the people come with their drums, which they beat loudly. When they are come to the place of sacrifice, they first raise two great mounds of earth, and they bring to the place of sacrifice palm wine, uncooked and cooked yams, and meal mixed with oil. First of all the uncooked yams are cut in two through the middle, and then this prayer is offered: ‘Agbasia, thou art he who has given the yams; therefore here is thine own! We thank thee sincerely. May the eating of the yams be a great joy, and may no quarrel intervene!’ Thereupon they lay down on the ground yams mixed with oil and not mixed with oil. In doing so they say to Agbasia, ‘He who eats not the white yams, to him belong the yams mixed with oil; and he who eats not the yams mixed with oil, to him belong the white yams.’ They do the same with the meal that is mixed with oil and with the meal that is not mixed with oil. Thereby they say: ‘Here we bring thee all that thou hast given us. Eat thereof what thou pleasest!’ After that they pour palm wine into one pot and water into another, and say, ‘When one has eaten, one drinks water.’ Thereby the drums sound, songs are sung, and the priest says: ‘Our father Agbasia, we pray thee, let us hear no more evil but good only! When women are with child, let them bear twins and triplets, that we may increase and multiply! When the time for sowing the yams comes again, make it to rain upon them even more than hitherto, in order that we may come again and thank thee more sincerely than hitherto!’ Thereupon the priest pours water on one of the mounds, makes a paste with it, and calls the people thither. Then he dips his finger in the slime and smears it on their brows, temples, and breasts, saying, ‘This is the slime of Agbasia, wherewith I smear you, that ye may remain in life.’ After that they disperse and go home. Further, the prayers and offerings of the individual peasants on the occasion of the yam festival are described as follows. “In the evening, when the town is swept clean, the people go to the fields to fetch yams, which, however, they may not yet bring into the town and therefore they hide them in the forest. As soon as the high priest quits the town next morning to go to the sacrificial place of his god, the women set out to fetch the yams which they had deposited. Now they begin to cook. Many people kill fowls or goats, and others buy fish for the festival. When the yams are sodden, a little is broken off, mixed with oil, and laid, together with uncooked yams, on the ground at the entrance to the homestead. Thereby the house-father says: ‘That belongs to all those (gods) who abide at the fence.’ He does the same under the door of the house and says: ‘That belongs to all those (gods) who dwell with me.’ Then he goes to the loom, and brings it its offering, and says: ‘That belongs to all the “Artificers” who have helped me in weaving.’ After that he lays all his charms on a mat spread in the house, and brings them also their offering, and speaks with them.”

“Another account describes the priestly functions of the house-father still more fully. Every house-father takes a raw piece of yam and goes with it to his loom (*agbati*) and prays: ‘May the Artificers take this yam and eat! When they practise their art, may it prosper!’ Again he takes a raw yam and goes with it under the house-door and prays: ‘O my guardian-spirit (*aklama*) and all ye gods who pay heed to this house, come and eat yams! When I also eat of them, may I remain healthy and nowhere feel pain! May my housemates all remain healthy!’ After he has invoked their protection on his family, he takes a cooked yam, crumbles it on a stone, and mixes it with red oil. With this mixture he goes again to the loom and prays as before. But even that is not the end of the worship of the Artificers. He again crumbles a cooked yam, but this time he does not mix it with red oil; he goes to the entrance

of the homestead and prays again to the loom: 'He among the Artificers who does not relish yams mixed with oil, let him come and take the white yam and eat it!' From there he goes again under the house-door and prays: 'He of my guardian gods and he of the watchers of the house who likes not yams mixed with oil, let him come and take the white yam from my hand and eat!' From the house-door he steps into the midst of the chamber and says: 'He who relishes not the yams mixed with oil, may eat the white; he who relishes not the white may eat the red; and he who relishes not the red may eat the uncooked!' With this prayer he has completed his duties as house-priest. Just as the weaver prays to his loom, so the hunter prays to his musket, the smith to his hammer and anvil, and the carpenter to his plane and saw.

"Now, while the free people begin to cook the yams so soon as the priest has left the town, the slaves of the Earth Gods, the *Trõkluwo*, must first as children perform their duties to the priest of their gods. Each of these children receives from his parents on the morning of the Yam Festival two pieces of yam, which he brings to the priest of his god. The priest cuts off a small piece of the yam and divides the piece again into four pieces. The child kneels before him and lolls out his tongue. Holding two of these pieces of yam in his hands, the priest utters a prayer over the child and touches his tongue five times with the pieces of yam. Then the child stretches his hands out, each of which the priest touches five times with the same pieces of yam and prays as before. Then he touches both feet of the child five times and prays for the third time. He takes half of the cowry-shells which the child has brought, fastens them on a string, and hangs it round the child's neck. Thereby the child gets leave to eat new yams.

"After all these preparations the yams are pounded into a mash, and every one calls his brother, that he may eat with him. When the meal is over, the people are called together to amuse themselves and to drink palm wine. In the afternoon every one bathes, puts on a new garment, and girds himself with a new loin-cloth."

The Ashantees celebrate the festival of the new yams early in September; until it is over none of the people may taste of the new yams. "The Yam Custom," we are told, "is like the Saturnalia; neither theft, intrigue, nor assault are punishable during the continuance, but the grossest liberty prevails, and each sex abandons itself to its passions." An eye-witness has described the scene at Coomassie, the capital: "The next morning the King ordered a large quantity of rum to be poured into brass pans, in various parts of the town; the crowd pressing around, and drinking like hogs; freemen and slaves, women and children, striking, kicking, and trampling each other under foot, pushed head foremost into the pans, and spilling much more than they drank. In less than an hour, excepting the principal men, not a sober person was to be seen, parties of four, reeling and rolling under the weight of another, whom they affected to be carrying home; strings of women covered with red paint, hand in hand, falling down like rows of cards; the commonest mechanics and slaves furiously declaiming on state palavers; the most discordant music, the most obscene songs, children of both sexes prostrate in insensibility. All wore their handsomest cloths, which they trailed after them to a great length, in a drunken emulation of extravagance and dirtiness." About a hundred persons, mostly culprits reserved for the purpose, used to be sacrificed at this festival in Coomassie. All the chiefs killed several slaves that their blood might flow into the hole from which the new yam was taken. Such as could not afford to kill slaves took the head of a slave who had already been sacrificed and placed it in the hole. About ten days after these ceremonies the whole of the royal household ate new yams for the first time in the market-place, the King himself being in attendance. Next day he and his captains set off before sunrise to perform their annual ablutions in the river Dah; almost all the inhabitants of the capital followed him, so that the streets appeared to be deserted. The following day the King, attended by his suite, washed in the marsh at the south-east end of the town and laved the water not only over himself but also over the chairs, stools, gold and silver plate, and the articles of furniture

which were set aside for his special use. From another account it appears that the King of Ashantee must eat the new yams before any of his subjects was at liberty to do so. Similarly in the West African kingdom of Assinie, which forms part of the French possessions of Senegal, the king must eat the new yams eight full days before the people may taste them.

A second festival of yams used to be celebrated at Coomassie in December, when the king or a fetish priest consecrated the new yams before they could be eaten by common folk. On one of the days of this December celebration all the laws were suspended, and every man might do what seemed good in his own eyes: he might even, contrary to custom, look at the king's wives, to the number of several hundreds, when they returned with the king and his suite from washing in the fetish water of Tana. All that day drinking went on, and the noise and uproar were prolonged far into the night. Early in the morning a human victim was sacrificed: the first man found near the gates of the palace was seized, butchered, and cut in pieces, and the executioners danced with the bleeding fragments of the victim in their hands or fastened round their necks. Before he ate of the new yams the king washed himself in fetish water brought from distant springs, and the chiefs performed similar ablutions. In Benin the new yams might not be eaten until the king had performed certain ceremonies, among which one is said to have been a pretence of making a yam to grow in a pot. Dancing, merrymaking, and farces or plays formed part of the festival; the city was crowded with people, and they indulged in a regular orgie.

Among the Nandi of British East Africa, when the eleusine grain is ripening in autumn, every woman who owns a cornfield goes out into it with her daughters, and they all pluck some of the ripe grain. Each of the women then fixes one grain in her necklace and chews another, which she rubs on her forehead, throat, and breast. No mark of joy escapes them; sorrowfully they cut a basketful of the new corn, and carrying it home place it in the loft to dry. As the ceiling is of wickerwork, a good deal of the grain drops through the crevices and falls into the fire, where it explodes with a crackling noise. The people make no attempt to prevent this waste; for they regard the crackling of the grain in the fire as a sign that the souls of the dead are partaking of it. A few days later porridge is made from the new grain and served up with milk at the evening meal. All the members of the family take some of the porridge and dab it on the walls and roofs of the huts; also they put a little in their mouths and spit it out towards the east and on the outside of the huts. Then, holding up some of the grain in his hand, the head of the family prays to God for health and strength, and likewise for milk, and everybody present repeats the words of the prayer after him. Amongst the Baganda, when the beans were ripe, a woman would call her eldest son to eat some of the first which she cooked; if she neglected to do so, it was believed that she would incur the displeasure of the gods and fall ill. After the meal her husband jumped over her, and the beans might thereafter be eaten by all.

Amongst the Caffres of Natal and Zululand, no one may eat of the new fruits till after a festival which marks the beginning of the Caffre year and falls at the end of December or the beginning of January. All the people assemble at the king's kraal, where they feast and dance. Before they separate the "dedication of the people" takes place. Various fruits of the earth, as corn, mealies, and pumpkins, mixed with the flesh of a sacrificed animal and with "medicine," are boiled in great pots, and a little of this food is placed in each man's mouth by the king himself. After thus partaking of the sanctified fruits, a man is himself sanctified for the whole year, and may immediately get in his crops. It is believed that if any man were to partake of the new fruits before the festival, he would die; if he were detected, he would be put to death, or at least all his cattle would be taken from him. The holiness of the new fruits is well marked by the rule that they must be cooked in a special pot which is used only for this purpose, and on a new fire kindled by a magician through the friction of

two sticks which are called "husband and wife." These sticks are prepared by the sorcerers from the wood of the *Uzwati* tree and belong exclusively to the chief. The "wife" is the shorter of the two. When the magician has kindled the new fire on which the new fruits are to be cooked, he hands the fire-sticks back to the chief, for no other hand may touch them; and they are then put away till they are required next season. The sticks are regarded as in a measure sacred, and no one, except the chief's personal servant, may go to the side of the hut where they are kept. No pot but the one used for the preparation of this feast may be set on a fire made by the friction of the "husband and wife." When the feast is over, the fire is carefully extinguished, and the pot is put away with the fire-sticks, where it remains untouched for another year.

A remarkable feature of the festival, as it is observed at the court of the Zulu king, is a dance performed by the king himself in a mantle of grass or, according to another account, of herbs and corn-leaves. This mantle is afterwards burnt and its ashes are scattered and trodden into the ground by cattle. Further, it is worthy of notice that the festival is described as a saturnalia, and we are told that "a great deal of noise and dancing goes on, and people are not supposed to be responsible for what they say or do." Thus, for example, among the Pondos the festival includes a period of license, during the continuance of which the chief abdicates his functions and any crime may be committed with impunity. The description of the Pondo festival comprises so many interesting features that I will reproduce it entire. "When a Pondo chief is to hold the feast of first-fruits, some of his people procure a ripe plant of the gourd family, pumpkin or calabash, from another tribe. This is cooked; the inside cleaned out, and the rind made ready for use as a vessel. It is then presented to the chief with much ceremony. The first-fruits are now brought forward, and a sacrifice, generally a young bull, is offered, after which the feast commences. The chief issues certain orders for the conduct of the proceedings, tastes the fruits which are served in the gourd-dish with which he has been presented, and then abdicates all his functions while the festival lasts. The cattle from all the neighbouring villages are collected in the vicinity, and now they are brought together, and the bulls incited to fight to determine which is to be king among them for the next year. The young people engage in games and dances, feats of strength and running. After these are over the whole community give themselves over to disorder, debauchery, and riot. In their bull-fights and games they but did honour to the powers of nature, and now, as they eat and drink, the same powers are honoured in another form and by other rites. There is no one in authority to keep order, and every man does what seems good in his own eyes. Should a man stab his neighbour he escapes all punishment, and so too with all other crimes against the person, property, and morality. People are even permitted to abuse the chief to his face, an offence which at any other time would meet with summary vengeance and an unceremonious dispatch to join the ancestors. While the feast continues, a deafening noise is kept up by drumming, shouting, hand-clapping, and every kind of instrument that can be made to emit sound. Men advance to the chief and explain their origin, and also the object they hold sacred, by imitating the sounds and movements of their most sacred animal. This is the person's totem. Others imitate the gurgling made by an enemy when stabbed in the throat. Those who adopt this latter emblem are known as 'children of the spear.' When the ceremonies, revels, and mummeries are ended, the chief repairs to his accustomed place, and sitting down there, by that act resumes his kingly functions. He calls the bravest of his braves before him, who is immediately clothed and decorated with skins of animals suggestive of courage and strategy. He performs a dance amid the frenzied shouting of the multitude, after which the chief declares the festival at an end and harvest commenced." Another writer, speaking of the Zulu festival of first-fruits as it was celebrated in the time of the ferocious despot Chaka, says that "at this period the chiefs are allowed to converse unreservedly with the king, speaking with great freedom, and in some measure to be dictatorial." Again, another

traveller, who visited the Zulus in the reign of King Panda, tells us that “in spite of the practice of the most absolute despotism there are three days in the year when the nation in its turn has the right to call the king to a severe account for his acts. It is at the general assembly of the warriors, when the maize is ripe, that the lively discussions take place and the questions are put to which the king must answer at once in a manner satisfactory to the people. I have then seen simple warriors come leaping from the ranks, assume the style of fluent and excessively energetic orators, and not only confront the fiery glare of Panda, but even attack him before everybody, blame his acts, call them infamous and base, compel him to vindicate his conduct, and then refute his vindication by dissecting it and exposing its falsehood, finally proceeding to haughty threats and winding up the harangue with a gesture of contempt.” Such liberties taken with the despotic Zulu kings seem to point to a time when they too, like the Pondo chiefs, abdicated or were deposed during the festival. Perhaps we may even go a step further. We have seen that on this occasion the Zulu king dances in a mantle of grass or of herbs and corn-leaves, which is afterwards burnt and the ashes scattered and trodden into the ground. This custom seems clearly intended to promote the fertility of the earth, and in earlier times the same end may have been compassed by burning the king himself and dispersing his ashes; for we have seen that a Bechuana tribe, of the same Bantu stock as the Zulus, were wont to sacrifice a human victim for the good of the crops and to scatter his ashes over the ground. In this connexion it should be borne in mind that we have found independent evidence of a custom of putting the Zulu king to death whenever his bodily strength began to fail.

Among the Bechuanas it is a rule that before they partake of the new crops they must purify themselves. The purification takes place at the commencement of the new year on a day in January which is fixed by the chief. It begins in the great kraal of the tribe, where all the adult males assemble. Each of them takes in his hand leaves of a gourd called by the natives *lerotse* (described as something between a pumpkin and a vegetable marrow); and having crushed the leaves he anoints with the expressed juice his big toes and his navel; many people indeed apply the juice to all the joints of their body, but the better-informed say that this is a vulgar departure from ancient custom. After this ceremony in the great kraal every man goes home to his own kraal, assembles all the members of his family, men, women, and children, and smears them all with the juice of the *lerotse* leaves. Some of the leaves are also pounded, mixed with milk in a large wooden dish, and given to the dogs to lap up. Then the porridge plate of each member of the family is rubbed with the *lerotse* leaves. When this purification has been completed, but not before, the people are free to eat of the new crops. On the night after the purification every man was bound, as a matter of ritual, to sleep with his chief wife. If she had been unfaithful to him during the past year, it was incumbent on her to confess her sin before she fulfilled her part of the ceremony. Having confessed she was purified by a medicine-man, who fumigated her with the smoke produced by burning a bean plant. Thereupon husband and wife cut each other slightly under the navel, and each of them rubbed his or her blood, mixed with “medicine,” into the other's wound. That completed the purification of the woman, and the pair might now proceed with the rest of the rite. Should a married man be from home at the time when the annual purification ceremony is performed, he is thought to be in a very sad plight; indeed his chances of surviving for another year are supposed to be small. On his return home, he dare not enter his own house, for he would pollute it, and if even his shadow were to fall on one of his children, the child would die. He must wait till his wife comes to him and brings him a calabash of water to drink, which is a sign that she has waited for his return to perform the rite of purification together. But if she does not bring the water, he knows that in his absence she has performed the rite with some other man, and it becomes necessary to purge her by means of fumigation and blood-letting, as described before. But even when that purgation is completed, husband and wife may not

indulge in connubial intercourse for the rest of the year, that is, until the next annual purification has taken place. The Bechuanas think that “any breach of this rule will be punished with supernatural penalties—the husband, wife, or child will die.”

Among the Matabele, another Bantu tribe of South Africa, no one might partake of the new fruits till the king had first tasted of them; any one who was known to have broken the law was instantly put to death. On this occasion the regiments assembled at Bulawayo, the capital, and danced in a great semicircle before the king, who occasionally joined in the dance. When he did so, the medicine-men and their satellites, armed with thorn-bushes, rushed about among the dancers and incited them to fresh efforts by a vigorous application of the thorns to the bodies of such as seemed to flag. The king's wives also sang and danced before him in long lines, holding the marriage ring in their right hands and green boughs in their left. On the third day of the festival hundreds of oxen were sacrificed: the flesh and blood of the black or sacred cattle were converted into charms; while the carcasses of the rest were cut up and distributed among the people, who feasted upon them. The fourth day was specially set apart for the ceremony of the first-fruits. In the morning all the people went down to the river to wash, and on their return a witch-doctor or medicine-man took a dish of the new vegetables and corn, mixed with charms, and scattered the contents by handfuls among the crowd, who seized and ate them. After that the people were free to eat the new crops. According to one account, this festival of first-fruits was held at the first full moon which followed the summer solstice (the twenty-first of December in the southern hemisphere); according to another account, it took place a few days after the full moon of February, which marked the beginning of the Matabele year.

The Ovambo or, as they call themselves, the Ovakuanjama, of South-West Africa, may not partake of the new fruits of the *omuongo* tree, which ripen in February and from which an intoxicating beverage is extracted, until certain ceremonies have been performed. Among other things husband and wife mutually offer each other one of the fruits, make white strokes with chalk each on the brow, cheeks, and nose of the other, and accompany the action with the formal expression of good wishes. If this ceremony, which seems to mark the beginning of the New Year, were omitted, they believe that they would be attacked by a painful disease of the knee-joints which would cripple them.

The Bororo Indians of Brazil think that it would be certain death to eat the new maize before it has been blessed by the medicine-man. The ceremony of blessing it is as follows. The half-ripe husk is washed and placed before the medicine-man, who by dancing and singing for several hours, and by incessant smoking, works himself up into a state of ecstasy, whereupon he bites into the husk, trembling in every limb and uttering shrieks from time to time. A similar ceremony is performed whenever a large animal or a large fish is killed. The Bororo are firmly persuaded that were any man to touch unconsecrated maize or meat, before the ceremony had been completed, he and his whole tribe would perish.

Amongst the Creek Indians of North America, the *busk* or festival of first-fruits was the chief ceremony of the year. It was held in July or August, when the corn was ripe, and marked the end of the old year and the beginning of the new one. Before it took place, none of the Indians would eat or even handle any part of the new harvest. Sometimes each town had its own busk; sometimes several towns united to hold one in common. Before celebrating the busk, the people provided themselves with new clothes and new household utensils and furniture; they collected their old clothes and rubbish, together with all the remaining grain and other old provisions, cast them together in one common heap, and consumed them with fire. As a preparation for the ceremony, all the fires in the village were extinguished, and the ashes swept clean away. In particular, the hearth or altar of the temple was dug up and the

ashes carried out. Then the chief priest put some roots of the button-snake plant, with some green tobacco leaves and a little of the new fruits, at the bottom of the fireplace, which he afterwards commanded to be covered up with white clay, and wetted over with clean water. A thick arbour of green branches of young trees was then made over the altar. Meanwhile the women at home were cleaning out their houses, renewing the old hearths, and scouring all the cooking vessels that they might be ready to receive the new fire and the new fruits. The public or sacred square was carefully swept of even the smallest crumbs of previous feasts, "for fear of polluting the first-fruit offerings." Also every vessel that had contained or had been used about any food during the expiring year was removed from the temple before sunset. Then all the men who were not known to have violated the law of the first-fruit offering and that of marriage during the year were summoned by a crier to enter the holy square and observe a solemn fast. But the women (except six old ones), the children, and all who had not attained the rank of warriors were forbidden to enter the square. Sentinels were also posted at the corners of the square to keep out all persons deemed impure and all animals. A strict fast was then observed for two nights and a day, the devotees drinking a bitter decoction of button-snake root "in order to vomit and purge their sinful bodies." That the people outside the square might also be purified, one of the old men laid down a quantity of green tobacco at a corner of the square; this was carried off by an old woman and distributed to the people without, who chewed and swallowed it "in order to afflict their souls." During this general fast, the women, children, and men of weak constitution were allowed to eat after mid-day, but not before. On the morning when the fast ended, the women brought a quantity of the old year's food to the outside of the sacred square. These provisions were then fetched in and set before the famished multitude, but all traces of them had to be removed before noon. When the sun was declining from the meridian, all the people were commanded by the voice of a crier to stay within doors, to do no bad act, and to be sure to extinguish and throw away every spark of the old fire. Universal silence now reigned. Then the high priest made the new fire by the friction of two pieces of wood, and placed it on the altar under the green arbour. This new fire was believed to atone for all past crimes except murder. Next a basket of new fruits was brought; the high priest took out a little of each sort of fruit, rubbed it with bear's oil, and offered it, together with some flesh, "to the bountiful holy spirit of fire, as a first-fruit offering, and an annual oblation for sin." He also consecrated the sacred emetics (the button-snake root and the cassina or black-drink) by pouring a little of them into the fire. The persons who had remained outside now approached, without entering, the sacred square; and the chief priest thereupon made a speech, exhorting the people to observe their old rites and customs, announcing that the new divine fire had purged away the sins of the past year, and earnestly warning the women that, if any of them had not extinguished the old fire, or had contracted any impurity, they must forthwith depart, "lest the divine fire should spoil both them and the people." Some of the new fire was then set down outside the holy square; the women carried it home joyfully, and laid it on their unpolluted hearths. When several towns had united to celebrate the festival, the new fire might thus be carried for several miles. The new fruits were then dressed on the new fires and eaten with bear's oil, which was deemed indispensable. At one point of the festival the men rubbed the new corn between their hands, then on their faces and breasts. During the festival which followed, the warriors, dressed in their wild martial array, their heads covered with white down and carrying white feathers in their hands, danced round the sacred arbour, under which burned the new fire. The ceremonies lasted eight days, during which the strictest continence was practised. Towards the conclusion of the festival the warriors fought a mock battle; then the men and women together, in three circles, danced round the sacred fire. Lastly, all the people smeared themselves with white clay and bathed in running water. They came out of

the water believing that no evil could now befall them for what they had done amiss in the past. So they departed in joy and peace.

Ceremonies of the same general type are still annually observed by the Yuchi Indians of Oklahoma, who belong to the Creek nation but speak a different language. The rites are said to have been instituted by the Sun. They are solemnised in the public square, and are timed so as to coincide with the ripening of the corn, which usually takes place about the middle or early part of July. Contenance and abstinence from salt are prescribed during their celebration, and all the men must fast for twelve hours before they take the emetic. A sacred new fire is kindled by striking two stones against each other, after which all the males are scarified or scratched by an official on the arm or breast, so as to let blood flow and drip on the ground of the public square. This bleeding of the men is said to be symbolical of the origin of the Yuchi people; for the first Yuchi sprang from some drops of blood which the mother of the Sun let fall on earth at one of her monthly periods. Hence the Yuchi call themselves the Children of the Sun. The solemn rite of scratching is followed by the no less solemn rite of vomiting. This also was instituted by the Sun. He taught the Indians to steep the button-snake root and the red root in water and to drink the decoction, in order that they might vomit and so purify their bodies against sickness during the ensuing year. They think that if they did not thus purge themselves before eating the new corn, they would fall sick. The chief of the town is charged with the solemn duty of preparing the nauseous concoction, and he is assisted by four boys who have been initiated into the mysteries. The pots containing the stuff are decorated on the rim with a pattern representing the sun, and they stand east of the fire near the middle of the public square. The order of drinking is regulated by the rank of the drinkers. When the sun is about the zenith, the four noblest come forward, face eastward, and gulp down the vile but salutary potion; then they retire to their places and await the usual results. When they feel the inward workings of the draught, they step out of the square and discharge the contents of their stomachs in a place set apart for the purpose. They are followed by another party of four, and that by another, and so on, till all the men have thus purged themselves. The rite is repeated several times. When it is over, they all go to water and wash off the paint with which they were adorned; then returning to their places in the square they feast on the new corn. After a rest of some hours the men engage in ball play, not as a mere recreation but as a matter of ritual. Sides are chosen; every player is equipped with two rackets, and the aim of each side is to drive the ball through their opponents' goal, which consists of two uprights and a cross-piece. The two goals stand east and west of each other. During the following night dancing is kept up, and a general laxity, degenerating into debauchery, prevails; but parents and elders wink at the excesses of the young folk. Among the dances are some in which the dancers mimic the motions and cries of their totemic animals, such as ducks, buzzards, rabbits, fish, buffaloes, chickens, and owls.

To this day, also, the remnant of the Seminole Indians of Florida, a people of the same stock as the Creeks, hold an annual purification and festival called the Green Corn Dance, at which the new corn is eaten. On the evening of the first day of the festival they quaff a nauseous "Black Drink," as it is called, which acts both as an emetic and a purgative; they believe that he who does not drink of this liquor cannot safely eat the new green corn, and besides that he will be sick at some time in the year. While the liquor is being drunk, the dancing begins, and the medicine-men join in it. Next day they eat of the green corn; the following day they fast, probably from fear of polluting the sacred food in their stomachs by contact with common food; but the third day they hold a great feast. Further, the Natchez Indians, another tribe of the same stock, who used to inhabit a district on the lower course and eastern bank of the Mississippi, ate the new corn sacramentally at a great festival which has been fully described by Du Pratz, the French historian of Louisiana. As his work is

probably not easily accessible to many of my readers, I shall perhaps consult their convenience by extracting his description entire. The Natchez, he tells us, began their year in March and divided it into thirteen moons. Their sixth moon, which answered to our August, was the Mulberry Moon, and the seventh was the moon of Maize or Great Corn. "This feast is beyond dispute the most solemn of all. It principally consists in eating in common, and in a religious manner, of new corn, which had been sown expressly with that design, with suitable ceremonies. This corn is sown upon a spot of ground never before cultivated; which ground is dressed and prepared by the warriors alone, who also are the only persons that sow the corn, weed it, reap it, and gather it. When this corn is near ripe, the warriors fix on a place proper for the general feast, and close adjoining to that they form a round granary, the bottom and sides of which are of cane; this they fill with the corn, and when they have finished the harvest, and covered the granary, they acquaint the Great Sun, who appoints the day for the general feast. Some days before the feast, they build huts for the Great Sun, and for all the other families, round the granary, that of the Great Sun being raised upon a mound of earth about two feet high. On the feast-day the whole nation set out from their village at sun-rising, leaving behind only the aged and infirm that are not able to travel, and a few warriors, who are to carry the Great Sun on a litter upon their shoulders. The seat of this litter is covered with several deer-skins, and to its four sides are fastened four bars which cross each other, and are supported by eight men, who at every hundred paces transfer their burden to eight other men, and thus successively transport it to the place where the feast is celebrated, which may be near two miles from the village. About nine o'clock the Great Sun comes out of his hut dressed in the ornaments of his dignity, and being placed in his litter, which has a canopy at the head formed of flowers, he is carried in a few minutes to the sacred granary, shouts of joy re-echoing on all sides. Before he alights he makes the tour of the whole place deliberately, and when he comes before the corn, he salutes it thrice with the words *hoo, hoo, hoo*, lengthened and pronounced respectfully. The salutation is repeated by the whole nation, who pronounce the word *hoo* nine times distinctly, and at the ninth time he alights and places himself on his throne.

"Immediately after they light a fire by rubbing two pieces of wood violently against each other, and when everything is prepared for dressing the corn, the chief of war, accompanied by the warriors belonging to each family, presents himself before the throne, and addresses the Sun in these words, 'Speak, for I hear thee.' The sovereign then rises up, bows towards the four quarters of the world, and advancing to the granary, lifts his eyes and hands to heaven, and says, 'Give us corn': upon which the great chief of war, the princes and princesses, and all the men, thank him separately by pronouncing the word *hoo*. The corn is then distributed, first to the female Suns, and then to all the women, who run with it to their huts, and dress it with the utmost dispatch. When the corn is dressed in all the huts, a plate of it is put into the hands of the Great Sun, who presents it to the four quarters of the world, and then says to the chief of war, 'Eat'; upon this signal the warriors begin to eat in all the huts; after them the boys of whatever age, excepting those who are on the breast; and last of all the women. When the warriors have finished their repast, they form themselves into two choirs before the huts, and sing war songs for half an hour; after which the chief of war, and all the warriors in succession, recount their brave exploits, and mention, in a boasting manner, the number of enemies they have slain. The youths are next allowed to harangue, and each tells in the best manner he can, not what he has done, but what he intends to do; and if his discourse merits approbation, he is answered by a general *hoo*; if not, the warriors hang down their heads and are silent.

"This great solemnity is concluded with a general dance by torch-light. Upwards of two hundred torches of dried canes, each of the thickness of a child, are lighted round the place,

where the men and women often continue dancing till daylight; and the following is the disposition of their dance. A man places himself on the ground with a pot covered with a deer-skin, in the manner of a drum, to beat time to the dancers; round him the women form themselves into a circle, not joining hands, but at some distance from each other; and they are inclosed by the men in another circle, who have in each hand a chichicois, or calabash, with a stick thrust through it to serve for a handle. When the dance begins, the women move round the men in the centre, from left to right, and the men contrariwise from right to left, and they sometimes narrow and sometimes widen their circles. In this manner the dance continues without intermission the whole night, new performers successively taking the place of those who are wearied and fatigued.

“Next morning no person is seen abroad before the Great Sun comes out of his hut, which is generally about nine o'clock, and then upon a signal made by the drum, the warriors make their appearance distinguished into two troops, by the feathers which they wear on their heads. One of these troops is headed by the Great Sun, and the other by the chief of war, who begin a new diversion by tossing a ball of deer-skin stuffed with Spanish beard from the one to the other. The warriors quickly take part in the sport, and a violent contest ensues which of the two parties shall drive the ball to the hut of the opposite chief. The diversion generally lasts two hours, and the victors are allowed to wear the feathers of superiority till the following year, or till the next time they play at the ball. After this the warriors perform the war dance; and last of all they go and bathe; an exercise which they are very fond of when they are heated or fatigued.

“The rest of that day is employed as the preceding; for the feast holds as long as any of the corn remains. When it is all eat up, the Great Sun is carried back in his litter, and they all return to the village, after which he sends the warriors to hunt both for themselves and him.”

Even tribes which do not till the ground sometimes observe analogous ceremonies when they gather the first wild fruits or dig the first roots of the season. Thus among the Salish and Tinneh Indians of North-West America, “before the young people eat the first berries or roots of the season, they always addressed the fruit or plant, and begged for its favour and aid. In some tribes regular First-fruit ceremonies were annually held at the time of picking the wild fruit or gathering the roots, and also among the salmon-eating tribes when the run of the ‘sockeye’ salmon began. These ceremonies were not so much thanksgivings, as performances to ensure a plentiful crop or supply of the particular object desired, for if they were not properly and reverently carried out there was danger of giving offence to the ‘spirits’ of the objects, and being deprived of them.” For example, these Indians are fond of the young shoots or suckers of the wild raspberry, and they observe the following ceremony at gathering the first of them in season. “When the shoots are ready to pick, that is, when they are about six or eight inches above the ground, the chief, or directing elder of the community, instructs his wife or his daughters to pluck a small bundle of these and prepare them for eating. This they do, using a new pot or kettle for cooking them in. In the meantime all the settlement comes together to take part in the ceremony. They stand in a great circle, the presiding chief, elder, or medicine-man as the case may be, and his assistants being in their midst. Whoever is conducting the ceremony now silently invokes the spirit of the plants, the tenor of his prayer being that it will be propitious to them and grant them a good supply of the suckers. While the invocation is being made all in the circle must keep their eyes reverently closed, this being an essential part in all such ceremonies, the non-observance of which would anger the spirits and cause them to withhold the favours sought. To ensure this being strictly done, the assisting elders are armed with long wands with which they strike any person found opening his eyes during the prayer. After this part of the ceremony is over the cooked suckers are handed to the presiding officer in a newly carved dish, and a small portion

is given to each person present, who reverently and decorously eats it. This brings the ceremony to a close. Later, when the berries of this plant are ripe, a second and similar ceremony takes place.”

The Thompson Indians of British Columbia cook and eat the sunflower root (*Balsamorhiza sagittata*, Nutt.), but they used to regard it as a mysterious being, and observed a number of taboos in connexion with it; for example, women who were engaged in digging or cooking the root must practise continence, and no man might come near the oven where the women were baking the root. When young people ate the first berries, roots, or other products of the season, they addressed a prayer to the Sunflower-Root as follows: “I inform thee that I intend to eat thee. Mayest thou always help me to ascend, so that I may always be able to reach the tops of mountains, and may I never be clumsy! I ask this from thee, Sunflower-Root. Thou art the greatest of all in mystery.” To omit this prayer would make the eater lazy and cause him to sleep long in the morning. Again, when the first tobacco of the season was gathered and smoked for the first time, the inhabitants of each lodge among the Thompson Indians observed the following ceremony. An elderly man assembled all the inmates, often outside the lodge and generally after sunset, and caused all the adult men and women, who were in the habit of smoking, to sit down in a circle, while he stood in the middle. Sometimes he made a long speech to the people, but as a rule he simply said, “Be it known to you that we will cut up the chief,” meaning by the chief the tobacco. So saying he cut up some of the tobacco, and after mixing it with bear-berry leaves he filled a large pipe, lighted it, and handed it to each person, following the sun's course. Everybody took one whiff, and holding up his or her hands, the palms close together, blew the smoke downwards between the fingers and over the breast; and as the smoke descended, he crossed his hands on his breast, and rubbing his chest and shoulders with both hands, as if he were rubbing the smoke in, he prayed: “Lengthen my breath, chief, so that I may never be sick, and so that I may not die for a long time to come.” By the chief he meant the tobacco. When every one had had his whiff, the tobacco was cut up small and a piece given to each person.

These customs of the Thompson and other Indian tribes of North-West America are instructive, because they clearly indicate the motive, or at least one of the motives, which underlies the ceremonies observed at eating the first fruits of the season. That motive in the case of these Indians is simply a belief that the plant itself is animated by a conscious and more or less powerful spirit, who must be propitiated before the people can safely partake of the fruits or roots which are supposed to be part of his body. Now if this is true of wild fruits and roots, we may infer with some probability that it is also true of cultivated fruits and roots, such as yams, and in particular that it holds good of the cereals, such as wheat, barley, oats, rice, and maize. In all cases it seems reasonable to infer that the scruples which savages manifest at eating the first fruits of any crop, and the ceremonies which they observe before they overcome their scruples, are due at least in large measure to a notion that the plant or tree is animated by a spirit or even a deity, whose leave must be obtained, or whose favour must be sought before it is possible to partake with safety of the new crop. This indeed is plainly affirmed of the Aino: they call the millet “the divine cereal,” “the cereal deity,” and they pray to and worship him before they will eat of the cakes made from the new millet. And even where the indwelling divinity of the first fruits is not expressly affirmed, it appears to be implied both by the solemn preparations made for eating them and by the danger supposed to be incurred by persons who venture to partake of them without observing the prescribed ritual. In all such cases, accordingly, we may not improperly describe the eating of the new fruits as a sacrament or communion with a deity, or at all events with a powerful spirit.

Among the usages which point to this conclusion are the custom of employing either new or specially reserved vessels to hold the new fruits, and the practice of purifying the persons of

the communicants and even the houses and streets of the whole town, before it is lawful to engage in the solemn act of communion with the divinity. Of all the modes of purification adopted on these occasions none perhaps brings out the sacramental virtue of the rite so clearly as the Creek and Seminole practice of taking a purgative before swallowing the new corn. The intention is thereby to prevent the sacred food from being polluted by contact with common food in the stomach of the eater. For the same reason Catholics partake of the Eucharist fasting; and among the pastoral Masai of Eastern Africa the young warriors, who live on meat and milk exclusively, are obliged to eat nothing but milk for so many days and then nothing but meat for so many more, and before they pass from the one food to the other they must make sure that none of the old food remains in their stomachs; this they do by swallowing a very powerful purgative and emetic. Similarly, among the Suk, a tribe of British East Africa, no one may partake of meat and milk on the same day, and if he has chewed raw millet he is forbidden to drink milk for seven days. Among the Wataturu, another people of Eastern Africa akin to the Masai, a warrior who had eaten antelope's flesh might not drink of milk on the same day. Similarly among the Central Esquimaux the rules prohibiting contact between venison and the flesh of marine animals are very strict. The Esquimaux themselves say that the goddess Sedna dislikes the deer, and therefore they may not bring that animal into contact with her favourites, the sea beasts. Hence the meat of the whale, the seal, or the walrus may not be eaten on the same day with venison. Both sorts of meat may not even lie on the floor of the hut or behind the lamps at the same time. If a man who has eaten venison in the morning happens to enter a hut in which the flesh of seal is being cooked, he is allowed to eat venison on the bed, but it must be wrapt up before being carried into the hut, and he must take care to keep clear of the floor. Before changing from one food to the other the Esquimaux must wash themselves. Again, just as the Esquimaux think that their goddess would be offended if venison met seal or whale or walrus meat in the eater's stomach, so the Melanesians of Florida, one of the Solomon Islands, believe that if a man who has eaten pork or fish or shell-fish or the flesh of a certain sort of cuscus were to enter a garden immediately afterwards, the ghosts who preside over the garden and cause the fruits to grow would be angry and the crop would consequently suffer; but three or four days after partaking of such victuals, when the food has quite left his stomach, he may enter the garden without offence to the ghosts or injury to the crop. In like manner the ancient Greeks, of whose intellectual kinship with savages like the Esquimaux and the Melanesians we have already met with many proofs, laid it down as a rule that a man who had partaken of the black ram offered to Pelops at Olympia might not enter into the temple of Zeus, and that persons who had sacrificed to Telephus at Pergamus might not go up to the temple of Aesculapius until they had washed themselves, just as the Esquimaux who have eaten venison must wash before they may partake of seal or whale or walrus meat. Again, at Lindus in Rhodes there was a sanctuary of some god or hero unknown into which no one who had partaken of goat's flesh or peas-pudding might enter for three days, and no one who had eaten cheese might enter for one day. The prescribed interval was probably calculated to allow the obnoxious food to pass out of the body of the eater before he entered into the presence of the deity, who for some reason or other cherished an antipathy to these particular viands. At Castabus in the Carian Chersonese there was a sanctuary of Hemithea, which no one might approach who had either eaten pork or touched a pig.

In some of the festivals which we have examined, as in the Cheremiss, Buru, Cham, Ewe, and Creek ceremonies, the sacrament of first-fruits is combined with a sacrifice or presentation of them to gods or spirits, and in course of time the sacrifice of first-fruits tends to throw the sacrament into the shade, if not to supersede it. The mere fact of offering the first-fruits to the gods or spirits comes now to be thought a sufficient preparation for eating the new corn; the higher powers having received their share, man is free to enjoy the rest.

This mode of viewing the new fruits implies that they are regarded no longer as themselves instinct with divine life, but merely as a gift bestowed by the gods upon man, who is bound to express his gratitude and homage to his divine benefactors by returning to them a portion of their bounty. More examples of the sacrifice, as distinct from sacrament, of first-fruits will be given presently.

§ 2. Eating the God among the Aztecs.

The custom of eating bread sacramentally as the body of a god was practised by the Aztecs before the discovery and conquest of Mexico by the Spaniards. Twice a year, in May and December, an image of the great Mexican god Huitzilopochtli or Vitzilipuztli was made of dough, then broken in pieces, and solemnly eaten by his worshippers. The May ceremony is thus described by the historian Acosta: "The Mexicans in the month of May made their principal feast to their god Vitzilipuztli, and two days before this feast, the virgins whereof I have spoken (the which were shut up and secluded in the same temple and were as it were religious women) did mingle a quantity of the seed of beets with roasted maize, and then they did mould it with honey, making an idol of that paste in bigness like to that of wood, putting instead of eyes grains of green glass, of blue or white; and for teeth grains of maize set forth with all the ornament and furniture that I have said. This being finished, all the noblemen came and brought it an exquisite and rich garment, like unto that of the idol, wherewith they did attire it. Being thus clad and deckt, they did set it in an azured chair and in a litter to carry it on their shoulders. The morning of this feast being come, an hour before day all the maidens came forth attired in white, with new ornaments, the which that day were called the Sisters of their god Vitzilipuztli, they came crowned with garlands of maize roasted and parched, being like unto azahar or the flower of orange; and about their necks they had great chains of the same, which went bauldrickwise under their left arm. Their cheeks were dyed with vermilion, their arms from the elbow to the wrist were covered with red parrots' feathers." Young men, dressed in red robes and crowned like the virgins with maize, then carried the idol in its litter to the foot of the great pyramid-shaped temple, up the steep and narrow steps of which it was drawn to the music of flutes, trumpets, cornets, and drums. "While they mounted up the idol all the people stood in the court with much reverence and fear. Being mounted to the top, and that they had placed it in a little lodge of roses which they held ready, presently came the young men, which strewed many flowers of sundry kinds, wherewith they filled the temple both within and without. This done, all the virgins came out of their convent, bringing pieces of paste compounded of beets and roasted maize, which was of the same paste whereof their idol was made and compounded, and they were of the fashion of great bones. They delivered them to the young men, who carried them up and laid them at the idol's feet, wherewith they filled the whole place that it could receive no more. They called these morsels of paste the flesh and bones of Vitzilipuztli. Having laid abroad these bones, presently came all the ancients of the temple, priests, Levites, and all the rest of the ministers, according to their dignities and antiquities (for herein there was a strict order amongst them) one after another, with their veils of diverse colours and works, every one according to his dignity and office, having garlands upon their heads and chains of flowers about their necks; after them came their gods and goddesses whom they worshipped, of diverse figures, attired in the same livery; then putting themselves in order about those morsels and pieces of paste, they used certain ceremonies with singing and dancing. By means whereof they were blessed and consecrated for the flesh and bones of this idol. This ceremony and blessing (whereby they were taken for the flesh and bones of the idol) being ended, they honoured those pieces in the same sort as their god.

"Then come forth the sacrificers, who began the sacrifice of men in the manner as hath been spoken, and that day they did sacrifice a greater number than at any other time, for that it was

the most solemn feast they observed. The sacrifices being ended, all the young men and maids came out of the temple attired as before, and being placed in order and rank, one directly against another, they danced by drums, the which sounded in praise of the feast, and of the idol which they did celebrate. To which song all the most ancient and greatest noblemen did answer dancing about them, making a great circle, as their use is, the young men and maids remaining always in the midst. All the city came to this goodly spectacle, and there was a commandment very strictly observed throughout all the land, that the day of the feast of the idol of Vitziliputzli they should eat no other meat but this paste, with honey, whereof the idol was made. And this should be eaten at the point of day, and they should drink no water nor any other thing till after noon: they held it for an ill sign, yea, for sacrilege to do the contrary: but after the ceremonies ended, it was lawful for them to eat anything. During the time of this ceremony they hid the water from their little children, admonishing all such as had the use of reason not to drink any water; which, if they did, the anger of God would come upon them, and they should die, which they did observe very carefully and strictly. The ceremonies, dancing, and sacrifice ended, they went to unclothe themselves, and the priests and superiors of the temple took the idol of paste, which they spoiled of all the ornaments it had, and made many pieces, as well of the idol itself as of the truncheons which they consecrated, and then they gave them to the people in manner of a communion, beginning with the greater, and continuing unto the rest, both men, women, and little children, who received it with such tears, fear, and reverence as it was an admirable thing, saying that they did eat the flesh and bones of God, wherewith they were grieved. Such as had any sick folks demanded thereof for them, and carried it with great reverence and veneration.”

From this interesting passage we learn that the ancient Mexicans, even before the arrival of Christian missionaries, were fully acquainted with the theological doctrine of transubstantiation and acted upon it in the solemn rites of their religion. They believed that by consecrating bread their priests could turn it into the very body of their god, so that all who thereupon partook of the consecrated bread entered into a mystic communion with the deity by receiving a portion of his divine substance into themselves. The doctrine of transubstantiation, or the magical conversion of bread into flesh, was also familiar to the Aryans of ancient India long before the spread and even the rise of Christianity. The Brahmans taught that the rice-cakes offered in sacrifice were substitutes for human beings, and that they were actually converted into the real bodies of men by the manipulation of the priest. We read that “when it (the rice-cake) still consists of rice-meal, it is the hair. When he pours water on it, it becomes skin. When he mixes it, it becomes flesh: for then it becomes consistent; and consistent also is the flesh. When it is baked, it becomes bone: for then it becomes somewhat hard; and hard is the bone. And when he is about to take it off (the fire) and sprinkles it with butter, he changes it into marrow. This is the completeness which they call the fivefold animal sacrifice.” These remarkable transformations, daily wrought by the priest, on the rice-wafer, were, however, nothing at all to those which the gods themselves accomplished when they first instituted the rite. For the horse and the ox which they sacrificed became a *bos gaurus* and a gayal respectively; the sheep was turned into a camel; and the goat was converted into a remarkable species of deer, enriched with eight legs, which slew lions and elephants. On the whole it would seem that neither the ancient Hindoos nor the ancient Mexicans had much to learn from the most refined mysteries of Catholic theology.

Now, too, we can perfectly understand why on the day of their solemn communion with the deity the Mexicans refused to eat any other food than the consecrated bread which they revered as the very flesh and bones of their God, and why up till noon they might drink nothing at all, not even water. They feared no doubt to defile the portion of God in their

stomachs by contact with common things. A similar pious fear led the Creek and Seminole Indians, as we saw, to adopt the more thoroughgoing expedient of rinsing out their insides by a strong purgative before they dared to partake of the sacrament of first-fruits. We can now also conjecture the reason why Zulu boys, after eating the flesh of the black bull at the feast of first-fruits, are forbidden to drink anything till the next day.

At the festival of the winter solstice in December the Aztecs killed their god Huitzilopochtli in effigy first and ate him afterwards. As a preparation for this solemn ceremony an image of the deity in the likeness of a man was fashioned out of seeds of various sorts, which were kneaded into a dough with the blood of children. The bones of the god were represented by pieces of acacia wood. This image was placed on the chief altar of the temple, and on the day of the festival the king offered incense to it. Early next day it was taken down and set on its feet in a great hall. Then a priest, who bore the name and acted the part of the god Quetzalcoatl, took a flint-tipped dart and hurled it into the breast of the dough-image, piercing it through and through. This was called "killing the god Huitzilopochtli so that his body might be eaten." One of the priests cut out the heart of the image and gave it to the king to eat. The rest of the image was divided into minute pieces, of which every man great and small, down to the male children in the cradle, received one to eat. But no woman might taste a morsel. The ceremony was called *teoqualo*, that is, "god is eaten."

At another festival the Mexicans made little images like men, which stood for the cloud-capped mountains. These images were moulded of a paste of various seeds and were dressed in paper ornaments. Some people fashioned five, others ten, others as many as fifteen of them. Having been made, they were placed in the oratory of each house and worshipped. Four times in the course of the night offerings of food were brought to them in tiny vessels; and people sang and played the flute before them through all the hours of darkness. At break of day the priests stabbed the images with a weaver's instrument, cut off their heads, and tore out their hearts, which they presented to the master of the house on a green saucer. The bodies of the images were then eaten by all the family, especially by the servants, "in order that by eating them they might be preserved from certain distempers, to which those persons who were negligent of worship to those deities conceived themselves to be subject." In some cities of Mexico, as in Tlacopan and Coyohuacan, an idol was fashioned out of grains of various kinds, and the warriors ate it in the belief that the sacred food would increase their forces fourfold when they marched to the fight. At certain festivals held thrice a year in Nicaragua all the men, beginning with the priests and chiefs, drew blood from their tongues and genital organs with sharp knives of flint, allowed it to drip on some sheaves of maize, and then ate the bloody grain as a blessed food.

But the Mexicans did not always content themselves with eating their gods in the outward and visible shape of bread or grain; it was not even enough that this material vehicle of the divine life should be kneaded and fortified with human blood. They craved, as it seems, after a closer union with the living god, and attained it by devouring the flesh of a real man, who, after he had paraded for a time in the trappings and received the honours of a god, was slaughtered and eaten by his cannibal worshippers. The deity thus consumed in effigy was Tetzcatlipoca, and the man chosen to represent him and die in his stead was a young captive of handsome person and illustrious birth. During his captivity the youth thus doomed to play the fatal part of divinity was allowed to range the streets of Mexico freely, escorted by a distinguished train, who paid him as much respect as if he had been indeed the god himself instead of only his living image. Twenty days before the festival at which the tragic mockery was to end, that he might taste all the joys of this transient world to which he must soon bid farewell, he received in marriage four women, from whom he parted only when he took his place in the last solemn procession. Arrived at the foot of the sacred pyramid on the top of

which he was to die, the sacrificers saluted him and led him up the long staircase. On the summit five of them seized him and held him down on his back upon the sacrificial stone, while the high priest, after bowing to the god he was about to kill, cut open his breast and tore out the throbbing heart with the accustomed rites. But instead of being kicked down the staircase and sent rolling from step to step like the corpses of common victims, the body of the dead god was carried respectfully down, and his flesh, chopped up small, was distributed among the priests and nobles as a blessed food. The head, being severed from the trunk, was preserved in a sacred place along with the white and grinning skulls of all the other victims who had lived and died in the character of the god Tetzcatlipoca.

The custom of entering into communion with a god by eating of his effigy survived till lately among the Huichol Indians of Mexico. In a narrow valley, at the foot of a beetling crag of red rock, they have a small thatched temple of the God of fire, and here down to recent years stood a small image of the deity in human form roughly carved out of solidified volcanic ash. The idol was very dirty and smeared with blood, and in his right side was a hole, which owed its existence to the piety and devotion of his worshippers. For they believed that the power of healing and a knowledge of mysteries could be acquired by eating a little of the god's holy body, and accordingly shamans, or medicine-men, who desired to lay in a stock of these accomplishments, so useful in the exercise of their profession, were wont to repair to the temple, where, having deposited an offering of food or a votive bowl, they scraped off with their finger-nails some particles of the god's body and swallowed them. After engaging in this form of communion with the deity they had to abstain from salt and from all carnal converse with their wives for five months. Again, the Malas, a caste of pariahs in Southern India, communicate with the goddess Sunkamma by eating her effigy. The communion takes place at marriage. An image of the goddess in the form of a truncated cone is made out of rice and green grain cooked together, and it is decorated with a nose jewel, garlands, and other religious symbols. Offerings of rice, frankincense, camphor, and a coco-nut are then made to the image, and a ram or he-goat is sacrificed. After the sacrifice has been presented, all the persons assembled prostrate themselves in silence before the image, then they break it in pieces, and distributing the pieces among themselves they swallow them. In this way they are, no doubt, believed to absorb the divine essence of the goddess whose broken body has just passed into their stomachs. In Europe the Catholic Church has resorted to similar means for enabling the pious to enjoy the ineffable privilege of eating the persons of the Infant God and his Mother. For this purpose images of the Madonna are printed on some soluble and harmless substance and sold in sheets like postage stamps. The worshipper buys as many of these sacred emblems as he has occasion for, and affixing one or more of them to his food swallows the bolus. The practice is not confined to the poor and ignorant. In his youth Count von Hoensbroech and his devout mother used thus to consume portions of God and his Mother with their meals.

§ 3. Many Manii at Aricia.

We are now able to suggest an explanation of the proverb "There are many Manii at Aricia." Certain loaves made in the shape of men were called by the Romans *maniae*, and it appears that this kind of loaf was especially made at Aricia. Now, Mania, the name of one of these loaves, was also the name of the Mother or Grandmother of Ghosts, to whom woollen effigies of men and women were dedicated at the festival of the Compitalia. These effigies were hung at the doors of all the houses in Rome; one effigy was hung up for every free person in the house, and one effigy, of a different kind, for every slave. The reason was that on this day the ghosts of the dead were believed to be going about, and it was hoped that, either out of good nature or through simple inadvertence, they would carry off the effigies at the door instead of the living people in the house. According to tradition, these woollen

figures were substitutes for a former custom of sacrificing human beings. Upon data so fragmentary and uncertain, it is impossible to build with confidence; but it seems worth suggesting that the loaves in human form, which appear to have been baked at Aricia, were sacramental bread, and that in the old days, when the divine King of the Wood was annually slain, loaves were made in his image, like the paste figures of the gods in Mexico, India, and Europe, and were eaten sacramentally by his worshippers. The Mexican sacraments in honour of Huitzilopochtli were also accompanied by the sacrifice of human victims. The tradition that the founder of the sacred grove at Aricia was a man named Manius, from whom many Manii were descended, would thus be an etymological myth invented to explain the name *maniae* as applied to these sacramental loaves. A dim recollection of the original connexion of the loaves with human sacrifices may perhaps be traced in the story that the effigies dedicated to Mania at the Compitalia were substitutes for human victims. The story itself, however, is probably devoid of foundation, since the practice of putting up dummies to divert the attention of ghosts or demons from living people is not uncommon. As the practice is both widely spread and very characteristic of the manner of thought of primitive man, who tries in a thousand ways to outwit the malice of spiritual beings, I may be pardoned for devoting a few pages to its illustration, even though in doing so I diverge somewhat from the strict line of argument. I would ask the reader to observe that the vicarious use of images, with which we are here concerned, differs wholly in principle from the sympathetic use of them which we examined before; and that while the sympathetic use belongs purely to magic, the vicarious use falls within the domain of religion.

The Tibetans stand in fear of innumerable earth-demons, all of whom are under the authority of Old Mother Khön-ma. This goddess, who may be compared to the Roman Mania, the Mother or Grandmother of Ghosts, is dressed in golden-yellow robes, holds a golden noose in her hand, and rides on a ram. In order to bar the dwelling-house against the foul fiends, of whom Old Mother Khön-ma is mistress, an elaborate structure somewhat resembling a chandelier is fixed above the door on the outside of the house. It contains a ram's skull, a variety of precious objects such as gold-leaf, silver, and turquoise, also some dry food, such as rice, wheat, and pulse, and finally images or pictures of a man, a woman, and a house. "The object of these figures of a man, wife, and house is to deceive the demons should they still come in spite of this offering, and to mislead them into the belief that the foregoing pictures are the inmates of the house, so that they may wreak their wrath on these bits of wood and so save the real human occupants." When all is ready, a priest prays to Old Mother Khön-ma that she would be pleased to accept these dainty offerings and to close the open doors of the earth, in order that the demons may not come forth to infest and injure the household.

Further, it is often supposed that the spirits of persons who have recently departed this life are apt to carry off with them to the world of the dead the souls of their surviving relations. Hence the savage resorts to the device of making up of dummies or effigies which he puts in the way of the ghost, hoping that the dull-witted spirit will mistake them for real people and so leave the survivors in peace. Hence in Tahiti the priest who performed the funeral rites used to lay some slips of plantain leaf-stalk on the breast and under the arms of the corpse, saying, "There are your family, there is your child, there is your wife, there is your father, and there is your mother. Be satisfied yonder (that is, in the world of spirits). Look not towards those who are left in the world." This ceremony, we are told, was designed "to impart contentment to the departed, and to prevent the spirit from repairing to the places of his former resort, and so distressing the survivors." When the Galelareese bury a corpse, they bury with it the stem of a banana-tree for company, in order that the dead person may not seek a companion among the living. Just as the coffin is being lowered into the earth, one of

the bystanders steps up and throws a young banana-tree into the grave, saying, "Friend, you must miss your companions of this earth; here, take this as a comrade." In the Banks Islands, Melanesia, the ghost of a woman who has died in childbed cannot go away to Panoi or ghost-land if her child lives, for she cannot leave the baby behind. Hence to bilk her ghost they tie up a piece of banana-trunk loosely in leaves and lay it on her bosom in the grave. So away she goes, thinking she has her baby with her, and as she goes the banana-stalk keeps slipping about in the leaves, and she fancies it is the child stirring at her breast. Thus she is happy, till she comes to ghost-land and finds she has been deceived; for a baby of banana-stalk cannot pass muster among the ghosts. So back she comes tearing in grief and rage to look for the child; but meantime the infant has been artfully removed to another house, where the dead mother cannot find it, though she looks for it everywhere. In the Pelew Islands, when a woman has died in childbed, her spirit comes and cries, "Give me the child!" So to beguile her they bury the stem of a young banana-tree with her body, cutting it short and laying it between her right arm and her breast. The same device is adopted for the same purpose in the island of Timor. In like circumstances negroes of the Niger Delta force a piece of the stem of a plantain into the womb of the dead mother, in order to make her think that she has her babe with her and so to prevent her spirit from coming back to claim the living child. Among the Yorubas of West Africa, when one of twins dies, the mother carries about, along with the surviving child, a small wooden figure roughly fashioned in human shape and of the sex of the dead twin. This figure is intended not merely to keep the live child from pining for its lost comrade, but also to give the spirit of the dead child something into which it can enter without disturbing its little brother or sister. Among the Tschwi of West Africa a lady observed a sickly child with an image beside it which she took for a doll. But it was no doll, it was an effigy of the child's dead twin which was being kept near the survivor as a habitation for the little ghost, lest it should wander homeless and, feeling lonely, call its companion away after it along the dark road of death.

At Onitsha, a town on the left bank of the Niger, a missionary once met a funeral procession which he describes as very singular. The real body had already been buried in the house, but a piece of wood in the form of a sofa and covered up was being borne by two persons on their heads, attended by a procession of six men and six women. The men carried cutlasses and the women clapped their hands as they passed along each street, crying, "This is the dead body of him that is dead, and is gone into the world of spirits." Meantime the rest of the villagers had to keep indoors. The sham corpse was probably intended as a lure to draw away prowling demons from the real body. So among the Angoni, who inhabit the western bank of Lake Nyassa, there is a common belief that demons hover about the dying and dead before burial in order to snatch away their souls to join their own evil order. Guns are fired and drums are beaten to repel these spiritual foes, but a surer way of baulking their machinations is to have a mock funeral and so mislead and confound them. A sham corpse is made up out of anything that comes to hand, and it is treated exactly as if it were what it pretends to be. This lay figure is then carried some distance to a grave, followed by a great crowd weeping and wailing as if their hearts would break, while the rub-a-dub of drums and the discharge of guns add to the uproar. Meantime the real corpse is being interred as quietly and stealthily as possible near the house. Thus the demons are baffled; for when the dummy corpse has been laid in the earth with every mark of respect, and the noisy crowd has dispersed, the fiends swoop down on the mock grave only to find a bundle of rushes or some such trash in it; but the true grave they do not know and cannot find. Similarly among the Bakundu of the Cameroons two graves are always made, one in the hut of the deceased and another somewhere else, and no one knows where the corpse is really buried. The custom is apparently intended to guard the knowledge of the real grave from demons, who might make an ill use of the body, if not of the soul, of the departed. In like manner the Kamilaroi tribe of Australia are reported to make

two graves, a real one and an empty one, for the purpose of cheating a malevolent spirit called Krooben. So, too, some of the Nagas of Assam dig two graves, a sham grave made conspicuous on purpose to attract the notice of the evil spirits, and the real grave made inconspicuous to escape their attention: a figure is set up over the false grave. Isis is said to have made many false graves of the dead Osiris in Egypt in order that his foe Typhon might not be able to find the true one. In Bombay, if a person dies on an unlucky day, a dough figure of a man is carried on the bier with him and burnt with his corpse. This is supposed to hinder a second death from occurring in the family, probably because the demons are thought to take the dough figure instead of a real person.

Again, effigies are often employed as a means of preventing or curing sickness; the demons of disease either mistake the effigies for living people or are persuaded or compelled to enter them, leaving the real men and women well and whole. Thus the Alfoors of Minahassa, in Celebes, will sometimes transport a sick man to another house, while they leave on his bed a dummy made up of a pillow and clothes. This dummy the demon is supposed to mistake for the sick man, who consequently recovers. Cure or prevention of this sort seems to find especial favour with the Dyaks of Borneo. Thus, when an epidemic is raging among them, the Dyaks of the Katoengouw river set up wooden images at their doors in the hope that the demons of the plague may be deluded into carrying off the effigies instead of the people. Among the Oloh Ngadju of Borneo, when a sick man is supposed to be suffering from the assaults of a ghost, puppets of dough or rice-meal are made and thrown under the house as substitutes for the patient, who thus rids himself of the ghost. So if a man has been attacked by a crocodile and has contrived to escape, he makes a puppet of dough or meal and casts it into the water as a vicarious offering; otherwise the water-god, who is conceived in the shape of a crocodile, might be angry. In certain of the western districts of Borneo if a man is taken suddenly and violently sick, the physician, who in this part of the world is generally an old woman, fashions a wooden image and brings it seven times into contact with the sufferer's head, while she says: "This image serves to take the place of the sick man; sickness, pass over into the image." Then, with some rice, salt, and tobacco in a little basket, the substitute is carried to the spot where the evil spirit is supposed to have entered into the man. There it is set upright on the ground, after the physician has invoked the spirit as follows: "O devil, here is an image which stands instead of the sick man. Release the soul of the sick man and plague the image, for it is indeed prettier and better than he." Similar substitutes are used almost daily by these Dyaks for the purpose of drawing off evil influences from anybody's person. Thus, when an Ot Danom baby will not stop squalling, its maternal grandmother takes a large leaf, fashions it into a puppet to represent the child, and presses it against the infant's body. Having thus decanted the spirit, so to speak, from the baby into the puppet, she pierces the effigy with little arrows from a blow-gun, thereby killing the spirit that had vexed her child. Similarly in the island of Dama, between New Guinea and Celebes, where sickness is ascribed to the agency of demons, the doctor makes a doll of palm-leaf and lays it, together with some betel, rice, and half of an empty eggshell, on the patient's head. Lured by this bait the demon quits the sufferer's body and enters the palm-leaf doll, which the wily doctor thereupon promptly decapitates. This may reasonably be supposed to make an end of the demon and of the sickness together. A Dyak sorcerer, being called in to prescribe for a little boy who suffered from a disorder of the stomach, constructed two effigies of the boy and his mother out of bundles of clothes and offered them, together with some of the parents' finery, to the devil who was plaguing the child; it was hoped that the demon would take the effigies and leave the boy. Batta magicians can conjure the demon of disease out of the patient's body into an image made out of a banana-tree with a human face and wrapt up in magic herbs; the image is then hurriedly removed and thrown away or buried beyond the boundaries of the village. Sometimes the image, dressed as a man or a woman according to the sex of the

patient, is deposited at a cross-road or other thoroughfare, in the hope that some passer-by, seeing it, may start and cry out, "Ah! So-and-So is dead"; for such an exclamation is supposed to delude the demon of disease into a belief that he has accomplished his fell purpose, so he takes himself off and leaves the sufferer to get well. The Mai Darat, a Sakai tribe of the Malay Peninsula, attribute all kinds of diseases to the agency of spirits which they call *nyani*; fortunately, however, the magician can induce these maleficent beings to come out of the sick person and take up their abode in rude figures of grass, which are hung up outside the houses in little bell-shaped shrines decorated with peeled sticks.

In the island of Nias people fear that the spirits of murdered infants may come and cause women with child to miscarry. To divert the unwelcome attention of these sprites from a pregnant woman an elaborate mechanism has been contrived. A potent idol called Fangola is set up beside her bed to guard her slumbers during the hours of darkness from the evil things that might harm her; another idol, connected with the first by a chain of palm-leaves, is erected in the large room of the house; and lastly a small banana-tree is planted in front of the second idol. The notion is that the sprites, scared away by the watchful Fangola from the sleeping woman, will scramble along the chain of palm-leaves to the other idol, and then, beholding the banana-tree, will mistake it for the woman they were looking for, and so pounce upon it instead of her. In Bhutan, when the Lamas make noisy music to drive away the demon who is causing disease, little models of animals are fashioned of flour and butter and the evil spirit is implored to enter these models, which are then burnt. So in Tibet, when a man is very ill and all other remedies have failed, his friends will sometimes, as a last resort, offer an image of him with some of his clothes to the Lord of Death, beseeching that august personage to accept the image and spare the man. A Burmese mode of curing a sick man is to bury a small effigy of him in a tiny coffin, after which he ought certainly to recover. In Siam, when a person is dangerously ill, the magician models a small image of him in clay and carrying it away to a solitary place recites charms over it which compel the malady to pass from the sick man into the image. The sorcerer then buries the image, and the sufferer is made whole. So, too, in Cambodia the doctor fashions a rude effigy of his patient in clay and deposits it in some lonely spot, where the ghost or demon takes it instead of the man. The same ideas and the same practices prevail much further to the north among the tribes on the lower course of the River Amoor. When a Goldi or a Gilyak shaman has cast out the devil that caused disease, an abode has to be provided for the homeless devil, and this is done by making a wooden idol in human form of which the ejected demon takes possession.

The Chinese of Amoy make great use of cheap effigies as means of diverting ghostly and other evil influence from people. These effigies are kept in stock and sold in the shops which purvey counterfeit paper money and other spurious wares for the use of simple-minded ghosts and gods, who accept them in all good faith instead of the genuine articles. Nothing could well be cruder than the puppets that are employed to relieve sufferers from the many ills which flesh is heir to. They are composed of two bamboo splinters fastened together crosswise with a piece of paper pasted on one side to represent a human body. Two other shreds of paper, supposed to stand for boots, distinguish the effigy of a man from the effigy of a woman. Armed with one of these "substitutes for a person," as they are called, you may set fortune at defiance. If a member of your family, for example, is ailing, or has suffered any evil whatever, or even is merely threatened by misfortune, all that you have to do is to send for one of these puppets, pass it all over his body while you recite an appropriate spell, and then burn the puppet. The maleficent influence is thus elicited from the person of the sufferer and destroyed once for all. If your child has tumbled into one of those open sewers which yawn for the unwary in the streets, you need only fish him out, pass the puppet over his filthy little body, and say: "This contact (of the substitute) with the front of the body brings purity

and prosperity, and the contact with the back gives power to eat till an old, old, old age; the contact with the left side establishes well-being for years and years, and the contact with the right side bestows longevity; happy fate, come! ill fate, be transferred to the substitute!" So saying you burn the substitute, by choice near the unsavoury spot where the accident happened; and if you are a careful man you will fetch a pail of water and wash the ashes away. Moreover, the child's head should be shaven quite clean; but if the sufferer was an adult, it is enough to lay bare with the razor a small patch on his scalp to let out the evil influence. In Corea effigies are employed on much the same principle for the purpose of prolonging life. On the fourteenth and the fifteenth day of the first month all men and women born under the Jen or "Man" star make certain straw images dressed in clothes and containing a number of the copper cash which form the currency of the country. Strictly speaking, there should be as many cash in the image as the person whom it represents has lived years; but the rule is not strictly observed. These images are placed on the path outside the house, and the poor people seize them and tear them up in order to get the cash which they contain. The destruction of the image is supposed to save the person represented from death for ten years. Accordingly the ceremony need only be performed once in ten years, though some people from excess of caution appear to observe it annually.

The Abchases of the Caucasus believe that sickness is sometimes caused by Mother Earth. So in order to appease her and redeem the life of the sick man, an innocent maiden will make a puppet in human form, richly clad, and bury it in the earth, saying, "Instead of the sick man, play and delight yourself with this." The Ewe negroes of Togoland, in West Africa, think that the spirits of all living people come from heaven, where they live in the intervals between their incarnations. Life in Amedzowe, as they call that heavenly region, which lies a little to the east of the town of Ho, is very like life on earth. There are fields there and wildernesses and forests. Also there are all kinds of food, such as yams and maize and likewise stock-yams, not to speak of cotton; in fact, all these things came from heaven just as men themselves did. Moreover, everybody has his spiritual mother in heaven and his spiritual aunt, also his spiritual uncle, his spiritual grandfather, and so on, just as on earth. Now the spirits in heaven are apt to resent it when one of their number quits them to go and be born as a child on earth; and sometimes they will pursue the truant and carry him back to the celestial country, and that is what we call death. Little children are most commonly fetched away by their mother in heaven; for she wearies for them and comes and lays an invisible hand on the child, and it sickens and dies. If you hear a child whimpering of nights, you may be sure that its mother from heaven has laid her hand on it and is drawing it away to herself. If the child grows very sick and its earthly mother fears that it will die, she will mould two figures of clay, a man and a woman, and offer them in exchange to the heavenly mother, saying, "O thou bearer and mother of children! instead of the child that has gone away from thee we bring thee here in exchange these clay men. Take them and withdraw thy hand from the child in this visible world." Grown-up people also, when they fall sick, will sometimes make images of clay and offer them as substitutes to the messengers who have come from heaven to fetch them away. These images are deposited with other offerings, such as cowry-shells and a musket, by the roadside; and if the messengers accept them instead of the sick man, he recovers. During an epidemic of small-pox the Ewe negroes will sometimes clear a space outside of the town, where they erect a number of low mounds and cover them with as many little clay figures as there are people in the place. Pots of food and water are also set out for the refreshment of the spirit of small-pox who, it is hoped, will take the clay figures and spare the living folk; and to make assurance doubly sure the road into the town is barricaded against him.

Among the Nishga Indians of British Columbia when a medicine-man dreams a dream which portends death to somebody, he informs the person whose life is threatened, and together they concert measures to avert the evil omen. The man whose life is at stake has a small wooden figure called a *shigigiadsqu* made as like himself as the skill of the wood-carver will allow, and this he hangs round his neck by a string so that the figure lies exactly over his heart. In this position he wears it long enough to allow the heat of his body to be imparted to it, generally for about four days. On the fourth day the medicine-man comes to the house, arrayed in his bearskin and other insignia of office and bringing with him a wisp of teased bark and a toy canoe made of cedar-bark. Thus equipped, he sings a doleful ditty, the death-song of the tribe. Then he washes the man over the region of the heart with the wisp of bark dipped in water, places the wisp, together with the wooden image, in the canoe, and after again singing the death-chant, commits image, wisp, and canoe to the flames, where they are all consumed. The death-chant is now changed to a song of joy, and the man who was lately in fear of his life joins in. He may well be gay, for has he not given death the slip by devoting to destruction, not merely a wisp saturated with the dangerous defilement of his body, but also a substitute made in his own likeness and impregnated with his very heart's warmth?

With these examples before us we may fairly conclude that the woollen effigies, which at the festival of the Compitalia might be seen hanging at the doors of all the houses in ancient Rome, were not substitutes for human victims who had formerly been sacrificed at this season, but rather vicarious offerings presented to the Mother or Grandmother of Ghosts, in the hope that on her rounds through the city she would accept or mistake the effigies for the inmates of the house and so spare the living for another year. It is possible that the puppets made of rushes, which in the month of May the pontiffs and Vestal Virgins annually threw into the Tiber from the old Sublician bridge at Rome, had originally the same significance; that is, they may have been designed to purge the city from demoniac influence by diverting the attention of the demons from human beings to the puppets and then toppling the whole uncanny crew, neck and crop, into the river, which would soon sweep them far out to sea. In precisely the same way the natives of Old Calabar used periodically to rid their town of the devils which infested it by luring the unwary demons into a number of lamentable scarecrows, which they afterwards flung into the river. This interpretation of the Roman custom is supported to some extent by the evidence of Plutarch, who speaks of the ceremony as "the greatest of purifications." However, other explanations of the rite have been proposed: indeed these puppets of rushes have been a standing puzzle to Roman antiquaries in ancient and modern times.

XI. The Sacrifice of First-Fruits

In the preceding chapter we saw that primitive peoples often partake of the new corn and the new fruits sacramentally, because they suppose them to be instinct with a divine spirit or life. At a later age, when the fruits of the earth are conceived as created rather than as animated by a divinity, the new fruits are no longer partaken of sacramentally as the body and blood of a god; but a portion of them is offered to the divine beings who are believed to have produced them. Originally, perhaps, offerings of first-fruits were supposed to be necessary for the subsistence of the divinities, who without them must have died of hunger; but in after times they seem to be looked on rather in the light of a tribute or mark of homage rendered by man to the gods for the good gifts they have bestowed on him. Sometimes the first-fruits are presented to the king, perhaps in his character of a god; very often they are made over to the spirits of the human dead, who are sometimes thought to have it in their power to give or withhold the crops. Till the first-fruits have been offered to the deity, the dead, or the king, people are not at liberty to eat of the new crops. But, as it is not always possible to draw a sharp line between the sacrament and the sacrifice of first-fruits, it may be well to round off this part of the subject by giving some examples of the latter.

The Ovambo or Ovakuanjama of South-West Africa stand in great fear of the spirits of the dead, who are believed to exercise a powerful influence over the living; in particular the spirits of dead chiefs can give or withhold rain, a matter of vital importance in the parched region of Ovamboland. Accordingly the people pay great respect to the spirits of the departed, and they hold a thanksgiving festival in their honour at the close of the harvest. When the new corn has been reaped and ground, a portion of it is made into porridge and carried to the quarters of the principal wife. Here all the inhabitants of the kraal assemble; the head of the family takes some of the porridge, dips it in melted fat, and throws it to the east, saying, "Take it, ye spirits of the East!" Then he does the same towards the west, saying, "Take it, ye spirits of the West!" This is regarded as a thank-offering presented to the spirits of the dead for not visiting the people with sickness while they were cultivating the fields, and especially for sending the rain.

Among the Basutos, when the corn has been threshed and winnowed, it is left in a heap on the threshing-floor. Before it can be touched a religious ceremony must be performed. The persons to whom the corn belongs bring a new vessel to the spot, in which they boil some of the grain. When it is boiled they throw a few handfuls of it on the heap of corn, saying, "Thank you, gods; give us bread to-morrow also!" When this is done the rest is eaten, and the provision for the year is considered pure and fit to eat. Here the sacrifice of the first-fruits to the gods is the prominent idea, which comes out again in the custom of leaving in the threshing-floor a little hollow filled with grain, as a thank-offering to these powerful beings. Still the Basutos retain a lively sense of the sanctity of the corn in itself; for, so long as it is exposed to view, all defiled persons are carefully kept from it. If it is necessary to employ a defiled person in carrying home the harvest, he remains at some distance while the sacks are being filled, and only approaches to place them upon the draught oxen. As soon as the load is deposited at the dwelling he retires, and under no pretext may he help to pour the corn into the baskets in which it is kept. The Makalaka worship a god called Shumpaoli, whose image is to be found in the enclosure outside of their huts. The image consists of the head of an axe, a stone from the river, and a twig or long stalk of grass planted between them in the ground. About this god they scatter the first-fruits of their harvest, and when they brew beer they pour some of it on him. Of the Bantu tribes of South Africa in

general we are told that they might not eat of the new crops till the chief gave them leave to do so. When the millet was ripe he appointed a general assembly of the people at his residence, which was known as the Great Place; he then performed certain rites, and in particular he offered a small quantity of the fresh grain to the spirits of his ancestors, either by laying it on their graves or by casting it into a stream. After that he granted the people permission to gather and eat the new corn.

Among the Maraves or Zimbabwes, a tribe of the Upper Zambesi, bordering on the Portuguese territory, it is the custom that first-fruits of all produce must be offered to the spirits of the dead (*muzimos*), to whom they attribute all the good and ill that befall them. Every year at harvest-time the offerings are brought to these mighty beings. Small portions of all kinds of fruits, together with cooked fowls and *pombe* (the native intoxicant), are carried in procession, with songs, dances, and the beating of drums, to the burial-ground, which is always situated in a grove or a wilderness and is esteemed a sacred place; no tree may be felled and no animal killed on the holy ground, for the natives believe that a spirit of the dead is present in everything within the precincts. Among the Yaos of British Central Africa "offerings are made to the spirit world or to *mulungu* as the great agency in the affairs of human life. Outside the village, or beside the head-man's hut, may often be seen a rough shed. In this are placed the first-fruits of the new crop, green maize, beans, pumpkins, peas, etc., as a thank offering from the villagers for their harvest. This is described as *kulomba mulungu*, to worship *mulungu*." By *mulungu* the Yaos mean primarily and strictly the soul of a dead person, which is believed to influence the lives and fortunes of the survivors, and therefore needs to be honoured and propitiated; but they employ the word in an extended sense to signify the aggregate of the spirits of all the dead, and missionaries have adopted it as the nearest equivalent for the word God. Among the Winamwanga, a tribe of north-eastern Rhodesia, between Lake Nyassa and Lake Tanganyika, it is customary to offer the first beer and the first flour made from the new harvest of millet to the spirits of the dead. The head of the family pours out some beer and a small quantity of the new flour in a heap on the floor of his own house, after which he prays to the spirits of his forefathers, thanks them for the harvest, and invites them to come and partake of it with the family. The priest performs the same ceremony at the shrine for the whole village. The householder or the priest speaks to the spirits as if they were sitting around him. Thus he may say, "O ye great spirits, fathers in the spirit world, mothers in the spirit world, and all ye others, bless us now. Here is the food, and here is the offering, call ye all of you each other." Then after summoning the dead by their names he may go on: "Come all of you and partake of this offering. Ye great spirits, all things of this earth were known to you while yet ye were here. Take care of this your family, and of all these your children. May we ever go in our ways in prosperity. Oh! ye great spirits, give to us food and all the produce of the land. Drive ye away all illnesses from your family, ye great spirits; every evil spirit put far away from us, and whatever might seek to hurt us may it fly away on the wind. Cause ye us to abide in peace." Among the Yombe of Northern Rhodesia, to the west of Lake Tanganyika, no one is allowed to partake of the new fruits until certain ceremonies have been performed. Escorted by a band of drummers, his medicine-men, and the village elders, the chief ascends the Kalanga Mountain until he reaches the hollow fastness which in former days his forefathers held against the marauding Angoni. Here the grandfather of the present chief lies buried. Before his tomb a bull is slain, and pots of freshly-brewed beer and porridge made from the first-fruits are deposited before the shrine. The ground is then carefully cleaned of weeds, and the blood of the bull is sprinkled on the freshly-turned-up soil and on the rafters of the little hut. After offering the customary prayers in thanksgiving for the harvest, and beseeching the spirits to partake with them of the first-fruits, the procession retires. On their return to the village, the carcase of the

bull is divided, all partake of the fresh porridge and beer awaiting them, and the day closes with beer-drinking and dancing.

The A-Kamba of British East Africa offer first-fruits to the spirits of their dead before anybody may eat of the new crop. Sometimes these offerings are piled on the graves of chiefs and left there along with the meat of a goat which has been sacrificed. Sometimes the offerings are made in a cleared place under the sacred wild fig tree (*mumbo*) of the village; for the A-Kamba think that the spirits of the dead (*aiimu*) dwell in wild fig trees, and they build miniature huts at the foot of the trees for the accommodation of the ghosts. The clearing under the wild fig tree of the village is called the Place of Prayer (*ithembo*). When any crop is ripe, all the inhabitants of the district assemble, and a very old man and woman, chosen for the purpose, leave the crowd and go to the Place of Prayer, where they call aloud to the spirits of the dead and ask leave to eat the crop. The people then dance, and during the dance one of the women is sure to be seized with a fit of shaking and to cry aloud, which is deemed the answer of the spirits to the people's prayer. Amongst the Baganda a man used to offer the first-fruits of a new garden to his god, imploring the blessing of the deity on the future crops. Among the Dinka of the White Nile no member of a family may eat the new fruits until the father or mother has scattered some of them over the courtyard of the house in order to ensure the blessing of God. When the millet is ripe, the Nubas of Jebel-Nuba, a range of mountains in the eastern Sudan, observe the following ceremony. Every group of villages is presided over by a sacred pontiff called a *cogiour* or *codjour*, who is believed to act under the inspiration of a spirit named Laro. So when it is known that the grain is ready to be cut, a drum is beaten, the pontiff mounts his horse and, attended by all the elderly men and women, repairs to his fields, while the rest of the people betake themselves to their own farms. There the people whose eldest child is a boy break five ears of corn, and those whose eldest child is a girl break four. But young unmarried people break five or four ears according as they desire to have a boy or a girl for their first-born. All then return to the village and place the ears they have gathered on the hedge which serves as an enclosure. When the beat of the drum and multitudinous cries of joy announce the return of the pontiff, the people take the gathered ears and advance to meet him. He rides at the head of a cavalcade composed of all the men who have horses. After that, attended by the elders, he retires to his house, while the rest of the people deposit the ears of corn in the cave of Laro, the being who inspires the holy pontiff. Feasting, drinking, and horse-races conclude the ceremony. At the races the young folk amuse themselves by flinging stalks of millet before the horses to make them shy and throw their riders.

The Igbiras, a pagan tribe at the confluence of the Niger and the Benue, bury their dead in their houses and have great faith in the power of the ghosts, whose guidance and protection they seek to ensure by periodical offerings of goats and cocks. Also they offer the first-fruits of their crops to the dead, hanging bunches of the new grain over the burial-places in their huts. The Igbiras also celebrate the festival of the new yams with great pomp. It is their New Year's Day. Sacrifices of fowls and goats are offered, and wine and oil are freely poured out. The king takes a prominent part in the feast. Among the Cross River natives, in the lower valley of the Niger, the eating of the new yams is an occasion of great rejoicing, but no one may partake of them until a portion has been ceremonially offered to the deities. The festival is not held simultaneously but separately for each village according to the state of the crops. High and low, old and young, men, women, and children dance to music on these joyful occasions. The Matse tribe of Ewe negroes in Togoland worship the Earth at the times when they dig the ripe yams in September, when they reap the ripe maize in November, and when they burn the grass in February. The place where they offer sacrifices to the Earth goddess is called "the Wood of our Mother." In the month of November the hunters, led by the Chief

Huntsman and the High Priest, repair to the maize-fields, where they gather cobs of the ripe grain. Some of these they deposit, with prayers, in the sacrificial place in the wood, but they keep the finest cobs for themselves. After this sacrifice of the new corn to the Earth goddess everybody is free to get in his maize. Amongst the Hos, another Ewe tribe of Togoland, when a man is about to dig up his yam crop, he first of all digs up two yams which he had planted for the goddess Mawu Sodza. These he holds up to her and prays, saying, "O Mawu Sodza, thou ship full of yams, give to me, and I will give to you; pass me over, and I will pass you over. Here are thy yams, which I have dug for thee. When I dig mine, grant that I may have plenty." Thereupon he begins to dig the crop. Among the Bassari, another tribe of Togoland, no man may eat of the new yams until the people have paid a tribute of the first-fruits to the king. At such times long files of men, women, and children may be seen wending their way to the capital to render to the king his dues. But the king himself may not partake of the new yams until he has offered a portion of them, along with ten white fowls, to the fetish. Before the Adeli of the Slave Coast may eat of the new yams, the owner of each farm must bring the first yams of his field to the fetish priest, who offers them to the fetish, after which he declares that the harvest may take place. The festival, accompanied by shooting and dancing, lasts several days; it generally falls in August.

Among the Betsileo of Madagascar the king used to receive first-fruits of all the crops, such as rice, maize, manioc, beans, and sweet potatoes: indeed this tribute of first-fruits formed a large part of his revenue. The Hovas of Madagascar present the first sheaves of the new grain to the sovereign. The sheaves are carried in procession to the palace from time to time as the grain ripens. So in Burma, when the *pangati* fruits ripen, some of them used to be taken to the king's palace that he might eat of them; no one might partake of them before the king. It has been suggested that the modern system of taxation may be directly derived from the ancient obligation of paying first-fruits to a sacred pontiff or king.

Every year, when they gather their first crops, the Kochs of Assam offer some of the first-fruits to their ancestors, calling to them by name and clapping their hands. Before they harvest any of their crops, the Garos, another people of Assam, deem it necessary to sacrifice the first-fruits of the crops to the gods. Thus, for example, they gather some ears of rice or millet, pound them between two stones, and offer them up on a piece of plantain stem. In August, when the rice ripens, the Hos of Bengal offer the first-fruits of the harvest to Sing Bonga, who dwells in the sun. Along with the new rice a white cock is sacrificed; and till the sacrifice has been offered no one may eat the new rice. Among the Oraons of Bengal no one will partake of the new rice until some of it has been offered to the ancestors. A handful of it is cooked and spread on the ground, and a pot of rice-beer is brewed and some of the beer also spilt on the ground. Before drinking every one dips his finger in his cup and lets fall some drops in honour of the ancestors. Further, a whity grey fowl is killed, and the eldest of the family, addressing the ancestral spirits, says, "O old mothers and fathers, you have always been so good to us on these days. Here we are rejoicing: we cannot forget you: come and rejoice with us." In Ladakh the peasants offer the first two or three handfuls of the wheat-crop to the spirit who presides over agriculture. These offerings they attach to the tops of the pillars which support the roofs of their houses; and thus the bands of straw and ears of wheat form a primitive sort of capital. Rams' horns are sometimes added to this decoration. In the Himalayan districts of the North-Western provinces of India the fields and boundaries are under the protection of a beneficent local deity named Kshetral or Bhumiya. Every village possesses a small temple sacred to him. When a crop is sown, a handful of grain is sprinkled over a stone in the corner of the field nearest to the temple, in order that the god may protect the growing crop from hail, blight, and the ravages of wild beasts; and at harvest he receives the first-fruits in order that he may save the garnered grain from the inroads of rats and

insects. Among the hill tribes near Rajamahall, in India, when the *kosarane* grain is being reaped in November or early in December, a festival is held as a thanksgiving before the new grain is eaten. On a day appointed by the chief a goat is sacrificed by two men to a god called Chitariah Gossaih, after which the chief himself sacrifices a fowl. Then the vassals repair to their fields, offer thanksgiving, make an oblation to Kull Gossaih (who is described as the Ceres of these mountaineers), and then return to their houses to eat of the new *kosarane*. As soon as the inhabitants have assembled at the chief's house—the men sitting on one side and the women on the other—a hog, a measure of *kosarane*, and a pot of spirits are presented to the chief, who in return blesses his vassals, and exhorts them to industry and good behaviour; “after which, making a libation in the names of all their gods, and of their dead, he drinks, and also throws a little of the *kosarane* away, repeating the same pious exclamations.” Drinking and festivity then begin, and are kept up for several days. The same tribes have another festival at reaping the Indian corn in August or September. Every man repairs to his fields with a hog, a goat, or a fowl, which he sacrifices to Kull Gossaih. Then, having feasted, he returns home, where another repast is prepared. On this day it is customary for every family in the village to distribute to every house a little of what they have prepared for their feast. Should any person eat of the new *kosarane* or the new Indian corn before the festival and public thanksgiving at the reaping of these crops, the chief fines him a white cock, which is sacrificed to Chitariah. In the Central Provinces of India the first grain of the season is commonly offered to the god Bhimsen or Bhím Deo. When the new rice crop is ripe, the Gadbas, a primitive tribe of the Central Provinces, cook the first-fruits and serve them to the cattle in new bamboo baskets; after that the men themselves partake of the new rice. The Nahals, a forest tribe of the same region, worship the forest god Jharkhandi in the month of Chait, and until this rite has been performed they may not use the leaves or fruits of the *Butea frondosa*, *Phyllanthus emblica*, and mango trees. When the god is worshipped, they collect branches and leaves of these trees and offer cooked food to them: after that they begin to use the new leaves, fruit, and timber. Again, when the Mannewars, another forest tribe of the Central Provinces, pick the flowers of the *mahua* tree (*Bassia latifolia*), they worship the tree and offer it some of the liquor distilled from the new flowers, along with a fowl and a goat. The principal festivals of the Parjas, a small tribe of the Central Provinces, are the feast of new vegetation in July, the feast of the new rice in August or September, and the feast of the new mango crop in April or May. At these feasts the new season's crop is eaten, and offerings of them are presented to the ancestors of the family, who are worshipped on these occasions. In the Punjaub, when sugar-cane is planted, a woman puts on a necklace and walks round the field, winding thread on a spindle; and when the sugar-cane is cut the first-fruits are offered on an altar, which is built close to the press and is sacred to the sugar-cane god. Afterwards the first-fruits are given to Brahmans. Also, when the women begin to pick the cotton, they go round the field eating rice-milk, the first mouthful of which they spit upon the field toward the west; and the first cotton picked is exchanged at the village shop for its weight in salt, which is prayed over and kept in the house till the picking is finished.

Among the ancient Hindoos the first-fruits were sacrificed to the gods at the beginning of harvest, generally at the new or the full moon. There were two harvests in the year; the barley was reaped in spring and the rice in autumn. From the new grain, whether barley or rice, a sacrificial cake was prepared and set forth on twelve potsherds for the two great gods Indra and Agni; a pap or gruel of boiled grain, sodden either in water or milk, was offered to the Visve Devah, that is, to the common mob of deities; and a cake on one potsherd was presented to Heaven and Earth. The origin of these sacrifices of first-fruits was explained by the following myth. They say that the gods and their powerful rivals the Asuras once strove with each other for the mastery. In this strife the Asuras defiled, both by magic and by poison, the plants on which men and beasts subsist; for thus they hoped to get the better of

the gods. Therefore neither man nor beast could eat food, and for lack of it they well nigh perished. When the gods heard of it, they said one to the other, "Come let us rid the plants of the defilement," and they did so by means of the sacrifice. But they could not agree as to which of them should receive the sacrifices, so to decide this delicate question they ran a race, and Indra and Agni came in first; that is why the cake is offered to them on twelve potsherds, while the common mob of the gods have to put up with a simple pap or gruel. To this day, therefore, he who offers the first-fruits to the gods does it either because no one will then be able to defile the plants, neither by magic nor yet by poison; or perhaps he does it because the gods did so before him. Be that as it may, certain it is that he thereby renders both kinds of plants wholesome and innocuous, both the plants which men eat and the plants on which cattle graze; that indeed is the reason why the sacrificer sacrifices the first-fruits. And the priest's fee for the sacrifice is the first-born calf of the season, which is, as it were, the first-fruit of the cattle.

The Kachins of Upper Burma worship the spirit (*nat*) of the earth every year before they sow their crops. The worship is performed by the chief on behalf of all the villagers, who contribute their offerings. The priest afterwards determines by exorcism which particular household shall start sowing first in order that the crop may be a good one. Then the household on which the lot has fallen goes out and sows its fields. When the crop is ripe, it may not be reaped until the household which was the first to sow its fields has gathered the first-fruits and offered them to its own domestic spirits (*nats*). This is usually done before the crop is quite ripe, in order that the reaping of the other crops may not be delayed. The Chins, another people of Upper Burma, eat the first-fruits of their corn as a religious rite, but before doing so they offer some of the new corn or vegetables to their dead ancestors. They also offer the first-fruits to the goddess Pok Klai, a single glance of whose eyes is enough to give them a plentiful harvest of rice. Among the Thay of Indo-China the first-fruits of the rice are offered at harvest to the guardian spirit of the family before the household may partake of the new crop. The guardian spirit of the family is the last ancestor who died; he mounts guard until he is relieved by his successor; his shrine is a corner of the house screened off by a low trellis of bamboo. But besides the first-fruits offered him at harvest this guardian spirit receives some of the parched grain in spring, at the time when the first thunder of the season is heard to mutter. The grain which is presented to him on this occasion was plucked from the crop before the rice was quite ripe, and it has been carefully kept to be offered to him when the first peal of thunder in spring announces the reviving energies of nature. When all is ready, the rice is served up together with fish, which have been caught for the purpose, on a table set in the corner which is sacred to the guardian spirit. A priest drones out a long invitation to the spirit to come and feast with his children; then the family sits down to table and consumes the offerings. At the close of the banquet the daughter-in-law of the deceased ancestor hangs up a basket containing rice and fish for his use in the corner, after which she closes the shrine for another year. In Corea the first-fruits of all the crops used to be offered to the king with religious pomp, and he received almost divine honours from his subjects. This suggests that, as I have already conjectured, the common practice, of presenting the first-fruits to kings is founded on a belief in their divinity.

In the island of Tjumba, East Indies, a festival is held after harvest. Vessels filled with rice are presented as a thankoffering to the gods. Then the sacred stone at the foot of a palm-tree is sprinkled with the blood of a sacrificed animal; and rice, with some of the flesh, is laid on the stone for the gods. The palm-tree is hung with lances and shields. The Dyaks of Borneo hold a feast of first-fruits when the paddy or unhusked rice is ripe. The priestesses, accompanied by a gong and drum, go in procession to the farms and gather several bunches of the ripe paddy. These are brought back to the village, washed in coco-nut water, and laid

round a bamboo altar, which at the harvest festivals is erected in the common room of the largest house. The altar is gaily decorated with white and red streamers, and is hung with the sweet-smelling blossom of the areca palm. The feast lasts two days, during which the village is tabooed; no one may leave it. Only fowls are killed, and dancing and gong-beating go on day and night. When the festival is over the people are free to get in their crops. The pounding of the new paddy is the occasion of a harvest festival which is celebrated all over Celebes. The religious ceremonies which accompany the feast were witnessed by Dr. B. F. Matthes in July 1857. Two mats were spread on the ground, each with a pillow on it. On one of the pillows were placed a man's clothes and a sword, on the other a woman's clothes. These were seemingly intended to represent the deceased ancestors. Rice and water were deposited before the two dummy figures, which were also sprinkled with the new paddy. Moreover, dishes of rice were set down for the rest of the family and the slaves of the deceased. This was the end of the ceremony. In Minahassa, a district of Celebes, the people have a festival of "eating the new rice." Fowls or pigs are killed; some of the flesh, with rice and palm-wine, is set apart for the gods, and then the eating and drinking begin. The people of Kobi and Sariputi, two villages on the north-east coast of Ceram, offer the first-fruits of the paddy, in the form of cooked rice, with tobacco and other things, to their ancestors as a token of gratitude. The ceremony is called "feeding the dead." In the Tenimber and Timor-laut Islands, East Indies, the first-fruits of the paddy, along with live fowls and pigs, are offered to the *matmate*. The *matmate* are the spirits of their ancestors, which are worshipped as guardian-spirits or household gods. They are supposed to enter the house through an opening in the roof, and to take up their abode temporarily in their skulls, or in images of wood or ivory, in order to partake of the offerings and to help the family. They also assume the form of birds, pigs, crocodiles, turtles, sharks, and so forth. In Amboyna, after the rice or other harvest has been gathered in, some of the new fruits are offered to the gods, and till this is done, the priests may by no means eat of them. A portion of the new rice, or whatever it may be, is boiled, and milk of the coco-nut is poured on it, mixed with Indian saffron. It is then taken to the place of sacrifice and offered to the god. Some people also pour out oil before the deity; and if any of the oil is left over, they take it home as a holy and priceless treasure, wherewith they smear the forehead and breast of sick people and whole people, in the firm conviction that the oil confers all kinds of blessings. In the Kei Islands, to the south-west of New Guinea, the first-fruits are offered to Lir majoran, the god of husbandry, when the harvest is ripe. After the rice has been reaped, the people of Nias deck the images of their ancestors with wreaths, and offer to them the first dishful of boiled rice, while they thank them for the blessings they have bestowed on the family. The Irayas and Catalangans of Luzon, tribes of the Malay stock, but of mixed blood, worship chiefly the souls of their ancestors under the name of *anitos*, to whom they offer the first-fruits of the harvest. The *anitos* are household deities; some of them reside in pots in the corners of the houses; and miniature houses, standing near the family dwelling, are especially sacred to them. When the Bagobos of the Philippines have got in their harvest of rice or maize, they will neither eat of it nor sell so much as a grain till they have made a pretence of feeding all their agricultural implements.

The Bukaua of German New Guinea think that the spirits of their dead have power to make the fruits of the earth to grow. Accordingly when they have cleared a patch in the forest for cultivation and are planting their crops, they take particular care to plant slips near the tree-stumps which have been left standing in the field, because the spirits of their long dead ancestors are supposed to perch on them. While they plant, they call out the names of the dead, praying them to guard the field, so that their children, the living, may have food to eat and not suffer hunger. And similarly, when they plant stones shaped like taro bulbs in the ground, which are supposed to produce a fine crop of taro, they pray to their forefathers to

grant them an abundance of the fruits. When the crops are ripe, the people fetch bundles of taro, clusters of bananas, sugar-canes, and vegetables from the fields and bring them back solemnly to the village; a feast is prepared and a portion of the new fruits, along with tobacco, betel, and dog's flesh, is put in a coco-nut shell and set on a scaffold in the house of the owner of the field, while he prays to the spirits of his forefathers, saying, "Ye who have guarded our field as we asked you to do, there is something for you; now look on us favourably also for the time to come." Afterwards, while the people are feasting, the owner privily stirs the contents of the coco-nut shell with his finger, and then calls the attention of the others to it as a proof that the spirits have partaken of the offering provided for them. Finally the food remaining in the shell is consumed by the banqueters.

In certain tribes of Fiji "the first-fruits of the yam harvest are presented to the ancestors in the Nanga [sacred enclosure] with great ceremony before the bulk of the crop is dug for the people's use, and no man may taste of the new yams until the presentation has been made. The yams thus offered are piled in the Great Nanga, and are allowed to rot there. If any one were impiously bold enough to appropriate them to his own use, he would be smitten with madness. The mission teacher before mentioned told me that, when he visited the Nanga he saw among the weeds with which it was overgrown, numerous yam vines which had sprung up out of the piles of decayed offerings. Great feasts are made at the presentations of the first-fruits, which are times of public rejoicing, and the Nanga itself is frequently spoken of as the *Mbaki*, or Harvest." In other parts of Fiji the practice with regard to the first-fruits seems to have been different, for we are told by another observer that "the first-fruits of the yams, which are always presented at the principal temple of the district, become the property of the priests, and form their revenue, although the pretence of their being required for the use of the god is generally kept up." In Tana, one of the New Hebrides, the general name for gods appeared to be *aremha*, which meant "a dead man." The spirits of departed ancestors were among the gods of the people. Chiefs who reached an advanced age were deified after their death, addressed by name, and prayed to on various occasions. They were supposed to preside especially over the growth of the yams and fruit-trees. The first-fruits were presented to them. A little of the new fruit was laid on a stone, or on a shelving branch of the tree, or on a rude temporary altar, made of a few sticks lashed together with strips of bark, in the form of a table, with its four feet stuck in the ground. All being quiet, the chief acted as high priest, and prayed aloud as follows: "Compassionate father! here is some food for you; eat it; be kind to us on account of it." Then all the people shouted. This took place about noon, and afterwards the assembled people feasted and danced till midnight or morning.

In Florida, one of the Solomon Islands, the canarium nut is much used in the native cookery, but formerly none might be eaten till the sacrifice of the first-fruits had been offered to the ghosts of the dead. This was done on behalf of a whole village by a man who inherited a knowledge of the way in which the sacrifice should be offered, and who accordingly had authority to open the season. When he saw that the time had come, he raised a shout early in the morning, then climbed a tree, cracked the nuts, ate some himself, and put some on the stones in his sacred place for the particular ghost whom he worshipped. Then all the people might gather the nuts for themselves. The chief offered food, in which the new nuts were mixed, on the stones of the village sanctuary; and every man who revered a ghost of his own did the same in his private sanctuary. This sacrifice of first-fruits was witnessed by Mr. Woodford at the village of Aola, in the neighbouring island of Guadalcanar. The canarium nuts, or Solomon Island almonds, had been ripe for a week, and Mr. Woodford had expressed a wish to taste them, but he was told that this was quite impossible till the offering to the ghost had been made. As a native put it, "Devil he eat first; all man he eat behind." All the inhabitants of the village adjourned to the sea-shore in groups of ten or twelve to perform the

sacrifice. The party to which Mr. Woodford attached himself swept a space clean beneath the spreading branches of a *Barringtonia*, and there constructed half-a-dozen tiny altars, each about six inches square, out of dry sticks. On these altars they laid offerings of yams, taros, bananas, and a little flesh; and a few of the nuts were skinned and set up on sticks round about the altars. Fire was then made by the friction of wood, for matches might not be used for this purpose, though probably every man had a box of them in his bag. With the sacred flame thus produced the altars were kindled and the offerings consumed. When this was done, the women produced large flat cakes baked of a paste of pounded nuts, and these were eaten by all. In Saa, another of the Solomon Islands, when the yams are ripe, the people fetch some from each garden to offer to the ghosts. Early in the morning all the male members of a family assemble at the sanctuary of the particular ancestral ghosts whom they revere. One of them goes with a yam into the holy place and cries with a loud voice to the ghosts, "This is yours to eat," and with that he sets the yam beside the skull which is in the sanctuary. The others call quietly upon all the ancestors and present their yams, which are many in number, because one from each garden is given to each of the ghosts. Moreover, if any man has a relic of the dead at home, such as a head, or bones, or hair, he takes back a yam to his house and places it beside the head or whatever it may be. In the same island, as in Florida, the new canarium nuts may not be eaten until the first-fruits have been offered to the ghosts. Moreover, the first flying-fish of the season must be sacrificed to these spirits of the dead before the living are allowed to partake of the fish. The ghosts to whom the flying-fish are offered have the form of sharks. Some of them have sanctuaries ashore, where images of sharks are set up; and the flying-fish are laid before these images. Other shark-ghosts have no place on shore; so the fish offered to them are taken out to sea and shredded into the water, while the names of the ghosts are called out.

In some of the Kingsmill Islands the god most commonly worshipped was called Tubuériki. He was represented by a flat coral stone, of irregular shape, about three feet long by eighteen inches wide, set up on end in the open air. Leaves of the coco-nut palm were tied about it, considerably increasing its size and height. The leaves were changed every month, that they might be always fresh. The worship paid to the god consisted in repeating prayers before the stone, and laying beside it a portion of the food prepared by the people for their own use. This they did at their daily meals, at festivals, and whenever they specially wished to propitiate the deity. The first-fruits of the season were always offered to him. Every family of distinction had one of these stones which was considered rather in the light of a family altar than as an idol.

In the Tonga Islands the first-fruits of the year were offered with solemn ceremony to the sacred chief Tooitonga, who was regarded as divine. The ceremony generally took place about October, and the people believed that if the rite were neglected the vengeance of the gods would fall in a signal manner upon them. The following is a description of the festival as it was celebrated in the days when a European flag rarely floated among the islands of the Pacific: "*Inachi*. This word means, literally, a share or portion of anything that is to be or has been distributed out: but in the sense here mentioned it means that portion of the fruits of the earth, and other eatables, which is offered to the gods in the person of the divine chief Tooitonga, which allotment is made once a year, just before the yams in general are arrived at a state of maturity; those which are used in this ceremony being of a kind which admit of being planted sooner than others, and, consequently, they are the first fruits of the yam season. The object of this offering is to insure the protection of the gods, that their favour may be extended to the welfare of the nation generally, and in particular to the productions of the earth, of which yams are the most important.

“The time for planting most kinds of yams is about the latter end of July, but the species called *caho-caho*, which is always used in this ceremony, is put in the ground about a month before, when, on each plantation, there is a small piece of land chosen and fenced in, for the purpose of growing a couple of yams of the above description. As soon as they have arrived at a state of maturity, the *How* [the King] sends a messenger to Tootonga, stating that the yams for the *inachi* are fit to be taken up, and requesting that he would appoint a day for the ceremony: he generally fixes on the tenth day afterwards, reckoning the following day for the first. There are no particular preparations made till the day before the ceremony: at night, however, the sound of the conch is heard occasionally in different parts of the islands, and as the day of the ceremony approaches it becomes more frequent, so that the people of almost every plantation sound the conch three or four times, which, breaking in upon the silence of the night, has a pleasing effect, particularly at Vavaoo, where the number of woods and hills send back repeated echoes, adding greatly to the effect. The day before the ceremony, the yams are dug up, and ornamented with a kind of ribbons prepared from the inner membrane of the leaf of a species of pandanus, and dyed red; when thus prepared, it is called *mellecoola* and is wrapped round the yam, beginning at one end, and running round spirally to the other, when it is brought back in the opposite direction, the turns crossing each other in a very neat manner. As the ceremony is always performed at the island where Tootonga chooses to reside, the distant islands must make these preparations two or three days beforehand, that the yams, etc., may be sent in time to Vavaoo, where we will suppose the affair is to take place. The ninth day then is employed in preparing and collecting the yams and other provisions, such as fish, cava root, and *mahoa*, and getting ready mats, *gnatoo*, and bundles of *mellecoola*: but the yams only are to be carried in the procession about to be described....

“The sun has scarcely set when the sound of the conch begins again to echo through the island, increasing as the night advances. At the Mooa [capital], and all the plantations, the voices of men and women are heard singing *Nófo óooa tegger gnaoóe, óooa gnaoóe*, ‘Rest thou, doing no work; thou shalt not work.’ This increases till midnight, men generally singing the first part of the sentence, and the women the last, to produce a more pleasing effect: it then subsides for three or four hours, and again increases as the sun rises. Nobody, however, is seen stirring out in the public roads till about eight o'clock, when the people from all quarters of the island are seen advancing towards the Mooa, and canoes from all the other islands are landing their men; so that all the inhabitants of Tonga seem approaching by sea and land, singing and sounding the conch. At the Mooa itself the universal bustle of preparation is seen and heard; and the different processions entering from various quarters, of men and women, all dressed up in new *gnatoo*s, ornamented with red ribbons and wreaths of flowers, and the men armed with spears and clubs, betoken the importance of the ceremony about to be performed. Each party brings in its yams in a basket, which is carried in the arms with great care, by the principal vassal of the chief to whom the plantation may belong. The baskets are deposited in the *malái* (in the *Mooa*), and some of them begin to employ themselves in slinging the yams, each upon the centre of a pole about eight or nine feet long, and four inches diameter. The proceedings are regulated by attending matabooles. The yams being all slung, each pole is carried by two men upon their shoulders, one walking before the other, and the yam hanging between them, ornamented with red ribbons. The procession begins to move towards the grave of the last Tootonga (which is generally in the neighbourhood, or the grave of one of his family will do), the men advancing in a single line, every two bearing a yam, with a slow and measured pace, sinking at every step, as if their burden were of immense weight. In the meantime the chiefs and matabooles are seated in a semicircle before the grave, with their heads bowed down, and their hands clasped before them.” The procession then marched round the grave twice or thrice in a great circle, the

conchs blowing and the men singing. Next the yams, still suspended from the poles, were deposited before the grave, and their bearers sat down beside them. One of the *matabooles* of Tooitonga, seating himself before the grave, a little in advance of the men, now addressed the gods generally, and afterwards particularly, mentioning the late Tooitonga, and the names of several others. He thanked them for their divine bounty in favouring the land with the prospect of so good a harvest, and prayed that their beneficence might be continued in future. When he had finished, the men rose and resumed their loads, and after parading two or three times before the grave, marched back to the *malái* the same way they came, singing and blowing the conchs as before. The chiefs and *matabooles* soon followed to the same place, where the yams had been again deposited and loosened from the poles, though they still retained their ornaments. Here the company sat down in a great circle, presided over by Tooitonga, while the king and other great chiefs retired into the background among the mass of the people. Then the other articles that formed part of the *inachi* were brought forward, consisting of dried fish, mats, etc., which, with the yams, were divided into shares by one of the *matabooles* of Tooitonga. About a fourth was allotted to the gods, and appropriated by the priests; about a half fell to the king; and the remainder belonged to Tooitonga. The materials of the *inachi* having been carried away, the company set themselves to drink *cava*. Some *cava* root was brought and prepared; a large quantity of provisions, perhaps a hundred and fifty baskets-full, was set forth, and a small part of it was distributed to be eaten with the *cava*. While the infusion was preparing, a *mataboole* made a speech to the people, saying that, as they had performed this important ceremony, the gods would protect them and grant them long lives, if only they continued to observe the religious rites and to pay due respect to the chiefs. When the *cava* was all drunk, the circle separated, and the provisions were shared out to each chief according to his rank. The day concluded with wrestling, boxing, and so forth, and then the night dances began. When these were ended, the people went home perfectly assured of the protection of the gods. At this ceremony, we are informed, the quantity of provisions distributed was incredible, and the people looked upon it as a very heavy tribute.

In this Tongan festival the solemn presentation of the first-fruits to the divine chief at the grave of his predecessor is highly significant: it confirms the conclusion which we have already reached, that wherever the first-fruits are paid to the chief, it is rather in his religious than in his civil capacity that he receives them. It is true that the king of Tonga received a large share of the first-fruits, indeed a larger share than was allotted to the divine chief; but it is very noticeable that while the division of the first-fruits was taking place under the presidency of the divine chief, the king and the other great chiefs retired from the scene and mingled with the mass of the people, as if to indicate that as mere laymen they had no right to participate in a religious rite of such deep solemnity.

The Samoans used to present the first-fruits to the spirits (*aitus*) and chiefs. For example, a family whose god was in the form of an eel presented the first-fruits of their taro plantations to the eel. In Tahiti “the first fish taken periodically on their shores, together with a number of kinds regarded as sacred, were conveyed to the altar. The first-fruits of their orchards and gardens were also *taumaha*, or offered, with a portion of their live stock, which consisted of pigs, dogs, and fowls, as it was supposed death would be inflicted on the owner or the occupant of the land, from which the god should not receive such acknowledgment.” In Huahine, one of the Society Islands, the first-fruits were presented to the god Tani. A poor person was expected to bring two of the earliest fruits gathered, of whatever kind; a *raatira* had to bring ten, and chiefs and princes had to bring more, according to their rank and riches. They carried the fruits to the temple, where they threw them down on the ground, with the words, “Here, Tani, I have brought you something to eat.” The chief gods of the

Easter Islanders were Make-Make and Haua. To these they offered the first of all the produce of the ground. Amongst the Maoris the offering of the first-fruits of the sweet potatoes to Pani, son of Rongo, the god of sweet potatoes, was a solemn religious ceremony. The crop of sweet potatoes (*kumara*) was sacred, and all persons engaged in its cultivation were also sacred or tabooed; they might not quit the place nor undertake any other work.

It has been affirmed that the old Prussians offered the first-fruits of their crops and of their fishing to the god Curcho, but doubt rests on the statement. We have seen that the Athenians and other Greek peoples offered the first-fruits of the wheat and barley harvests to Demeter and Persephone at Eleusis. The Troezenians sacrificed the first-fruits to Poseidon, whom they worshipped as the guardian deity of their city. In Attica the first-fruits of the vintage were presented to Icarius and Erigone. The Romans sacrificed the first ears of corn to Ceres, and the first of the new wine to Liber; and until the priests had offered these sacrifices, the people might not eat the new corn nor drink the new wine. In various parts of ancient Italy the vintage was solemnly inaugurated by the priests. At Rome the duty devolved on the Flamen Dialis, who sacrificed a lamb to Jupiter and then gathered the first grapes over the entrails of the victim. Till this ceremony had been performed, the new wine might not be brought into the city.

The Thompson River Indians of British Columbia used to offer the first berries of the season to the earth, or more generally to the mountains. The offering was made by an old grey-haired person, who danced and held out the fruit towards the mountain-tops. The rest of the people painted their faces red and danced for some time. The Okanaken Indians of British Columbia "observed first-fruits ceremonies. When the first berries or roots were ripe, the chief would send out his wife or eldest daughter to gather a portion. The whole community would then come together, and prayers would be offered to those spirits of the sky who were supposed to preside over the operations of nature, portions of the fruit or roots would be distributed to all present, after which any one was free to gather all he or she desired; but no one would think of picking a berry or digging a root until after the feast had been held." When the ears of maize were formed, the Quiches of Central America gathered the first-fruits and carried them to the priests; moreover, they baked loaves or cakes, which they offered to the idol who guarded their fields, but afterwards these cakes were given to the poor or the infirm to eat. It was the custom of the Arkansas Indians to offer the first-fruits of the ripe maize and melons to the Master of Life; even children would die of hunger rather than touch the new fruits before this offering had been made. Some of the new maize, melons, and other fruits were minced up with the carcase of a dog in the presence of the old men, who alone were privileged to assist at this solemn rite. Then, after performing certain ceremonies, the old men began to dance, and some young girls, wound up to a pitch of frenzy, threw themselves on the offering and bolted it in an instant. Thereupon the old men seized the damsels and ducked them in the river Arkansas, which had a sobering influence on the minds of the devotees. From this account we may perhaps infer that in eating the new fruits the girls were believed to be inspired by the Master of Life, who thus consumed the offering by deputy. The chief solemnity of the Natchez, an Indian tribe on the Lower Mississippi, was the Harvest Festival or the Festival of New Fire. An early account of this ceremony has been already submitted to the reader, but it may not be amiss to add here for comparison the later description by Chateaubriand, which differs from the other in some particulars, and lays stress on the sacrifice rather than on the sacrament of first-fruits. According to Chateaubriand, then, when the time for the festival drew near, a crier went through the villages calling upon the people to prepare new vessels and new garments, to wash their houses, and to burn the old grain, the old garments, and the old utensils in a common fire. He also proclaimed an amnesty to criminals. Next day he appeared again, commanding the

people to fast for three days, to abstain from all pleasures, and to make use of the medicine of purification. Thereupon all the people took some drops extracted from a root which they called the "root of blood." It was a kind of plantain and distilled a red liquor which acted as a violent emetic. During their three days' fast the people kept silence. At the end of it the crier proclaimed that the festival would begin on the following day. So next morning, as soon as it began to grow light in the sky, the people streamed from all quarters towards the temple of the Sun. The temple was a large building with two doors, one opening to the east, the other to the west. On this morning the eastern door of the temple stood open. Facing the eastern door was an altar, placed so as to catch the first beams of the rising sun. An image of a *chouchouacha* (a small marsupial) stood upon the altar; on its right was an image of a rattlesnake, on its left an image of a marmoset. Before these images a fire of oak-bark burned perpetually. Once a year only, on the eve of the Harvest Festival, was the sacred flame suffered to die out. To the right of the altar, on the morning of this holy day, stood the great chief, who took his title and traced his descent from the Sun. To the left of the altar stood his wife. Round them were grouped, according to their ranks, the war chiefs, the sachems, the heralds, and the young braves. In front of the altar were piled bundles of dry reeds, stacked in concentric rings.

The high priest, standing on the threshold of the temple, kept his eyes fixed on the eastern horizon. Before presiding at the festival he had to plunge thrice into the Mississippi. In his hands he held two pieces of dry wood which he kept rubbing slowly against each other, muttering magic words. At his side two acolytes held two cups filled with a kind of black sherbet. All the women, their backs turned to the east, each leaning with one hand on her rude mattock and supporting her infant with the other, stood in a great semicircle at the gate of the temple. Profound silence reigned throughout the multitude while the priest watched attentively the growing light in the east. As soon as the diffused light of dawn began to be shot with beams of fire, he quickened the motion of the two pieces of wood which he held in his hands; and at the moment when the upper edge of the sun's disc appeared above the horizon, fire flashed from the wood and was caught in tinder. At the same instant the women outside the temple faced round and held up their infants and their mattocks to the rising sun.

The great chief and his wife now drank the black liquor. The priests kindled the circle of dried reeds; fire was set to the heap of oak-bark on the altar, and from this sacred flame all the hearths of the village were rekindled. No sooner were the circles of reeds consumed than the chief's wife came from the temple and placing herself at the head of the women marched in procession to the harvest-fields, whither the men were not allowed to follow them. They went to gather the first sheaves of maize, and returned to the temple bearing them on their heads. Some of the sheaves they presented to the high priest, who laid them on the altar. Others they used to bake the unleavened bread which was to be eaten in the evening. The eastern door of the sanctuary was now closed, and the western door was opened.

When day began to decline, the multitude assembled once more at the temple, this time at its western gate, where they formed a great crescent, with the horns turned towards the west. The unleavened bread was held up and presented to the setting sun, and a priest struck up a hymn in praise of his descending light. When darkness had fallen the whole plain twinkled with fires, round which the people feasted; and the sounds of music and revelry broke the silence of night.

XII. Homoeopathic Magic of a Flesh Diet

The practice of killing a god has now been traced amongst peoples who have reached the agricultural stage of society. We have seen that the spirit of the corn, or of other cultivated plants, is commonly represented either in human or in animal form, and that in some places a custom has prevailed of killing annually either the human or the animal representative of the god. One reason for thus killing the corn-spirit in the person of his representative has been given implicitly in an earlier part of this work: we may suppose that the intention was to guard him or her (for the corn-spirit is often feminine) from the enfeeblement of old age by transferring the spirit, while still hale and hearty, to the person of a youthful and vigorous successor. Apart from the desirability of renewing his divine energies, the death of the corn-spirit may have been deemed inevitable under the sickles or the knives of the reapers, and his worshippers may accordingly have felt bound to acquiesce in the sad necessity. But, further, we have found a widespread custom of eating the god sacramentally, either in the shape of the man or animal who represents the god, or in the shape of bread made in human or animal form. The reasons for thus partaking of the body of the god are, from the primitive standpoint, simple enough. The savage commonly believes that by eating the flesh of an animal or man he acquires not only the physical, but even the moral and intellectual qualities which were characteristic of that animal or man; so when the creature is deemed divine, our simple savage naturally expects to absorb a portion of its divinity along with its material substance. It may be well to illustrate by instances this common faith in the acquisition of virtues or vices of many kinds through the medium of animal food, even when there is no pretence that the viands consist of the body or blood of a god. The doctrine forms part of the widely ramified system of sympathetic or homoeopathic magic.

Thus, for example, the Creeks, Cherokee, and kindred tribes of North American Indians "believe that nature is possest of such a property, as to transfuse into men and animals the qualities, either of the food they use, or of those objects that are presented to their senses; he who feeds on venison is, according to their physical system, swifter and more sagacious than the man who lives on the flesh of the clumsy bear, or helpless dunghill fowls, the slow-footed tame cattle, or the heavy wallowing swine. This is the reason that several of their old men recommend, and say, that formerly their greatest chieftains observed a constant rule in their diet, and seldom ate of any animal of a gross quality, or heavy motion of body, fancying it conveyed a dullness through the whole system, and disabled them from exerting themselves with proper vigour in their martial, civil, and religious duties." The Zaparo Indians of Ecuador "will, unless from necessity, in most cases not eat any heavy meats, such as tapir and peccary, but confine themselves to birds, monkeys, deer, fish, etc., principally because they argue that the heavier meats make them unwieldy, like the animals who supply the flesh, impeding their agility, and unfitting them for the chase." Similarly some of the Brazilian Indians would eat no beast, bird, or fish that ran, flew, or swam slowly, lest by partaking of its flesh they should lose their agility and be unable to escape from their enemies. The Caribs abstained from the flesh of pigs lest it should cause them to have small eyes like pigs; and they refused to partake of tortoises from a fear that if they did so they would become heavy and stupid like the animal. Among the Fans of West Africa men in the prime of life never eat tortoises for a similar reason; they imagine that if they did so, their vigour and fleetness of foot would be gone. But old men may eat tortoises freely, because having already lost the power of running they can take no harm from the flesh of the slow-footed creature. Some of the Chiriguanos of eastern Bolivia would not touch the flesh of the vicuña, because they imagined that if they ate it they would become woolly like the

vicuña. On the other hand the Abipones of Paraguay ate the flesh of jaguars in order to acquire the courage of the beast; indeed the number of jaguars which they consumed for this object is said to have been very great, and with a like intent they eagerly devoured the flesh of bulls, stags, boars, and ant-bears, being persuaded that by frequently partaking of such food they increased their strength, activity, and courage. On the other hand they all abhorred the thought of eating hens, eggs, sheep, fish, and tortoises, because they believed that these tender viands begot sloth and listlessness in their bodies and cowardice in their minds. The Thompson Indians of British Columbia would not eat the heart of the fool-hen, nor would they allow their dogs to devour the bird, lest they should grow foolish like the bird.

While many savages thus fear to eat the flesh of slow-footed animals lest they should themselves become slow-footed, the Bushmen of South Africa purposely ate the flesh of such creatures, and the reason which they gave for doing so exhibits a curious refinement of savage philosophy. They imagined that the game which they pursued would be influenced sympathetically by the food in the body of the hunter, so that if he had eaten of swift-footed animals, the quarry would be swift-footed also and would escape him; whereas if he had eaten of slow-footed animals, the quarry would also be slow-footed, and he would be able to overtake and kill it. For that reason hunters of gemsbok particularly avoided eating the flesh of the swift and agile springbok; indeed they would not even touch it with their hands, because they believed the springbok to be a very lively creature which did not go to sleep at night, and they thought that if they ate springbok, the gemsbok which they hunted would likewise not be willing to go to sleep, even at night. How, then, could they catch it?

Certain tribes on the Upper Zambesi believe in transmigration, and every man in his lifetime chooses the kind of animal whose body he wishes at death to enter. He then performs an initiatory rite, which consists in swallowing the maggots bred in the putrid carcase of the animal of his choice; thenceforth he partakes of that animal's nature. And on the occasion of a calamity, while the women are giving themselves up to lamentation, you will see one man writhing on the ground like a boa constrictor or a crocodile, another howling and leaping like a panther, a third baying like a jackal, roaring like a lion, or grunting like a hippopotamus, all of them imitating the characters of the various animals to perfection. Clearly these people imagine that the soul or vital essence of the animal is manifested in the maggots bred in its decaying carcase; hence they imagine that by swallowing the maggots they imbue themselves with the very life and spirit of the creature which they desire to become. The Namaquas abstain from eating the flesh of hares, because they think it would make them faint-hearted as a hare. But they eat the flesh of the lion, or drink the blood of the leopard or lion, to get the courage and strength of these beasts. The Bushmen will not give their children a jackal's heart to eat, lest it should make them timid like the jackal; but they give them a leopard's heart to eat to make them brave like the leopard. When a Wagogo man of German East Africa kills a lion, he eats the heart in order to become brave like a lion; but he thinks that to eat the heart of a hen would make him timid. Among the Ja-luo, a tribe of Nilotic negroes, young men eat the flesh of leopards in order to make themselves fierce in war. The flesh of the lion and also that of the spotted leopard are sometimes cooked and eaten by native warriors in South-Eastern Africa, who hope thereby to become as brave as lions. When a Zulu army assembles to go forth to battle, the warriors eat slices of meat which is smeared with a powder made of the dried flesh of various animals, such as the leopard, lion, elephant, snakes, and so on; for thus it is thought that the soldiers will acquire the bravery and other warlike qualities of these animals. Sometimes if a Zulu has killed a wild beast, for instance a leopard, he will give his children the blood to drink, and will roast the heart for them to eat, expecting that they will thus grow up brave and daring men. But others say that this is dangerous, because it is apt to produce courage without prudence, and to make a man rush heedlessly on his death. Among

the Wabondei of Eastern Africa the heart of a lion or leopard is eaten with the intention of making the eater strong and brave. In British Central Africa aspirants after courage consume the flesh and especially the hearts of lions, while lecherous persons eat the testicles of goats. Among the Suk of British East Africa the fat and heart of a lion are sometimes given to children to eat in order that they may become strong; but they are not allowed to know what they are eating. Arab women in North Africa give their male children a piece of a lion's heart to eat to make them fearless. The flesh of an elephant is thought by the Ewe-speaking peoples of West Africa to make the eater strong. Before they go forth to fight, Wajagga warriors drink a magical potion, which often consists of shavings of the horn and hide of a rhinoceros mixed with beer; this is supposed to impart to them the strength and force of the animal. When a serious disease has attacked a Zulu kraal, the medicine-man takes the bone of a very old dog, or the bone of an old cow, bull, or other very old animal, and administers it to the healthy as well as to the sick people, in order that they may live to be as old as the animal of whose bone they have partaken. So to restore the aged Aeson to youth, the witch Medea infused into his veins a decoction of the liver of the long-lived deer and the head of a crow that had outlived nine generations of men. In antiquity the flesh of deer and crows was eaten for other purposes than that of prolonging life. As deer were supposed not to suffer from fever, some women used to taste venison every morning, and it is said that in consequence they lived to a great age without ever being attacked by a fever; only the venison lost all its virtue if the animal had been killed by more blows than one. Again, ancient diviners sought to imbue themselves with the spirit of prophecy by swallowing vital portions of birds and beasts of omen; for example, they thought that by eating the hearts of crows or moles or hawks they took into their bodies, along with the flesh, the prophetic soul of the creature.

Among the Dyaks of North-West Borneo young men and warriors may not eat venison, because it would make them as timid as deer; but the women and very old men are free to eat it. However, among the Kayans of the same region, who share the same view as to the ill effect of eating venison, men will partake of the dangerous viand provided it is cooked in the open air, for then the timid spirit of the animal is supposed to escape at once into the jungle and not to enter into the eater. The Aino of Japan think that the otter is a very forgetful animal, and they often call a person with a bad memory an "otter head." Therefore it is a rule with them that "the otter's head must not lightly be used as an article of food, for unless people are very careful they will, if they eat it, become as forgetful as that creature. And hence it happens that when an otter has been killed the people do not usually eat the head. But if they are seized with a very strong desire for a feast of otter's head, they may partake thereof, providing proper precautions are taken. When eating it the people must take their swords, knives, axes, bows and arrows, tobacco-boxes and pipes, trays, cups, garden tools, and everything they possess, tie them up in bundles with carrying slings, and sit with them attached to their heads while in the act of eating. This feast may be partaken of in this way, and no other. If this method be carefully adhered to, there will be no danger of forgetting where a thing has been placed, otherwise loss of memory will be the result." On the other hand the Aino believe that the heart of the water-ousel is exceedingly wise, and that in speech the bird is most eloquent. Therefore whenever he is killed, he should be at once torn open and his heart wrenched out and swallowed before it has time to grow cold or suffer damage of any kind. If a man swallows it thus, he will become very fluent and wise, and will be able to argue down all his adversaries. In Northern India people fancy that if you eat the eyeballs of an owl you will be able like an owl to see in the dark.

When the Kansas Indians were going to war, a feast used to be held in the chief's hut, and the principal dish was dog's flesh, because, said the Indians, the animal who is so brave that he will let himself be cut in pieces in defence of his master, must needs inspire valour. On

extraordinary occasions the bravest warriors of the Dacotas used to perform a dance at which they devoured the livers of dogs raw and warm in order thereby to acquire the sagacity and bravery of the dog. The animals were thrown to them alive, killed, and cut open; then the livers were extracted, cut into strips, and hung on a pole. Each dancer grabbed at a strip of liver with his teeth and chewed and swallowed it as he danced: he might not touch it with his hands, only the medicine-man enjoyed that privilege. Women did not join in the dance. Men of the Buru and Aru Islands, East Indies, eat the flesh of dogs in order to be bold and nimble in war. Amongst the Papuans of the Port Moresby and Motumotu districts, New Guinea, young lads eat strong pig, wallaby, and large fish, in order to acquire the strength of the animal or fish. Some of the natives of Northern Australia fancy that by eating the flesh of the kangaroo or emu they are enabled to jump or run faster than before. The Miris of Assam prize tiger's flesh as food for men; it gives them strength and courage. But "it is not suited for women; it would make them too strong-minded." In Corea the bones of tigers fetch a higher price than those of leopards as a means of inspiring courage. A Chinaman in Seoul bought and ate a whole tiger to make himself brave and fierce. The special seat of courage, according to the Chinese, is the gall-bladder; so they sometimes procure the gall-bladders of tigers and bears, and eat the bile in the belief that it will give them courage. Again, the Similkameen Indians of British Columbia imagine that to eat the heart of a bear inspires courage.

In Norse legend, Ingiald, son of King Aunund, was timid in his youth, but after eating the heart of a wolf he became very bold; Hialto gained strength and courage by eating the heart of a bear and drinking its blood; and when Sigurd killed the dragon Fafnir and tasted his heart's blood, he acquired thereby a knowledge of the language of birds. The belief that the language of birds or of animals in general can be learned by eating some part of a serpent appears to be ancient and wide-spread. Democritus is reported to have said that serpents were generated from the mixed blood of certain birds, and that therefore whoever ate a serpent would understand the bird language. The Arabs in antiquity were supposed to be able to draw omens from birds because they had gained a knowledge of the bird language by eating either the heart or liver of a serpent; and the people of Paraka in India are said to have learned the language of animals in general by the same means. Saxo Grammaticus relates how Rollo acquired all knowledge, including an understanding of the speech of animals, both wild and tame, by eating of a black serpent. In Norway, Sweden, and Jutland down to the nineteenth century the flesh of a white snake was thought to confer supernatural wisdom on the eater; it is a German and Bohemian superstition that whoever eats serpent's flesh understands the language of animals. Notions of the same sort, based no doubt on a belief in the extraordinary wisdom or subtlety of the serpent, often meet us in popular tales and traditions.

In Morocco lethargic patients are given ants to swallow, and to eat lion's flesh will make a coward brave; but people abstain from eating the hearts of fowls, lest thereby they should be rendered timid. When a child is late in learning to speak, the Turks of Central Asia will give it the tongues of certain birds to eat. A North American Indian thought that brandy must be a decoction of hearts and tongues, "because," said he, "after drinking it I fear nothing, and I talk wonderfully." In Java there is a tiny earthworm which now and then utters a shrill sound like that of the alarum of a small clock. Hence when a public dancing girl has screamed herself hoarse in the exercise of her calling, the leader of the troop makes her eat some of these worms, in the belief that thus she will regain her voice and will, after swallowing them, be able to scream as shrilly as ever. The people of Darfur, in Central Africa, think that the liver is the seat of the soul, and that a man may enlarge his soul by eating the liver of an animal. "Whenever an animal is killed its liver is taken out and eaten, but the people are most careful not to touch it with their hands, as it is considered sacred; it is cut up in small pieces and eaten raw, the bits being conveyed to the mouth on the point of a knife, or the sharp point

of a stick. Any one who may accidentally touch the liver is strictly forbidden to partake of it, which prohibition is regarded as a great misfortune for him." Women are not allowed to eat liver, because they have no soul.

Again, the flesh and blood of dead men are commonly eaten and drunk to inspire bravery, wisdom, or other qualities for which the men themselves were remarkable, or which are supposed to have their special seat in the particular part eaten. Thus among the mountain tribes of South-Eastern Africa there are ceremonies by which the youths are formed into guilds or lodges, and among the rites of initiation there is one which is intended to infuse courage, intelligence, and other qualities into the novices. Whenever an enemy who has behaved with conspicuous bravery is killed, his liver, which is considered the seat of valour; his ears, which are supposed to be the seat of intelligence; the skin of his forehead, which is regarded as the seat of perseverance; his testicles, which are held to be the seat of strength; and other members, which are viewed as the seat of other virtues, are cut from his body and baked to cinders. The ashes are carefully kept in the horn of a bull, and, during the ceremonies observed at circumcision, are mixed with other ingredients into a kind of paste, which is administered by the tribal priest to the youths. By this means the strength, valour, intelligence, and other virtues of the slain are believed to be imparted to the eaters. When Basutos of the mountains have killed a very brave foe, they immediately cut out his heart and eat it, because this is supposed to give them his courage and strength in battle. At the close of the war the man who has slain such a foe is called before the chief and gets from the doctor a medicine which he chews with his food. The third day after this he must wash his body in running water, and at the expiry of ten days he may return to his wives and children. So an Ovambo warrior in battle will tear out the heart of his slain foe in the belief that by eating it he can acquire the bravery of the dead man. A similar belief and practice prevail among some of the tribes of British Central Africa, notably among the Angoni. These tribes also mutilate the dead and reduce the severed parts to ashes. Afterwards the ashes are stirred into a broth or gruel, "which must be 'lapped' up with the hand and thrown into the mouth, but not eaten as ordinary food is taken, to give the soldiers courage, perseverance, fortitude, strategy, patience and wisdom." In former times whenever a Nandi warrior killed an enemy he used to eat a morsel of the dead man's heart to make himself brave. The Wagogo of German East Africa do the same thing for the same purpose. When Sir Charles M'Carthy was killed by the Ashantees in 1824, it is said that his heart was devoured by the chiefs of the Ashantee army, who hoped by this means to imbibe his courage. His flesh was dried and parcelled out among the lower officers for the same purpose, and his bones were long kept at Coomassie as national fetishes. The Amazons of Dahomey used to eat the hearts of foes remarkable for their bravery, in order that some of the intrepidity which animated them might be transfused into the eaters. In former days, if report may be trusted, the hearts of enemies who enjoyed a reputation for sagacity were also eaten, for the Ewe-speaking negro of these regions holds that the heart is the seat of the intellect as well as of courage. Among the Yoruba-speaking negroes of the Slave Coast the priests of Ogun, the war-god, usually take out the hearts of human victims, which are then dried, crumbled to powder, mixed with rum, and sold to aspirants after courage, who swallow the mixture in the belief that they thereby absorb the manly virtue of which the heart is supposed to be the seat. Similarly, Indians of the Orinoco region used to toast the hearts of their enemies, grind them to powder, and then drink the powder in a liquid in order to be brave and valiant the next time they went forth to fight. The Nauras Indians of New Granada ate the hearts of Spaniards when they had the opportunity, hoping thereby to make themselves as dauntless as the dreaded Castilian chivalry. The Sioux Indians of North America used to reduce to powder the heart of a valiant enemy and swallow the powder, hoping thus to appropriate the dead man's valour. The Muskoghees also thought that to eat the heart of a foe would "communicate and give greater heart against the enemy.

They also think that the vigorous faculties of the mind are derived from the brain, on which account, I have seen some of their heroes drink out of a human skull; they imagine, they only imbibe the good qualities it formerly contained." For a similar reason in Uganda a priest used to drink beer out of the skull of a dead king in order that he might be possessed by the king's spirit. Among the Esquimaux of Bering Strait, when young men had slain an enemy for the first time in war, they were wont to drink some of the blood and to eat a small piece of the heart of their victim in order to increase their bravery. In some tribes of North-Western Australia, when a man dies who had been a great warrior or hunter, his friends cut out the fat about his heart and eat it, because they believe that it imparts to them the courage and cunning of the deceased.

But while the human heart is thus commonly eaten for the sake of imbuing the eater with the qualities of its original owner, it is not, as we have already seen, the only part of the body which is consumed for this purpose. Thus in New Caledonia the victors in a fight used to eat the bodies of the slain, "not, as might be supposed, from a taste for human flesh, but in order to assimilate part of the bravery which the deceased was supposed to possess." Among the tribes about Maryborough in Queensland, when a man was killed in a ceremonial fight, it was customary for his friends to skin and eat him, in order that his warlike virtues might pass into the eaters. Warriors of the Theddora and Ngarigo tribes in South-Eastern Australia used to eat the hands and feet of their slain enemies, believing that in this way they acquired some of the qualities and courage of the dead. In the Dieri tribe of Central Australia, when a man had been condemned and killed by a properly constituted party of executioners, the weapons with which the deed was done were washed in a small wooden vessel, and the bloody mixture was administered to all the slayers in a prescribed manner, while they lay down on their backs and the elders poured it into their mouths. This was believed to give them double strength, courage, and great nerve for any future enterprise. The Kamilaroi of New South Wales ate the liver as well as the heart of a brave man to get his courage. In Tonquin also there is a popular superstition that the liver of a brave man makes brave any who partake of it. Hence when a Catholic missionary was beheaded in Tonquin in 1837, the executioner cut out the liver of his victim and ate part of it, while a soldier attempted to devour another part of it raw. With a like intent the Chinese swallow the bile of notorious bandits who have been executed. The Dyaks of Sarawak used to eat the palms of the hands and the flesh of the knees of the slain in order to steady their own hands and strengthen their own knees. The Tolalaki, notorious head-hunters of Central Celebes, drink the blood and eat the brains of their victims that they may become brave. The Italones of the Philippine Islands drink the blood of their slain enemies, and eat part of the back of their heads and of their entrails raw to acquire their courage. For the same reason the Efugaos, another tribe of the Philippines, suck the brains of their foes. In like manner the Kai of German New Guinea eat the brains of the enemies they kill in order to acquire their strength. Among the Kimbunda of Western Africa, when a new king succeeds to the throne, a brave prisoner of war is killed in order that the king and nobles may eat his flesh, and so acquire his strength and courage. The notorious Zulu chief Matuana drank the gall of thirty chiefs, whose people he had destroyed, in the belief that it would make him strong. It is a Zulu fancy that by eating the centre of the forehead and the eyebrow of an enemy they acquire the power of looking steadfastly at a foe. In Tud or Warrior Island, Torres Straits, men would drink the sweat of renowned warriors, and eat the scrapings from their finger-nails which had become coated and sodden with human blood. This was done "to make strong and like stone; no afraid." In Nagir, another island of Torres Straits, in order to infuse courage into boys a warrior used to take the eye and tongue of a man whom he had killed, and after mincing them and mixing them with his urine he administered the compound to the boy, who received it with shut eyes and open mouth seated between the warrior's legs. Before every warlike expedition the people of Minahassa in Celebes used to

take the locks of hair of a slain foe and dabble them in boiling water to extract the courage; this infusion of bravery was then drunk by the warriors. In New Zealand “the chief was an *atua* [god], but there were powerful and powerless gods; each naturally sought to make himself one of the former; the plan therefore adopted was to incorporate the spirits of others with their own; thus, when a warrior slew a chief, he immediately gouged out his eyes and swallowed them, the *atua tonga*, or divinity, being supposed to reside in that organ; thus he not only killed the body, but also possessed himself of the soul of his enemy, and consequently the more chiefs he slew the greater did his divinity become.”

Even without absorbing any part of a man's bodily substance it is sometimes thought possible to acquire his moral virtues through simple contact with his bones. Thus among the Toradjas of Central Celebes, when a youth is being circumcised he is made to sit on the skull of a slain foe in order to make him brave in war; and when Scanderbeg, Prince of Epirus, was dead, the Turks, who had often felt the force of his arm in battle, are said to have imagined that by wearing a piece of his bones near their heart they should be animated with a strength and valour like his. A peculiar form of communion with the dead is practised by the Gallas of Eastern Africa. They think that food from the house of a dead man, especially food that he liked, or that he cooked for himself, contains a portion of his life or soul. If at the funeral feast a man eats some of that food, he fancies that he has thereby absorbed some of the life or soul of the departed, a portion of his spirit, intelligence, or courage.

Strange as it may seem to us, one motive which induces a savage warrior to eat the flesh or drink the blood of the foe whom he has slain appears to be a wish to form an indissoluble covenant of friendship and brotherhood with his victim. For it is a widespread belief among savages that by transfusing a little of their blood into each other's bodies two men become kinsmen and allies; the same blood now circulating in the veins of both, neither can injure the other without at the same time injuring himself; the two have therefore given each other the strongest bond, the best possible hostages, for their good behaviour. Acting on this theory, the primitive warrior seeks to convert his slain foe into the firmest of friends by imbibing the dead man's blood or swallowing his flesh. That at all events appears to be the idea at the root of the following customs. When an Arawak Indian of British Guiana has murdered another, he repairs on the third night to the grave of his victim, and pressing a pointed stick through the corpse he licks off and swallows any blood that he finds adhering to the stick. For he believes that if he did not taste his victim's blood, he would go mad and die; whereas by swallowing the blood he averts any ill consequences that might flow to him from the murder. The belief and practice of the Nandi are similar: “To the present day, when a person of another tribe has been slain by a Nandi, the blood must be carefully washed off the spear or sword into a cup made of grass, and drunk by the slayer. If this is not done it is thought that the man will become frenzied.” So among the tribes of the Lower Niger “it is customary and necessary for the executioner to lick the blood that is on the blade”; moreover, “the custom of licking the blood off the blade of a sword by which a man has been killed in war is common to all these tribes, and the explanation given me by the Ibo, which is generally accepted, is, that if this was not done, the act of killing would so affect the strikers as to cause them to run amok among their own people; because the sight and smell of blood render them absolutely senseless as well as regardless of all consequences. And this licking the blood is the only sure remedy, and the only way in which they can recover themselves.” Among the Shans executioners believe that they would soon fall ill and die if they did not taste the blood of their victims.

The most probable explanation of these practices seems to be that a manslayer is thought to be driven mad by the ghost of his victim, who takes possession of his murderer's body and causes him to demean himself in a frantic manner; whereas, as soon as the slayer has tasted

the blood of the slain, he becomes a blood-brother of his victim, whose ghost accordingly will do him no harm. This hypothesis is strongly confirmed by the reason alleged for a similar custom formerly observed by the Maoris. When a warrior had slain his foe in combat, he tasted his blood, believing that this preserved him from the avenging spirit of his victim; for they imagined that "the moment a slayer had tasted the blood of the slain, the dead man became a part of his being and placed him under the protection of the *atua* or guardian-spirit of the deceased." In the light of these facts we can now explain the opinion, still widely held in Calabria, that if a murderer is to escape, he must suck his victim's blood from the reeking blade of the dagger with which he did the deed; and, further, we can see at least a glimmering of reason, however misapplied, in the confidence cherished by the Botocudos of Brazil, that if only they ate a morsel of the flesh of their enemies, the arrows of the fellow tribesmen of the slain would not be able to hit them. Indeed the evidence which I have just adduced suggests that the intention of forming a blood-covenant with the dead may have been a common motive for the cannibalism which has been so often practised by savage victors on the bodies of their victims. If that was so, it would to some extent mitigate the horror with which such a practice is naturally viewed by civilised observers; since it would reveal the cannibal feast, no longer in the lurid light of a brutal outburst of blind rage and hatred against the vanquished, but in the milder aspect of a solemn rite designed to wipe out the memory of past hostilities and to establish a permanent relation of friendship and good fellowship with the dead.

Another mode of entering into communion with the dead by means of their bodily relics is to grind their bones to powder or to burn them to ashes, and then to swallow the powder or the ashes mixed with food or drink. This method of absorbing the virtues or appropriating the souls of deceased kinsfolk has been practised by a number of Indian tribes of South America. Thus the Tarianas, Tucanos, and other tribes in the valley of the Amazon, about a month after the funeral, disinter the corpse, which is then much decomposed, and put it in a great pan or oven over the fire till all the volatile parts are driven off with a most horrible stench, leaving only a black carbonaceous paste. This paste is then pounded into a fine powder, and being mixed in several large vats of the native beer, the liquor is drunk by the assembled company until all is consumed. They believe that thus the virtues of the deceased are transmitted to the drinkers. Similarly among the Xomanas and Passes of the Rio Negro and Japura River in Brazil, it was customary to burn the bones of the dead and mingle the ashes in their drink; "for they fancied, that by this means they received into their own bodies the spirits of their deceased friends." We may suppose that a similar motive underlies the custom wherever it has been observed by the Indians of South America, even when this particular motive is not expressly alleged by our authorities. For example, the Retoroños, Pechuyos, and Guarayos of eastern Bolivia "manifested their feeling for the dead by a remarkable custom: when the body had mouldered they dug up the bones, reduced them to powder, and mingling it with maize, composed a sort of cake, which they considered it the strongest mark of friendship to offer and partake. Some of the first missionaries were regaled with this family bread, before they knew what they were eating." Again, in the province of Coro, in north-western Venezuela, when a chief died, they lamented him in the night, celebrating his actions; then they parched his body at the fire, and reducing it to powder drank it up in their liquor, deeming this act the highest honour they could pay him. The Tauraré Indians of the Rio Enivra burn their dead, keep their ashes in hollow reeds, and eat a portion of the ashes with every meal. So in antiquity Artemisia expressed her love and grief for her dead husband Mausolus by powdering his ashes and drinking them in water. It is said that Mwamba, a recent king or chief of the Wemba in Northern Rhodesia, having detected one of his wives in an intrigue with another man, caused the guilty pair to be burned alive, while he watched their tortures from a raised seat. "Shortly after this, however, he would seem to have been stricken with

remorse and the dread of Nemesis. The presiding witch-doctor was therefore ordered to collect the ashes of the twain, and decoct therefrom a potion, which was administered to the king to avert the avenging furies of evil spirits of the murdered pair, which might otherwise have hounded him into a fit of madness." By drinking the ashes of his victims the king sought to identify himself with them and so to protect himself against their angry ghosts, just as we have seen that manslayers seek to protect themselves against the ghosts of their victims by drinking their blood.

Just as the savage thinks that he can swallow the moral and other virtues in the shape of food, so he fondly imagines that he can inoculate himself with them. Here in Europe we as yet inoculate only against disease; in Basutoland they have learned the art of inoculating not merely against disease but against moral evil and public calamity, against wild beasts and winter cold. For example, if an epidemic is raging, if public affairs go ill, or war threatens to break out, the chief, with paternal solicitude, seeks to guard his people against the evils that menace them by inoculating them with his own hand. Armed with a lancet, he makes a slight incision in the temples of each one, and rubs into the wound a pinch of magic powder which has been carefully compounded of the ashes of certain plants and animals. The plants and animals whose ashes compose this sovereign medicine are always symbolical; in other words, they are supposed to be imbued with the virtues which the chief desires to impart to his people. They consist, for example, of plants whose foliage withstands the rigours of winter; mimosas, whose thorns present an impenetrable barrier to all animals of the deer kind; the claws or a few hairs from the mane of a lion, the bravest of beasts; the tuft of hair round the root of the horns of a bull, which is the emblem of strength and fecundity; the skin of a serpent; the feathers of a kite or a hawk. So when the Barotsé wish to be swift of foot, to cripple the fleeing game, and to ensure an abundant catch, they scarify their arms and legs and rub into the wounds a powder made of the burnt bones of various beasts and birds. Among some tribes of South-Eastern Africa the same magic powder which is made from various parts of slain foes, and is eaten by boys at circumcision, is used to inoculate the fighting-men in time of war. The medicine-man makes an incision in the forehead of each warrior, and puts the powder into the cut, thus infusing strength and courage for the battle. Among some Caffre tribes the powdered charcoal with which the warriors are thus inoculated in various parts of their bodies is procured by burning the flesh of a live ox with a certain kind of wood or roots, to which magic virtue is attributed. The Basutos think that they can render themselves invulnerable by inoculation, and the Zulus imagine that they can protect themselves against snake-bite by similar means. But the saving virtue of the inoculation is not permanent; like vaccination, it has to be periodically renewed. Hence every year, about October, Zulu men, women, and children have a small piece of skin cut from the back of the left hand, and the poison of a snake, mixed with spittle, is rubbed into the wound. No snake will ever approach a man who has thus been inoculated; and what is even more curious, if the shadow of an inoculated man should touch the shadow of a man who has not been inoculated, the latter will fall down as if he had been shot, overcome by the poison transmitted through the shadow: so exceedingly virulent is the virus. Among the Jukos, a tribe of the Benue River in Northern Nigeria, before a hunter goes forth to hunt elephants, he makes four cuts in his left arm and rubs in "medicine"; this helps him to see the beast next day.

Again, the Zulus know how to inoculate themselves not merely with moral virtue, but even with celestial power. For you must know that the Zulus have heaven-herds or sky-herds, who drive away clouds big with hail and lightning, just as herdsmen drive cattle before them. These heaven-herds are in sympathy with the heaven. For when the heaven is about to be darkened, and before the clouds appear or the thunder mutters, the heart of the heaven-herd

feels it coming, for it is hot within him and he is excited by anger. When the sky begins to be overcast, he too grows dark like it; when it thunders, he frowns, that his face may be black as the scowl of the angry heaven. Now the way in which he thus becomes sympathetic with all the changing moods of the inconstant heaven is this: he eats the heaven and scarifies himself with it. And the way in which he eats the heaven and scarifies himself with it is as follows. When a bullock is struck by lightning, the wizard takes its flesh and puts it in a sherd and eats it while it is hot, mixed with medicine; and thus he eats the heaven by eating the flesh, which came from the beast, which was struck by the lightning, which came down from the heaven. And in like manner he scarifies himself with the heaven, for he makes cuts in his body and rubs in medicine mixed with the flesh of a bullock that was struck by lightning. In some Caffre tribes, when an animal or a man has been struck by lightning, the priest comes straightway and vaccinates every person in the kraal, apparently as a sort of insurance against lightning. He sets to work by tying a number of charms round the neck of every man and woman in the village, in order that they may have power to dig the dead man's grave; for in these tribes beasts and men alike that have been struck by lightning are always buried, and the flesh is never eaten. Next a sacrificial beast is killed and a fire kindled, in which certain magic woods or roots are burned to charcoal, and then ground to powder. The priest thereupon makes incisions in various parts of the bodies of each inmate of the kraal, and rubs a portion of the powdered charcoal into the cuts; the rest of the powder he mixes with sour milk, and gives to them all to drink. From the time the lightning strikes the kraal until this ceremony has been performed, the people are obliged to abstain entirely from the use of milk. Their heads are then shaved. Should a house have been struck by lightning it must be abandoned, with everything in it. Until all these rites have been performed, none of the people may leave the kraal or have any intercourse whatever with others; but when the ceremonies have been duly performed, the people are pronounced clean, and may again associate with their neighbours. However, for some months afterwards none of the livestock of the kraal and few other things belonging to it are allowed to pass into other hands, whether by way of sale or of gift. Hence it would appear that all persons in a village which has been struck by lightning are supposed to be infected with a dangerous virus, which they might communicate to their neighbours; and the vaccination is intended to disinfect them as well as to protect them against the recurrence of a like calamity. Young Carib warriors used to be inoculated for the purpose of making them brave and hardy. Some time before the ceremony the lad who was to be operated on caught a bird of prey of a particular sort and kept it in captivity till the day appointed. When the time was come and friends had assembled to witness the ceremony, the father of the boy seized the bird by its legs and crushed its head by beating it on the head of his son, who dared not wince under the rain of blows that nearly stunned him. Next the father bruised and pounded the bird's flesh, and steeped it in water together with a certain spice; after which he scored and slashed his son's body in all directions, washed his wounds with the decoction, and gave him the bird's heart to eat, in order, as it was said, that he might be the braver for it.

It is not always deemed necessary either that the mystical substance should be swallowed by the communicant, or that he should receive it by the more painful process of scarification and inoculation. Sometimes it is thought enough merely to smear or anoint him with it. Among some of the Australian blacks it used to be a common practice to kill a man, cut out his caul-fat, and rub themselves with it, in the belief that all the qualities, both physical and mental, which had distinguished the original owner of the fat, were thus communicated by its means to the person who greased himself with it. The Kamilaroi tribe of New South Wales sometimes deposited their dead on the forks of trees, and lighting fires underneath caught the fat as it dropped; for they hoped with the droppings to acquire the strength and courage of the deceased. The Wollaroi, another tribe of New South Wales, used to place the dead on a stage,

and the mourners sat under it and rubbed their bodies with the juices of putrefaction which exuded from the rotten body, believing that this made them strong. Others collected these juices in vessels, and the young men rubbed the stinking liquid into their persons in order to acquire the good qualities of the departed. Wherever a like custom has been practised, as it has been, for example, by some of the natives of New Guinea, Timor Laut, and Madagascar, we may conjecture that the motive has been similar. Again, the negroes of Southern Guinea regard the brain as the seat of wisdom, and think it a pity that, when a wise man dies, his brain and his wisdom should go to waste together. So they sever his head from his body and hang it up over a mass of chalk, which, as the head decays, receives the drippings of brain and wisdom. Any one who applies the precious dripping to his forehead is supposed to absorb thereby the intelligence of the dead. Among the Beku, a tribe of dwarfs attached to the Fans in West Africa, the great charm for success in hunting is procured by killing a man and afterwards, when the corpse has begun to moulder in the grave, detaching the head from the body. The brain, heart, eyes and hairs of the body are then removed and mixed, according to a secret formula, with special incantations. When the compound is dry, the hunter rubs himself with it "in order to acquire a dash of the higher power with which people are endowed in the other life, and in particular their invisibility." Among the Digger Indians of California, when a man died, it was customary to burn the body to ashes, mix the ashes with a thick resinous gum extracted from a pine-tree, and then smear the gum on the head of the mourner, where it was allowed to remain till it gradually wore away. The motive for the custom is not mentioned, but it was probably, like the motive for the parallel custom of swallowing the ashes of the dead, a desire to participate in the powers and virtues of the departed. At a certain stage of the ceremonies by which, in the Andaman Islands, a boy is initiated into manhood, the chief takes the carcass of a boar and presses it heavily down on the shoulders, back, and limbs of the young man as he sits, silent and motionless, on the ground. This is done to make him brave and strong. Afterwards the animal is cut up, and its melted fat is poured over the novice, and rubbed into his body. The Arabs of Eastern Africa believe that an unguent of lion's fat inspires a man with boldness, and makes the wild beasts flee in terror before him. In the forests of North-western Brazil there lives a small falcon with a red beak which is so sharp-sighted that it can detect even a worm on the ground from a considerable height. When a Kobeua Indian has killed one of these birds, he pokes out its eyes and allows the fluid to drip into his own, believing that in this way they will be sharp-sighted like those of the falcon. Most of the Baperis, or Malekootoos, a Bechuana tribe of South Africa, revere or, as they say, sing the porcupine, which seems to be their totem, as the sun is the totem of some members of the tribe, and a species of ape the totem of others. Those of them who have the porcupine for their totem swear by the animal, and lament if any one injures it. When a porcupine has been killed, they religiously gather up its bristles, spit on them, and rub their eyebrows with them, saying, "They have slain our brother, our master, one of ourselves, him whom we sing." They would fear to die if they ate of its flesh. Nevertheless they esteem it wholesome for an infant of the clan to rub into his joints certain portions of the paunch of the animal mixed with the sap of some plants to which they ascribe an occult virtue. So at the solemn ceremony which is observed by the Central Australian tribes for the purpose of multiplying kangaroos, men of the kangaroo totem not only eat a little kangaroo flesh as a sacrament, but also have their bodies anointed with kangaroo fat. Doubtless the intention alike of the eating and of the anointing is to impart to the man the qualities of his totem animal, and thus to enable him to perform the ceremonies for the multiplication of the breed.

In ancient Mexico the priests of the god Tezcatlipoca, before they engaged in religious rites which tried the nerve, used to smear their bodies with a magic ointment, which had the effect of banishing all fear, so that they would confront wild beasts in their dens or slaughter people

in sacrifice with the utmost indifference. The ointment which had this marvellous property was compounded of the ashes of venomous reptiles and insects, such as spiders, scorpions, centipedes, and vipers, which were brayed up in a mortar along with living specimens of the same creatures, tobacco, soot, and the ashes of black caterpillars. This precious substance was then set before the god in little pots, because they said it was his victuals; therefore they called it a divine food. And when the priests had besmeared themselves with it, they were ready to discharge the duties of their holy office by butchering their fellow men in the human shambles without one qualm of fear or one visiting of compassion. Moreover, an unction of this ointment was deemed a sovereign remedy for sickness and disease; hence they named it "the divine physic"; and sick people came from all quarters to the priests, as to their saviours, to have their ailing parts anointed with the divine physic and to be made whole.

Sometimes the valuable qualities of an animal or of a person may be imparted to another by the more delicate and ethereal process of fumigation. This refined mode of cultivating the moral virtues is or used to be practised by the Caffres of South Africa. Thus in former times as soon as a baby was born, some dirt was scraped from the forearm and other parts of the father's body and mixed with special medicines. The mixture was then made to smoulder and the baby was fumigated or "washed" in the smoke. This ceremony was deemed of great importance, being the established way of communicating to the child a portion of the ancestral spirit (*itongo*) through the physical medium of the father's dirt, to which the spirit naturally adheres. But while the dirt was endowed with this spiritual potency, the moral character of the infant depended in a large measure on the nature of the medicines with which the dirt was compounded, and accordingly much thought and skill were devoted to their selection and preparation. Foremost among the ingredients was a meteorite, burnt to a cinder and ground to powder. The effect of this powder, well mixed with the dirt, and introduced into the orifices of the child's body by means of smoke, is to close the anterior fontanelle of the baby's skull, to strengthen the bones of that important part of his person, to communicate vigour to his mind and courage to his disposition, and in general to brace and harden his whole system with the strength and hardness of the meteorite. Other ingredients which have a most beneficial effect are the powdered whiskers of a leopard, the claws of a lion, and the skin of a salamander. The mode of administering the medicine is as follows. You set fire to the compound, and while it smoulders, you hold the infant, wrapt up in a blanket, over the burning mass so as to compel it to inhale the smoke. To make sure of producing the desired effect, some of the powdered medicine is mixed with the baby's food. In like manner by holding the smouldering feather of a vulture under a baby's nose you render the child valiant and brave like a vulture, and if you do the same with a peacock's feather, your offspring will be, like a peacock, impavid and never dismayed by thunder or other terrible noises.

It is now easy to understand why a savage should desire to partake of the flesh of an animal or man whom he regards as divine. By eating the body of the god he shares in the god's attributes and powers. And when the god is a corn-god, the corn is his proper body; when he is a vine-god, the juice of the grape is his blood; and so by eating the bread and drinking the wine the worshipper partakes of the real body and blood of his god. Thus the drinking of wine in the rites of a vine-god like Dionysus is not an act of revelry, it is a solemn sacrament. Yet a time comes when reasonable men find it hard to understand how any one in his senses can suppose that by eating bread or drinking wine he consumes the body or blood of a deity. "When we call corn Ceres and wine Bacchus," says Cicero, "we use a common figure of speech; but do you imagine that anybody is so insane as to believe that the thing he feeds upon is a god?" In writing thus the Roman philosopher little foresaw that in Rome itself, and in the countries which have derived their creed from her, the belief which he here stigmatises as insane was destined to persist for thousands of years, as a cardinal doctrine of

religion, among peoples who pride themselves on their religious enlightenment by comparison with the blind superstitions of pagan antiquity. So little can even the greatest minds of one generation foresee the devious track which the religious faith of mankind will pursue in after ages.

XIII. Killing The Divine Animal

§ 1. Killing the Sacred Buzzard.

In the preceding chapters we saw that many communities which have progressed so far as to subsist mainly by agriculture have been in the habit of killing and eating their farinaceous deities either in their proper form of corn, rice, and so forth, or in the borrowed shapes of animals and men. It remains to shew that hunting and pastoral tribes, as well as agricultural peoples, have been in the habit of killing the beings whom they worship. Among the worshipful beings or gods, if indeed they deserve to be dignified by that name, whom hunters and shepherds adore and kill are animals pure and simple, not animals regarded as embodiments of other supernatural beings. Our first example is drawn from the Indians of California, who living in a fertile country under a serene and temperate sky, nevertheless rank near the bottom of the savage scale. Where a stretch of iron-bound coast breaks the long line of level sands that receive the rollers of the Pacific, there stood in former days, not far from the brink of the great cliffs, the white mission-house of San Juan Capistrano. Among the monks who here exercised over a handful of wretched Indians the austere discipline of Catholic Spain, there was a certain Father Geronimo Boscana who has bequeathed to us a precious record of the customs and superstitions of his savage flock. Thus he tells us that the Acagchemem tribe adored the great buzzard, and that once a year they celebrated a great festival called *Panes* or bird-feast in its honour. The day selected for the festival was made known to the public on the evening before its celebration and preparations were at once made for the erection of a special temple (*vanquech*), which seems to have been a circular or oval enclosure of stakes with the stuffed skin of a coyote or prairie-wolf set up on a hurdle to represent the god Chinigchinich. When the temple was ready, the bird was carried into it in solemn procession and laid on an altar erected for the purpose. Then all the young women, whether married or single, began to run to and fro, as if distracted, some in one direction and some in another, while the elders of both sexes remained silent spectators of the scene, and the captains, tricked out in paint and feathers, danced round their adored bird. These ceremonies being concluded, they seized upon the bird and carried it to the principal temple, all the assembly uniting in the grand display, and the captains dancing and singing at the head of the procession. Arrived at the temple, they killed the bird without losing a drop of its blood. The skin was removed entire and preserved with the feathers as a relic or for the purpose of making the festal garment or *paelt*. The carcase was buried in a hole in the temple, and the old women gathered round the grave weeping and moaning bitterly, while they threw various kinds of seeds or pieces of food on it, crying out, "Why did you run away? Would you not have been better with us? you would have made *pinole* (a kind of gruel) as we do, and if you had not run away, you would not have become a *Panes*," and so on. When this ceremony was concluded, the dancing was resumed and kept up for three days and nights. They said that the *Panes* was a woman who had run off to the mountains and there been changed into a bird by the god Chinigchinich. They believed that though they sacrificed the bird annually, she came to life again and returned to her home in the mountains. Moreover they thought that "as often as the bird was killed, it became multiplied; because every year all the different Capitanes celebrated the same feast of *Panes*, and were firm in the opinion that the birds sacrificed were but one and the same female."

The unity in multiplicity thus postulated by the Californians is very noticeable and helps to explain their motive for killing the divine bird. The notion of the life of a species as distinct from that of an individual, easy and obvious as it seems to us, appears to be one which the

Californian savage cannot grasp. He is unable to conceive the life of the species otherwise than as an individual life, and therefore as exposed to the same dangers and calamities which menace and finally destroy the life of the individual. Apparently he imagines that a species left to itself will grow old and die like an individual, and that therefore some step must be taken to save from extinction the particular species which he regards as divine. The only means he can think of to avert the catastrophe is to kill a member of the species in whose veins the tide of life is still running strong, and has not yet stagnated among the fens of old age. The life thus diverted from one channel will flow, he fancies, more freshly and freely in a new one; in other words, the slain animal will revive and enter on a new term of life with all the spring and energy of youth. To us this reasoning is transparently absurd, but so too is the custom. If a better explanation, that is, one more consonant with the facts and with the principles of savage thought, can be given of the custom, I will willingly withdraw the one here proposed. A similar confusion, it may be noted, between the individual life and the life of the species was made by the Samoans. Each family had for its god a particular species of animal; yet the death of one of these animals, for example an owl, was not the death of the god, "he was supposed to be yet alive, and incarnate in all the owls in existence."

§ 2. Killing the Sacred Ram.

The rude Californian rite which we have just considered has a close parallel in the religion of ancient Egypt. The Thebans and all other Egyptians who worshipped the Theban god Ammon held rams to be sacred, and would not sacrifice them. But once a year at the festival of Ammon they killed a ram, skinned it, and clothed the image of the god in the skin. Then they mourned over the ram and buried it in a sacred tomb. The custom was explained by a story that Zeus had once exhibited himself to Hercules clad in the fleece and wearing the head of a ram. Of course the ram in this case was simply the beast-god of Thebes, as the wolf was the beast-god of Lycopolis, and the goat was the beast-god of Mendes. In other words, the ram was Ammon himself. On the monuments, it is true, Ammon appears in semi-human form with the body of a man and the head of a ram. But this only shews that he was in the usual chrysalis state through which beast-gods regularly pass before they emerge as full-blown anthropomorphic gods. The ram, therefore, was killed, not as a sacrifice to Ammon, but as the god himself, whose identity with the beast is plainly shewn by the custom of clothing his image in the skin of the slain ram. The reason for thus killing the ram-god annually may have been that which I have assigned for the general custom of killing a god and for the special Californian custom of killing the divine buzzard. As applied to Egypt, this explanation is supported by the analogy of the bull-god Apis, who was not suffered to outlive a certain term of years. The intention of thus putting a limit to the life of the human god was, as I have argued, to secure him from the weakness and frailty of age. The same reasoning would explain the custom—probably an older one—of putting the beast-god to death annually, as was done with the ram of Thebes.

One point in the Theban ritual—the application of the skin to the image of the god—deserves particular attention. If the god was at first the living ram, his representation by an image must have originated later. But how did it originate? One answer to this question is perhaps furnished by the practice of preserving the skin of the animal which is slain as divine. The Californians, as we have seen, preserved the skin of the buzzard; and the skin of the goat, which is killed on the harvest-field as a representative of the corn-spirit, is kept for various superstitious purposes. The skin in fact was kept as a token or memorial of the god, or rather as containing in it a part of the divine life, and it had only to be stuffed or stretched upon a frame to become a regular image of him. At first an image of this kind would be renewed annually, the new image being provided by the skin of the slain animal. But from annual images to permanent images the transition is easy. We have seen that the older custom of

cutting a new May-tree every year was superseded by the practice of maintaining a permanent May-pole, which was, however, annually decked with fresh leaves and flowers, and even surmounted each year by a fresh young tree. Similarly when the stuffed skin, as a representative of the god, was replaced by a permanent image of him in wood, stone, or metal, the permanent image was annually clad in the fresh skin of the slain animal. When this stage had been reached, the custom of killing the ram came naturally to be interpreted as a sacrifice offered to the image, and was explained by a story like that of Ammon and Hercules.

§ 3. Killing the Sacred Serpent.

West Africa appears to furnish another example of the annual killing of a sacred animal and the preservation of its skin. The negroes of Issapoo, in the island of Fernando Po, regard the cobra-capella as their guardian deity, who can do them good or ill, bestow riches or inflict disease and death. The skin of one of these reptiles is hung tail downwards from a branch of the highest tree in the public square, and the placing of it on the tree is an annual ceremony. As soon as the ceremony is over, all children born within the past year are carried out and their hands made to touch the tail of the serpent's skin. The latter custom is clearly a way of placing the infants under the protection of the tribal god. Similarly in Senegambia a python is expected to visit every child of the Python clan within eight days after birth; and the Psylli, a Snake clan of ancient Africa, used to expose their infants to snakes in the belief that the snakes would not harm true-born children of the clan.

§ 4. Killing the Sacred Turtles.

In the Californian, Egyptian, and Fernando Po customs the animal slain may perhaps have been at some time or other a totem, but this is very doubtful. At all events, in all three cases the worship of the animal seems to have no relation to agriculture, and may therefore be presumed to date from the hunting or pastoral stage of society. The same may be said of the following custom, though the people who practise it—the Zuni Indians of New Mexico—are now settled in walled villages or towns of a peculiar type, and practise agriculture and the arts of pottery and weaving. But the Zuni custom is marked by certain features which appear to place it in a somewhat different class from the preceding cases. It may be well therefore to describe it at full length in the words of an eye-witness.

“With midsummer the heat became intense. My brother [*i.e.* adopted Indian brother] and I sat, day after day, in the cool under-rooms of our house,—the latter [*sic*] busy with his quaint forge and crude appliances, working Mexican coins over into bangles, girdles, ear-rings, buttons, and what not, for savage ornament. Though his tools were wonderfully rude, the work he turned out by dint of combined patience and ingenuity was remarkably beautiful. One day as I sat watching him, a procession of fifty men went hastily down the hill, and off westward over the plain. They were solemnly led by a painted and shell-bedecked priest, and followed by the torch-bearing Shu-lu-wit-si, or God of Fire. After they had vanished, I asked old brother what it all meant.

“‘They are going,’ said he, ‘to the city of the Ka-ka and the home of our others.’

“Four days after, towards sunset, costumed and masked in the beautiful paraphernalia of the Ka-k'ok-shi, or ‘Good Dance,’ they returned in file up the same pathway, each bearing in his arms a basket filled with living, squirming turtles, which he regarded and carried as tenderly as a mother would her infant. Some of the wretched reptiles were carefully wrapped in soft blankets, their heads and fore-feet protruding,—and, mounted on the backs of the plume-bedecked pilgrims, made ludicrous but solemn caricatures of little children in the same position. While I was at supper upstairs that evening, the governor's brother-in-law came in.

He was welcomed by the family as if a messenger from heaven. He bore in his tremulous fingers one of the much abused and rebellious turtles. Paint still adhered to his hands and bare feet, which led me to infer that he had formed one of the sacred embassy.

“‘So you went to Ka-thlu-el-lon, did you?’ I asked.

“‘E'e,’ replied the weary man, in a voice husky with long chanting, as he sank, almost exhausted, on a roll of skins which had been placed for him, and tenderly laid the turtle on the floor. No sooner did the creature find itself at liberty than it made off as fast as its lame legs would take it. Of one accord, the family forsook dish, spoon, and drinking-cup, and grabbing from a sacred meal-bowl whole handfuls of the contents, hurriedly followed the turtle about the room, into dark corners, around water-jars, behind the grinding-troughs, and out into the middle of the floor again, praying and scattering meal on its back as they went. At last, strange to say, it approached the foot-sore man who had brought it.

“‘Ha!’ he exclaimed with emotion; ‘see it comes to me again; ah, what great favours the fathers of all grant me this day,’ and, passing his hand gently over the sprawling animal, he inhaled from his palm deeply and long, at the same time invoking the favour of the gods. Then he leaned his chin upon his hand, and with large, wistful eyes regarded his ugly captive as it sprawled about, blinking its meal-bedimmed eyes, and clawing the smooth floor in memory of its native element. At this juncture I ventured a question:

“‘Why do you not let him go, or give him some water?’

“‘Slowly the man turned his eyes toward me, an odd mixture of pain, indignation, and pity on his face, while the worshipful family stared at me with holy horror.

“‘Poor younger brother!’ he said at last, ‘know you not how precious it is? It die? It will *not* die; I tell you, it cannot die.’

“‘But it will die if you don't feed it and give it water.’

“‘I tell you it *cannot* die; it will only change houses to-morrow, and go back to the home of its brothers. Ah, well! How should *you* know?’ he mused. Turning to the blinded turtle again: ‘Ah! my poor dear lost child or parent, my sister or brother to have been! Who knows which? Maybe my own great-grandfather or mother!’ And with this he fell to weeping most pathetically, and, tremulous with sobs, which were echoed by the women and children, he buried his face in his hands. Filled with sympathy for his grief, however mistaken, I raised the turtle to my lips and kissed its cold shell; then depositing it on the floor, hastily left the grief-stricken family to their sorrows. Next day, with prayers and tender beseechings, plumes, and offerings, the poor turtle was killed, and its flesh and bones were removed and deposited in the little river, that it might ‘return once more to eternal life among its comrades in the dark waters of the lake of the dead.’ The shell, carefully scraped and dried, was made into a dance-rattle, and, covered by a piece of buckskin, it still hangs from the smoke-stained rafters of my brother's house. Once a Navajo tried to buy it for a ladle; loaded with indignant reproaches, he was turned out of the house. Were any one to venture the suggestion that the turtle no longer lived, his remark would cause a flood of tears, and he would be reminded that it had only ‘changed houses and gone to live for ever in the home of “our lost others.” ’ ”

In this custom we find expressed in the clearest way a belief in the transmigration of human souls into the bodies of turtles. The theory of transmigration is held by the Moqui Indians, who belong to the same race as the Zunis. The Moquis are divided into totem clans—the Bear clan, Deer clan, Wolf clan, Hare clan, and so on; they believe that the ancestors of the clans were bears, deer, wolves, hares, and so forth; and that at death the members of each clan become bears, deer, and so on according to the particular clan to which they belonged. The

Zuni are also divided into clans, the totems of which agree closely with those of the Moquis, and one of their totems is the turtle. Thus their belief in transmigration into the turtle is probably one of the regular articles of their totem faith. What then is the meaning of killing a turtle in which the soul of a kinsman is believed to be present? Apparently the object is to keep up a communication with the other world in which the souls of the departed are believed to be assembled in the form of turtles. It is a common belief that the spirits of the dead return occasionally to their old homes; and accordingly the unseen visitors are welcomed and feasted by the living, and then sent upon their way. In the Zuni ceremony the dead are fetched home in the form of turtles, and the killing of the turtles is the way of sending back the souls to the spirit-land. Thus the general explanation given above of the custom of killing a god seems inapplicable to the Zuni custom, the true meaning of which is somewhat obscure. Nor is the obscurity which hangs over the subject entirely dissipated by a later and fuller account which we possess of the ceremony. From it we learn that the ceremony forms part of the elaborate ritual which these Indians observe at the midsummer solstice for the purpose of ensuring an abundant supply of rain for the crops. Envoys are despatched to bring "their otherselves, the tortoises," from the sacred lake Kothluwalawa, to which the souls of the dead are believed to repair. When the creatures have thus been solemnly brought to Zuni, they are placed in a bowl of water and dances are performed beside them by men in costume, who personate gods and goddesses. "After the ceremonial the tortoises are taken home by those who caught them and are hung by their necks to the rafters till morning, when they are thrown into pots of boiling water. The eggs are considered a great delicacy. The meat is seldom touched except as a medicine, which is curative for cutaneous diseases. Part of the meat is deposited in the river with *kóhakwa* (white shell beads) and turquoise beads as offerings to Council of the Gods." This account at all events confirms the inference that the tortoises are supposed to be reincarnations of the human dead, for they are called the "otherselves" of the Zuni; indeed, what else should they be than the souls of the dead in the bodies of tortoises seeing that they come from the haunted lake? As the principal object of the prayers uttered and of the dances performed at these midsummer ceremonies appears to be to procure rain for the crops, it may be that the intention of bringing the tortoises to Zuni and dancing before them is to intercede with the ancestral spirits, incarnate in the animals, that they may be pleased to exert their power over the waters of heaven for the benefit of their living descendants.

§ 5. Killing the Sacred Bear.

Doubt also hangs at first sight over the meaning of the bear-sacrifice offered by the Aino or Ainu, a primitive people who are found in the Japanese island of Yezo or Yesso, as well as in Saghalien and the southern of the Kurile Islands. It is not quite easy to define the attitude of the Aino towards the bear. On the one hand they give it the name of *kamui* or "god"; but as they apply the same word to strangers, it may mean no more than a being supposed to be endowed with superhuman, or at all events extraordinary, powers. Again, it is said that "the bear is their chief divinity"; "in the religion of the Aino the bear plays a chief part"; "amongst the animals it is especially the bear which receives an idolatrous veneration"; "they worship it after their fashion"; "there is no doubt that this wild beast inspires more of the feeling which prompts worship than the inanimate forces of nature, and the Aino may be distinguished as bear-worshippers." Yet, on the other hand, they kill the bear whenever they can; "in bygone years the Aino considered bear-hunting the most manly and useful way in which a person could possibly spend his time"; "the men spend the autumn, winter, and spring in hunting deer and bears. Part of their tribute or taxes is paid in skins, and they subsist on the dried meat"; bear's flesh is indeed one of their staple foods; they eat it both fresh and salted; and the skins of bears furnish them with clothing. In fact, the worship of which writers on this

subject speak appears to be paid chiefly to the dead animal. Thus, although they kill a bear whenever they can, “in the process of dissecting the carcass they endeavour to conciliate the deity, whose representative they have slain, by making elaborate obeisances and deprecatory salutations”; “when a bear has been killed the Aino sit down and admire it, make their salaams to it, worship it, and offer presents of *inao*”; “when a bear is trapped or wounded by an arrow, the hunters go through an apologetic or propitiatory ceremony.” The skulls of slain bears receive a place of honour in their huts, or are set up on sacred posts outside the huts, and are treated with much respect: libations of millet beer, and of *sake*, an intoxicating liquor, are offered to them; and they are addressed as “divine preservers” (*akoshiratki kamui*), or “precious divinities.” The skulls of foxes are also fastened to the sacred posts outside the huts; they are regarded as charms against evil spirits, and are consulted as oracles. Yet it is expressly said, “The live fox is revered just as little as the bear; rather they avoid it as much as possible, considering it a wily animal.” The bear can hardly, therefore, be described as a sacred animal of the Aino, nor yet as a totem; for they do not call themselves bears, and they kill and eat the animal freely. However, they have a legend of a woman who had a son by a bear; and many of them who dwell in the mountains pride themselves on being descended from a bear. Such people are called “Descendants of the bear” (*Kimun Kamui sanikiri*), and in the pride of their heart they will say, “As for me, I am a child of the god of the mountains; I am descended from the divine one who rules in the mountains,” meaning by “the god of the mountains” no other than the bear. It is therefore possible that, as our principal authority, the Rev. J. Batchelor, believes, the bear may have been the totem of an Aino clan; but even if that were so it would not explain the respect shewn for the animal by the whole Aino people.

But it is the bear-festival of the Aino which concerns us here. Towards the end of winter a bear cub is caught and brought into the village. If it is very small, it is suckled by an Aino woman, but should there be no woman able to suckle it, the little animal is fed from the hand or the mouth. If it cries loudly and long for its mother, as it is apt to do, its owner will take it to his bosom and let it sleep with him for a few nights, thus dispelling its fears and sense of loneliness. During the day it plays about in the hut with the children and is treated with great affection. But when the cub grows big enough to pain people by hugging or scratching them, he is shut up in a strong wooden cage, where he stays generally for two or three years, fed on fish and millet porridge, till it is time for him to be killed and eaten. But “it is a peculiarly striking fact that the young bear is not kept merely to furnish a good meal; rather he is regarded and honoured as a fetish, or even as a sort of higher being.” In Yezo the festival is generally celebrated in September or October. Before it takes place the Aino apologise to their gods, alleging that they have treated the bear kindly as long as they could, now they can feed him no longer, and are obliged to kill him. A man who gives a bear-feast invites his relations and friends; in a small village nearly the whole community takes part in the feast; indeed, guests from distant villages are invited and generally come, allured by the prospect of getting drunk for nothing. The form of invitation runs somewhat as follows: “I, so and so, am about to sacrifice the dear little divine thing who resides among the mountains. My friends and masters, come ye to the feast; we will then unite in the great pleasure of sending the god away. Come.” When all the people are assembled in front of the cage, an orator chosen for the purpose addresses the bear and tells it that they are about to send it forth to its ancestors. He craves pardon for what they are about to do to it, hopes it will not be angry, and comforts it by assuring the animal that many of the sacred whittled sticks (*inao*) and plenty of cakes and wine will be sent with it on the long journey. One speech of this sort which Mr. Batchelor heard ran as follows: “O thou divine one, thou wast sent into the world for us to hunt. O thou precious little divinity, we worship thee; pray hear our prayer. We have nourished thee and brought thee up with a deal of pains and trouble, all because we love thee so. Now, as thou hast grown big, we are about to send thee to thy father and mother. When thou comest to

them please speak well of us, and tell them how kind we have been; please come to us again and we will sacrifice thee.” Having been secured with ropes, the bear is then let out of the cage and assailed with a shower of blunt arrows in order to rouse it to fury. When it has spent itself in vain struggles, it is tied up to a stake, gagged and strangled, its neck being placed between two poles, which are then violently compressed, all the people eagerly helping to squeeze the animal to death. An arrow is also discharged into the beast's heart by a good marksman, but so as not to shed blood, for they think that it would be very unlucky if any of the blood were to drip on the ground. However, the men sometimes drink the warm blood of the bear "that the courage and other virtues it possesses may pass into them"; and sometimes they besmear themselves and their clothes with the blood in order to ensure success in hunting. When the animal has been strangled to death, it is skinned and its head is cut off and set in the east window of the house, where a piece of its own flesh is placed under its snout, together with a cup of its own meat boiled, some millet dumplings, and dried fish. Prayers are then addressed to the dead animal; amongst other things it is sometimes invited, after going away to its father and mother, to return into the world in order that it may again be reared for sacrifice. When the bear is supposed to have finished eating its own flesh, the man who presides at the feast takes the cup containing the boiled meat, salutes it, and divides the contents between all the company present: every person, young and old alike, must taste a little. The cup is called “the cup of offering” because it has just been offered to the dead bear. When the rest of the flesh has been cooked, it is shared out in like manner among all the people, everybody partaking of at least a morsel; not to partake of the feast would be equivalent to excommunication, it would be to place the recreant outside the pale of Aino fellowship. Formerly every particle of the bear, except the bones, had to be eaten up at the banquet, but this rule is now relaxed. The head, on being detached from the skin, is set up on a long pole beside the sacred wands (*inao*) outside of the house, where it remains till nothing but the bare white skull is left. Skulls so set up are worshipped not only at the time of the festival, but very often as long as they last. The Aino assured Mr. Batchelor that they really do believe the spirits of the worshipful animals to reside in the skulls; that is why they address them as “divine preservers” and “precious divinities.”

The ceremony of killing the bear was witnessed by Dr. B. Scheube on the tenth of August at Kunnui, which is a village on Volcano Bay in the island of Yezo or Yesso. As his description of the rite contains some interesting particulars not mentioned in the foregoing account, it may be worth while to summarise it.

On entering the hut he found about thirty Aino present, men, women, and children, all dressed in their best. The master of the house first offered a libation on the fireplace to the god of the fire, and the guests followed his example. Then a libation was offered to the house-god in his sacred corner of the hut. Meanwhile the housewife, who had nursed the bear, sat by herself, silent and sad, bursting now and then into tears. Her grief was obviously unaffected, and it deepened as the festival went on. Next, the master of the house and some of the guests went out of the hut and offered libations before the bear's cage. A few drops were presented to the bear in a saucer, which he at once upset. Then the women and girls danced round the cage, their faces turned towards it, their knees slightly bent, rising and hopping on their toes. As they danced they clapped their hands and sang a monotonous song. The housewife and a few old women, who might have nursed many bears, danced tearfully, stretching out their arms to the bear, and addressing it in terms of endearment. The young folks were less affected; they laughed as well as sang. Disturbed by the noise, the bear began to rush about his cage and howl lamentably. Next libations were offered at the *inao* (*inabos*) or sacred wands which stand outside of an Aino hut. These wands are about a couple of feet high, and are whittled at the top into spiral shavings. Five new wands with

bamboo leaves attached to them had been set up for the festival. This is regularly done when a bear is killed; the leaves mean that the animal may come to life again. Then the bear was let out of his cage, a rope was thrown round his neck, and he was led about in the neighbourhood of the hut. While this was being done the men, headed by a chief, shot at the beast with arrows tipped with wooden buttons. Dr. Scheube had to do so also. Then the bear was taken before the sacred wands, a stick was put in his mouth, nine men knelt on him and pressed his neck against a beam. In five minutes the animal had expired without uttering a sound. Meantime the women and girls had taken post behind the men, where they danced, lamenting, and beating the men who were killing the bear. The bear's carcass was next placed on the mat before the sacred wands; and a sword and quiver, taken from the wands, were hung round the beast's neck. Being a she-bear, it was also adorned with a necklace and earrings. Then food and drink were offered to it, in the shape of millet-broth, millet-cakes, and a pot of *sake*. The men now sat down on mats before the dead bear, offered libations to it, and drank deep. Meanwhile the women and girls had laid aside all marks of sorrow, and danced merrily, none more merrily than the old women. When the mirth was at its height two young Aino, who had let the bear out of his cage, mounted the roof of the hut and threw cakes of millet among the company, who all scrambled for them without distinction of age or sex. The bear was next skinned and disembowelled, and the trunk severed from the head, to which the skin was left hanging. The blood, caught in cups, was eagerly swallowed by the men. None of the women or children appeared to drink the blood, though custom did not forbid them to do so. The liver was cut in small pieces and eaten raw, with salt, the women and children getting their share. The flesh and the rest of the vitals were taken into the house to be kept till the next day but one, and then to be divided among the persons who had been present at the feast. Blood and liver were offered to Dr. Scheube. While the bear was being disembowelled, the women and girls danced the same dance which they had danced at the beginning—not, however, round the cage, but in front of the sacred wands. At this dance the old women, who had been merry a moment before, again shed tears freely. After the brain had been extracted from the bear's head and swallowed with salt, the skull, detached from the skin, was hung on a pole beside the sacred wands. The stick with which the bear had been gagged was also fastened to the pole, and so were the sword and quiver which had been hung on the carcass. The latter were removed in about an hour, but the rest remained standing. The whole company, men and women, danced noisily before the pole; and another drinking-bout, in which the women joined, closed the festival.

Perhaps the first published account of the bear-feast of the Aino is one which was given to the world by a Japanese writer in 1652. It has been translated into French and runs thus: "When they find a young bear, they bring it home, and the wife suckles it. When it is grown they feed it with fish and fowl and kill it in winter for the sake of the liver, which they esteem an antidote to poison, the worms, colic, and disorders of the stomach. It is of a very bitter taste, and is good for nothing if the bear has been killed in summer. This butchery begins in the first Japanese month. For this purpose they put the animal's head between two long poles, which are squeezed together by fifty or sixty people, both men and women. When the bear is dead they eat his flesh, keep the liver as a medicine, and sell the skin, which is black and commonly six feet long, but the longest measure twelve feet. As soon as he is skinned, the persons who nourished the beast begin to bewail him; afterwards they make little cakes to regale those who helped them."

The Aino of Saghalien rear bear cubs and kill them with similar ceremonies. We are told that they do not look upon the bear as a god but only as a messenger whom they despatch with various commissions to the god of the forest. The animal is kept for about two years in a cage, and then killed at a festival, which always takes place in winter and at night. The day

before the sacrifice is devoted to lamentation, old women relieving each other in the duty of weeping and groaning in front of the bear's cage. Then about the middle of the night or very early in the morning an orator makes a long speech to the beast, reminding him how they have taken care of him, and fed him well, and bathed him in the river, and made him warm and comfortable. "Now," he proceeds, "we are holding a great festival in your honour. Be not afraid. We will not hurt you. We will only kill you and send you to the god of the forest who loves you. We are about to offer you a good dinner, the best you have ever eaten among us, and we will all weep for you together. The Aino who will kill you is the best shot among us. There he is, he weeps and asks your forgiveness; you will feel almost nothing, it will be done so quickly. We cannot feed you always, as you will understand. We have done enough for you; it is now your turn to sacrifice yourself for us. You will ask God to send us, for the winter, plenty of otters and sables, and for the summer, seals and fish in abundance. Do not forget our messages, we love you much, and our children will never forget you." When the bear has partaken of his last meal amid the general emotion of the spectators, the old women weeping afresh and the men uttering stifled cries, he is strapped, not without difficulty and danger, and being let out of the cage is led on leash or dragged, according to the state of his temper, thrice round his cage, then round his master's house, and lastly round the house of the orator. Thereupon he is tied up to a tree, which is decked with sacred whittled sticks (*inao*) of the usual sort; and the orator again addresses him in a long harangue, which sometimes lasts till the day is beginning to break. "Remember," he cries, "remember! I remind you of your whole life and of the services we have rendered you. It is now for you to do your duty. Do not forget what I have asked of you. You will tell the gods to give us riches, that our hunters may return from the forest laden with rare furs and animals good to eat; that our fishers may find troops of seals on the shore and in the sea, and that their nets may crack under the weight of the fish. We have no hope but in you. The evil spirits laugh at us, and too often they are unfavourable and malignant to us, but they will bow before you. We have given you food and joy and health; now we kill you in order that you may in return send riches to us and to our children." To this discourse the bear, more and more surly and agitated, listens without conviction; round and round the tree he paces and howls lamentably, till, just as the first beams of the rising sun light up the scene, an archer speeds an arrow to his heart. No sooner has he done so, than the marksman throws away his bow and flings himself on the ground, and the old men and women do the same, weeping and sobbing. Then they offer the dead beast a repast of rice and wild potatoes, and having spoken to him in terms of pity and thanked him for what he has done and suffered, they cut off his head and paws and keep them as sacred things. A banquet on the flesh and blood of the bear follows. Women were formerly excluded from it, but now they share with the men. The blood is drunk warm by all present; the flesh is boiled, custom forbids it to be roasted. And as the relics of the bear may not enter the house by the door, and Aino houses in Saghalién have no windows, a man gets up on the roof and lets the flesh, the head, and the skin down through the smoke-hole. Rice and wild potatoes are then offered to the head, and a pipe, tobacco, and matches are considerably placed beside it. Custom requires that the guests should eat up the whole animal before they depart: the use of salt and pepper at the meal is forbidden; and no morsel of the flesh may be given to the dogs. When the banquet is over, the head is carried away into the depth of the forest and deposited on a heap of bears' skulls, the bleached and mouldering relics of similar festivals in the past.

The Gilyaks, a Tunguzian people of Eastern Siberia, hold a bear-festival of the same sort once a year in January. "The bear is the object of the most refined solicitude of an entire village and plays the chief part in their religious ceremonies." An old she-bear is shot and her cub is reared, but not suckled, in the village. When the bear is big enough he is taken from his cage and dragged through the village. But first they lead him to the bank of the river, for this

is believed to ensure abundance of fish to each family. He is then taken into every house in the village, where fish, brandy, and so forth are offered to him. Some people prostrate themselves before the beast. His entrance into a house is supposed to bring a blessing; and if he snuffs at the food offered to him, this also is a blessing. Nevertheless they tease and worry, poke and tickle the animal continually, so that he is surly and snappish. After being thus taken to every house, he is tied to a peg and shot dead with arrows. His head is then cut off, decked with shavings, and placed on the table where the feast is set out. Here they beg pardon of the beast and worship him. Then his flesh is roasted and eaten in special vessels of wood finely carved. They do not eat the flesh raw nor drink the blood, as the Aino do. The brain and entrails are eaten last; and the skull, still decked with shavings, is placed on a tree near the house. Then the people sing and both sexes dance in ranks, as bears.

One of these bear-festivals was witnessed by the Russian traveller L. von Schrenck and his companions at the Gilyak village of Tebach in January 1856. From his detailed report of the ceremony we may gather some particulars which are not noticed in the briefer accounts which I have just summarised. The bear, he tells us, plays a great part in the life of all the peoples inhabiting the region of the Amoor and Siberia as far as Kamtchatka, but among none of them is his importance greater than among the Gilyaks. The immense size which the animal attains in the valley of the Amoor, his ferocity whetted by hunger, and the frequency of his appearance, all combine to make him the most dreaded beast of prey in the country. No wonder, therefore, that the fancy of the Gilyaks is busied with him and surrounds him, both in life and in death, with a sort of halo of superstitious fear. Thus, for example, it is thought that if a Gilyak falls in combat with a bear, his soul transmigrates into the body of the beast. Nevertheless his flesh has an irresistible attraction for the Gilyak palate, especially when the animal has been kept in captivity for some time and fattened on fish, which gives the flesh, in the opinion of the Gilyaks, a peculiarly delicious flavour. But in order to enjoy this dainty with impunity they deem it needful to perform a long series of ceremonies, of which the intention is to delude the living bear by a show of respect, and to appease the anger of the dead animal by the homage paid to his departed spirit. The marks of respect begin as soon as the beast is captured. He is brought home in triumph and kept in a cage, where all the villagers take it in turns to feed him. For although he may have been captured or purchased by one man, he belongs in a manner to the whole village. His flesh will furnish a common feast, and hence all must contribute to support him in his life. His diet consists exclusively of raw or dried fish, water, and a sort of porridge compounded of powdered fish-skins, train-oil, and whortle-berries. The length of time he is kept in captivity depends on his age. Old bears are kept only a few months; cubs are kept till they are full-grown. A thick layer of fat on the captive bear gives the signal for the festival, which is always held in winter, generally in December but sometimes in January or February. At the festival witnessed by the Russian travellers, which lasted a good many days, three bears were killed and eaten. More than once the animals were led about in procession and compelled to enter every house in the village, where they were fed as a mark of honour, and to shew that they were welcome guests. But before the beasts set out on this round of visits, the Gilyaks played at skipping-rope in presence, and perhaps, as L. von Schrenck inclined to believe, in honour of the animals. The night before they were killed, the three bears were led by moonlight a long way on the ice of the frozen river. That night no one in the village might sleep. Next day, after the animals had been again led down the steep bank to the river, and conducted thrice round the hole in the ice from which the women of the village drew their water, they were taken to an appointed place not far from the village, and shot to death with arrows. The place of sacrifice or execution was marked as holy by being surrounded with whittled sticks, from the tops of which shavings hung in curls. Such sticks are with the Gilyaks, as with the Aino, the regular symbols that accompany all religious ceremonies. Before the bears received the fatal shafts

from two young men chosen for the purpose, the boys were allowed to discharge their small but not always harmless arrows at the beasts. As soon as the carcasses had been cut up, the skins with the heads attached to them were set up in a wooden cage in such a way as to make it appear that the animals had entered the cage and were looking out of it. The blood which flowed from the bears on the spot where they were killed was immediately covered up with snow, to prevent any one from accidentally treading on it, a thing which was strictly tabooed.

When the house has been arranged and decorated for their reception, the skins of the bears, with their heads attached to them, are brought into it, not however by the door, but through a window, and then hung on a sort of scaffold opposite the hearth on which the flesh is to be cooked. This ceremony of bringing the bears' skins into the house by the window was not witnessed by the Russian travellers, who only learned of it at second hand. They were told that when the thin disc of fish-skin, which is the substitute for a pane of glass in the window, has been replaced after the passage of the bear-skins, a figure of a toad made of birch bark is affixed to it on the outside, while inside the house a figure of a bear dressed in Gilyak costume is set on the bench of honour. The meaning of this part of the ceremony, as it is conjecturally interpreted by Von Schrenck, may be as follows. The toad is a creature that has a very evil reputation with the Gilyaks, and accordingly they attempt to lay upon it, as on a scapegoat, the guilt of the slaughter of the worshipful bear. Hence its effigy is excluded from the house and has to remain outside at the window, a witness of its own misdeeds; whereas the bear is brought into the house and treated as an honoured guest, for fish and flesh are laid before it, and its effigy, dressed in Gilyak costume, is seated on the bench of honour.

The boiling of the bears' flesh among the Gilyaks is done only by the oldest men, whose high privilege it is; women and children, young men and boys have no part in it. The task is performed slowly and deliberately, with a certain solemnity. On the occasion described by the Russian travellers the kettle was first of all surrounded with a thick wreath of shavings, and then filled with snow, for the use of water to cook bear's flesh is forbidden. Meanwhile a large wooden trough, richly adorned with arabesques and carvings of all sorts, was hung immediately under the snouts of the bears; on one side of the trough was carved in relief a bear, on the other side a toad. When the carcasses were being cut up, each leg was laid on the ground in front of the bears, as if to ask their leave, before being placed in the kettle; and the boiled flesh was fished out of the kettle with an iron hook, and set in the trough before the bears, in order that they might be the first to taste of their own flesh. As fast, too, as the fat was cut in strips it was hung up in front of the bears, and afterwards laid in a small wooden trough on the ground before them. Last of all the inner organs of the beasts were cut up and placed in small vessels. At the same time the women made bandages out of parti-coloured rags, and after sunset these bandages were tied round the bears' snouts just below the eyes "in order to dry the tears that flowed from them." To each bandage, just below the eyes, was attached a figure of a toad cut out of birch bark. The meaning of this appears to be, as Von Schrenck conjectured, as follows. With the carving of his inner organs, the heart, liver, and so forth, the bear sees that his fate is sealed, and sheds some natural tears at his hard lot. These tears trickle down his snout over the figure of the toad, which the poor deluded bear accordingly regards as the author of all the mischief. For he cannot blame the Gilyaks, who have treated him so kindly. Have they not received him as a guest in their house, set him on the seat of honour, given him of their best, and done nothing but with his knowledge and permission? Finally, have not their women shewn him the last delicate mark of attention by drying the tears that flow from his eyes and trickle down his nose? Surely then he cannot think that these kindly folk have done him any harm; it was all the fault of the unprincipled toad.

Whatever may be thought of this explanation, as soon as the ceremony of wiping away poor bruin's tears had been performed, the assembled Gilyaks set to work in earnest to devour his flesh. The broth obtained by boiling the meat had already been partaken of. The wooden bowls, platters, and spoons out of which the Gilyaks eat the broth and flesh of the bears on these occasions are always made specially for the purpose at the festival and only then; they are elaborately ornamented with carved figures of bears and other devices that refer to the animal or the festival, and the people have a strong superstitious scruple against parting with them. While the festival lasts, no salt may be used in cooking the bear's flesh or indeed any other food; and no flesh of any kind may be roasted, for the bear would hear the hissing and sputtering of the roasting flesh, and would be very angry. After the bones had been picked clean they were put back in the kettle in which the flesh had been boiled. And when the festal meal was over, an old man took his stand at the door of the house with a branch of fir in his hand, with which, as the people passed out, he gave a light blow to every one who had eaten of the bear's flesh or fat, perhaps as a punishment for their treatment of the worshipful animal. In the afternoon of the same day the women performed a strange dance. Only one woman danced at a time, throwing the upper part of her body into the oddest postures, while she held in her hands a branch of fir or a kind of wooden castanets. The other women meanwhile played an accompaniment in a peculiar rhythm by drumming on the beams of the house with clubs. The dance reminded one of the Russian travellers of the bear-dance which he had seen danced by the women of Kamtchatka. Von Schrenck believes, though he has not positive evidence, that after the fat and flesh of the bear have been consumed, his skull is cleft with an axe, and the brain taken out and eaten. Then the bones and the skull are solemnly carried out by the oldest people to a place in the forest not far from the village. There all the bones except the skull are buried. After that a young tree is felled a few inches above the ground, its stump cleft, and the skull wedged into the cleft. When the grass grows over the spot, the skull disappears from view, and that is the end of the bear.

Another description of the bear-festivals of the Gilyaks has been given us by Mr. Leo Sternberg. It agrees substantially with the foregoing accounts, but a few particulars in it may be noted. According to Mr. Sternberg, the festival is usually held in honour of a deceased relation: the next of kin either buys or catches a bear cub and nurtures it for two or three years till it is ready for the sacrifice. Only certain distinguished guests (*Narch-en*) are privileged to partake of the bear's flesh, but the host and members of his clan eat a broth made from the flesh; great quantities of this broth are prepared and consumed on the occasion. The guests of honour (*Narch-en*) must belong to the clan into which the host's daughters and the other women of his clan are married: one of these guests, usually the host's son-in-law, is entrusted with the duty of shooting the bear dead with an arrow. The skin, head, and flesh of the slain bear are brought into the house not through the door but through the smoke-hole; a quiver full of arrows is laid under the head and beside it are deposited tobacco, sugar, and other food. The soul of the bear is supposed to carry off the souls of these things with it on the far journey. A special vessel is used for cooking the bear's flesh, and the fire must be kindled by a sacred apparatus of flint and steel, which belongs to the clan and is handed down from generation to generation, but which is never used to light fires except on these solemn occasions. Of all the many viands cooked for the consumption of the assembled people a portion is placed in a special vessel and set before the bear's head: this is called "feeding the head." After the bear has been killed, dogs are sacrificed in couples of male and female. Before being throttled, they are fed and invited to go to their lord on the highest mountain, to change their skins, and to return next year in the form of bears. The soul of the dead bear departs to the same lord, who is also lord of the primaeval forest; it goes away laden with the offerings that have been made to it, and attended by the souls of the dogs and also by the souls of the sacred whittled sticks, which figure prominently at the festival.

The Goldi, neighbours of the Gilyaks, treat the bear in much the same way. They hunt and kill it; but sometimes they capture a live bear and keep him in a cage, feeding him well and calling him their son and brother. Then at a great festival he is taken from his cage, paraded about with marked consideration, and afterwards killed and eaten. "The skull, jaw-bones, and ears are then suspended on a tree, as an antidote against evil spirits; but the flesh is eaten and much relished, for they believe that all who partake of it acquire a zest for the chase, and become courageous."

The Orotchis, another Tunguzian people of the region of the Amoor, hold bear-festivals of the same general character. Any one who catches a bear cub considers it his bounden duty to rear it in a cage for about three years, in order at the end of that time to kill it publicly and eat the flesh with his friends. The feasts being public, though organised by individuals, the people try to have one in each Orotchi village every year in turn. When the bear is taken out of his cage, he is led about by means of ropes to all the huts, accompanied by people armed with lances, bows, and arrows. At each hut the bear and bear-leaders are treated to something good to eat and drink. This goes on for several days until all the huts, not only in that village but also in the next, have been visited. The days are given up to sport and noisy jollity. Then the bear is tied to a tree or wooden pillar and shot to death by the arrows of the crowd, after which its flesh is roasted and eaten. Among the Orotchis of the Tundja River women take part in the bear-feasts, while among the Orotchis of the River Vi the women will not even touch bear's flesh.

In the treatment of the captive bear by these tribes there are features which can hardly be distinguished from worship. Such, for example, are the prayers offered to it both alive and dead; the offerings of food, including portions of its own flesh, laid before the animal's skull; and the Gilyak custom of leading the living beast on to the ice of the river in order to ensure a supply of fish, and of conducting him from house to house in order that every family may receive his blessing, just as in Europe a May-tree or a personal representative of the tree-spirit used to be taken from door to door in spring for the sake of diffusing among all and sundry the fresh energies of reviving nature. Again, the solemn participation in his flesh and blood, and particularly the Aino custom of sharing the contents of the cup which had been consecrated by being set before the dead beast, are strongly suggestive of a sacrament, and the suggestion is confirmed by the Gilyak practice of reserving special vessels to hold the flesh and cooking it on a fire kindled by a sacred apparatus which is never employed except on these religious occasions. Indeed our principal authority on Aino religion, the Rev. John Batchelor, frankly describes as worship the ceremonious respect which the Aino pay to the bear, and he affirms that the animal is undoubtedly one of their gods. Certainly the Aino appear to apply their name for god (*kamui*) freely to the bear; but, as Mr. Batchelor himself points out, that word is used with many different shades of meaning and is applied to a great variety of objects, so that from its application to the bear we cannot safely argue that the animal is actually regarded as a deity. Indeed we are expressly told that the Aino of Saghalien do not consider the bear to be a god but only a messenger to the gods, and the message with which they charge the animal at its death bears out the statement. Apparently the Gilyaks also look on the bear in the light of an envoy despatched with presents to the Lord of the Mountain, on whom the welfare of the people depends. At the same time they treat the animal as a being of a higher order than man, in fact as a minor deity, whose presence in the village, so long as he is kept and fed, diffuses blessings, especially by keeping at bay the swarms of evil spirits who are constantly lying in wait for people, stealing their goods and destroying their bodies by sickness and disease. Moreover, by partaking of the flesh, blood, or broth of the bear, the Gilyaks, the Aino, and the Goldi are all of opinion that they acquire some portion of the animal's mighty powers, particularly his courage and strength. No wonder,

therefore, that they should treat so great a benefactor with marks of the highest respect and affection.

Some light may be thrown on the ambiguous attitude of the Aino to bears by comparing the similar treatment which they accord to other creatures. For example, they regard the eagle-owl as a good deity who by his hooting warns men of threatened evil and defends them against it; hence he is loved, trusted, and devoutly worshipped as a divine mediator between men and the Creator. The various names applied to him are significant both of his divinity and of his mediatorship. Whenever an opportunity offers, one of these divine birds is captured and kept in a cage, where he is greeted with the endearing titles of "Beloved god" and "Dear little divinity." Nevertheless the time comes when the dear little divinity is throttled and sent away in his capacity of mediator to take a message to the superior gods or to the Creator himself. The following is the form of prayer addressed to the eagle-owl when it is about to be sacrificed: "Beloved deity, we have brought you up because we loved you, and now we are about to send you to your father. We herewith offer you food, *inao*, wine, and cakes; take them to your parent, and he will be very pleased. When you come to him say, 'I have lived a long time among the Aino, where an Aino father and an Aino mother reared me. I now come to thee. I have brought a variety of good things. I saw while living in Aino-land a great deal of distress. I observed that some of the people were possessed by demons, some were wounded by wild animals, some were hurt by landslides, others suffered shipwreck, and many were attacked by disease. The people are in great straits. My father, hear me, and hasten to look upon the Aino and help them.' If you do this, your father will help us."

Again, the Aino keep eagles in cages, worship them as divinities, and ask them to defend the people from evil. Yet they offer the bird in sacrifice, and when they are about to do so they pray to him, saying: "O precious divinity, O thou divine bird, pray listen to my words. Thou dost not belong to this world, for thy home is with the Creator and his golden eagles. This being so, I present thee with these *inao* and cakes and other precious things. Do thou ride upon the *inao* and ascend to thy home in the glorious heavens. When thou arrivest, assemble the deities of thy own kind together and thank them for us for having governed the world. Do thou come again, I beseech thee, and rule over us. O my precious one, go thou quietly." Once more, the Aino revere hawks, keep them in cages, and offer them in sacrifice. At the time of killing one of them the following prayer should be addressed to the bird: "O divine hawk, thou art an expert hunter, please cause thy cleverness to descend on me." If a hawk is well treated in captivity and prayed to after this fashion when he is about to be killed, he will surely send help to the hunter.

Thus the Aino hopes to profit in various ways by slaughtering the creatures, which, nevertheless, he treats as divine. He expects them to carry messages for him to their kindred or to the gods in the upper world; he hopes to partake of their virtues by imbibing parts of their bodies or in other ways; and apparently he looks forward to their bodily resurrection in this world, which will enable him again to catch and kill them, and again to reap all the benefits which he has already derived from their slaughter. For in the prayers addressed to the worshipful bear and the worshipful eagle before they are knocked on the head the creatures are invited to come again, which seems clearly to point to a faith in their future resurrection. If any doubt could exist on this head, it would be dispelled by the evidence of Mr. Batchelor, who tells us that the Aino "are firmly convinced that the spirits of birds and animals killed in hunting or offered in sacrifice come and live again upon the earth clothed with a body; and they believe, further, that they appear here for the special benefit of men, particularly Aino hunters." The Aino, Mr. Batchelor tells us, "confessedly slays and eats the beast that another may come in its place and be treated in like manner"; and at the time of sacrificing the creatures "prayers are said to them which form a request that they will come again and

furnish viands for another feast, as if it were an honour to them to be thus killed and eaten, and a pleasure as well. Indeed such is the people's idea." These last observations, as the context shews, refer especially to the sacrifice of bears.

Thus among the benefits which the Aino anticipates from the slaughter of the worshipful animals not the least substantial is that of gorging himself on their flesh and blood, both on the present and on many a similar occasion hereafter; and that pleasing prospect again is derived from his firm faith in the spiritual immortality and bodily resurrection of the dead animals. A like faith is shared by many savage hunters in many parts of the world and has given rise to a variety of quaint customs, some of which will be described presently. Meantime it is not unimportant to observe that the solemn festivals at which the Aino, the Gilyaks, and other tribes slaughter the tame caged bears with demonstrations of respect and sorrow, are probably nothing but an extension or glorification of similar rites which the hunter performs over any wild bear which he chances to kill in the forest. Indeed with regard to the Gilyaks we are expressly informed that this is the case. If we would understand the meaning of the Gilyak ritual, says Mr. Sternberg, "we must above all remember that the bear-festivals are not, as is usually but falsely assumed, celebrated only at the killing of a house-bear but are held on every occasion when a Gilyak succeeds in slaughtering a bear in the chase. It is true that in such cases the festival assumes less imposing dimensions, but in its essence it remains the same. When the head and skin of a bear killed in the forest are brought into the village, they are accorded a triumphal reception with music and solemn ceremonial. The head is laid on a consecrated scaffold, fed, and treated with offerings, just as at the killing of a house-bear; and the guests of honour (*Narch-en*) are also assembled. So, too, dogs are sacrificed, and the bones of the bear are preserved in the same place and with the same marks of respect as the bones of a house-bear. Hence the great winter festival is only an extension of the rite which is observed at the slaughter of every bear."

Thus the apparent contradiction in the practice of these tribes, who venerate and almost deify the animals which they habitually hunt, kill, and eat, is not so flagrant as at first sight it appears to us: the people have reasons, and some very practical reasons, for acting as they do. For the savage is by no means so illogical and unpractical as to superficial observers he is apt to seem; he has thought deeply on the questions which immediately concern him, he reasons about them, and though his conclusions often diverge very widely from ours, we ought not to deny him the credit of patient and prolonged meditation on some fundamental problems of human existence. In the present case, if he treats bears in general as creatures wholly subservient to human needs and yet singles out certain individuals of the species for homage which almost amounts to deification, we must not hastily set him down as irrational and inconsistent, but must endeavour to place ourselves at his point of view, to see things as he sees them, and to divest ourselves of the prepossessions which tinge so deeply our own views of the world. If we do so, we shall probably discover that, however absurd his conduct may appear to us, the savage nevertheless generally acts on a train of reasoning which seems to him in harmony with the facts of his limited experience. This I propose to illustrate in the following chapter, where I shall attempt to shew that the solemn ceremonial of the bear-festival among the Ainos and other tribes of north-eastern Asia is only a particularly striking example of the respect which on the principles of his rude philosophy the savage habitually pays to the animals which he kills and eats.

XIV. The Propitiation of Wild Animals by Hunters

The explanation of life by the theory of an indwelling and practically immortal soul is one which the savage does not confine to human beings but extends to the animate creation in general. In so doing he is more liberal and perhaps more logical than the civilised man, who commonly denies to animals that privilege of immortality which he claims for himself. The savage is not so proud; he commonly believes that animals are endowed with feelings and intelligence like those of men, and that, like men, they possess souls which survive the death of their bodies either to wander about as disembodied spirits or to be born again in animal form. Thus, for example, we are told that the Indian of Guiana does not see “any sharp line of distinction, such as we see, between man and other animals, between one kind of animal and another, or between animals—man included—and inanimate objects. On the contrary, to the Indian, all objects, animate and inanimate, seem exactly of the same nature except that they differ in the accident of bodily form. Every object in the whole world is a being, consisting of a body and spirit, and differs from every other object in no respect except that of bodily form, and in the greater or less degree of brute power and brute cunning consequent on the difference of bodily form and bodily habits.” Similarly we read that “in Cherokee mythology, as in that of Indian tribes generally, there is no essential difference between men and animals. In the primal genesis period they seem to be completely undifferentiated, and we find all creatures alike living and working together in harmony and mutual helpfulness until man, by his aggressiveness and disregard for the rights of the others, provokes their hostility, when insects, birds, fishes, reptiles, and fourfooted beasts join forces against him. Henceforth their lives are apart, but the difference is always one of degree only. The animals, like the people, are organized into tribes and have like them their chiefs and townhouses, their councils and ballplays, and the same hereafter in the Darkening land of Usunhiyi. Man is still the paramount power, and hunts and slaughters the others as his own necessities compel, but is obliged to satisfy the animal tribes in every instance, very much as a murder is compounded for, according to the Indian system, by ‘covering the bones of the dead’ with presents for the bereaved relatives.” To the same effect another observer of the North American Indians writes: “I have often reflected on the curious connexion which appears to subsist in the mind of an Indian between man and the brute creation, and found much matter in it for curious observation. Although they consider themselves superior to all other animals and are very proud of that superiority; although they believe that the beasts of the forest, the birds of the air, and the fishes of the waters, were created by the Almighty Being for the use of man; yet it seems as if they ascribe the difference between themselves and the brute kind, and the dominion which they have over them, more to their superior bodily strength and dexterity than to their immortal souls. All beings endowed by the Creator with the power of volition and self-motion, they view in a manner as a great society of which they are the head, whom they are appointed, indeed, to govern, but between whom and themselves intimate ties of connexion and relationship may exist, or at least did exist in the beginning of time. They are, in fact, according to their opinions, only the first among equals, the legitimate hereditary sovereigns of the whole animated race, of which they are themselves a constituent part. Hence, in their languages, those inflections of their nouns which we call *genders*, are not, as with us, descriptive of the *masculine* and *feminine* species, but of the *animate* and *inanimate* kinds. Indeed, they go so far as to include trees and plants within the first of these descriptions. All animated nature, in whatever degree, is in their eyes a great whole, from which they have not yet ventured to separate themselves. They do not exclude other animals from their world of spirits, the place to which they expect to go after

death.” Even Chinese authors “have roundly avowed themselves altogether unable to discover any real difference between men and animals,” and they have drawn out the parallelism between the two in some detail.

But it is not merely between the mental and spiritual nature of man and the animals that the savage traces a close resemblance; even the distinction of their bodily form appears sometimes to elude his dull apprehension. An unusually intelligent Bushman questioned by a missionary “could not state any difference between a man and a brute—he did not know but a buffalo might shoot with bows and arrows as well as a man, if it had them.” In the opinion of the Gilyak, “the form and size of an animal are merely a sort of appearance. Every animal is in point of fact a real being like man, nay a Gilyak such as himself, but endowed with reason and strength which often surpass those of mere men.” Nor is it merely that in the mental fog the savage takes beasts for men; he seems to be nearly as ready to take himself and his fellows for beasts. When the Russians first landed on one of the Alaskan islands the people took them for cuttle-fish, “on account of the buttons on their clothes.” We have seen how some savages identify themselves with animals of various sorts by eating the maggots bred in the rotting carcasses of the beasts, and how thereafter, when occasion serves, they behave in their adopted characters by wriggling, roaring, barking, or grunting, according as they happen to be boa-constrictors, lions, jackals, or hippopotamuses. In the island of Mabuiag men of the Sam, that is, the Cassowary, totem think that cassowaries are men or nearly so. “Sam he all same as relation, he belong same family,” is the account they give of their kinship with the creature. Conversely they hold that they themselves are cassowaries, or at all events that they possess some of the qualities of the long-legged bird. When a Cassowary man went forth to reap laurels on the field of battle, he used to reflect with satisfaction on the length of his lower limbs: “My leg is long and thin, I can run and not feel tired; my legs will go quickly and the grass will not entangle them.” Omaha Indians believe that between a man and the creature which is his guardian spirit there subsists so close a bond that the man acquires the powers and qualities, the virtues and defects of the animal. Thus if a man has seen a bear in that vision at puberty which determines an Indian's guardian spirit, he will be apt to be wounded in battle, because the bear is a slow and clumsy animal and easily trapped. If he has dreamed of an eagle, he will be able to see into the future and foretell coming events, because the eagle's vision is keen and piercing. Similarly, the Thompson Indians of British Columbia imagined that every man partook of the nature of the animal which was his guardian spirit; for example, a man who had the grisly bear for his protector would prove a much fiercer warrior than one who had only a crow, a coyote, or a fox for his guardian spirit. And before they set out on the war-path these Indians used to perform a mimic battle, in which each man, tricked out with paint and feathers, imitated the sounds of the animal that was his guardian spirit, grunting and whooping in character. The Bororos, a tribe of Indians in the heart of Brazil, will have it that they are parrots of a gorgeous red plumage which live in the Brazilian forest. It is not merely that their souls will pass into these birds at death, but they themselves are actually identical with them in their life, and accordingly they treat the parrots as they might treat their fellow-tribesmen, keeping them in captivity, refusing to eat their flesh, and mourning for them when they die. However, they kill the wild birds for their feathers, and, though they will not kill, they pluck the tame ones to deck their own naked brown bodies with the gaudy plumage of their feathered brethren.

Thus to the savage, who regards all living creatures as practically on a footing of equality with man, the act of killing and eating an animal must wear a very different aspect from that which the same act presents to us, who regard the intelligence of animals as far inferior to our own and deny them the possession of immortal souls. Hence on the principles of his rude philosophy the primitive hunter who slays an animal believes himself exposed to the

vengeance either of its disembodied spirit or of all the other animals of the same species, whom he considers as knit together, like men, by the ties of kin and the obligations of the blood feud, and therefore as bound to resent the injury done to one of their number. Accordingly the savage makes it a rule to spare the life of those animals which he has no pressing motive for killing, at least such fierce and dangerous animals as are likely to exact a bloody vengeance for the slaughter of one of their kind. Crocodiles are animals of this sort. They are only found in hot countries, where, as a rule, food is abundant and primitive man has therefore little reason to kill them for the sake of their tough and unpalatable flesh. Hence it is a custom with some savages to spare crocodiles, or rather only to kill them in obedience to the law of blood feud, that is, as a retaliation for the slaughter of men by crocodiles. For example, the Dyaks of Borneo will not kill a crocodile unless a crocodile has first killed a man. "For why, say they, should they commit an act of aggression, when he and his kindred can so easily repay them? But should the alligator take a human life, revenge becomes a sacred duty of the living relatives, who will trap the man-eater in the spirit of an officer of justice pursuing a criminal. Others, even then, hang back, reluctant to embroil themselves in a quarrel which does not concern them. The man-eating alligator is supposed to be pursued by a righteous Nemesis; and whenever one is caught they have a profound conviction that it must be the guilty one, or his accomplice."

When a Dyak has made up his mind to take vengeance on the crocodiles for the death of a kinsman, he calls in the help of a Pangareran, a man whose business it is to charm and catch crocodiles and to make them do his will. While he is engaged in the discharge of his professional duties the crocodile-catcher has to observe a number of odd rules. He may not go to anybody and may not even pass in front of a window, because he is unclean. He may not himself cook anything nor come near a fire. If he would eat fruit, he may not peel or husk it himself, but must get others to do it for him. He may not even chew his food, but is obliged to swallow it unchewed. A little hut is made for him on the bank of the river, where he uses divination by means of the figure of a crocodile drawn on a piece of bamboo for the purpose of determining whether his undertaking will prosper. The boat in which he embarks to catch the wicked man-eating crocodile must be painted yellow and red, and in the middle of it lances are erected with the points upward. Then the man of skill casts lots to discover whether the hook is to be baited with pork, or venison, or the flesh of a dog or an ass. In throwing the baited hook into the water he calls out: "Ye crocodiles who are up stream, come down; and ye crocodiles who are down stream, come up; for I will give you all good food, as sweet as sugar and as fat as coco-nut. I will give you a pretty and beautiful necklace. When you have got it, keep it in your neck and body, for this food is very *pahuni*," which means that it would be sinful not to eat it. If a crocodile bites at the hook, the crocodile-catcher bawls out, "Choose a place for yourself where you will lie; for many men are come to see you. They are come joyfully and exultingly, and they give you a knife, a lance, and a shroud." If the crocodile is a female, he addresses her as "Princess"; if it is a male, he calls it "Prince." The enchanter, who is generally a cunning Malay, must continue his operations till he catches a crocodile in which traces are to be found shewing that the animal has indeed devoured a human being. Then the death of the man is atoned for, and in order not to offend the water-spirits a cat is sacrificed to the crocodiles. The heads of the dead crocodiles are fastened on stakes beside the river, where in time they bleach white and stand out sharply against the green background of the forest. While the captured crocodile is being hauled in to the bank, the subtle Dyaks speak softly to him and beguile him into offering no resistance; but once they have him fast, with arms and legs securely pinioned, they howl at him and deride him for his credulity, while they rip up the belly of the infuriated and struggling brute to find the evidence of his guilt in the shape of human remains. On one occasion Rajah Brooke of Sarawak was present at a discussion among a party of Dyaks as to how they ought

to treat a captured crocodile. One side maintained that it was proper to bestow all praise and honour on the kingly beast, since he was himself a rajah among animals and was now brought there to meet the rajah; in short, they held that praise and flattery were agreeable to him and would put him on his best behaviour. The other side fully admitted that on this occasion rajah met rajah; yet with prudent foresight they pointed to the dangerous consequences which might flow from establishing a precedent such as their adversaries contended for. If once a captured crocodile, said they, were praised and honoured, the other crocodiles, on hearing of it, would be puffed up with pride and ambition, and being seized with a desire to emulate the glory of their fellow would enter on a career of man-eating as the road likely to lead them by the shortest cut to the temple of fame.

The Minangkabauers of Sumatra have also a great respect for crocodiles. Their celebrated law-giver Katoemanggoengan was indeed born again in the form of a crocodile; and thus his descendants, including the rajah of Indrapoera and his family, are more or less distant cousins of the crocodiles, and enjoy the help and protection of the creatures in many ways, for example when they go on a journey. The respect entertained for the animals is also attested by the ceremonies observed in some places when a crocodile has been caught. A crowd of women then performs certain dances which closely resemble the dances performed when somebody has died. Moreover, it is a rule with the Minangkabauers that no cooking-pot may be washed in a river; to do so would be like offering the crocodiles the leavings of your food, and they would very naturally resent it. For the same reason in washing up the dinner or supper plates you must be careful not to make a splashing, or the crocodiles would hear it and take umbrage.

Among the Malays of Patani Bay, in Siam, there is a family whose members may not kill a crocodile nor even be present when one of these ferocious reptiles is captured. The reason alleged for this forbearance is that the family claim kindred with a woman named Betimor, who was drowned in the river and afterwards turned into a crocodile. After her transformation she appeared to her father in a dream and told him what had become of her; so he went down to the river and made offerings to her of rice and wax tapers. There is a shrine on the spot where the woman was transformed into a crocodile, and any one may dedicate offerings there and pray to Toh Sri Lam; for so she has been called ever since her metamorphosis. Members of the crocodile family call on her for help in sickness and other misfortunes, and they will do so on behalf of other people for a proper consideration. Rice and wax tapers are the usual offerings. In many islands of the Indian Archipelago, including Java, Sumatra, Celebes, Timor, and Ceram, this belief in a kinship of men with crocodiles assumes a peculiar form. The people imagine that women are often delivered of a child and a crocodile at the same birth, and that when this happens, the midwife carries the crocodile twin carefully down to the river and places it in the water. The family in which such a birth is thought to have happened, constantly put victuals into the river for their amphibious relation; and in particular the human twin, so long as he lives, goes down to the river at stated seasons to do his duty by his crocodile brother or sister; and if he were to fail to do so, it is the universal opinion that he would be visited with sickness or death for his unnatural conduct. Large parties of these crocodile people periodically go out in a boat furnished with great plenty of provisions and all kinds of music, and they row backwards and forwards, with the music playing, in places where crocodiles do most abound. As they do so they sing and weep by turns, each of them invoking his animal kinsfolk, till the snout of one of the brutes bobs up from the water, whereupon the music stops, and food, betel, and tobacco are thrown into the river. By these delicate attentions they hope to recommend themselves to the formidable creatures.

The crocodiles about the island of Damba in the Victoria Nyanza were sacred and might not be molested in any way. Hence they multiplied and became dangerous; people made offerings to them in the hope of being spared by the monsters when they crossed in the ferries. From time to time batches of men were brought down to the beach and sacrificed to the crocodiles. Their arms and legs were broken so that they could not stir from the spot; then they were laid out in a row on the shore, and the crocodiles came and dragged them into the water. On the island there was a temple dedicated to the crocodiles, and here an inspired medium resided who gave oracular responses. Under the influence of the spirit he wagged his head from side to side, opening his jaws and snapping them together, just as a crocodile does. No doubt the spirit which possessed him in these moments of fine frenzy was supposed to be that of a crocodile. Similarly in other parts of Uganda men were inspired by the ghosts or spirits of lions, leopards, and serpents, and in that state of exaltation they uttered oracles, roaring like a lion, growling like a leopard, or grovelling and wriggling like a serpent, according to the nature of the spirit by which they were possessed. Crocodiles abound in the Albert Nyanza Lake and its tributaries. In many places they are extremely dangerous, but the Alur tribe of that region only hunt them when they have dragged away a man; and they think that any one who has taken away a crocodile's eggs must be on his guard when he walks near the bank of the river, for the crocodiles will try to avenge the injury by seizing him. In general the Foulahs of Senegambia dare not kill a crocodile from fear of provoking the vengeance of the relations and friends of the murdered reptile; but if the sorcerer gives his consent and passes his word that he will guarantee them against the vengeance of the family of the deceased, they will pluck up courage to attack one of the brutes.

Like the Dyaks, the natives of Madagascar never kill a crocodile "except in retaliation for one of their friends who has been destroyed by a crocodile. They believe that the wanton destruction of one of these reptiles will be followed by the loss of human life, in accordance with the principle of *lex talionis*." The people who live near the lake Itasy in Madagascar make a yearly proclamation to the crocodiles, announcing that they will revenge the death of some of their friends by killing as many crocodiles in return, and warning all well-disposed crocodiles to keep out of the way, as they have no quarrel with them, but only with their evil-minded relations who have taken human life. Various tribes of Madagascar believe themselves to be descended from crocodiles, and accordingly they view the scaly reptile as, to all intents and purposes, a man and a brother. If one of the animals should so far forget himself as to devour one of his human kinsfolk, the chief of the tribe, or in his absence an old man familiar with the tribal customs, repairs at the head of the people to the edge of the water, and summons the family of the culprit to deliver him up to the arm of justice. A hook is then baited and cast into the river or lake. Next day the guilty brother, or one of his family, is dragged ashore, and after his crime has been clearly brought home to him by a strict interrogation, he is sentenced to death and executed. The claims of justice being thus satisfied and the majesty of the law fully vindicated, the deceased crocodile is lamented and buried like a kinsman; a mound is raised over his relics and a stone marks the place of his head. The Malagasy, indeed, regard the crocodile with superstitious veneration as the king of the waters and supreme in his own element. When they are about to cross a river they pronounce a solemn oath, or enter into an engagement to acknowledge his sovereignty over the waters. An aged native has been known to covenant with the crocodiles for nearly half an hour before plunging into the stream. After that he lifted up his voice and addressed the animal, urging him to do him no harm, since he had never hurt the crocodile; assuring him that he had never made war on any of his fellows, but on the contrary had always entertained the highest veneration for him; and adding that if he wantonly attacked him, vengeance would follow sooner or later; while if the crocodile devoured him, his relations and all his race would

declare war against the beast. This harangue occupied another quarter of an hour, after which the orator dashed fearlessly into the stream.

Again, the tiger is another of those dangerous beasts whom the savage prefers to leave alone, lest by killing one of the species he should excite the hostility of the rest. No consideration will induce a Sumatran to catch or wound a tiger except in self-defence or immediately after a tiger has destroyed a friend or relation. When a European has set traps for tigers, the people of the neighbourhood have been known to go by night to the place and explain to the animals that the traps are not set by them nor with their consent. If it is necessary to kill a tiger which has wrought much harm in the village, the Minangkabauers of Sumatra try to catch him alive in order to beg for his forgiveness before despatching him, and in ordinary life they will not speak evil of him or do anything that might displease him. For example, they will not use a path that has been untrodden for more than a year, because the tiger has chosen that path for himself, and would deem it a mark of disrespect were any one else to use it. Again, persons journeying by night will not walk one behind the other, nor keep looking about them, for the tiger would think that this betrayed fear of him, and his feelings would be hurt by the suspicion. Neither will they travel bareheaded, for that also would be disrespectful to the tiger; nor will they knock off the glowing end of a firebrand, for the flying sparks are like the tiger's glistening eyes, and he would treat this as an attempt to mimic him. The population of Mandeling, a district on the west coast of Sumatra, is divided into clans, one of which claims to be descended from a tiger. It is believed that the animal will not attack or rend the members of this clan, because they are his kinsmen. When members of the clan come upon the tracks of a tiger, they enclose them with three little sticks as a mark of homage; and when a tiger has been shot, the women of the clan are bound to offer betel to the dead beast. The Battas of Sumatra seldom kill a tiger except from motives of revenge, observing the rule an eye for an eye and a tooth for a tooth, or, as they express it, "He who owes gold must pay in gold; he who owes breath (that is, life) must pay with breath." Nor can the beast be attacked without some ceremony; only weapons that have proved themselves able to kill may be used for the purpose. When the tiger has been killed, they bring the carcass to the village, set offerings before it, and burn incense over it, praying the spirit of the tiger to quit its material envelope and enter the incense pot. As soon as the soul may be supposed to have complied with this request, a speaker explains to the spirits in general the reasons for killing the tiger, and begs them to set forth these reasons to the departed soul of the beast, lest the latter should be angry and the people should suffer in consequence. Then they dance round the dead body of the tiger till they can dance no longer, after which they skin the carcass and bury it. The inhabitants of the hills near Rajamahall, in Bengal, believe that if any man kills a tiger without divine orders, either he or one of his relations will be devoured by a tiger. Hence they are very averse to killing a tiger, unless one of their kinsfolk has been carried off by one of the beasts. In that case they go out for the purpose of hunting and slaying a tiger; and when they have succeeded they lay their bows and arrows on the carcass and invoke God, declaring that they slew the animal in retaliation for the loss of a kinsman. Vengeance having been thus taken, they swear not to attack another tiger except under similar provocation. The natives of Cochin China have a great respect for the tiger, whom they regard as a terrible divinity. Yet they set traps for him and leave no stone unturned to catch him. Once he is ensnared, they offer him their excuses and condolences for the painful position in which he finds himself.

The Indians of Carolina would not molest snakes when they came upon them, but would pass by on the other side of the path, believing that if they were to kill a serpent, the reptile's kindred would destroy some of their brethren, friends, or relations in return. So the Seminole Indians spared the rattlesnake, because they feared that the soul of the dead rattlesnake would incite its kinsfolk to take vengeance. Once when a rattlesnake appeared in their camp they

entreated an English traveller to rid them of the creature. When he had killed it, they were glad but tried to scratch him as a means of appeasing the spirit of the dead snake. Soon after the Iowas began to build their village near the mouth of Wolf River, a lad came into the village and reported that he had seen a rattlesnake on a hill not far off. A medicine-man immediately repaired to the spot, and finding the snake made it presents of tobacco and other things which he had brought with him for the purpose. He also had a long talk with the animal, and on returning to his people told them that now they might travel about in safety, for peace had been made with the snakes. The Delaware Indians also paid great respect to the rattlesnake, whom they called their grandfather, and they would on no account destroy one of the reptiles. They said that the rattlesnake guarded them and gave them notice of impending danger by his rattle, and that if they were to kill a rattlesnake, the rest of the species would soon hear of it and bite the Indians in revenge. The Potawatomi Indians highly venerated the rattlesnake for a similar reason, being grateful to it for the timely warning which it often gave of the approach of an enemy. Yet a young man who desired to obtain a rattle would have no hesitation in killing one of the snakes for the purpose; but he apologised profusely to the creature for the liberty he took with it, explaining that he required the rattle for the adornment of his person, and that no disrespect was intended to the snake; and in proof of his good will he would leave a piece of tobacco beside the carcass. The Cherokee regard the rattlesnake as the chief of the snake tribe and fear and respect him accordingly. Few Cherokee will venture to kill a rattlesnake, unless they cannot help it, and even then they must atone for the crime by craving pardon of the snake's ghost either in their own person or through the mediation of a priest, according to a set formula. If these precautions are neglected, the kinsfolk of the dead snake will send one of their number as an avenger of blood, who will track down the murderer and sting him to death. It is absolutely necessary to cut off the snake's head and bury it deep in the earth and to hide the body in a hollow log; for if the remains were exposed to the weather, the other snakes would be so angry that they would send torrents of rain and all the streams would overflow their banks. If a Cherokee dreams of being bitten by a snake, he must be treated in exactly the same way as if he had been really bitten; for they think that he has actually been bitten by the ghost of a snake, and that if the proper remedies were not applied to the hurt, the place would swell and ulcerate, though possibly not for years afterwards. Once when an Englishman attempted to kill a rattlesnake, a party of Ojibway Indians, with whom he was travelling, begged him to desist, and endeavoured to appease the snake, addressing it in turns as grandfather, smoking over it, and beseeching it to take care of their families in their absence, and to open the heart of the British Agent so that he should fill their canoe with rum. A storm which overtook them next day on Lake Huron was attributed by them to the wrath of the insulted rattlesnake, and they sought to mollify him by throwing dogs as sacrifices to him into the waves. The Kekchi Indians of Guatemala will not throw serpents or scorpions into the fire, lest the other creatures of the same species should punish them for the outrage.

In Kiziba, a district of Central Africa, to the west of Lake Victoria Nyanza, if a woman accidentally kills a snake with her hoe while she is working in the field, she hastens in great agitation to the snake-priest and hands him over the hoe, together with two strings of cowries and an ox-hide, begging him to appease the angry spirit of the slain serpent. In this application she is accompanied and supported by all the villagers, who share her fears and anxiety. Accordingly the priest beats his drum as a sign that no woman of the village is to work in the fields till further notice. Next he wraps the dead serpent in a piece of the ox-hide and buries it solemnly. On the following day he performs a ceremony of purification for the slaughter of the reptile. He compounds a medicine out of the guts of a leopard or hyaena and earth or mud dissolved in water, and with this mixture he disinfects all the houses in the village, beginning with the house of the woman who killed the serpent. Next he proceeds to

the fields, where all the women of the village have collected their hoes. These he purifies by dipping them in the fluid and then twirling them about so as to make the drops of water fly off. From that moment the danger incurred by the slaughter of the reptile is averted. The spirit of the serpent is appeased, and the women may resume their usual labours in the fields.

When the Kwakiutl Indians of British Columbia have slain a wolf they lay the carcase on a blanket and take out the heart, of which every person who helped to kill the beast must eat four morsels. Then they wail over the body, saying, "Woe! our great friend!" After that they cover the carcase with a blanket and bury it. A bow or gun that killed a wolf is regarded as unlucky, and the owner gives it away. These Indians believe that the slaying of a wolf produces a scarcity of game. When the Tinneh Indians of Central Alaska have killed a wolf or a wolverine, the carcase is brought into the camp or village with great pomp. The people go forth to meet it, saying, "The chief is coming." Then the body is carried into a hut and propped up in a sitting posture; and the medicine-man spreads before it a copious banquet, to which every family in the village has contributed of its best. When the dead animal is supposed to have satisfied his hunger, the men consume the remains of the feast, but no woman is allowed to participate in what has been thus offered to the wolf or the wolverine. No ordinary Cherokee dares to kill a wolf, if he can possibly help it; for he believes that the kindred of the slain beast would surely avenge its death, and that the weapon with which the deed had been done would be quite useless for the future, unless it were cleaned and exorcised by a medicine-man. However, certain persons who know the proper rites of atonement for such a crime can kill wolves with impunity, and they are sometimes hired to do so by people who have suffered from the raids of the wolves on their cattle or fish-traps. The professional wolf-killer prays to the animal whom he has bereaved of life, and seeks to avert the vengeance of the other wolves by laying the blame of the slaughter on the people of another settlement. To purify the gun which has perpetrated the murder, he unscrews the barrel, inserts into it seven small sour-wood rods which have been heated in the fire, and then allows the barrel and its contents to lie in a running stream till morning. When the Chuckchees of north-eastern Siberia have killed a wolf, they hold a festival, at which they cry, "Wolf, be not angry with us. It was not we who killed you, it was the Russians who destroyed you." In ancient Athens any man who killed a wolf had to bury it by subscription.

In Jebel-Nuba, a district of the eastern Sudan, it is forbidden to touch the nests or remove the young of a species of black birds, resembling our blackbirds, because the people believe that the parent birds would avenge the wrong by causing a stormy wind to blow, which would destroy the harvest. Some of the Sudanese negroes of Upper Egypt regard the great black raven (*Corvus umbrinus*) as their uncle and exact pecuniary compensation or blood-money from any one who has been so rash as to slay their sable relative. Having satisfied their scruples on that head, they give the bird a solemn burial, carrying the corpse to the graveyard on a bier with flags and shouts of *la ill Allah*, just as if they were interring one of their kinsfolk. The Palenques of South America are very careful to spare harmless animals which are not good for food; because they believe that any injury inflicted on such creatures would entail the sickness or death of their own children.

But the savage clearly cannot afford to spare all animals. He must either eat some of them or starve, and when the question thus comes to be whether he or the animal must perish, he is forced to overcome his superstitious scruples and take the life of the beast. At the same time he does all he can to appease his victims and their kinsfolk. Even in the act of killing them he testifies his respect for them, endeavours to excuse or even conceal his share in procuring their death, and promises that their remains will be honourably treated. By thus robbing death of its terrors he hopes to reconcile his victims to their fate and to induce their fellows to come and be killed also. For example, it was a principle with the Kamtchatkans never to kill a land

or sea animal without first making excuses to it and begging that the animal would not take it ill. Also they offered it cedar-nuts and so forth, to make it think that it was not a victim but a guest at a feast. They believed that this hindered other animals of the same species from growing shy. For instance, after they had killed a bear and feasted on its flesh, the host would bring the bear's head before the company, wrap it in grass, and present it with a variety of trifles. Then he would lay the blame of the bear's death on the Russians, and bid the beast wreak his wrath upon them. Also he would ask the bear to inform the other bears how well he had been treated, that they too might come without fear. Seals, sea-lions, and other animals were treated by the Kamtchatkans with the same ceremonious respect. Moreover, they used to insert sprigs of a plant resembling bear's wort in the mouths of the animals they killed; after which they would exhort the grinning skulls to have no fear but to go and tell it to their fellows, that they also might come and be caught and so partake of this splendid hospitality. When the Ostiaks have hunted and killed a bear, they cut off its head and hang it on a tree. Then they gather round in a circle and pay it divine honours. Next they run towards the carcass uttering lamentations and saying, "Who killed you? It was the Russians. Who cut off your head? It was a Russian axe. Who skinned you? It was a knife made by a Russian." They explain, too, that the feathers which sped the arrow on its flight came from the wing of a strange bird, and that they did nothing but let the arrow go. They do all this because they believe that the wandering ghost of the slain bear would attack them on the first opportunity, if they did not thus appease it. Or they stuff the skin of the slain bear with hay; and after celebrating their victory with songs of mockery and insult, after spitting on and kicking it, they set it up on its hind legs, "and then, for a considerable time, they bestow on it all the veneration due to a guardian god." When a party of Koryak have killed a bear or a wolf, they skin the beast and dress one of themselves in the skin. Then they dance round the skin-clad man, saying that it was not they who killed the animal, but some one else, generally a Russian. When they kill a fox they skin it, wrap the body in grass, and bid him go tell his companions how hospitably he has been received, and how he has received a new cloak instead of his old one. A fuller account of the Koryak ceremonies is given by a more recent writer. He tells us that when a dead bear is brought to the house, the women come out to meet it dancing with firebrands. The bear-skin is taken off along with the head; and one of the women puts on the skin, dances in it, and entreats the bear not to be angry, but to be kind to the people. At the same time they offer meat on a wooden platter to the dead beast, saying, "Eat, friend." Afterwards a ceremony is performed for the purpose of sending the dead bear, or rather his spirit, away back to his home. He is provided with provisions for the journey in the shape of puddings or reindeer-flesh packed in a grass bag. His skin is stuffed with grass and carried round the house, after which he is supposed to depart towards the rising sun. The intention of the ceremonies is to protect the people from the wrath of the slain bear and his kinsfolk, and so to ensure success in future bear-hunts. The Finns used to try to persuade a slain bear that he had not been killed by them, but had fallen from a tree, or met his death in some other way; moreover, they held a funeral festival in his honour, at the close of which bards expatiated on the homage that had been paid to him, urging him to report to the other bears the high consideration with which he had been treated, in order that they also, following his example, might come and be slain. When the Lapps had succeeded in killing a bear with impunity, they thanked him for not hurting them and for not breaking the clubs and spears which had given him his death wounds; and they prayed that he would not visit his death upon them by sending storms or in any other way. His flesh then furnished a feast.

The reverence of hunters for the bear whom they regularly kill and eat may thus be traced all along the northern region of the Old World, from Bering's Straits to Lappland. It reappears in similar forms in North America. With the American Indians a bear hunt was an important event for which they prepared by long fasts and purgations. Before setting out they offered

expiatory sacrifices to the souls of bears slain in previous hunts, and besought them to be favourable to the hunters. When a bear was killed the hunter lit his pipe, and putting the mouth of it between the bear's lips, blew into the bowl, filling the beast's mouth with smoke. Then he begged the bear not to be angry at having been killed, and not to thwart him afterwards in the chase. The carcase was roasted whole and eaten; not a morsel of the flesh might be left over. The head, painted red and blue, was hung on a post and addressed by orators, who heaped praise on the dead beast. When men of the Bear clan in the Ottawa tribe killed a bear, they made him a feast of his own flesh, and addressed him thus: "Cherish us no grudge because we have killed you. You have sense; you see that our children are hungry. They love you and wish to take you into their bodies. Is it not glorious to be eaten by the children of a chief?" Amongst the Nootka Indians of British Columbia, when a bear had been killed, it was brought in and seated before the head chief in an upright posture, with a chief's bonnet, wrought in figures, on its head, and its fur powdered over with white down. A tray of provisions was then set before it, and it was invited by words and gestures to eat. After that the animal was skinned, boiled, and eaten. The Assiniboins pray to the bear and offer sacrifices to it of tobacco, belts, and other valuable objects. Moreover, they hold feasts in its honour, that they may win the beast's favour and live safe and sound. The bear's head is often kept in camp for several days mounted in some suitable position and decked with scraps of scarlet cloth, necklaces, collars, and coloured feathers. They offer the pipe to it, and pray that they may be able to kill all the bears they meet, without harm to themselves, for the purpose of anointing themselves with his fine grease and banqueting on his tender flesh. The Ojibways will not suffer dogs to eat the flesh or gnaw the bones of a bear, and they throw all the waste portions into the fire. They think that if the flesh were desecrated, they would have no luck in hunting bears thereafter. A trader of the eighteenth century has described the endearments which a party of Ojibways lavished on a she-bear which he had just killed. They took her head in their hands, stroked it and kissed it, and begged a thousand pardons for her violent death; they called her their relation and grandmother, and begged her not to lay the fault at their door, for indeed it was an Englishman who had killed her. Having severed the head from the body, they adorned it with all the trinkets they could muster and set it up on a scaffold in the lodge. Next day pipes were lit and tobacco smoke blown into the nostrils of the dead bear, and the trader was invited to pay this mark of respect to the animal as an atonement for having taken her life. Before they feasted on the bear's flesh, an orator made a speech in which he deplored the sad necessity under which they laboured of destroying their friends the bears; for how otherwise could they subsist? Some of the Indians of the Queen Charlotte Islands, off the north-western coast of America, used to mark the skins of bears, otters, and other animals with four red crosses in a line, by way of propitiating the spirit of the beast they had killed. When the Thompson Indians of British Columbia were about to hunt bears, they would sometimes address the animal and ask it to come and be shot. They prayed the grisly bear not to be angry with the hunter, nor to fight him, but rather to have pity on him and to deliver himself up to his mercies. The man who intended to hunt the grisly bear had to be chaste for some time before he set out on his dangerous adventure. When he had killed a bear, he and his companions painted their faces in alternate perpendicular stripes of black and red, and sang the bear song. Sometimes the hunter also prayed, thanking the beast for letting itself be killed so easily, and begging that its mate might share the same fate. After they had eaten the flesh of the bear's head, they tied the skull to the top of a small tree, as high as they could reach, and left it there. Having done so, they painted their faces with alternate stripes of red and black as before; for if they failed to observe this ceremony, the bears would be offended, and the hunters would not be able to kill any more. To place the heads of bears or any large beasts on trees or stones was a mark of respect to the animals. The

Lillooet and Shuswap Indians of the same region used to observe similar ceremonies at the killing of a bear.

A like respect is testified for other dangerous creatures by the hunters who regularly trap and kill them. When Caffre hunters are in the act of showering spears on an elephant, they call out, "Don't kill us, great captain; don't strike or tread upon us, mighty chief." When he is dead they make their excuses to him, pretending that his death was a pure accident. As a mark of respect they bury his trunk with much solemn ceremony; for they say that "the elephant is a great lord; his trunk is his hand." Before the Amaxosa Caffres attack an elephant they shout to the animal and beg him to pardon them for the slaughter they are about to perpetrate, professing great submission to his person and explaining clearly the need they have of his tusks to enable them to procure beads and supply their wants. When they have killed him they bury in the ground, along with the end of his trunk, a few of the articles they have obtained for the ivory, thus hoping to avert some mishap that would otherwise befall them. Among the Wanyamwezi of Central Africa, when hunters have killed an elephant, they bury his legs on the spot where he fell and then cover the place with stones. The burial is supposed to appease the spirit of the dead elephant and to ensure the success of the hunters in future undertakings. When the Baganda have killed an elephant, they extract the nerve from the tusk and bury it, taking care to mark the place of the burial. For they think that the ghost of the dead elephant attaches itself to the nerve, and that if a hunter were to step over the nerve, the elephant's ghost would cause him to be killed by an elephant the next time he went forth to hunt the beasts.

In Latuka, a district of the Upper Nile, lions are much respected, and are only killed when they prove very troublesome and dangerous. There used to be in this region a Lion-chief, as he was called, who professed to have all lions under his control, and who actually kept several tame lions about his house. Whenever a lion was accidentally caught in a trap near the station of the Egyptian Government, this man would regularly present himself and demand the release of the noble animal. The favour was always granted, and planks were let down into the pit to enable the imprisoned lion to clamber up and escape. Amongst some tribes of Eastern Africa, when a lion is killed, the carcass is brought before the king, who does homage to it by prostrating himself on the ground and rubbing his face on the muzzle of the beast.

In some parts of Western Africa if a negro kills a leopard he is bound fast and brought before the chiefs for having killed one of their peers. The man defends himself on the plea that the leopard is chief of the forest and therefore a stranger. He is then set at liberty and rewarded. But the dead leopard, adorned with a chief's bonnet, is set up in the village, where nightly dances are held in its honour. The leopard is held in great veneration by the Igaras of the Niger. They call it "father" (*atta*), though they do not object to kill the animal in the chase. When a dead leopard is brought into Idah, the capital, it is dressed up in white and borne on the heads of four men from house to house, amidst singing and beating of drums. Each householder gives a present of cowries or cloth to the owner of the leopard, and at last the carcass is buried with great ceremony and firing of guns. Should these rites be neglected, the people imagine that the spirit of the dead leopard will punish them. Among the Ewe negroes of Togoland "hunters who had killed buffaloes, leopards, or wild black swine observed in Agome for nine days the same, or very similar, ceremonies as are customary at the death of a woman, in order to prevent the soul of the slain beasts from avenging itself on them, a custom which is the less surprising because the mourning customs themselves are based on the fear of spirits, namely the spirits of the dead. The natives ascribe to the souls of these dangerous animals the power of killing the man who shot them, or of so blinding and enchanting him that in the chase he confuses animals and men and so incurs serious mishaps." The quaint

ceremonies which these negroes observe for the purpose of avoiding the imaginary perils have been described by a German missionary. The leopard and the wild buffalo, he tells us, are believed to be animated by malignant souls which not only do the hunter a mischief while they still occupy the bodies of the living creatures, but even after death, in their disembodied state, continue to haunt and plague their slayer, sometimes egging on a serpent or a leopard to sting or bite him, sometimes blinding him so that he shoots a man for an animal, or cannot find his way home and goes groping about in the wilderness till he perishes miserably. If a man thus blinded and crazed should make his way back to the town, he is banished for life and sold into slavery; his house and plantation are razed to the ground; and his nearest relations are often given as bail into the hands of strangers. It is therefore a very serious matter indeed for a hunter to incur the wrath of a leopard's ghost, and it is quite natural that he should take all reasonable measures to guard himself against so threatening a calamity. Hence as soon as he has killed a leopard, he hurries back to the town and brings word of it to the other men who have slain leopards on former occasions, and who now assist him with their advice and experience. The first thing they do is to put a stalk of grass in his mouth as a sign that he may not speak. Then they repair to the place where the leopard lies dead in the forest, and inform the animal of the reasons why he has been shot, namely, because he has stolen sheep, fowls, and pigs, and has killed men. Next the drums are beaten and the people assemble in the open square of the town. The dead leopard meanwhile has been fastened to a pole, and with his eyes bandaged and his face upturned to heaven, is solemnly carried about the town and set down before the houses of the principal folk, who reward the hero and his comrades with presents. After the procession has gone the round, the leopard is tied to a tree, and the hunters paint the slayer with red and white so as to make him look like a leopard, except that the leopard's spots are only painted on the left side of his body; a basket painted in the same colours is clapped on his head, and magical strings of cowries are tied round his hands and feet. Thus attired, he and the other heroes who have killed leopards crawl about on all fours and roar like leopards when anybody comes near them. In his left hand every man grasps a bow for the slaughter of innocent cocks and hens, and with his right he grabbles about in the earth like an animal seeking what it may devour. None of them may speak, they may only roar, but they do that in a masterly manner. At the head of this imposing procession go two men armed with a thick cudgel and a spear respectively; and the rear is brought up by a third man, who is privileged to walk upright on his hind legs. This favoured person is the cook, whose office it is to dress the fowls which the human leopards; purloin in the course of their pilgrimage; indeed for nineteen days they are privileged, no doubt in their character of leopards, to rob the hen-roosts with impunity. In the afternoon the carcass of the leopard is taken down, skinned, and cut up. The titbits are sent to the chief and the other dignitaries, who eat them; and the remainder of the flesh is consumed by the common folk. The skin, the teeth, the head, and the claws belong to the hunter who killed the beast. But for nineteen days thereafter the slayer of the leopard must retain his peculiar costume: he may eat only warm-blooded animals and food seasoned with salt: he may not eat anything seasoned with pepper; and on no account may he taste fish, because they are cold-blooded creatures. A general feast, of which all the male inhabitants of the town partake, winds up the proceedings at the close of the nineteen days. A feature of the festivities is a dramatic representation of a leopard-hunt, which is carried out in every detail amid great excitement. If only all these ceremonies are strictly observed, the hunter need have no fear at all of being plagued by the leopard's ghost.

The Baganda greatly fear the ghosts of buffaloes which they have killed, and they always appease these dangerous spirits. On no account will they bring the head of a slain buffalo into a village or into a garden of plantains: they always eat the flesh of the head in the open country. Afterwards they place the skull in a small hut built for the purpose, where they pour out beer as an offering and pray to the ghost to stay where he is and not to harm them. Oddly

enough the Baganda also dread the ghosts of sheep, which they believe would haunt and kill the butcher if they saw him give the fatal stroke. Hence when a man is about to slaughter a sheep, he gets another man to divert its attention, and coming up behind the unsuspecting animal he stuns it with the blow of an axe-handle; then, before it can recover consciousness, he adroitly cuts its throat. In this way the ghost of the sheep is bamboozled and will not haunt the butcher. Moreover, when a sheep dies in a house, the housewife may not say bluntly to her husband, "The sheep is dead," or its ghost, touched to the quick, would certainly make her fall ill and might even kill her. She must put a finer point on the painful truth by saying, "I am unable to untie such and such a sheep." Her husband understands her, but the ghost of the animal does not, or at all events he does not resent so delicate an allusion to its melancholy decease. Even the ghost of a fowl may haunt a Muganda woman and make her ill, if she has accidentally killed it with her hoe and flung away the body in the long grass instead of carrying it to her husband and confessing her fault.

Another formidable beast whose life the savage hunter takes with joy, yet with fear and trembling, is the whale. After the slaughter of a whale the maritime Koryak of north-eastern Siberia hold a communal festival, the essential part of which "is based on the conception that the whale killed has come on a visit to the village; that it is staying for some time, during which it is treated with great respect; that it then returns to the sea to repeat its visit the following year; that it will induce its relatives to come along, telling them of the hospitable reception that has been accorded to it. According to the Koryak ideas, the whales, like all other animals, constitute one tribe, or rather family, of related individuals, who live in villages like the Koryak. They avenge the murder of one of their number, and are grateful for kindnesses that they may have received." As large whales are now rarely seen in the bays of the Okhotsk Sea, the Koryak at the present time generally celebrate the festival for a white whale. One such festival was witnessed by Mr. W. Jochelson, at the village of Kuel, in October 1900. A white whale had been caught in the nets, and as the sea was partially frozen, the carcass had to be brought ashore in a sledge. When it was seen nearing the beach, a number of women, arrayed in their long embroidered dancing-coats, went forth to meet and welcome it, carrying lighted fire-brands in their hands. To carry burning fire-brands from the hearth is the ancient Koryak fashion of greeting an honoured guest. Strictly speaking, the women who go forth to welcome a whale to the house should wear masks of sedge-grass on their faces as well as dancing-coats on their bodies, and should carry sacrificial alder branches as well as firebrands in their hands, but on the present occasion the women dispensed with the use of masks. They danced, shaking their heads, moving their shoulders, and swinging their whole bodies with arms outstretched, now squatting, now rising and singing, "Ah! a guest has come." In spite of the cold and the wind the sweat dripped from them, so violently did they dance, and they sang and screamed till they were hoarse. When the sledge with its burden had reached the shore, one of the women pronounced an incantation over the whale's head, and then thrust alder branches and sacrificial grass into its mouth. Next they muffled its head in a hood, apparently to prevent the creature from witnessing the painful spectacle of its own dissection. After that the men cut up the carcass, and the women collected the blood in pails. Two seals, which had also been killed, were included in the festivities which followed. The heads of all three animals were cut off and placed on the roof of the house. Next day the festival began. In the morning the women plaited travelling bags of grass for the use of the whale, and made grass masks. In the evening, the people having assembled in a large underground house, some boiled pieces of the white whale were placed in a grass bag and set before a wooden image of a white whale, so that the animal, or its departed spirit, was thus apparently supposed to be regaled with portions of its own body; for the white whale and the seals were treated as honoured guests at the banquet. To keep up the pretence, the people were silent or spoke only in whispers for

fear of wakening the guests before the time. At last the preparations were complete: fresh faggots piled on the hearth sent up a blaze, illumining with an unsteady light the smoke-blackened walls of the vast underground dwelling, which a moment before had been shrouded in darkness; and the long silence was broken by the joyful cries of the women, "Here dear guests have come!" "Visit us often!" "When you go back to the sea, tell your friends to call on us also, we will prepare just as nice food for them as for you." With these words they pointed to puddings set out temptingly on the boards. Next the host took a piece of the fat of the white whale and threw it into the fire, saying, "We are burning it in the fire for thee!" Then he went to the domestic shrine, placed lumps of fat before the rude effigies of the guardian spirits, and smeared fat on their mouths. The appetites of the higher powers having thus been satisfied, the people set to and partook of the good things provided for them, including the flesh of the white whale and the seals. Lastly, two old men practised divination by means of the shoulder-blade of a seal to discover whether the white whale would go back to the sea and call his fellows to come and be caught like himself. In order to extract this information from the bone burning coals were piled on it, and the resulting cracks were carefully scrutinised. To the delight of all present the omens proved favourable: a long transverse crack indicated the sea to which the spirit of the white whale would soon depart. Four days later the departure actually took place. It was a bright sunshiny wintry morning: the frost was keen; and for more than a mile seaward the beach was covered with blocks of ice. In the great underground dwelling, where the feast had been held, the hearth had been turned into something like an altar. On it lay the heads of the white whale and the seals, and beside them travelling-bags of grass filled with puddings, which the souls of the animals were to take with them on their long journey. Beside the hearth knelt two women, their faces covered with grass masks and their heads bent over the bags, mumbling an incantation. The sunlight streamed down on them through the smoke-hole overhead, but spread only a dim twilight through the remoter recesses of the vast subterranean chamber. The masks worn by the women were intended to guard them against the spirit of the white whale, which was supposed to be hovering invisible in the air. The incantation over, the women rose from their knees and doffed their masks. A careful examination of a pudding, which had been offered in sacrifice to the white whale, now revealed the joyful intelligence that the spirit of the whale had accepted the sacrifice and was about to return to the sea. All that remained, therefore, to do was to speed him on his way. For that purpose two men ascended the roof, let down thongs through the smoke-hole, and hauled up the heads of the white whale and of the seals together with the travelling-bags of provisions. That concluded the despatch of the souls of the dead animals to their home in the great waters.

When the inhabitants of the Isle of St. Mary, to the north of Madagascar, go a-whaling, they single out the young whales for attack and "humbly beg the mother's pardon, stating the necessity that drives them to kill her progeny, and requesting that she will be pleased to go below while the deed is doing, that her maternal feelings may not be outraged by witnessing what must cause her so much uneasiness." An Ajumba hunter having killed a female hippopotamus on Lake Azyingo in West Africa, the animal was decapitated and its quarters and bowels removed. Then the hunter, naked, stepped into the hollow of the ribs, and kneeling down in the bloody pool washed his whole body with the blood and excretions of the animal, while he prayed to the soul of the hippopotamus not to bear him a grudge for having killed her and so blighted her hopes of future maternity; and he further entreated the ghost not to stir up other hippopotamuses to avenge her death by butting at and capsizing his canoe. The ounce, a leopard-like creature, is dreaded for its depredations by the Indians of Brazil. When they have caught one of these animals in a snare, they kill it and carry the body home to the village. There the women deck the carcase with feathers of many colours, put bracelets on its legs, and weep over it, saying, "I pray thee not to take vengeance on our little

ones for having been caught and killed through thine own ignorance. For it was not we who deceived thee, it was thyself. Our husbands only set the trap to catch animals that are good to eat: they never thought to take thee in it. Therefore, let not thy soul counsel thy fellows to avenge thy death on our little ones!" When the Yuracares Indians of Bolivia have killed great apes in their tropical forests, they bring the bodies home, set them out in a row on palm leaves with their heads all looking one way, sprinkle them with chicha, and say, "We love you, since we have brought you home." They imagine that the performance of this ceremony is very gratifying to the other apes in the woods. Before they leave a temporary camp in the forest, where they have killed a tapir and dried the meat on a babracot, the Indians of Guiana invariably destroy this babracot, saying that should a tapir passing that way find traces of the slaughter of one of his kind, he would come by night on the next occasion when Indians slept at that place, and, taking a man, would babracot him in revenge.

When a Blackfoot Indian has caught eagles in a trap and killed them, he takes them home to a special lodge, called the eagles' lodge, which has been prepared for their reception outside of the camp. Here he sets the birds in a row on the ground, and propping up their heads on a stick, puts a piece of dried meat in each of their mouths in order that the spirits of the dead eagles may go and tell the other eagles how well they are being treated by the Indians. So when Indian hunters of the Orinoco region have killed an animal, they open its mouth and pour into it a few drops of the liquor they generally carry with them, in order that the soul of the dead beast may inform its fellows of the welcome it has met with, and that they too, cheered by the prospect of the same kind reception, may come with alacrity to be killed. A Cherokee hunter who has killed an eagle stands over the dead bird and prays it not to avenge itself on his tribe, because it is not he but a Spaniard who has done the cruel deed. When a Teton Indian is on a journey and he meets a grey spider or a spider with yellow legs, he kills it, because some evil would befall him if he did not. But he is very careful not to let the spider know that he kills it, for if the spider knew, his soul would go and tell the other spiders, and one of them would be sure to avenge the death of his relation. So in crushing the insect, the Indian says, "O Grandfather Spider, the Thunder-beings kill you." And the spider is crushed at once and believes what is told him. His soul probably runs and tells the other spiders that the Thunder-beings have killed him; but no harm comes of that. For what can grey or yellow-legged spiders do to the Thunder-beings?

But it is not merely dangerous creatures with whom the savage desires to keep on good terms. It is true that the respect which he pays to wild beasts is in some measure proportioned to their strength and ferocity. Thus the savage Stiens of Cambodia, believing that all animals have souls which roam about after their death, beg an animal's pardon when they kill it, lest its soul should come and torment them. Also they offer it sacrifices, but these sacrifices are proportioned to the size and strength of the animal. The ceremonies observed at the death of an elephant are conducted with much pomp and last seven days. Similar distinctions are drawn by North American Indians. "The bear, the buffalo, and the beaver are manidos [divinities] which furnish food. The bear is formidable, and good to eat. They render ceremonies to him, begging him to allow himself to be eaten, although they know he has no fancy for it. We kill you, but you are not annihilated. His head and paws are objects of homage.... Other animals are treated similarly from similar reasons.... Many of the animal manidos, not being dangerous, are often treated with contempt—the terrapin, the weasel, polecat, etc." The distinction is instructive. Animals which are feared, or are good to eat, or both, are treated with ceremonious respect; those which are neither formidable nor good to eat are despised. We have had examples of reverence paid to animals which are both feared and eaten. It remains to prove that similar respect is shewn to animals which, without being feared, are either eaten or valued for their skins.

When Siberian sable-hunters have caught a sable, no one is allowed to see it, and they think that if good or evil be spoken of the captured sable no more sables will be caught. A hunter has been known to express his belief that the sables could hear what was said of them as far off as Moscow. He said that the chief reason why the sable hunt was now so unproductive was that some live sables had been sent to Moscow. There they had been viewed with astonishment as strange animals, and the sables cannot abide that. Another, though minor, cause of the diminished take of sables was, he alleged, that the world is now much worse than it used to be, so that nowadays a hunter will sometimes hide the sable which he has got instead of putting it into the common stock. This also, said he, the sables cannot abide. A Russian traveller happening once to enter a Gilyak hut in the absence of the owner, observed a freshly killed sable hanging on the wall. Seeing him look at it, the housewife in consternation hastened to muffle the animal in a fur cap, after which it was taken down, wrapt in birch bark, and put away out of sight. Despite the high price he offered for it, the traveller's efforts to buy the animal were unavailing. It was bad enough, they told him, that he, a stranger, had seen the dead sable in its skin, but far worse consequences for the future catch of sables would follow if they were to sell him the animal entire. Alaskan hunters preserve the bones of sables and beavers out of reach of the dogs for a year and then bury them carefully, "lest the spirits who look after the beavers and sables should consider that they are regarded with contempt, and hence no more should be killed or trapped." The Shuswap Indians of British Columbia think that if they did not throw beaver-bones into the river, the beavers would not go into the traps any more, and that the same thing would happen were a dog to eat the flesh or gnaw the bone of a beaver. Carrier Indians who have trapped martens or beavers take care to keep them from the dogs; for if a dog were to touch these animals the Indians believe that the other martens or beavers would not suffer themselves to be caught. A missionary who fell in with an old Carrier Indian asked him what luck he had in the chase. "Oh, don't speak to me about it," replied the Indian; "there are beavers in plenty. I caught one myself immediately after my arrival here, but unluckily a dog got hold of it. You know that after that it has been impossible for me to catch another." "Nonsense," said the missionary; "set your traps as if nothing had happened, and you will see." "That would be useless," answered the Indian in a tone of despair, "quite useless. You don't know the ways of the beaver. If a dog merely touches a beaver, all the other beavers are angry at the owner of the dog and always keep away from his traps." It was in vain that the missionary tried to laugh or argue him out of his persuasion; the man persisted in abandoning his snares and giving up the hunt, because, as he asserted, the beavers were angry with him. A French traveller, observing that the Indians of Louisiana did not give the bones of beavers and otters to their dogs, enquired the reason. They told him there was a spirit in the woods who would tell the other beavers and otters, and that after that they would catch no more animals of these species. The Canadian Indians were equally particular not to let their dogs gnaw the bones, or at least certain of the bones, of beavers. They took the greatest pains to collect and preserve these bones, and, when the beaver had been caught in a net, they threw them into the river. To a Jesuit who argued that the beavers could not possibly know what became of their bones, the Indians replied, "You know nothing about catching beavers and yet you will be prating about it. Before the beaver is stone dead, his soul takes a turn in the hut of the man who is killing him and makes a careful note of what is done with his bones. If the bones are given to the dogs, the other beavers would get word of it and would not let themselves be caught. Whereas, if their bones are thrown into the fire or a river, they are quite satisfied; and it is particularly gratifying to the net which caught them." Before hunting the beaver they offered a solemn prayer to the Great Beaver, and presented him with tobacco; and when the chase was over, an orator pronounced a funeral oration over the dead beavers. He praised their spirit and wisdom. "You will hear no more," said he, "the voice of the chieftains who

commanded you and whom you chose from among all the warrior beavers to give you laws. Your language, which the medicine-men understand perfectly, will be heard no more at the bottom of the lake. You will fight no more battles with the otters, your cruel foes. No, beavers! But your skins shall serve to buy arms; we will carry your smoked hams to our children; we will keep the dogs from eating your bones, which are so hard.”

The elan, deer, and elk were treated by the American Indians with the same punctilious respect, and for the same reason. Their bones might not be given to the dogs nor thrown into the fire, nor might their fat be dropped upon the fire, because the souls of the dead animals were believed to see what was done to their bodies and to tell it to the other beasts, living and dead. Hence, if their bodies were ill-used, the animals of that species would not allow themselves to be taken, neither in this world nor in the world to come. The houses of the Indians of Honduras were encumbered with the bones of deer, the Indians believing that if they threw the bones away, the other deer could not be taken. Among the Chiquites of Paraguay a sick man would be asked by the medicine-man whether he had not thrown away some of the flesh of the deer or turtle, and if he answered yes, the medicine-man would say, “That is what is killing you. The soul of the deer or turtle has entered into your body to avenge the wrong you did it.” Before the Tzentaes of Southern Mexico and the Kekchis of Guatemala venture to skin a deer which they have killed, they lift up its head and burn copal before it as an offering; otherwise a certain being named Tzultacca would be angry and send them no more game. Cherokee hunters ask pardon of the deer they kill. If they failed to do so, they think that the Little Deer, the chief of the deer tribe, who can never die or be wounded, would track the hunter to his home by the blood-drops on the ground and would put the spirit of rheumatism into him. Sometimes the hunter, on starting for home, lights a fire in the trail behind him to prevent the Little Deer from pursuing him. Before they went out to hunt for deer, antelope, or elk the Apaches used to resort to sacred caves, where the medicine-men propitiated with prayer and sacrifice the animal gods whose progeny they intended to destroy. The Indians of Louisiana bewailed bitterly the death of the buffaloes which they were about to kill. More than two hundred of them at a time have been seen shedding crocodile tears over the approaching slaughter of the animals, while they marched in solemn procession, headed by an old man who waved a pocket-handkerchief at the end of a stick as an oriflamme, and by a woman who strutted proudly along, bearing on her back a large kettle which had been recently abstracted from the baggage of some French explorers. The Thompson Indians of British Columbia cherished many superstitious beliefs and observed many superstitious practices in regard to deer. When a deer was killed, they said that the rest of the deer would be well pleased if the hunters butchered the animal nicely and cleanly. To waste venison displeased the animals, who after that would not allow themselves to be shot by the hunter. If a hunter was overburdened and had to leave some of the venison behind, the other deer were better pleased if he hung it up on a tree than if he let it lie on the ground. The guts were gathered and put where the blood had been spilt in butchering the beast, and the whole was covered up with a few fir-boughs. In laying the boughs on the blood and guts the man told the deer not to grieve for the death of their friend and not to take it ill that he had left some of the body behind, for he had done his best to cover it. If he did not cover it, they thought the deer would be sorry or angry and would spoil his luck in the chase. When the head of a deer had to be left behind, they commonly placed it on the branch of a tree, that it might not be contaminated by dogs and women. For the same reason they burned the bones of the slain deer, lest they should be touched by women or gnawed by dogs. And venison was never brought into a hut by the common door, because that door was used by women; it was taken in through a hole made in the back of the hut. No hunter would give a deer's head to a man who was the first or second of a family, for that would make the rest of the deer very shy and hard to shoot. And in telling his friends of his bag he would generally call a buck a doe,

and a doe he would call a fawn, and a fawn he would call a hare. This he did that he might not seem to the deer to brag. The Lillooet Indians of British Columbia threw the bones of animals, particularly those of the deer and the beaver, into the water, in order that the dogs should not defile or eat them and thereby offend the animals. When the hunter committed the bones to the water he generally prayed to the dead animal, saying, "See! I treat you respectfully. Nothing shall defile you. Have pity on me, so I may kill more of you! May I be successful in hunting and trapping!" The Canadian Indians would not eat the embryos of the elk, unless at the close of the hunting season; otherwise the mother-elks would be shy and refuse to be caught.

Indians of the Lower Fraser River regard the porcupine as their elder brother. Hence when a hunter kills one of these creatures he asks his elder brother's pardon and does not eat of the flesh till the next day. The Sioux will not stick an awl or needle into a turtle, for they are sure that, if they were to do so, the turtle would punish them at some future time. Some of the North American Indians believed that each sort of animal had its patron or genius who watched over and preserved it. An Indian girl having once picked up a dead mouse, her father snatched the little creature from her and tenderly caressed and fondled it. Being asked why he did so, he said that it was to appease the genius of mice, in order that he might not torment his daughter for eating the mouse. With that he handed the mouse to the girl and she ate it.

When the Koryak have killed a fox, they take the body home and lay it down near the fire, saying, "Let the guest warm himself. When he feels warm, we will free him from his overcoat." So when the frozen carcass is thawed, they skin it and wrap long strips of grass round about it. Then the animal's mouth is filled with fish-roe, and the mistress of the house gashes the flesh and puts more roe or dried meat into the gashes, making believe that the gashes are the fox's pockets, which she thus fills with provisions. Then the carcass is carried out of the house, and the people say, "Go and tell your friends that it is good to visit yonder house. 'Instead of my old coat, they gave me a new one still warmer and with longer hair. I have eaten my fill, and had my pockets well stored. You, too, go and visit them.' " The natives think that if they neglected to observe this ceremonial they would have no luck in hunting foxes. When a Ewe hunter of Togoland has killed an antelope of a particular kind (*Antelope leucoryx*), he erects an enclosure of branches, within which he places the lower jawbones of all the animals he has shot. Then he pours palm-wine and sprinkles meal on the bones, saying, "Ye lower jawbones of beasts, ye are now come home. Here is food, here is drink. Therefore lead your comrades (that is, the living beasts of the forest) hither also." In the Timor-laut islands of the Indian Archipelago the skulls of all the turtles which a fisherman has caught are hung up under his house. Before he goes out to catch another, he addresses himself to the skull of the last turtle that he killed, and having inserted betel between its jaws, he prays the spirit of the dead animal to entice its kinsfolk in the sea to come and be caught. In the Poso district of central Celebes hunters keep the jawbones of deer and wild pigs which they have killed and hang them up in their houses near the fire. Then they say to the jawbones, "Ye cry after your comrades, that your grandfathers, or nephews, or children may not go away." Their notion is that the souls of the dead deer and pigs tarry near their jawbones and attract the souls of living deer and pigs, which are thus drawn into the toils of the hunter. Thus in all these cases the wily savage employs dead animals as decoys to lure living animals to their doom.

The Lengua Indians of the Gran Chaco love to hunt the ostrich, but when they have killed one of these birds and are bringing home the carcass to the village, they take steps to outwit the resentful ghost of their victim. They think that when the first natural shock of death is passed, the ghost of the ostrich pulls himself together and makes after his body. Acting on this sage calculation, the Indians pluck feathers from the breast of the bird and strew them at intervals

along the track. At every bunch of feathers the ghost stops to consider, "Is this the whole of my body or only a part of it?" The doubt gives him pause, and when at last he has made up his mind fully at all the bunches, and has further wasted valuable time by the zigzag course which he invariably pursues in going from one to another, the hunters are safe at home, and the bilked ghost may stalk in vain round about the village, which he is too timid to enter.

The Esquimaux of the Hudson Bay region believe that the reindeer are controlled by a great spirit who resides in a large cave near the end of Cape Chidley. The outward form of the spirit is that of a huge white bear. He obtains and controls the spirit of every reindeer that is slain or dies, and it depends on his good will whether the people shall have a supply of reindeer or not. The sorcerer intercedes with this great spirit and prevails on him to send the deer to the hungry Esquimaux. He informs the spirit that the people have in no way offended him, since he, the sorcerer, has taken great care that the whole of the meat was eaten up, and that last spring, when the does were returning to him to drop their young, none of the little or embryo fawns were devoured by the dogs. After long incantations the magician announces that the patron of the deer condescends to supply the Esquimaux with the spirits of the animals in a material form, and that soon there will be plenty in the land. He charges the people to fall on and slay and thereby win the approval of the spirit, who loves to see good folk enjoying themselves, knowing that so long as the Esquimaux refrain from feeding their dogs with the unborn young, the spirits of the dead reindeer will return again to his watchful care. The dogs are not allowed to taste the flesh, and until the supply is plentiful they may not gnaw the leg-bones, lest the guardian of the deer should take offence and send no more of the animals. If, unfortunately, a dog should get at the meat, a piece of his tail is cut off or his ear is cropped to let the blood flow. Again, the Central Esquimaux hold that sea-mammals, particularly whales, ground-seals, and common seals, sprang from the severed fingers of the goddess Sedna, and that therefore an Esquimau must make atonement for every such animal that he kills. When a seal is brought into the hut, the woman must stop working till it has been cut up. After the capture of a ground seal, walrus, or whale they must rest for three days. Not all sorts of work, however, are forbidden, for they may mend articles made of sealskin, but they may not make anything new. For example, an old tent cover may be enlarged in order to build a larger hut, but it is not allowed to make a new one. Working on new deerskins is strictly forbidden. No skins of this kind obtained in summer may be prepared before the ice has formed and the first seal has been caught with the harpoon. Later on, as soon as the first walrus has been taken, the work must again stop until autumn comes round. Hence all families are eager to finish the work on deerskins as fast as possible, for until that is done the walrus season may not begin. The Greenlanders are careful not to fracture the heads of seals or throw them into the sea, but pile them in a heap before the door, that the souls of the seals may not be enraged and scare their brethren from the coast.

The Esquimaux about Bering Strait believe that the souls of dead sea-beasts, such as seals, walrus, and whales, remain attached to their bladders, and that by returning the bladders to the sea they can cause the souls to be reincarnated in fresh bodies and so multiply the game which the hunters pursue and kill. Acting on this belief every hunter carefully removes and preserves the bladders of all the sea-beasts that he kills; and at a solemn festival held once a year in winter these bladders, containing the souls of all the sea-beasts that have been killed throughout the year, are honoured with dances and offerings of food in the public assembly-room, after which they are taken out on the ice and thrust through holes into the water; for the simple Esquimaux imagine that the souls of the animals, in high good humour at the kind treatment they have experienced, will thereafter be born again as seals, walrus, and whales, and in that form will flock willingly to be again speared, harpooned, or otherwise done to death by the hunters. The ceremonies observed at these annual festivals of reincarnation are

elaborate. The assembly-room or dancing-house (*kashim*, *kassigim*, or *kassigit*), in which the festival is held, consists of a spacious semi-subterranean chamber entered by a tunnel, which leads down to a large round cellar under the floor of the house. From the cellar you ascend into the assembly-room through a hole in the floor. Wooden benches run round the apartment, which is lit by lamps. An opening in the roof serves at once as a window and a chimney. Unmarried men sleep in the assembly-room at all times; they have no other home. The festival is commonly held in December, but it may fall as late as January. It lasts several days. When the time is come to celebrate it, each hunter brings into the assembly-room the inflated bladders of all the seals, walrus, and whales that he has killed during the year. These are tied by the necks in bunches and hung up on seal spears, which are stuck in a row in the wall some six or eight feet above the floor. Here food and water are offered to them, or rather to the spirits of the animals which are supposed to be present in the bladders; and the spirits signify their acceptance of the offering by causing the bladders to swing to and fro, a movement which is really produced by a man sitting in a dark corner, who pulls a string attached to the bladders. Further, the bladders are fumigated with torches of wild parsnip stalks, the aromatic smoke and red flames of which are believed to be well-pleasing to the souls of the animals dangling in the bladders. Moreover to amuse the souls men execute curious dances before them to the music of drums. First the dancers move slowly with a jerky action from side to side; then they gallop obliquely with arms tossed up and down; and lastly they hop and jump, always keeping perfect time to the beat of the drums. The dance is supposed to imitate the movements of seals and walrus; and again the spirits signify their pleasure by making the bladders swing backwards and forwards. During the continuance of the festival no loud noises may be made in the assembly-room for fear of alarming the souls of the animals in the bladders; if any person makes a noise by accident, all the men present raise a chorus of cries in imitation of the notes of the eider duck to let the souls of the animals think that the unseemly disturbance proceeds from the birds and not from the people. Further, so long as the festival lasts, no wood may be cut with an iron axe in the village, the men must keep rigidly apart from the women, and no female above the age of puberty may come near the bladders suspended in the assembly-room, the reason assigned being that such women are unclean and might offend the sensitive souls of the sea-beasts in the bladders. But immature girls, being untainted by the pollution which attaches to adult women, may go about the bladders freely. The last and crowning scene of the festival takes place at night or just at sunrise. The spears with the bladders attached to them are passed out by the shaman into the open air through the smoke-hole in the roof. When all are outside, a huge torch of wild parsnip stalks is lighted; the chief shaman takes it on his shoulder, and runs with it as fast as he can across the snow and out on the ice. Behind him troop all the men carrying each his spear with the bladders of the sea-beasts dangling and flapping from it; and in the rear race the women, children, and old men, howling, screaming and making a great uproar. In the darkness the lurid flame of the torch shoots high into the air, casting a red glare over the snowy landscape and lighting up the swarm of fantastic, fur-clad figures that stream along in wild excitement. Arrived at a hole, which had been cut on purpose in the sea-ice, the shaman plants his burning torch beside it in the snow, and every man as he comes up rips open his bladders and thrusts them, one after the other, into the water under the ice. This ends the ceremony. The souls of the dead seals, walrus, and whales, are now ready to be born again in the depths of the sea. So all the people return contented to the village. At St. Michael the men who have thrust the bladders under the ice are obliged on their return to leap through a fire of wild parsnip stalks, probably as a mode of ceremonial purification; for after the dance and the offering of food at the festival the chief shaman passes a lighted torch of parsnip stalks round the assembly-room and the dancers, for the express purpose of purifying them and averting any evil influence that might bring sickness or ill luck on the hunters.

For like reasons, a tribe which depends for its subsistence, chiefly or in part, upon fishing is careful to treat the fish with every mark of honour and respect. The Indians of Peru “worshipped the whale for its monstrous greatness. Besides this ordinary system of worship, which prevailed throughout the coast, the people of different provinces adored the fish that they caught in greatest abundance; for they said that the first fish that was made in the world above (for so they named Heaven) gave birth to all other fish of that species, and took care to send them plenty of its children to sustain their tribe. For this reason they worshipped sardines in one region, where they killed more of them than of any other fish; in others, the skate; in others, the dogfish; in others, the golden fish for its beauty; in others, the crawfish; in others, for want of larger gods, the crabs, where they had no other fish, or where they knew not how to catch and kill them. In short, they had whatever fish was most serviceable to them as their gods.” The Kwakiutl Indians of British Columbia think that when a salmon is killed its soul returns to the salmon country. Hence they take care to throw the bones and offal into the sea, in order that the soul may reanimate them at the resurrection of the salmon. Whereas if they burned the bones the soul would be lost, and so it would be quite impossible for that salmon to rise from the dead. In like manner the Ottawa Indians of Canada, believing that the souls of dead fish passed into other bodies of fish, never burned fish bones, for fear of displeasing the souls of the fish, who would come no more to the nets. The Hurons also refrained from throwing fish bones into the fire, lest the souls of the fish should go and warn the other fish not to let themselves be caught, since the Hurons would burn their bones. Moreover, they had men who preached to the fish and persuaded them to come and be caught. A good preacher was much sought after, for they thought that the exhortations of a clever man had a great effect in drawing the fish to the nets. In the Huron fishing village where the French missionary Sagard stayed, the preacher to the fish prided himself very much on his eloquence, which was of a florid order. Every evening after supper, having seen that all the people were in their places and that a strict silence was observed, he preached to the fish. His text was that the Hurons did not burn fish bones. “Then enlarging on this theme with extraordinary unction, he exhorted and conjured and invited and implored the fish to come and be caught and to be of good courage and to fear nothing, for it was all to serve their friends who honoured them and did not burn their bones.” At Bogadjim in German New Guinea an enchanter is employed to lure the fish to their doom. He stands in a canoe on the beach with a decorated fish-basket beside him, and commands the fish to come from all quarters to Bogadjim. When the Aino have killed a sword-fish, they thank the fish for allowing himself to be caught and invite him to come again. Among the Nootka Indians of British Columbia it was formerly a rule that any person who had partaken of bear's flesh must rigidly abstain from eating any kind of fish for a term of two months. The motive for the abstinence was not any consideration for the health of the eater, but “a superstitious belief, that should any of their people after tasting bear's flesh, eat of fresh salmon, cod, etc., the fish, though at ever so great a distance off, would come to the knowledge of it, and be so much offended thereat, as not to allow themselves to be taken by any of the inhabitants.” The disappearance of herring from the sea about Heligoland in 1530 was attributed by the fishermen to the misconduct of two lads who had whipped a freshly-caught herring and then flung it back into the sea. A similar disappearance of the herrings from the Moray Firth, in the reign of Queen Anne, was set down by some people to a breach of the Sabbath which had been committed by the fishermen, while others opined that it was due to a quarrel in which blood had been spilt in the sea. For Scotch fishermen are persuaded that if blood be drawn in a quarrel on the coast where herring are being caught, the shoal will at once take its departure and not return for that season at least. West Highland fishermen believe that every shoal of herring has its leader which it follows wherever he goes. This leader is twice as big as an ordinary herring, and the fishermen call it the king of herring. When they chance to catch it in

their nets they put it back carefully into the sea; for they would esteem it petty treason to destroy the royal fish. The natives of the Duke of York Island annually decorate a canoe with flowers and ferns, lade it, or are supposed to lade it, with shell-money, and set it adrift to compensate the fish for their fellows who have been caught and eaten. When the Tarahumares of Mexico are preparing to poison the waters of a river for the purpose of stupefying and catching the fish, they take the precaution of first making offerings to the Master of the Fish by way of payment for the fish of which they are about to bereave him. The offerings consist of axes, hats, blankets, girdles, pouches, and especially knives and strings of beads, which are hung to a cross or a horizontal bar set up in the middle of the river. However, the Master of the Fish, who is thought to be the oldest fish, does not long enjoy these good things; for next morning the owners of the various articles remove them from the river and appropriate them to their usual secular purposes. It is especially necessary to treat the first fish caught with consideration in order to conciliate the rest of the fish, whose conduct may be supposed to be influenced by the reception given to those of their kind which were the first to be taken. Accordingly the Maoris always put back into the sea the first fish caught, "with a prayer that it may tempt other fish to come and be caught." Among the Baganda "the first fish taken were treated ceremonially: some the fisherman took to the god Mukasa; the remainder his wife cooked, and he and she both partook of them, and he afterwards jumped over her."

Still more stringent are the precautions taken when the fish are the first of the season. On salmon rivers, when the fish begin to run up the stream in spring, they are received with much deference by tribes who, like the Indians of the Pacific Coast of North America, subsist largely upon a fish diet. To some of these tribes the salmon is what corn is to the European, rice to the Chinese, and seals to the Esquimaux. Plenty of salmon means abundance in the camp and joy at the domestic hearth; failure of the salmon for a single season means famine and desolation, silence in the village, and sad hearts about the fire. Accordingly in British Columbia the Indians used to go out to meet the first fish as they came up the river: "They paid court to them, and would address them thus: 'You fish, you fish; you are all chiefs, you are; you are all chiefs.'" Amongst the Thlinket or Tlingit of Alaska the first halibut of the season is carefully handled and addressed as a chief, and a festival is given in his honour, after which the fishing goes on. Among the tribes of the Lower Fraser River when the first sockeye-salmon of the season has been caught, the fisherman carries it to the chief of his tribe, who delivers it to his wife. She prays, saying to the salmon, "Who has brought you here to make us happy? We are thankful to your chief for sending you." When she has cut and roasted the salmon according to certain prescribed rules, the whole tribe is invited and partakes of the fish, after they have purified themselves by drinking a decoction of certain plants which is regarded as a medicine for cleansing the people. But widowers, widows, menstruous women, and youths may not eat of this particular salmon. Even later, when the fish have become plentiful and these ceremonies are dispensed with, the same classes of persons are not allowed to eat fresh salmon, though they may partake of the dried fish. The sockeye-salmon must always be looked after carefully. Its bones have to be thrown into the river, after which the fish will revive and return to its chief in the west. Whereas if the fish are not treated with consideration, they will take their revenge, and the careless fisherman will be unlucky. Among the Songish or Lkungen tribe of Vancouver Island it is a rule that on the day when the first salmon have been caught, the children must stand on the beach waiting for the boats to return. They stretch out their little arms and the salmon are heaped on them, the heads of the fish being always kept in the direction in which the salmon are swimming, else they would cease to run up the river. So the children carry them and lay them on a grassy place, carefully keeping the heads of the salmon turned in the same direction. Round the fish are placed four flat stones, on which the plant hog's wort (*Peucedanum leiocarpum*, Nutt.),

red paint, and bulrushes are burnt as an offering to the salmon. When the salmon have been roasted each of the children receives one, which he or she is obliged to eat, leaving nothing over. But grown people are not allowed to eat the fish for several days. The bones of the salmon that the children have eaten may not touch the ground. They are kept in dishes, and on the fourth day an old woman, who pretends to be lame, gathers them in a huge basket and throws them into the sea. The Tsimshian Indians of British Columbia observe certain ceremonies when the first olachen fish of the season are caught. The fish are roasted on an instrument of elder-berry wood, and the man who roasts them must wear his travelling dress, mittens, cape, and so forth. While this is being done the Indians pray that plenty of olachen may come to their fishing-ground. The fire may not be blown up, and in eating the fish they may not cool it by blowing nor break a single bone. Everything must be neat and clean, and the rakes used for catching the fish must be kept hidden in the house. In spring, when the winds blow soft from the south and the salmon begin to run up the Klamath river, the Karoks of California dance for salmon, to ensure a good catch. One of the Indians, called the Kareya or God-man, retires to the mountains and fasts for ten days. On his return the people flee, while he goes to the river, takes the first salmon of the catch, eats some of it, and with the rest kindles the sacred fire in the sweating-house. "No Indian may take a salmon before this dance is held, nor for ten days after it, even if his family are starving." The Karoks also believe that a fisherman will take no salmon if the poles of which his spearing-booth is made were gathered on the river-side, where the salmon might have seen them. The poles must be brought from the top of the highest mountain. The fisherman will also labour in vain if he uses the same poles a second year in booths or weirs, "because the old salmon will have told the young ones about them." Among the Indians of the Columbia River, "when the salmon make their first appearance in the river, they are never allowed to be cut crosswise, nor boiled, but roasted; nor are they allowed to be sold without the heart being first taken out, nor to be kept over night, but must be all consumed or eaten the day they are taken out of the water. All these rules are observed for about ten days." They think that if the heart of a fish were eaten by a stranger at the beginning of the season, they would catch no more fish. Hence, they roast and eat the hearts themselves. There is a favourite fish of the Aino which appears in their rivers about May and June. They prepare for the fishing by observing rules of ceremonial purity, and when they have gone out to fish, the women at home must keep strict silence or the fish would hear them and disappear. When the first fish is caught he is brought home and passed through a small opening at the end of the hut, but not through the door; for if he were passed through the door, "the other fish would certainly see him and disappear." This may partly explain the custom observed by other savages of bringing game in certain cases into their huts, not by the door, but by the window, the smoke-hole, or by a special opening at the back of the hut.

With some savages a special reason for respecting the bones of game, and generally of the animals which they eat, is a belief that, if the bones are preserved, they will in course of time be re clothed with flesh, and thus the animal will come to life again. It is, therefore, clearly for the interest of the hunter to leave the bones intact, since to destroy them would be to diminish the future supply of game. Many of the Minnetaree Indians "believe that the bones of those bisons which they have slain and divested of flesh rise again clothed with renewed flesh, and quickened with life, and become fat, and fit for slaughter the succeeding June." Hence on the western prairies of America, the skulls of buffaloes may be seen arranged in circles and symmetrical piles, awaiting the resurrection. After feasting on a dog, the Dacotas carefully collect the bones, scrape, wash, and bury them, "partly, as it is said, to testify to the dog-species, that in feasting upon one of their number no disrespect was meant to the species itself, and partly also from a belief that the bones of the animal will rise and reproduce another." Among the Esquimaux of Baffin Land and Hudson Bay, when a boy has killed his

first seal, his mother gathers all the bones and throws them into a seal-hole. They think that these bones will become seals which the boy will catch in later life. The Yuracares Indians of Bolivia are at great pains to collect all the bones of the beasts, birds, and fishes which they eat, and to throw them into a stream, bury them in the depths of the forest, or burn them in the fire, "in order that the animals of the sort killed may not be angry and may allow themselves to be killed again." In sacrificing an animal the Lapps regularly put aside the bones, eyes, ears, heart, lungs, sexual parts (if the animal was a male), and a morsel of flesh from each limb. Then, after eating the remainder of the flesh, they laid the bones and the rest in anatomical order in a coffin and buried them with the usual rites, believing that the god to whom the animal was sacrificed would reclothe the bones with flesh and restore the animal to life in *Jabme-Aimo*, the subterranean world of the dead. Sometimes, as after feasting on a bear, they seem to have contented themselves with thus burying the bones. Thus the Lapps expected the resurrection of the slain animal to take place in another world, resembling in this respect the Kamtchatkans, who believed that every creature, down to the smallest fly, would rise from the dead and live underground. On the other hand, the North American Indians looked for the resurrection of the animals in the present world. The habit, observed especially by Mongolian peoples, of stuffing the skin of a sacrificed animal, or stretching it on a framework, points rather to a belief in a resurrection of the latter sort. The objection commonly entertained by primitive peoples to break the bones of the animals which they have eaten or sacrificed may be based either on a belief in the resurrection of the animals, or on a fear of intimidating other creatures of the same species and offending the ghosts of the slain animals. The reluctance of North American Indians and Esquimaux to let dogs gnaw the bones of animals is perhaps only a precaution to prevent the bones from being broken.

We have already seen that some rude races believe in a resurrection of men as well as of beasts, and it is quite natural that people who entertain such a belief should take care of the bones of their dead in order that the original owners of the bones may have them to hand at the critical moment. Hence in the Mexican territories of *Guazacualco* and *Yluta*, where the Indians thought that the dead would rise again, the bones of the departed were deposited in baskets and hung up on trees, that their spirits might not be obliged to grub in the earth for them at the resurrection. On the other hand, the *Luritcha* tribe of Central Australia, who eat their enemies, take steps to prevent their coming to life again, which might prove very inconvenient, by destroying the bones and especially the skulls of the bodies on which they have banqueted.

The preceding review of customs observed by savages for the conciliation and multiplication of animals which they hunt and kill, is fitted to impress us with a lively sense of the unquestioning faith which primitive man reposes in the immortality of the lower creatures. He appears to assume as an axiom too obvious to be disputed that beasts, birds, and fishes have souls like his own, which survive the death of their bodies and can be reborn in other bodies to be again killed and eaten by the hunter. The whole series of customs described in the foregoing pages—customs which are apt to strike the civilised reader as quaint and absurd—rests on this fundamental assumption. A consideration of them suggests a doubt whether the current explanation of the savage belief in human immortality is adequate to account for all the facts. That belief is commonly deduced from a primitive theory of dreams. The savage, it is said, fails to distinguish the visions of sleep from the realities of waking life, and accordingly when he has dreamed of his dead friends he necessarily concludes that they have not wholly perished, but that their spirits continue to exist in some place and some form, though in the ordinary course of events they elude the perceptions of his senses. On this theory the conceptions, whether gross or refined, whether repulsive or beautiful, which savages and perhaps civilised men have formed of the state of the departed, would seem to be

no more than elaborate hypotheses constructed to account for appearances in dreams; these towering structures, for all their radiant or gloomy grandeur, for all the massy strength and solidity with which they present themselves to the imagination of many, may turn out on inspection to be mere visionary castles built of clouds and vapour, which a breath of reason suffices to melt into air.

But even if we grant for the sake of argument that this theory offers a ready explanation of the widespread belief in human immortality, it is less easy to see how the theory accounts for the corresponding belief of so many races in the immortality of the lower animals. In his dreams the savage recognises the images of his departed friends by those familiar traits of feature, voice, and gesture which characterised them in life. But can we suppose that he recognises dead beasts, birds, and fishes in like manner? That their images come before him in sleep with all the particular features, the minute individual differences, which distinguished them in life from their fellows, so that when he sees them he can say to himself, for example, "This is the very tiger that I speared yesterday; his carcase is dead, but his spirit must be still alive"; or, "That is the very salmon I caught and ate this morning; I certainly killed his body but clearly I have not succeeded in destroying his soul"? No doubt it is possible that the savage has arrived at his theory of animal immortality by some such process of reasoning, but the supposition seems at least more far-fetched and improbable than in the case of human immortality. And if we admit the insufficiency of the explanation in the one case, we seem bound to admit it, though perhaps in a less degree, in the other case also. In short, we conclude that the theory of dreams appears to be hardly enough by itself to account for the widespread belief in the immortality of men and animals; dreams have probably done much to confirm that belief, but would they suffice to originate it? We may reasonably doubt it.

Accordingly we are driven to cast about for some more adequate explanation of this prevalent and deeply rooted persuasion. In search of such an explanation perhaps we need go no further than the sense of life which every man feels in his own breast. We have seen that to the savage death presents itself not as a natural necessity but as a lamentable accident or crime that cuts short an existence which, but for it, might have lasted for ever. Thus arguing apparently from his own sensations he conceives of life as an indestructible kind of energy, which when it disappears in one form must necessarily reappear in another, though in the new form it need not be immediately perceptible by us; in other words, he infers that death does not destroy the vital principle nor even the conscious personality, but that it merely transforms both of them into other shapes, which are not the less real because they commonly elude the evidence of our senses. If I am right in thus interpreting the thought of primitive man, the savage view of the nature of life singularly resembles the modern scientific doctrine of the conservation of energy. According to that doctrine, no material energy ever perishes or is even diminished; when it seems to suffer diminution or extinction, all that happens is that a portion or the whole of it has been transmuted into other shapes which, though qualitatively different from, are quantitatively equivalent to, the energy in its original form. In short, if we listen to science, nothing in the physical world is ever lost, but all things are perpetually changing: the sum of energy in the universe is constant and invariable, though it undergoes ceaseless transformations. A similar theory of the indestructibility of energy is implicitly applied by the savage to explain the phenomena of life and death, and logically enough he does not limit the application to human beings but extends it to the lower animals. Therein he shews himself a better reasoner than his civilised brother, who commonly embraces with avidity the doctrine of human immortality but rejects with scorn, as derogatory to human dignity, the idea that animals have immortal souls. And when he attempts to confirm his own cherished belief in a life after death by appealing to similar beliefs among savages and

inferring from them a natural instinct of immortality, it is well to remind him that, if he stands by that appeal, he must, like the savage, consistently extend the privilege of immortality to the despised lower animals; for surely it is improper for him to pick and choose his evidence so as to suit his prepossessions, accepting those parts of the savage creed which tally with his own and rejecting those which do not. On logical and scientific grounds he seems bound to believe either more or less: he must hold that men and animals are alike immortal or that neither of them is so.

We have seen that many savages look forward to a joyful resurrection of men and beasts, if only a proper care is taken of their skeletons; the same old bones, they imagine, will do duty over again in the next life, when they have been decently clad in a new garment of flesh. This quaint fancy is reflected in many popular tales; not uncommonly the animal or man in the story comes to life lame of a limb, because one of his bones has been eaten, broken, or lost. In a Magyar tale, the hero is cut in pieces, but the serpent-king lays the bones together in their proper order, and washes them with water, whereupon the hero revives. His shoulder-blade, however, has been lost, so the serpent-king supplies its place with one of gold and ivory. Such stories, as Mannhardt has seen, explain why Pythagoras, who claimed to have lived many lives, one after the other, was said to have exhibited his golden leg as a proof of his supernatural pretensions. Doubtless he explained that at one of his resurrections a leg had been broken or mislaid, and that he had replaced it, like Miss Kilmansegg, with one of gold. Similarly, when the murdered Pelops was restored to life, the shoulder which Demeter had eaten was made good with one of ivory, which was publicly exhibited at Elis down to historical times. The story that one of the members of the mangled Osiris was eaten by fish, and that, when Isis collected his scattered limbs, she replaced the missing member with one of wood, may perhaps belong to the same circle of beliefs.

There is a certain rule observed by savage hunters and fishers which, enigmatical at first sight, may possibly be explained by this savage belief in resurrection. A traveller in America in the early part of the nineteenth century was told by a half-breed Choctaw that the Indians "had an obscure story, somewhat resembling that of Jacob wrestling with an angel; and that the full-blooded Indians always separate the sinew which shrank, and that it is never seen in the venison exposed for sale; he did not know what they did with it. His elder brother, whom I afterwards met, told me that they eat it as a rarity; but I have also heard, though on less respectable authority, that they refrain from it, like the ancient Jews. A gentleman, who had lived on the Indian frontier, or in the nation, for ten or fifteen years, told me that he had often been surprised that the Indians always detached this sinew; but it had never occurred to him to inquire the reason." James Adair, who knew the Indians of the South-Eastern States intimately, and whose absurd theories appear not to have distorted his view of the facts, observes that "when in the woods, the Indians cut a small piece out of the lower part of the thighs of the deer they kill, lengthways and pretty deep. Among the great number of venison-hams they bring to our trading-houses, I do not remember to have observed one without it.... And I have been assured by a gentleman of character, who is now an inhabitant of South Carolina, and well acquainted with the customs of the northern Indians, that they also cut a piece out of the thigh of every deer they kill, and throw it away; and reckon it such a dangerous pollution to eat it as to occasion sickness and other misfortunes of sundry kinds, especially by spoiling their guns from shooting with proper force and direction."

In more recent times the statement of Adair's informant has been confirmed by a French missionary, who has also published the "obscure story" to which the English traveller Hodgson refers. The Loucheux and Hare-skin Indians who roam the bleak steppes and forests that stretch from Hudson's Bay to the Rocky Mountains, and northward to the frozen sea, are forbidden by custom to eat the sinew of the legs of animals. To explain this custom they tell

the following "sacred story." Once upon a time a man found a burrow of porcupines, and going down into it after the porcupines he lost his way in the darkness, till a kind giant called "He who sees before and behind" released him by cleaving open the earth. So the man, whose name was "Fireless and Homeless," lived with the kind giant, and the giant hunted elans and beavers for him, and carried him about in the sheath of his flint knife. "But know, my son," said the giant, "that he who uses the sky as his head is angry with me, and has sworn my destruction. If he slays me the clouds will be tinged with my blood; they will be red with it, probably." Then he gave the man an axe made of the tooth of a gigantic beaver, and went forth to meet his foe. But from under the ice the man heard a dull muffled sound. It was a whale which was making this noise because it was naked and cold. Warned by the man, the giant went toward the whale, which took human shape, and rushed upon the giant. It was the wicked giant, the kind giant's enemy. The two struggled together for a long time, till the kind giant cried, "Oh, my son! cut, cut the sinew of the leg." The man cut the sinew, and the wicked giant fell down and was slain. That is why the Indians do not eat the sinew of the leg. Afterwards, one day the sky suddenly flushed a fiery red, so Fireless and Homeless knew that the kind giant was no more, and he wept.

This myth, it is almost needless to observe, does not really explain the custom. People do not usually observe a custom because on a particular occasion a mythical being is said to have acted in a certain way. But, on the contrary, they very often invent myths to explain why they practise certain customs. Dismissing, therefore, the story of Fireless and Homeless as a myth invented to explain why the Indians abstain from eating a particular sinew, it may be suggested that the original reason for observing the custom was a belief that the sinew in question was necessary to reproduction, and that deprived of it the slain animals could not come to life again and stock the steppes and prairies either of the present world or of the spirit land. We have seen that the resurrection of animals is a common article of savage faith, and that when the Lapps bury the skeleton of the male bear in the hope of its resurrection they are careful to bury the genital parts along with it. However, subsequent enquiries make it probable that the Indian practice of cutting out the hamstring of deer has no other object than that of preventing eaters of venison from going lame. Among the Cherokee, we are told, "on killing a deer the hunter always makes an incision in the hind quarter and removes the hamstring, because this tendon, when severed, draws up into the flesh; ergo, any one who should unfortunately partake of the hamstring would find his limbs drawn up in the same manner." Thus the superstition seems to rest on the common principle of homoeopathic or imitative magic, that an eater infects himself with the qualities of the animal of whose flesh he partakes. Many instances of the application of that principle have met us already.

But some hunters hamstring the game for a different purpose; they hope thereby to prevent the dead beast or its ghost from getting up and running away. This is the motive alleged for the practice by Kouli hunters in Laos; they think that the spells which they utter in the chase may lose their magical virtue, and that the slaughtered animal may consequently come to life again and escape. To prevent that catastrophe they therefore hamstring the beast as soon as they have butchered it. When an Esquimau of Alaska has killed a fox, he carefully cuts the tendons of all the animal's legs in order to prevent the ghost from reanimating the body and walking about. But hamstringing the carcase is not the only measure which the prudent savage adopts for the sake of disabling the ghost of his victim. In old days, when the Aino went out hunting and killed a fox first, they took care to tie its mouth up tightly in order to prevent the ghost of the animal from sallying forth and warning its fellows against the approach of the hunter. The Gilyaks of the Amoor River put out the eyes of the seals they have killed, lest the ghosts of the slain animals should know their slayers and avenge their death by spoiling the seal-hunt. The custom of putting out the eyes of slaughtered animals

appears to be not uncommon among primitive peoples, and we may suspect that even where a different reason is alleged for it, the true original motive was to blind the dangerous ghost of the injured creature, and so to incapacitate it for retaliating on the slayer. Thus, when a Samoyed has killed a wild reindeer, one of the first things he does is to cut out the eyes and throw them away "in order to ensure a good bag in future"; and he buries the eyes in some place where no woman or adult girl is likely to step over them, since that also would spoil his luck in the chase. Among the tribes of South-east Africa hunters pluck out the right eye of any animal they have killed and pour a charmed medicine into the empty socket. Among the Thompson Indians of British Columbia a man whose daughter has just arrived at puberty may not hunt or trap for a month, or he will have no luck. Moreover, he should cut off the head of the first grouse he snares, pluck out the eyes, and insert two small roots of the *Zygadenus elegans* Pursch. in the orbits and another in its mouth, and having done so he ought to hang up the bird's head above his pillow. If he neglects these precautions, he will not be able to snare any more grouse or other small game. No doubt the ceremonial pollution contracted by his daughter at this critical period of her life is supposed to infect the hunter and render him unacceptable to the game; hence it seems a mere elementary dictate of prudence to hoodwink the grouse effectually by putting out their eyes. Sometimes, perhaps, the cutting out of the eyes of fierce and powerful animals may be a rational, not a superstitious, precaution. Thus the Kamtchatkans, who stab with knives the eyes of slain bears before they cut the carcasses up, allege as their reason for doing so that bears which seem to be dead of their wounds will sometimes revive and kill their would-be killers.

It appears to be a common custom with savage hunters to cut out the tongues of the animals which they kill. On the analogy of the foregoing customs we may conjecture that the removal of the tongues is sometimes a precaution to prevent the ghosts of the creatures from telling their sad fate to their sympathising comrades, the living animals of the same sort, who would naturally be frightened, and so keep out of the hunter's way. Thus, for example, Omaha hunters remove the tongue of a slain buffalo through an opening made in the animal's throat. The tongues thus removed are sacred and may not touch any tool or metal except when they are boiling in the kettles at the sacred tent. They are eaten as sacred food. Indian bear-hunters cut out what they call the bear's little tongue (a fleshy mass under the real tongue) and keep it for good luck in hunting or burn it to determine, from its crackling and so on, whether the soul of the slain bear is angry with them or not. In folk-tales the hero commonly cuts out the tongue of the wild beast which he has slain and preserves it as a token. The incident serves to shew that the custom was a common one, since folk-tales reflect with accuracy the customs and beliefs of a primitive age. On the other hand, the tongues of certain animals, as the otter and the eagle, are torn out and sometimes worn round their necks by Thlinket and Haida shamans as a means of conferring superhuman knowledge and power on their possessors. In particular, an otter's tongue is supposed to convey a knowledge of "the language of all inanimate objects, of birds, animals, and other living creatures" to the shaman, who wears it in a little bag hung round his neck. When a Galla priest sacrifices an animal and decides that the omens are favourable, he cuts out the tongue, sticks his thumb through it, and so flays the animal. In certain cases Gallas cut out the tongues of oxen and wear them on their heads as tokens. In Bohemia a fox's tongue is worn as an amulet to make a timid person bold; in Oldenburg and Belgium it is a remedy for erysipelas. In Bohemia the tongue of a male snake, if cut from the living animal on St. George's Eve and placed under a person's tongue, will confer the gift of eloquence. The Homeric Greeks cut out the tongues of sacrificial victims and burned them. According to some accounts, the tongues of the victims were assigned by the Greeks to Hermes, as the god of speech, or to his human representatives the heralds. On the principles of sympathetic magic we might expect that heralds should taste the tongues of sacrificial victims to strengthen their voices, or to acquire the gift of tongues.

The conjecture that the practice of cutting out the tongues of dead animals may sometimes be a precaution to prevent their ghosts from telling tales, is to some extent confirmed by a ceremony which the Bechuanas used to observe after a battle. It was customary with them on these occasions to sacrifice a fine black ox, called the expiatory victim (*pekou*), cut off the tip of its tongue, and extract one of its eyes together with a piece of the hamstring and a piece of the principal tendon of the shoulder; and the severed parts were afterwards carefully fried, along with some medicinal herbs, in a horn by a medicine-man. The reasons for thus mutilating the animal were explained by a native to two French missionaries. "If we cut out and purify the victim's tongue," said he, "the motive is to induce the guardian deities to prevent the enemy from speaking ill of us. We ask also that the sinews of their feet and hands may fail them in the battle; and that their eyes may not cast a covetous look on our herds." In this custom the sacrificial ox appears to be treated as the ceremonial equivalent of the enemy; accordingly by cutting out its tongue you obviously prevent your enemy from cursing you, for how can he curse you if he has no tongue? Similarly, by hamstringing the beast you ensure that the legs and arms of your adversary will fail him in the battle, and by gouging out the ox's eye you make perfectly certain that the foe will never be able to cast a longing eye on your fat beeves. Thus for all practical purposes the mutilation of the ox is quite as effective as the mutilation of the enemy's dead, which is sometimes practised by savages from similar superstitious motives. Thus on the return from a field of battle the Baganda used to cut up one or two of the enemy's dead, scoop out the eyes, cut off the ears, and lay the limbs on the road taken by the returning army "to prevent evil following them." The nature of the evil which the Baganda warriors feared to incur if they did not mutilate the dead in this fashion, is not mentioned, but we may conjecture that by gouging out the eyes and ears of their slain foes they hoped to make their angry ghosts blind and deaf; or perhaps, upon the principles of homoeopathic magic, they counted on maiming their living foes in like manner. Some of the aborigines of Australia cut off the thumbs of their dead enemies in order that their ghosts may not be able to throw spears. Other Australian tribes burn off the thumb nails of their own dead to prevent the poor ghost from scratching a way for himself out of the grave. When the Tupi Indians of Brazil killed and ate a prisoner, "the thumb was cut off because of its use in archery, an art concerning which they were singularly superstitious; what was done with it does not appear, except that it was not eaten like the rest." Perhaps these Indians, like the Australians, thought by this mutilation to disarm the dangerous ghost of their victim. When any bad man died, the Esquimaux of Bering Strait used to cut the sinews of his arms and legs, "in order to prevent the shade from returning to the body and causing it to walk at night as a ghoul." In Travancore the ghosts of men who have been hanged for murder are particularly dreaded; so in order to incapacitate them from roaming about and attacking people, it used to be customary to slice off a criminal's heels with a sword or hamstring him at the moment when he swung free from the ladder. The Omaha Indians used to slit the soles of a man who had been killed by lightning in order to prevent his ghost from walking. Among the Awemba of Northern Rhodesia murderers often inflicted shocking mutilations on the bodies of their victims. "This was done, it is said, to prevent the spirit of the murdered person from exacting vengeance, and even if only the joint of the first or the little finger were cut off, such mutilation would suffice for this purpose." These examples suggest that many other mutilations which savages practise on their dead enemies may spring, not from the blind fury of hatred, but from a cool calculation of the best mode of protecting themselves against the very natural resentment of the ghosts; by mutilating the corpse they apparently hope to maim the ghost and so to render him incapable of harming them. At all events it appears that in certain circumstances some savages treat the dead bodies of men and beasts much alike, by hamstringing them in order to prevent their ghosts from getting up and walking. So consistent and impartial is the primitive philosopher in his attitude to the spirit world.

XV. The Propitiation of Vermin by Farmers

§ 1. The Enemies of the Crops.

Besides the animals which primitive man dreads for their strength and ferocity, and those which he reveres on account of the benefits which he expects from them, there is another class of creatures which he sometimes deems it necessary to conciliate by worship and sacrifice. These are the vermin that infest his crops and his cattle. To rid himself of these deadly foes the farmer has recourse to many superstitious devices, of which, though some are meant to destroy or intimidate the vermin, others aim at propitiating them and persuading them by fair means to spare the fruits of the earth and the herds. Thus Esthonian peasants, in the island of Oesel, stand in great awe of the weevil, an insect which is exceedingly destructive to the grain. They give it a fine name, and if a child is about to kill a weevil they say, "Don't do it; the more we hurt him, the more he hurts us." If they find a weevil they bury it in the earth instead of killing it. Some even put the weevil under a stone in the field and offer corn to it. They think that thus it is appeased and does less harm. Amongst the Saxons of Transylvania, in order to keep sparrows from the corn, the sower begins by throwing the first handful of seed backwards over his head, saying, "That is for you, sparrows." To guard the corn against the attacks of leaf-flies (*Erdflöhe*) he shuts his eyes and scatters three handfuls of oats in different directions. Having made this offering to the leaf-flies he feels sure that they will spare the corn. A Transylvanian way of securing the crops against all birds, beasts, and insects, is this: after he has finished sowing, the sower goes once more from end to end of the field imitating the gesture of sowing, but with an empty hand. As he does so he says, "I sow this for the animals; I sow it for everything that flies and creeps, that walks and stands, that sings and springs, in the name of God the Father, etc." The Huzuls of the Carpathians believe that the bite of the weasel is poisonous and that the animal commits ravages on the cattle. Yet they take care never to kill a weasel, lest the surviving kinsfolk of the deceased should avenge his death on the herds of his murderer. They even celebrate a festival of weasels either on St. Matthew's day (9th August, old style, 21st August, new style), or on St. Catherine's day (24th November, old style, 6th December, new style). On that day no work may be done, lest the weasels should harm the herds. The following is a German way of freeing a garden from caterpillars. After sunset or at midnight the mistress of the house, or another female member of the family, walks all round the garden dragging a broom after her. She must not look behind her, and must keep murmuring, "Good evening, Mother Caterpillar, you shall come with your husband to church." The garden gate is left open till the following morning.

The attempts thus made by European peasants to mollify the rage and avert the ravages of vermin have their counterpart in the similar observances of savages. When the Matabele find caterpillars in their fields they put an ear of corn in a calabash, fill the vessel up with caterpillars, and set it down on a path leading to another village, hoping thus to induce the insects to migrate thither. The Yabim of German New Guinea imagine that the caterpillars and worms which infest their fields of taro are animated by the souls of the human dead; hence in order to rid the crops of these vermin they politely request the insects to leave the fields and repair to the village. "Ye locusts, worms, and caterpillars," they say, "who have died or hanged yourselves, or have been killed by a falling log or devoured by a shark, go into the village." There is a certain ant whose destructive ravages are dreaded by the people of Nias. Generally they wage war on it by means of traps and other devices; but at the time of the rice-harvest they cease to call the insect by its common name, and refer to it under the

title of Sibaia, a good spirit who is supposed to protect the crop from harm. In South Mirzapur, when locusts threaten to eat up the fruits of the earth, the people catch one, decorate his head with a spot of red lead, salaam to him, and let him go. After these civilities he immediately departs along with his fellows. Among the Wajagga of German East Africa sorcerers attempt to rid the fields of locusts by catching one of the insects, tying its legs together, and letting it fly away, after charging the creature to lead the swarm to the lands of a neighbouring and hostile chief. The Wagogo, another tribe of German East Africa, catch one of the birds which infest their gardens, and, having drenched it with a charmed stuff, they release the bird in the hope that it may entice all its companions away into the forest.

Sometimes in dealing with vermin the farmer aims at hitting a happy mean between excessive rigour on the one hand and weak indulgence on the other; kind but firm, he tempers severity with mercy. An ancient Greek treatise on farming advises the husbandman who would rid his lands of mice to act thus: "Take a sheet of paper and write on it as follows: 'I adjure you, ye mice here present, that ye neither injure me nor suffer another mouse to do so. I give you yonder field' (here you specify the field); 'but if ever I catch you here again, by the Mother of the Gods I will rend you in seven pieces.' Write this, and stick the paper on an unhewn stone in the field before sunrise, taking care to keep the written side up." In the Ardennes they say that to get rid of rats you should repeat the following words: "*Erat verbum, apud Deum vestrum*. Male rats and female rats, I conjure you, by the great God, to go out of my house, out of all my habitations, and to betake yourselves to such and such a place, there to end your days. *Decretis, reversis et desembarassis virgo potens, clemens, justitiae*." Then write the same words on pieces of paper, fold them up, and place one of them under the door by which the rats are to go forth, and the other on the road which they are to take. This exorcism should be performed at sunrise. Some years ago an American farmer was reported to have written a civil letter to the rats, telling them that his crops were short, that he could not afford to keep them through the winter, that he had been very kind to them, and that for their own good he thought they had better leave him and go to some of his neighbours who had more grain. This document he pinned to a post in his barn for the rats to read. The mouse is one of the most dreaded enemies of the rice-crop in Celebes. Many therefore are the prayers and incantations which prudent farmers resort to for the purpose of keeping the vermin from their fields. Thus, for example, a man will run round his field, saying, "Pruner is your name. Creep not through my rice. Be blind and deaf. Creep not through my rice. If you must creep through rice, go and creep through other rice." The following formula is equally effective: "Pruner is your real name. Mouse is your by-name. Down in the evening land is the stone on which you ought to sit; in the west, in Java, is your abode." Or again: "O Longtail, Longtail, eat not my rice. It is the rice of a prince. It is the field of one who is revered." The Aino of Japan believe that God first created rats and mice at Erum kotan, which means "rat place." Indeed, there are a great many rats and mice there even now, and the people of the village worship mice and offer them libations and sacred sticks whittled at the top into shavings. Grateful for these attentions, the mice spare the gardens and will not nibble at the roots and the fruits. But if the people omit to worship the mice, or if they are rash enough to speak evil of them, the creatures are angry and eat up the garden produce. The havoc which rats and mice now work in the gardens of the Aino every year is attributed to the modern neglect of the people to worship the vermin.

Sometimes the desired object is supposed to be attained by treating with high distinction one or two chosen individuals of the obnoxious species, while the rest are pursued with relentless rigour. In the East Indian island of Bali, the mice which ravage the rice-fields are caught in great numbers, and burned in the same way that corpses are burned. But two of the captured mice are allowed to live, and receive a little packet of white linen. Then the people bow down

before them, as before gods, and let them go. In the Kangean archipelago, East Indies, when the mice prove very destructive to the rice-crop, the people rid themselves of the pest in the following manner. On a Friday, when the usual service in the mosque is over, four pairs of mice are solemnly united in marriage by the priest. Each pair is then shut up in a miniature canoe about a foot long. These canoes are filled with rice and other fruits of the earth, and the four pairs of mice are then escorted to the sea-shore just as if it were a real wedding.

Wherever the procession passes the people beat with all their might on their rice-blocks. On reaching the shore, the canoes, with their little inmates, are launched and left to the mercy of the winds and waves. When the farms of the Sea Dyaks or Ibans of Sarawak are much pestered by birds and insects, they catch a specimen of each kind of vermin (one sparrow, one grasshopper and so on), put them in a tiny boat of bark well-stocked with provisions, and then allow the little vessel with its obnoxious passengers to float down the river. If that does not drive the pests away, the Dyaks resort to what they deem a more effectual mode of accomplishing the same purpose. They make a clay crocodile as large as life and set it up in the fields, where they offer it food, rice-spirit, and cloth, and sacrifice a fowl and a pig before it. Mollified by these attentions, the ferocious animal very soon gobbles up all the creatures that devour the crops. In some parts of Bohemia the peasant, though he kills field mice and grey mice without scruple, always spares white mice. If he finds a white mouse he takes it up carefully, and makes a comfortable bed for it in the window; for if it died the luck of the house would be gone, and the grey mice would multiply fearfully in the dwelling. In Albania, if the fields or vineyards are ravaged by locusts or beetles, some of the women will assemble with dishevelled hair, catch a few of the insects, and march with them in a funeral procession to a spring or stream, in which they drown the creatures. Then one of the women sings, "O locusts and beetles who have left us bereaved," and the dirge is taken up and repeated by all the women in chorus. Thus by celebrating the obsequies of a few locusts and beetles, they hope to bring about the death of them all. When caterpillars invaded a vineyard or field in Syria, the virgins were gathered, and one of the caterpillars was taken and a girl made its mother. Then they bewailed and buried it. Thereafter they conducted the "mother" to the place where the caterpillars were, consoling her, in order that all the caterpillars might leave the garden. On the first of September, Russian girls "make small coffins of turnips and other vegetables, enclose flies and other insects in them, and then bury them with a great show of mourning." In South Africa a plague of caterpillars is removed by a number of small Caffre girls, who go singing through the fields. They wail as they pass through the languishing crops, and thus invoke the aid and pity of some ancestral spirits. The mournful rite ends with a dance on a plot of ground overlooking the fields.

On the shore of Delagoa Bay there thrives a small brown beetle which is very destructive to the beans and maize. The Baronga call it *noonoo*. In December or January, when the insects begin to swarm, women are sent to collect them from the bean-stalks in shells. When they have done so, a twin girl is charged with the duty of throwing the insects into a neighbouring lake. Accompanied by a woman of mature years and carrying the beetles in a calabash, the girl goes on her mission without saying a word to any one. At her back marches the whole troop of women, their arms, waists, and heads covered with grass and holding in their hands branches of manioc with large leaves which they wave to and fro, while they chant the words, "*Noonoo*, go away! Leave our fields! *Noonoo*, go away! leave our fields!" The little girl throws her calabash with the beetles into the water without looking behind her, and thereupon the women bellow out obscene songs, which they never dare to utter except on this occasion and at the ceremony for making rain.

Another mode of getting rid of vermin and other noxious creatures without hurting their feelings or shewing them disrespect is to make images of them. Apollonius of Tyana is said

to have cleared Antioch of scorpions by making a bronze image of a scorpion and burying it under a small pillar in the middle of the city. Further, it is reported that he freed Constantinople from flies by means of a bronze fly, and from gnats by means of a bronze gnat. In the Middle Ages Virgil passed for an enchanter and is said to have rid Naples of flies and grasshoppers by bronze or copper images of these insects; and when the waters of the city were infested by leeches, he made a golden leech, which put a stop to the plague. It is reported that a mosque at Fez used to be protected against scorpions by an image of a bird holding a scorpion in its beak. An Arab writer tells of a golden locust which guarded a certain town from a plague of locusts; and he also mentions two brazen oxen which checked a murrain among cattle. Gregory of Tours tells us that the city of Paris used to be free of dormice and serpents, but that in his lifetime, while they were cleaning a sewer, they found a bronze serpent and a bronze dormouse and removed them. "Since then," adds the good bishop, "dormice and serpents without number have been seen in Paris." When their land was overrun with mice, the Philistines made golden images of the vermin and sent them out of the country in a new cart drawn by two cows, hoping that the real mice would simultaneously depart. So when a swarm of serpents afflicted the Israelites in the desert, they made a serpent of brass and set it on a pole as a mode of staying the plague.

§ 2. Mouse Apollo and Wolf Apollo.

Some of the Greek gods were worshipped under titles derived from the vermin or other pests which they were supposed to avert or exterminate. Thus we hear of Mouse Apollo, Locust Apollo, and Mildew Apollo; of Locust Hercules and Worm-killing Hercules; of Foxy Dionysus; and of Zeus the Fly-catcher or Averter of Flies. If we could trace all these and similar worships to their origin, we should probably find that they were at first addressed, not to the high gods as the protectors of mankind, but to the baleful things themselves, the mice, locusts, mildew, and so forth, with the intention of flattering and soothing them, of disarming their malignity, and of persuading them to spare their worshippers. We know that the Romans worshipped the mildew, the farmer's plague, under its own proper name. The ravages committed by mice among the crops both in ancient and modern times are notorious, and according to a tradition which may be substantially correct the worship of the Mouse (Smintheus) Apollo was instituted to avert them. The image of a mouse which stood beside Apollo's tripod in the god's temple in the Troad, may be compared with the golden mice which the Philistines made for the purpose of ridding themselves of the vermin; and the tame mice kept in his sanctuary, together with the white mice which lived under the altar, would on this hypothesis be parallel to the white mice which the Bohemian peasant still cherishes as the best way of keeping down the numbers of their grey-coated brethren. An Oriental counterpart of the Mouse Apollo is the ancient pillar or rude idol which the Chams of Indo-China call *yang-tikuh* or "god rat," and to which they offer sacrifices whenever rats infest their fields in excessive numbers.

Another epithet applied to Apollo which probably admits of a similar explanation is Wolfish. Various legends set forth how the god received the title of Wolfish because he exterminated wolves; indeed this function was definitely attributed to him by the epithet Wolf-slayer. Arguing from the analogy of the preceding cases, we may suppose that at first the wolves themselves were propitiated by fair words and sacrifices to induce them to spare man and beast; and that at a later time, when the Greeks, or rather the enlightened portion of them, had outgrown this rude form of worship, they transferred the duty of keeping off the wolves to a beneficent deity who discharged the same useful office for other pests, such as mice, locusts, and mildew. A reminiscence of the direct propitiation of the fierce and dangerous beasts themselves is preserved in the legends told to explain the origin of the Lyceum or Place of Wolves at Athens and of the sanctuary of Wolfish Apollo at Sicyon. It is

said that once, when Athens was infested by wolves, Apollo commanded sacrifices to be offered on the Place of Wolves and the smell proved fatal to the animals. Similarly at Sicyon, when the flocks suffered heavily from the ravages of wolves, the same god directed the shepherds to set forth meat mixed with a certain bark, and the wolves devoured the tainted meat and perished. These legends probably reflect in a distorted form an old custom of sacrificing to the wolves, in other words of feeding them to mollify their ferocity and win their favour. We know that such a custom prevailed among the Letts down to comparatively recent times. In the month of December, about Christmas time, they sacrificed a goat to the wolves, with strange idolatrous rites, at a cross-road, for the purpose of inducing the wolves to spare the flocks and herds. After offering the sacrifice they used to brag that no beast of theirs would fall a victim to the ravening maw of a wolf for all the rest of that year, no, not though the pack were to run right through the herd. Sacrifices of this sort are reported to have been secretly offered by the Letts as late as the seventeenth century; and if we knew more of peasant life in ancient Greece we might find that on winter days, while Aristotle was expounding his philosophy in the Lyceum or Place of Wolves at Athens, the Attic peasant was still carrying forth, in the crisp frosty air, his offering to the wolves, which all night long had been howling round his sheepfold in a snowy glen of Parnes or Pentelicus.

XVI. The Transmigration of Human Souls Into Animals

With many savages a reason for respecting and sparing certain species of animals is a belief that the souls of their dead kinsfolk are lodged in these creatures. Thus the Indians of Cayenne refuse to eat certain large fish, because they say that the soul of some one of their relations might be in the fish, and that hence in eating the fish they might swallow the soul. The Piaroas Indians of the Orinoco believe that the tapir is their ancestor and that the souls of the dying transmigrate into animals of that species. Hence they will never hunt the tapir nor eat its flesh. It may even ravage their crops with impunity; they will not attempt to ward it off or scare it away. The Canelos Indians of Ecuador also believe in the transmigration of souls; it is especially under the form of jaguars that they expect to be born again; hence they refuse to attack a jaguar except by way of righteous retribution for some wrong he has done them. The doctrine of transmigration finds favour also with the Quixos Indians; an old man told the Italian traveller Osculati that the soul is a breath which passes from the human body into an animal, and on the death of the animal shifts its quarters to another body. The Caingua Indians of Paraguay think that the souls of the dead which are unable to depart this earth are born again in the shape of animals; for that reason many of them refuse to eat the flesh of the domestic pig, because they say, "He was a man." Once when a Spaniard was out hunting with two Piros Indians of Peru, they passed a deserted house in which they saw a fine jaguar. The Indians drew the Spaniard away, and when he asked why they did not attack the animal, they said: "It was our sister. She died at the last rains. We abandoned the hut and on the second night she came back. It was the beautiful jaguar." Similarly a missionary remarked of the Chiriguanos Indians of Bolivia that they must have some idea of the transmigration of souls; for one day, while he was talking with a woman of the tribe who had left her daughter in a neighbouring village, she started at sight of a fox passing near and exclaimed, "May it not be the soul of my daughter who has died?" The Colombian Indians in the district of Popayan will not kill the deer of their forests, and entertain such a respect for these animals that they view with horror and indignation any one who dares to eat venison in their presence. They say that the souls of persons who have led a good life are in the deer. In like manner the Indians of California formerly refused to eat the flesh of large game, because they held that the bodies of all large animals contained the souls of past generations of men and women. However, the Indians who were maintained at the Spanish missions and received their rations in the form of beef, had to overcome their conscientious scruples in regard to cattle. Once a half-caste, wishing to amuse himself at the expense of the devout, cooked a dish of bear's flesh for them and told them it was beef. They ate heartily of it, but when they learned the trick that had been played on them, they were seized with retchings, which only ended with the reappearance of the obnoxious meat. A reproach hurled by the wild tribes at their brethren who had fallen under European influence was "They eat venison!" Californian Indians have been known to plead for the life of an old grizzly she-bear, because they thought it housed the soul of a dead grandam, whose withered features had borne some likeness to the wrinkled face of the bear.

The doctrine of the transmigration of human souls into animal bodies is viewed with great favour by the negroes of northern Guinea. In different parts of the coast different species of animals are accounted sacred, because they are supposed to be animated by the spirits of the dead. Hence monkeys near Fishtown, snakes at Whydah, and crocodiles near Dix Cove live in the odour of sanctity. In the lagoon of Tendo, on the Ivory Coast of West Africa, there is a

certain sacred islet covered with impenetrable scrub, on which no native dare set foot. It is peopled only by countless huge bats, which at evening quit the island by hundreds of thousands to fly towards the River Tanoé, which flows into the lagoon. The natives say that these bats are the souls of the dead, who retire during the day to the holy isle and are bound to present themselves every night at the abode of Tano, the great and good fetish who dwells by the river of his name. Paddling past the island the negroes will not look at it, but turn away their heads. A European in crossing the lagoon wished to shoot one of the bats, but his boatmen implored him to refrain, lest he should kill the soul of one of their kinsfolk. In the Mopane country of South Africa there is, or used to be, no check on the increase of lions, because the natives, believing that the souls of their chiefs entered into the animals, never attempted to kill them; on the contrary, whenever they met a lion they saluted him in the usual fashion by clapping their hands. Hence the country was so infested by lions that people, benighted in fields, often slept for safety in trees. Similarly, the Makanga, who occupy the angle between the Zambesi and Shire rivers, refrain from killing lions because they believe that the spirits of dead chiefs enter into them. The Amambwe universally suppose that their reigning chief turns at death into a lion. The Bahima of Ankole, in Central Africa, also imagine that their dead kings are changed into lions. Their corpses are carried to a forest called Ensanzi, where they lie in state for several days. At the end of that time the body is supposed to burst and give forth a lion cub, which contains the spirit of the deceased king. The animal is nurtured by priests till it is grown up, when it is released and allowed to roam the forest with the other lions. It is the duty of the priests to feed and care for the lions and to hold communications with the dead kings when occasion arises. For that purpose the priests always live in a temple in the forest, where they receive frequent offerings of cattle for the lions. In this forest the lions are sacred and may not be killed, but in other parts of the country they may be slaughtered with impunity. Similarly, the Bahima think that at death the king's wives are changed into leopards; the transformation takes place in like manner through the bursting of the dead bodies in a belt of the same sacred forest. There the leopards are daily fed with offerings of meat by priests, whose office is hereditary. Further, the Bahima are of opinion that the spirits of dead princes and princesses come to life again in the form of snakes, which burst from their dead bodies in another belt of the same forest: there is a temple in the forest where priests feed and guard the holy serpents. When the little snakes have issued from the corpses of the princes, they are fed with milk till they are big enough to go alone. The El Kiboron clan of the Masai, in East Africa, imagine that when married men of the clan are buried, their bones turn into serpents. Hence the El Kiboron do not, like the other Masai, kill snakes: on the contrary they are glad to see the reptiles in the kraal and set out saucers of milk and honey for them on the ground. It is said that snakes never bite members of the clan. The Ababu and other tribes of the Congo region believe that at death their souls transmigrate into the bodies of various animals, such as the hippopotamus, the leopard, the gorilla, and the gazelle; and on no account would a man eat the flesh of an animal of the particular kind which he expects to inhabit in the next life. Some of the Caffres of the Zambesi region, in Portuguese territory, who believe in the transmigration of human souls into the bodies of animals, judge of the species of animals into which a dead person has transmigrated by the resemblance which he bore to it in his life. Thus, the soul of a big burly man with prominent teeth will pass into an elephant; a strong man with a long beard will become a lion; an ugly man with a large mouth and thick lips will be a hyaena; and so on. Animals supposed to be tenanted by the spirits of the dead are treated as sacred and invulnerable. When a Portuguese lady, named Dona Maria, to whom the blacks were much attached, had departed this life, it chanced that a hyaena came repeatedly by night to the village and carried off pigs and kids. The lady's old slaves would not do the creature the

smallest hurt, saying, "It is Dona Maria, our good mistress. She is hungry and comes to her house seeking what she may devour."

The belief that the souls of the dead transmigrate into the bodies of animals appears to be widely diffused among the tribes of Madagascar. Thus, for example, the souls of the Betsileo are thought after death to be reborn in boa-constrictors, crocodiles, and eels of a particular sort according to their rank in life. It is the nobles, or at all events the most illustrious of them, who have the privilege of turning into boa-constrictors at death. To facilitate the transformation the corpse of a dead noble is strapped to the central pillar of his house, and the products of decomposition are collected in a silver bowl. The largest of the worms which are bred in the putrid liquid is believed to contain the soul of the dead nobleman and to develop in due time into a boa-constrictor. Accordingly these huge serpents are regarded as sacred by the Betsileo; nobody would dare to kill one of them. The people go down on their knees to them and salute them, just as they would do to a real live nobleman. It is a happy day when a boa-constrictor deigns to visit the village which he formerly inhabited in human form. He receives an ovation from his family. They go forth to meet him, spread silk for him to crawl upon, and carry him off to the public square, where he is allowed to gorge himself with the blood of a sacrificed ox. The souls of commoners of good standing transmigrate into the bodies of crocodiles, and in their new form still serve their old masters, particularly by announcing to them the approach of the hour when they must shuffle out of the human frame into the frame of boa-constrictors. Lastly, the scum of the population turn at death into eels, and to render the change as easy for them as possible it is customary to remove the bowels from the corpse and throw them into a sacred lake. The eel that swallows the first mouthful becomes the domicile of the soul of the deceased. No Betsileo would eat such eels. Again, the Antankarana, a tribe in the extreme north of Madagascar, believe that the spirits of their dead chiefs pass into crocodiles, while those of common folk are reborn in other animals. Once more, the Tanala, a tribe of south-eastern Madagascar, suppose that the souls of their dead transmigrate into certain animals, such as scorpions and insects, which accordingly they will not kill or eat, believing that the creatures will in like manner abstain from injuring them.

Some of the Nagas of Assam hold that the spirits of the departed, after undergoing a cycle of changes in a subterranean world, are reborn on earth in the form of butterflies or small house flies, only however in that shape to perish for ever. Hence, when these small flies light on the wine-cups of the living, the wassailers will not kill them for fear of destroying some one of their ancestors. For a like reason the Angamis, one of the Naga tribes, carefully abstain from injuring certain species of butterfly. At Ang Teng, a large village of Upper Burma, the river at a point above a dilapidated bridge swarms with fish, which the people hold sacred, because they imagine them to be their dead come to life again in a fishy form. In former days no one might kill one of these fish under pain of death. Once a Shan, caught fishing with some dead fish in his possession, was instantly hauled away and killed. The people of Kon-Meney in eastern Cochin China will not eat toads, because long ago the soul of one of their chiefs passed at death into a toad. In his new shape he appeared to his son in a dream, informed him of the transformation, and commanded him to sacrifice a pig, a fowl, and millet wine to his deceased parent, assuring him that if he complied with the injunction the rice would grow well. The dutiful son obeyed the author of his being; the toad appeared in the rice-fields watching over the growth of the rice, and the crop was magnificent. For two generations the sacrifices were duly offered, the toad appeared at the time of sowing, and the granaries were full. Afterwards, however, the people neglected to sacrifice to the toad and were punished accordingly by failure of the crops and consequent famine. Some of the Chams of Indo-China believe that the souls of the dead inhabit the bodies of certain animals, such as serpents, crocodiles, and so forth, the kind of animal varying with the family. The species of animals

most commonly regarded as tenanted by the spirits of the departed are the rodents and active climbing creatures which abound in the country, such as squirrels. According to some people, these small animals are especially the abode of still-born infants or of children who died young. The souls of these little ones appear in dreams to their mourning parents and say: "I inhabit the body of a squirrel. Honour me as such. Make me a present of a flower, a coco-nut, a cup of roasted rice," and so on. The parents discharge this pious duty, respect these familiar spirits, ascribe illnesses to their displeasure, pray to them for healing, and on their deathbed commend to their descendants the care of such and such a spirit, as a member of the family.

The Igorrots of Cabugatan, in the Philippines, regard the eels in their stream as the souls of their forefathers. Hence instead of catching and eating them they feed them, till the eels become as tame as carp in a pond. In the Sandwich Islands various people worshipped diverse kinds of animals, such as fowls, lizards, owls, rats, and so forth. If a man who adored sharks happened to have a child still-born, he would endeavour to lodge the soul of the dead infant in the body of a shark. For this purpose he laid the tiny body, together with a couple of roots of taro, some kava, and a piece of sugar-cane, on a mat, recited prayers over it, and then flung the whole into the sea, believing that by virtue of this offering the transmigration of the child's soul into the shark's body would be effected, and that henceforth the voracious monsters would spare all members of the family who might otherwise be exposed to their attacks. In the temples dedicated to sharks there were priests who, morning and evening, addressed prayers to the shark-idol, and rubbed their bodies with water and salt, which, drying on their skin, imparted to it an appearance of being covered with scales. They also wore red stuffs, uttered shrill cries, leaped over the sacred enclosure, and persuaded the credulous islanders that they knew the exact moment when the children thrown into the sea were turned into sharks. For this revelation they were rewarded by the happy parents with a plentiful supply of little pigs, coco-nuts, kava, and so on. The Pelew Islanders believed that the souls of their forefathers lived in certain species of animals, which accordingly they held sacred and would not injure. For this reason one man would not kill snakes, another would not harm pigeons, and so on; but every one was quite ready to kill and eat the sacred animals of his neighbours.

We have seen that the Battas of Sumatra seldom kill a tiger and never without performing an elaborate ceremony to appease the animal's ghost. The reason alleged for treating tigers with this respect is that the souls of the dead often transmigrate into these animals, and therefore in killing a tiger a man never knows whether he is not killing a relative of his own. If members of the totemic clan of the Tiger should happen to be in a village when the carcase of a slain tiger is brought into it, they are bound to pay special marks of honour to its remains by putting betel in its mouth. A priest offers food and drink to the dead tiger, addresses him as Grandfather, prays him not to be angry or frightened, and explains to the gods the reasons for putting the animal to death.

The Kayans of Borneo think that when the human soul departs from the body at death it may take the form of an animal or bird. For example, if a deer were seen browsing near a man's grave, his relations would probably conclude that his soul had assumed the shape of a deer, and the whole family would abstain from eating venison lest they should annoy the deceased. Most of the Kalamantans, another tribe of Borneo, will kill and eat deer freely, but there are exceptions to the rule. "Thus Damong, the chief of a Malanau household, together with all his people, will not kill or eat the deer *Cervulus muntjac*, alleging that an ancestor had become a deer of this kind, and that, since they cannot distinguish this incarnation of his ancestor from other deer, they must abstain from killing all deer of this species. We know of one instance in which one of these people refused to use again his cooking-pot which a Malay had borrowed and used for cooking the flesh of this deer. This superstition is still rigidly

adhered to, although these people have been converted to Islam of recent years.... The people of Miri, who also are Mohammedan Malanaus, claim to be related to the large deer (*Cervus equinus*) and some of them to the muntjac deer also. Now these people live in a country in which deer of all kinds abound, and they always make a clearing in the jungle around a tomb. On such a clearing grass grows up rapidly, and so the spot becomes attractive to deer as a grazing ground; and it seems not improbable that it is through frequently seeing deer about the tombs that the people have come to entertain the belief that their dead relatives become deer or that they are in some other way closely related to the deer. The Bakongs, another group of Malanaus, hold a similar belief with regard to the bear-cat (*Artictis*) and the various species of *Paradoxurus*, and in this case the origin of the belief is admitted by them to be the fact that on going to their graveyards they often see one of these beasts coming out of a tomb. These tombs are roughly constructed wooden coffins raised a few feet only from the ground, and it is probable that these carnivores make their way into them in the first place to devour the corpse, and that they then make use of them as lairs.” Among the Sea Dyaks, also of Borneo, the idea of metempsychosis is not unknown. One of them used to treat a snake with the greatest kindness, because he said it had been revealed to him in a dream that the spirit of his grandfather dwelt in that snake.

Some of the Papuans on the northern coast of New Guinea also believe in the transmigration of souls. They hold that at death the souls of human beings sometimes pass into animals, such as cassowaries, fish, or pigs, and they abstain from eating the animals of the sort in which the spirits of the dead are supposed to have taken up their abode. For example, at Masur in Dutch New Guinea there are people who imagine that the spirits of their ancestors transmigrated into cassowaries, and accordingly they will not partake of the flesh of the long-legged bird. In Simbang, a village at the mouth of the Bubui river in German New Guinea, there is a family who will not harm crocodiles, not merely because they fear the vengeance of the creatures, but also because they reckon crocodiles their kinsfolk and expect that they themselves will turn into crocodiles at death. As head of the family they recognise a certain aged crocodile, everywhere known as “old Butong,” who is said to have been born of a woman at Simbang. They think that while they are at work in the fields, and the houses stand empty, their ancestors come forth from the river and repair to the place in the roof where the mysterious bull-roarers are kept, which make a humming sound at the initiatory rites of young men. But when the people return from the fields they find the houses as empty and silent as when they left them: the spirits of their forefathers have plunged into the river again. If a crocodile carries off anybody, the natives are sure that the brute must be a stranger, not one of their own crocodile kinsfolk, who never would do such a thing; and if their neighbours at Yabim are so unfeeling as to kill a crocodile, the Bubui people protest against the outrage and demand satisfaction. Some Yabim people give out that after death their souls will be turned into certain fabulous cave-haunting swine, and accordingly their relatives refuse to spear or to eat the real wild swine. If these animals break into and ravage the fields, their human kinsfolk attempt to appease them with offerings of coco-nuts and other valuable articles. Similarly in Tamara, an island off the coast of German New Guinea, the people will not eat pork, because it is their conviction that the souls of the dead transmigrate into the bodies of pigs. The Kai people, who inhabit the rugged and densely wooded mountains inland from Finsch Harbour in German New Guinea, imagine that the gloomy depths of some wild ravines are haunted by the souls of the dead in the form of cuscuses and other animals. None but the owner has the right to kill game in these dark and awful gullies, and even he must propitiate the soul of every animal that he slays in such a spot. For this purpose he spreads out offerings on the carcase and presents them to the injured spirit, saying, “Take the gifts and leave us the animal, that we may eat it.” After leaving the articles long enough to allow the soul of the beast to abstract and convey away the souls of the things, the hunter is free to

cut up and consume the carcase. Some years ago, when heavy rains caused a land-slip in these wild mountains, and a house with its inmates was buried in the ruins, public opinion in the neighbourhood attributed the disaster to the misconduct of the deceased, who had failed to appease the soul of a boa-constrictor slain by them on haunted ground.

In the Solomon Islands a man at the point of death would gather the members of his family about him and inform them of the particular sort of creature, say a bird or a butterfly, into which he proposed to transmigrate. Henceforth the family would regard that species of animal as sacred and would neither kill nor injure it. If they fell in with a creature of the kind, it might be a bird or a butterfly, they would say, "That is papa," and offer him a coco-nut. In these islands sharks are very often supposed to be ghosts, for dying people frequently announce their intention of being sharks when they have put off their human shape. After that, if any shark remarkable for its size or colour is seen to haunt a certain shore or rock, it is taken to be somebody's ghost, and the name of the deceased is given to it. For example, at Ulawa a dreaded man-eating shark received the name of a dead man and was propitiated with offerings of porpoise teeth. At Saa, certain food, for example coco-nuts from particular trees, is reserved to feed such a ghost-shark, but men of whom it is positively known that after death they will be in sharks are allowed by anticipation to partake of the shark-food in the sacred place. Other men will sometimes join themselves to their company, and speaking with the voice of a shark-ghost will say, "Give me to eat of that food." If such a man happens to be really possessed of supernatural power, he will in due time become a shark-ghost himself; but it is perfectly possible that he may fail. In Savo not very long ago a certain man had a shark that he used to feed and to which he offered sacrifice. He swam out to it with food, called it by name, and it came to him. Of course it was not a common shark, but a ghost, the knowledge of which had been handed down to him from his ancestors. Alligators also may lodge the souls of dead Solomon Islanders. In the island of Florida a story was told of an alligator that used to come up out of the sea and make itself quite at home in the village in which the man whose ghost it was had lived. It went by the name of the deceased, and though there was one man in particular who had special connexion with it and was said to own it, the animal was on friendly terms with everybody in the place and would even let children ride on its back. But the village where this happened has not yet been identified. In the same island the appearance of anything wonderful is taken as proof of a ghostly presence and stamps the place as sacred. For example, a man planted some coco-nut palms and almond trees in the bush and died not long afterwards. After his death there appeared among the trees a great rarity in the shape of a white cuscus. The animal was accordingly assumed to be the ghost of the departed planter and went by his name. The place became sacred, and no one would gather the fruits of the trees there, until two young men, who had been trained in the principles of Christianity, boldly invaded the sanctuary and appropriated the almonds and coco-nuts. It must not be supposed, however, that the choice of transmigration open to a Solomon Islander is restricted to the animal kingdom; he is free after death to become a vegetable, if he feels so disposed. When a mission-school was established in the island of Ulawa it was observed with surprise that the natives would not eat bananas and had ceased to plant the tree. Enquiry elicited the origin of the restriction, which was recent and well remembered. A man of great influence, dying not long before, had forbidden the eating of bananas after his death, saying that he would be in the banana. The older natives would still mention his name and say, "We cannot eat So-and-so."

The doctrine of the reincarnation of human souls in the bodies either of men or of animals, which meets us as an article of faith in so many savage tribes, has a special interest for the historian of thought, because it has been adopted more or less explicitly and employed, not merely as a philosophical theory, but as a means of enforcing moral lessons, by thinkers,

teachers, and lawgivers among various civilised peoples, notably in ancient India and Greece. Thus in the most famous of old Indian law-books, *The Laws of Manu*, the penalties to be endured by evil-doers in future births are described with a precision which leaves nothing to be desired: the degradation of the birth is exactly proportioned to the degree of moral guilt of the transgressor. For example, if a man has the temerity to censure his teacher, even though the censure is richly deserved, that rash man in his next birth will be an ass; but if he defames his teacher falsely, he will be a dog; and if he is so lost to all sense of propriety as to live at the expense of his teacher, he will be a worm. A faithless wife in her next transmigration will be born a jackal. A Brahman who misappropriates money which he has received for a sacrifice will hereafter be either a vulture or a crow for the period of one hundred years. Men who delight in doing hurt will be born as carnivorous animals, and those who eat forbidden food will be degraded into worms. As for thieves, their lot is a hard one, and it is harder in proportion to the value of the article stolen. A man who steals gems will be born a goldsmith; a man who steals grain will be born a rat; a man who steals honey will be born a stinging insect; and a man who steals clarified butter will be born an ichneumon. The penalty for stealing silk is to become a partridge, for stealing linen a frog, for stealing vegetables a peacock, for stealing cooked food a porcupine, for stealing uncooked food a hedgehog, and for stealing molasses a flying-fox. And so on for the various degrees of moral turpitude throughout the entire range of the animal kingdom. Buddha himself, who gave an immense extension to the doctrine of transmigration by incorporating it in his religious or rather philosophical system, is traditionally said to have undergone many animal births of various sorts before he attained to his supreme dignity. Thus it is reported that he was once a hare, once a dog, twice a pig, twice a frog, four times a serpent, six times a snipe, ten times a lion, eleven times a deer, and eighteen times a monkey; to say nothing of having been once a devil-dancer, twice a thief, eighty-three times an ascetic, and so on.

In ancient Greece also the theory of the transmigration of souls found favour with the early philosophers Pythagoras and Empedocles, both of whom, if we may trust tradition, appealed to their own personal experience in support of the doctrine. According to ancient writers, Pythagoras affirmed that he had been Euphorbus the Trojan in one of his former lives, and in proof of the assertion he identified the shield of Euphorbus among the Trojan spoils at Mycenae. He would seem to have held that human souls can transmigrate into animals or even into plants; and we may suppose that the possibility of such transmigrations was at least one of the reasons he alleged for enjoining the strictest of his disciples neither to kill nor to eat animals and to abstain from certain vegetables, such as beans and mallows. Certainly at a later time these principles were maintained and these precepts inculcated by Empedocles, who outdid the reminiscences of his predecessor by asserting that he himself in former lives had been a boy, a girl, a bush, a bird, and a fish. Hence he denounced as a crime the practice of killing and eating animals, since according to him a man could never know but that in slaughtering and eating an animal he might be murdering and devouring one of his dead kinsfolk, it might be his father or mother, his son or daughter. Thus from the doctrine of transmigration Empedocles logically drew the same practical conclusion as the savage, who abstains, for example, from killing and eating crocodiles or pigs because he believes the souls of his departed relations to be embodied in crocodiles or pigs: the only important difference between the savage and the philosopher in this respect is that, whereas the savage venerates and spares only animals of one particular species on the ground of their possible affinity to himself, the philosopher on his own shewing was bound to abstain from all animals whatever, since according to him the spirits of his deceased relatives might be lurking in creatures of any species. Hence while a faith in transmigration imposes but few restrictions on the diet of a savage, since it leaves him free to partake of the flesh of every sort of animals but one, the creed of Empedocles logically cut him off from a flesh diet altogether and compelled him to

live on vegetables alone; indeed, if he had been rigidly logical, he must have denied himself the use of vegetables also and perished of hunger, since on his theory vegetables as well as animals may house the souls of the dead. However, like a wise man he sacrificed logic to life, and contented himself with forbidding his disciples the use of a few vegetables, such as beans and laurels, while he suffered them to browse freely on all the rest.

So far as we can gather the real opinions of Pythagoras and Empedocles from the traditional history of the one and the miserably mutilated writings of the other, they seem both, like Buddha, with whom they had much in common, to have used the old savage doctrine of the transmigration of souls mainly as a handle by which to impress on the minds of their followers the necessity of leading an innocent, pure, and even ascetic life in this world as the only means of ensuring a blissful or at all events an untroubled eternity in a world to come. At least this is fairly certain for Empedocles, whose views are comparatively well known to us through the fragments of his philosophical writings. From these utterances of his, the genuineness of which seems to be beyond suspicion, we gather that the psychology of Empedocles was a curious blend of savagery and mysticism. He regarded the incarnation of the human soul in a body of any sort as a punishment for sin, a degradation, a fall from heaven, an exile from God, a banishment from a world of bliss to a world of woe. He describes the earth as a cavern, a joyless land, where men wander in darkness, a prey to murder and revenge, to swarms of foul fiends, to wasting sickness and decay. He speaks with pity and contempt of the life of mortals as a wretched and miserable existence, begotten of strife and sighs and prolonged as a punishment for their sins through a series of transmigrations, until, by the exercise of virtue, they have been born again as prophets, poets, physicians, and princes, and so return at last to communion with the gods to live thenceforth free from pain and sorrow, immortal, incorruptible, divine. This view of human destiny, this passionate scorn poured on the present world, this ecstatic aspiration after a blissful eternity, the reward of virtue in a world to come, are very alien from the cheerful serenity, the calm rationalism of the ordinary Greek attitude towards existence on earth. In his profound conviction of the manifold sufferings inseparable from mortality, in his longing to put off the burden of the body or what he calls "the garment of flesh," in his tenderness for the lower animals and his strong sense of kinship with them, Empedocles resembled Buddha, whose whole cast of thought, however, was tinged with a still deeper shade of melancholy, a more hopeless outlook on the future. Yet so close in some respects is the similarity between the two that we might incline to suppose a direct influence of Buddhism on Empedocles, were it not that the dates of the two great thinkers, so far as they can be ascertained, appear to exclude the supposition.

But if on its ethical side the teaching of Empedocles may almost be described as Buddhism relieved of its deepest shadows, on its scientific side it curiously anticipated some speculations which have deeply stirred the European mind in our own and our fathers' days. For to his savage psychology and religious mysticism Empedocles superadded a comprehensive and grandiose theory of the material universe, which presents a close analogy to that of Herbert Spencer. The scientific doctrine of the conservation of energy or, as he preferred to call it, the persistence of force, which Spencer made the corner-stone of his system, has its counterpart in the Empedoclean doctrine of the conservation or indestructibility of matter, the sum of which, according to him, remains always constant, never undergoing either increase or diminution. Hence all the changes that take place in the physical world, according to Empedocles, resolve themselves into the integration and disintegration of matter, the composition and decomposition of bodies, brought about by the two antagonistic forces of attraction and repulsion, which in mythical language he called love and hate. And just as all particular things are evolved by the force of attraction and dissolved

by the force of repulsion, a state of concentration or aggregation in the individual perpetually alternating with a state of diffusion or segregation, so it is also with the material universe as a whole. It, too, alternately contracts and expands according as the forces of attraction and repulsion alternately prevail. For it was the opinion of Empedocles that a long, perhaps immeasurable, period of time, during which the force of attraction prevails over the force of repulsion, is succeeded by an equally long period in which the force of repulsion prevails over the force of attraction, each period lasting till, the predominant force being spent, its action is first arrested and then reversed by the opposite force; so that the material universe performs a periodic and rhythmic movement of alternate contraction and expansion, which never ceases except at the moments when, the two opposite forces exactly balancing each other, all things come to rest and equilibrium for a time, only however to return, with the backward sweep of the cosmic pendulum, to their former state either of consolidation or of dispersion. Thus under the influence of attraction and repulsion matter is constantly oscillating to and fro: at the end of a period of contraction it is gathered up in a solid globe: at the end of a period of expansion it is diffused throughout space in a state of tenuity which nowadays we might describe as gaseous. And this gigantic see-saw motion of the universe as a whole has gone on and will go on for ever and ever.

The imposing generalisation thus formulated by Empedocles in the fifth century before our era was enunciated independently in the nineteenth century of our era by Herbert Spencer. Like his Greek predecessor, the modern English philosopher held that the material universe passes through alternate periods of concentration and dissipation, of evolution and dissolution, according as the forces of attraction and repulsion alternately prevail. The terms in which he sums up his general conclusions might be used with hardly any change to describe the conclusions of Empedocles. For the sake of comparison it may be well to subjoin the passage. It runs as follows:—

“Thus we are led to the conclusion that the entire process of things, as displayed in the aggregate of the visible Universe, is analogous to the entire process of things as displayed in the smallest aggregates.

“Motion as well as matter being fixed in quantity, it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried, the indestructible Motion thereupon necessitates a reverse distribution. Apparently, the universally coexistent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attractive forces predominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating, cause universal diffusion—alternate eras of Evolution and Dissolution. And thus there is suggested the conception of a past during which there have been successive Evolutions analogous to that which is now going on; and a future during which successive other such Evolutions may go on—ever the same in principle but never the same in concrete result.”

The most recent researches in physical science tend apparently rather to confirm than to invalidate these general views of the nature of the universe; for if modern physicists are right in regarding the constitution of matter as essentially electrical, the antagonistic forces of attraction and repulsion postulated by Empedocles and Spencer would resolve themselves into positive and negative electricity. On the other hand the atomic disintegration which is now known to be proceeding in certain of the chemical elements, particularly in uranium and radium, and which is probably proceeding in all, suggests a doubt whether the universe is really, as Spencer supposed, in process of integration and evolution and not rather in process

of disintegration and dissolution; or whether perhaps the apparent evolution of the organic world is not attended by a simultaneous dissolution of the inorganic, so that the fabric of the universe would be a sort of Penelope's web, which the great artificer weaves and unweaves at the same time. With such a grave doubt to trouble the outlook on the future, we may perhaps say that Empedocles was wiser than Herbert Spencer in leaving, as he apparently did, the question undecided, whether during the epoch open to human observation the force of attraction or that of repulsion has been and is predominant, and consequently whether matter as a whole is integrating or disintegrating, whether all things are gradually evolving into more complex and concentrated forms, or are gradually dissolving and wasting away, through simpler and simpler forms, into the diffused tenuity of their primordial constituents.

Just as in his view of the constitution and history of the physical universe Empedocles anticipated to some extent the theories of Spencer, so in his view of the development of living beings he anticipated to some extent the theories of Darwin; for he held that the existing species of animals have been evolved out of inorganic matter through intermediate sorts of monstrous creatures, which, being ill fitted to survive, gradually succumbed and were exterminated in the struggle for existence. Whether Empedocles himself clearly enunciated the principle of the survival of the fittest as well as the doctrine of evolution, we cannot say with certainty; but at all events it is significant that Aristotle, after stating for the first time the principle of the survival of the fittest, illustrates it by a reference to Empedocles's theory of the extinction of monstrous forms in the past, as if he understood the theory to imply the principle.

It is a remarkable instance of the strange complexities and seeming inconsistencies of human nature, that a man whose capacious mind revolved ideas so far-reaching and fruitful, should have posed among his contemporaries as a prophet or even as a god, parading the streets of his native city bedecked with garlands and ribbons and followed by obsequious crowds of men and women, who worshipped him and prayed to him that he would reveal to them the better way, that he would give them oracles and heal their infirmities. In the character of Empedocles, as in that of another forerunner of science, Paracelsus, the sterling qualities of the genuine student would seem to have been alloyed with a vein of ostentation and braggadocio; but the dash of the mountebank which we may detect in his composition probably helped rather than hindered him to win for a time the favour and catch the ear of the multitude, ever ready as they are to troop at the heels of any quack who advertises his wares by a loud blast on a brazen trumpet. With so many claims on the admiration of the wise and the adulation of the foolish, we may almost wonder that Empedocles did not become the founder, if not the god, of a new religion. Certainly other human deities have set up in business and prospered with an intellectual stock-in-trade much inferior to that of the Sicilian philosopher. Perhaps Empedocles lacked that perfect sincerity of belief in his own pretensions without which it seems difficult or impossible permanently to impose on the credulity of mankind. To delude others successfully it is desirable, if not absolutely necessary, to begin by being one's self deluded, and the Sicilian sage was probably too shrewd a man to feel perfectly at ease in the character of a god.

The old savage doctrine of the transmigration of souls, which Empedocles furbished up and passed off on his disciples as a philosophical tenet, was afterwards countenanced, if not expressly affirmed, by another Greek philosopher of a very different stamp, who united, as no one else has ever done in the same degree, the highest capacity for abstract thought with the most exquisite literary genius. But if he borrowed the doctrine from savagery, Plato, like his two predecessors, detached it from its rude original setting and fitted it into an edifying moral scheme of retributive justice. For he held that the transmigration of human souls after death into the bodies of animals is a punishment or degradation entailed on the souls by the

weaknesses to which they had been subject or the vices to which they had been addicted in life, and that the kind of animal into which a peccant soul transmigrates is appropriate to the degree and nature of its weakness or guilt. Thus, for example, the souls of gluttons, sots, and rakes pass into the bodies of asses; the souls of robbers and tyrants are born again in wolves and hawks; the souls of sober quiet people, untinged by philosophy, come to life as bees and ants; a bad poet may turn at death into a swan or a nightingale; and a bad jester into an ape. Nothing but a rigid practice of the highest virtue and a single-minded devotion to abstract truth will avail to restore such degraded souls to their human dignity and finally raise them to communion with the gods. Though the passages in which these views are set forth have a mythical colouring and are, like all Plato's writings, couched in dramatic form and put into the mouths of others, we need not seriously doubt that they represent the real opinion of the philosopher himself. It is interesting and instructive to meet with the old savage theory of the transmigration of souls thus masquerading under a flowing drapery of morality and sparkling with the gems of Attic eloquence in the philosophic system of a great Greek thinker. So curiously alike may be the solutions which the highest and the lowest intellects offer of those profound problems which in all ages have engaged the curiosity and baffled the ingenuity of mankind.

XVII. Types of Animal Sacrament

§ 1. The Egyptian and the Aino Types of Sacrament.

We are now perhaps in a position to understand the ambiguous behaviour of the Aino and Gilyaks towards the bear. It has been shewn that the sharp line of demarcation which we draw between mankind and the lower animals does not exist for the savage. To him many of the other animals appear as his equals or even his superiors, not merely in brute force but in intelligence; and if choice or necessity leads him to take their lives, he feels bound, out of regard to his own safety, to do it in a way which will be as inoffensive as possible not merely to the living animal, but to its departed spirit and to all the other animals of the same species, which would resent an affront put upon one of their kind much as a tribe of savages would revenge an injury or insult offered to a tribesman. We have seen that among the many devices by which the savage seeks to atone for the wrong done by him to his animal victims one is to shew marked deference to a few chosen individuals of the species, for such behaviour is apparently regarded as entitling him to exterminate with impunity all the rest of the species upon which he can lay hands. This principle perhaps explains the attitude, at first sight puzzling and contradictory, of the Aino towards the bear. The flesh and skin of the bear regularly afford them food and clothing; but since the bear is an intelligent and powerful animal, it is necessary to offer some satisfaction or atonement to the bear species for the loss which it sustains in the death of so many of its members. This satisfaction or atonement is made by rearing young bears, treating them, so long as they live, with respect, and killing them with extraordinary marks of sorrow and devotion. So the other bears are appeased, and do not resent the slaughter of their kind by attacking the slayers or deserting the country, which would deprive the Aino of one of their means of subsistence.

Thus the primitive worship of animals assumes two forms, which are in some respects the converse of each other. On the one hand, animals are worshipped, and are therefore neither killed nor eaten. On the other hand, animals are worshipped because they are habitually killed and eaten. In both forms of worship the animal is revered on account of some benefit, positive or negative, which the savage hopes to receive from it. In the former worship the benefit comes either in the positive form of protection, advice, and help which the animal affords the man, or in the negative one of abstinence from injuries which it is in the power of the animal to inflict. In the latter worship the benefit takes the material form of the animal's flesh and skin. The two forms of worship are in some measure antithetical: in the one, the animal is not eaten because it is revered; in the other, it is revered because it is eaten. But both may be practised by the same people, as we see in the case of the North American Indians, who, while they apparently revere and spare their totem animals, also revere the animals and fish upon which they subsist. The aborigines of Australia have totemism in the most primitive form known to us; but, so far as I am aware, there is no clear evidence that they attempt, like the North American Indians, to conciliate the animals which they kill and eat. The means which the Australians adopt to secure a plentiful supply of game appear to be primarily based, not on conciliation, but on sympathetic magic, a principle to which the North American Indians also resort for the same purpose. Hence, as the Australians undoubtedly represent a ruder and earlier stage of human progress than the American Indians, it would seem that before hunters think of worshipping the game as a means of ensuring an abundant supply of it, they seek to attain the same end by sympathetic magic. This, again, would shew—what there is good reason for believing—that sympathetic magic is one of the earliest means by which man endeavours to adapt the agencies of nature to his needs.

Corresponding to the two distinct types of animal worship, there are two distinct types of the custom of killing the animal god. On the one hand, when the revered animal is habitually spared, it is nevertheless killed—and sometimes eaten—on rare and solemn occasions. Examples of this custom have been already given and an explanation of them offered. On the other hand, when the revered animal is habitually killed, the slaughter of any one of the species involves the killing of the god, and is atoned for on the spot by apologies and sacrifices, especially when the animal is a powerful and dangerous one; and, in addition to this ordinary and everyday atonement, there is a special annual atonement, at which a select individual of the species is slain with extraordinary marks of respect and devotion. Clearly the two types of sacramental killing—the Egyptian and the Aino types, as we may call them for distinction—are liable to be confounded by an observer; and, before we can say to which type any particular example belongs, it is necessary to ascertain whether the animal sacramentally slain belongs to a species which is habitually spared, or to one which is habitually killed by the tribe. In the former case the example belongs to the Egyptian type of sacrament, in the latter to the Aino type.

The practice of pastoral tribes appears to furnish examples of both types of sacrament. “Pastoral tribes,” says a learned ethnologist, “being sometimes obliged to sell their herds to strangers who may handle the bones disrespectfully, seek to avert the danger which such a sacrilege would entail by consecrating one of the herd as an object of worship, eating it sacramentally in the family circle with closed doors, and afterwards treating the bones with all the ceremonious respect which, strictly speaking, should be accorded to every head of cattle, but which, being punctually paid to the representative animal, is deemed to be paid to all. Such family meals are found among various peoples, especially those of the Caucasus. When amongst the Abchases the shepherds in spring eat their common meal with their loins girt and their staves in their hands, this may be looked upon both as a sacrament and as an oath of mutual help and support. For the strongest of all oaths is that which is accompanied with the eating of a sacred substance, since the perjured person cannot possibly escape the avenging god whom he has taken into his body and assimilated.” This kind of sacrament is of the Aino or expiatory type, since it is meant to atone to the species for the possible ill-usage of individuals. An expiation, similar in principle but different in details, is offered by the Kalmucks to the sheep, whose flesh is one of their staple foods. Rich Kalmucks are in the habit of consecrating a white ram under the title of “the ram of heaven” or “the ram of the spirit.” The animal is never shorn and never sold; but when it grows old and its owner wishes to consecrate a new one, the old ram must be killed and eaten at a feast to which the neighbours are invited. On a lucky day, generally in autumn when the sheep are fat, a sorcerer kills the old ram, after sprinkling it with milk. Its flesh is eaten; the skeleton, with a portion of the fat, is burned on a turf altar; and the skin, with the head and feet, is hung up.

An example of a sacrament of the Egyptian type is furnished by the Todas, a pastoral people of Southern India, who subsist largely upon the milk of their buffaloes. Amongst them “the buffalo is to a certain degree held sacred” and “is treated with great kindness, even with a degree of adoration, by the people.” They never eat the flesh of the cow buffalo, and as a rule abstain from the flesh of the male. But to the latter rule there is a single exception. Once a year all the adult males of the village join in the ceremony of killing and eating a very young male calf,—seemingly under a month old. They take the animal into the dark recesses of the village wood, where it is killed with a club made from the sacred tree of the Todas (the *tûde* or *Millingtonia*). A sacred fire having been made by the rubbing of sticks, the flesh of the calf is roasted on the embers of certain trees, and is eaten by the men alone, women being excluded from the assembly. This is the only occasion on which the Todas eat buffalo

flesh. The Madi or Moru tribe of Central Africa, whose chief wealth is their cattle, though they also practise agriculture, appear to kill a lamb sacramentally on certain solemn occasions. The custom is thus described by Dr. Felkin: "A remarkable custom is observed at stated times—once a year, I am led to believe. I have not been able to ascertain what exact meaning is attached to it. It appears, however, to relieve the people's minds, for beforehand they evince much sadness, and seem very joyful when the ceremony is duly accomplished. The following is what takes place: A large concourse of people of all ages assemble, and sit down round a circle of stones, which is erected by the side of a road (really a narrow path). A very choice lamb is then fetched by a boy, who leads it four times round the assembled people. As it passes they pluck off little bits of its fleece and place them in their hair, or on to some other part of their body. The lamb is then led up to the stones, and there killed by a man belonging to a kind of priestly order, who takes some of the blood and sprinkles it four times over the people. He then applies it individually. On the children he makes a small ring of blood over the lower end of the breast bone, on women and girls he makes a mark above the breasts, and the men he touches on each shoulder. He then proceeds to explain the ceremony, and to exhort the people to show kindness.... When this discourse, which is at times of great length, is over, the people rise, each places a leaf on or by the circle of stones, and then they depart with signs of great joy. The lamb's skull is hung on a tree near the stones, and its flesh is eaten by the poor. This ceremony is observed on a small scale at other times. If a family is in any great trouble, through illness or bereavement, their friends and neighbours come together and a lamb is killed; this is thought to avert further evil. The same custom prevails at the grave of departed friends, and also on joyful occasions, such as the return of a son home after a very prolonged absence." The sorrow thus manifested by the people at the annual slaughter of the lamb clearly indicates that the lamb slain is a sacred or divine animal, whose death is mourned by his worshippers, just as the death of the sacred buzzard was mourned by the Californians and the death of the Theban ram by the Egyptians. The smearing each of the worshippers with the blood of the lamb is a form of communion with the divinity; the vehicle of the divine life is applied externally instead of being taken internally, as when the blood is drunk or the flesh eaten.

§ 2. Processions with Sacred Animals.

The form of communion in which the sacred animal is taken from house to house, that all may enjoy a share of its divine influence, has been exemplified by the Gilyak custom of promenading the bear through the village before it is slain. A similar form of communion with the sacred snake is observed by a Snake tribe in the Punjaub. Once a year in the month of September the snake is worshipped by all castes and religions for nine days only. At the end of August the Mirasans, especially those of the Snake tribe, make a snake of dough which they paint black and red, and place on a winnowing basket. This basket they carry round the village, and on entering any house they say:—

*"God be with you all!
May every ill be far!
May our patron's (Gugga's) word thrive!"*

Then they present the basket with the snake, saying:—

*"A small cake of flour:
A little bit of butter:
If you obey the snake,
You and yours shall thrive!"*

Strictly speaking, a cake and butter should be given, but it is seldom done. Every one, however, gives something, generally a handful of dough or some corn. In houses where there is a new bride or whence a bride has gone, or where a son has been born, it is usual to give a rupee and a quarter, or some cloth. Sometimes the bearers of the snake also sing:—

*“Give the snake a piece of cloth,
And he will send a lively bride!”*

When every house has been thus visited, the dough snake is buried and a small grave is erected over it. Thither during the nine days of September the women come to worship. They bring a basin of curds, a small portion of which they offer at the snake's grave, kneeling on the ground and touching the earth with their foreheads. Then they go home and divide the rest of the curds among the children. Here the dough snake is clearly a substitute for a real snake. Indeed, in districts where snakes abound the worship is offered, not at the grave of the dough snake, but in the jungles where snakes are known to be. Besides this yearly worship, performed by all the people, the members of the Snake tribe worship in the same way every morning after a new moon. The Snake tribe is not uncommon in the Punjaub. Members of it will not kill a snake, and they say that its bite does not hurt them. If they find a dead snake, they put clothes on it and give it a regular funeral.

Ceremonies closely analogous to this Indian worship of the snake have survived in Europe into recent times, and doubtless date from a very primitive paganism. The best-known example is the “hunting of the wren.” By many European peoples—the ancient Greeks and Romans, the modern Italians, Spaniards, French, Germans, Dutch, Danes, Swedes, English, and Welsh—the wren has been designated the king, the little king, the king of birds, the hedge king, and so forth, and has been reckoned amongst those birds which it is extremely unlucky to kill. In England it is supposed that if any one kills a wren or harries its nest, he will infallibly break a bone or meet with some dreadful misfortune within the year; sometimes it is thought that the cows will give bloody milk. In Scotland the wren is called “the Lady of Heaven's hen,” and boys say:—

*“Malisons, malisons, mair than ten,
That harry the Ladye of Heaven's hen!”*

At Saint Donan, in Brittany, people believe that if children touch the young wrens in the nest, they will suffer from the fire of St. Lawrence, that is, from pimples on the face, legs, and so on. In other parts of France it is thought that if a person kills a wren or harries its nest, his house will be struck by lightning, or that the fingers with which he did the deed will shrivel up and drop off, or at least be maimed, or that his cattle will suffer in their feet.

Notwithstanding such beliefs, the custom of annually killing the wren has prevailed widely both in this country and in France. In the Isle of Man down to the eighteenth century the custom was observed on Christmas Eve or rather Christmas morning. On the twenty-fourth of December, towards evening, all the servants got a holiday; they did not go to bed all night, but rambled about till the bells rang in all the churches at midnight. When prayers were over, they went to hunt the wren, and having found one of these birds they killed it and fastened it to the top of a long pole with its wings extended. Thus they carried it in procession to every house chanting the following rhyme:—

*“We hunted the wren for Robin the Bobbin,
We hunted the wren for Jack of the Can,
We hunted the wren for Robin the Bobbin,
We hunted the wren for every one.”*

When they had gone from house to house and collected all the money they could, they laid the wren on a bier and carried it in procession to the parish churchyard, where they made a grave and buried it “with the utmost solemnity, singing dirges over her in the Manks language, which they call her knell; after which Christmas begins.” The burial over, the company outside the churchyard formed a circle and danced to music. About the middle of the nineteenth century the burial of the wren took place in the Isle of Man on St. Stephen's Day (the twenty-sixth of December). Boys went from door to door with a wren suspended by the legs in the centre of two hoops, which crossed each other at right angles and were decorated with evergreens and ribbons. The bearers sang certain lines in which reference was made to boiling and eating the bird. If at the close of the song they received a small coin, they gave in return a feather of the wren; so that before the end of the day the bird often hung almost featherless. The wren was then buried, no longer in the churchyard, but on the sea-shore or in some waste place. The feathers distributed were preserved with religious care, it being believed that every feather was an effectual preservative from shipwreck for a year, and a fisherman would have been thought very foolhardy who had not one of them. Even to the present time, in the twentieth century, the custom is generally observed, at least in name, on St. Stephen's Day, throughout the Isle of Man.

A writer of the eighteenth century says that in Ireland the wren “is still hunted and killed by the peasants on Christmas Day, and on the following (St. Stephen's Day) he is carried about, hung by the leg, in the centre of two hoops, crossing each other at right angles, and a procession made in every village, of men, women, and children, singing an Irish catch, importing him to be the king of all birds.” Down to the present time the “hunting of the wren” still takes place in parts of Leinster and Connaught. On Christmas Day or St. Stephen's Day the boys hunt and kill the wren, fasten it in the middle of a mass of holly and ivy on the top of a broomstick, and on St. Stephen's Day go about with it from house to house, singing:—

*“The wren, the wren, the king of all birds,
St. Stephen's Day was caught in the furze;
Although he is little, his family's great,
I pray you, good landlady, give us a treat.”*

Money or food (bread, butter, eggs, etc.) were given them, upon which they feasted in the evening. In Essex a similar custom used to be observed at Christmas, and the verses sung by the boys were almost identical with those sung in Ireland. In Pembrokehire a wren, called the King, used to be carried about on Twelfth Day in a box with glass windows surmounted by a wheel, from which hung various coloured ribbons. The men and boys who carried it from house to house sang songs, in one of which they wished joy, health, love, and peace to the inmates of the house.

In the first half of the nineteenth century similar customs were still observed in various parts of the south of France. Thus at Carcassone, every year on the first Sunday of December the young people of the street Saint Jean used to go out of the town armed with sticks, with which they beat the bushes, looking for wrens. The first to strike down one of these birds was proclaimed King. Then they returned to the town in procession, headed by the King, who carried the wren on a pole. On the evening of the last day of the year the King and all who had hunted the wren marched through the streets of the town to the light of torches, with drums beating and fifes playing in front of them. At the door of every house they stopped, and one of them wrote with chalk on the door *vive le roi!* with the number of the year which was about to begin. On the morning of Twelfth Day the King again marched in procession with great pomp, wearing a crown and a blue mantle and carrying a sceptre. In front of him

was borne the wren fastened to the top of a pole, which was adorned with a verdant wreath of olive, of oak, and sometimes of mistletoe grown on an oak. After hearing high mass in the parish church of St. Vincent, surrounded by his officers and guards, the King visited the bishop, the mayor, the magistrates, and the chief inhabitants, collecting money to defray the expenses of the royal banquet which took place in the evening and wound up with a dance. At Entraigues men and boys used to hunt the wren on Christmas Eve. When they caught one alive they presented it to the priest, who, after the midnight mass, set the bird free in the church. At Mirabeau the priest blessed the bird. If the men failed to catch a wren and the women succeeded in doing so, the women had the right to mock and insult the men, and to blacken their faces with mud and soot, when they caught them. At La Ciotat, near Marseilles, a large body of men armed with swords and pistols used to hunt the wren every year about the end of December. When a wren was caught it was hung on the middle of a pole, which two men carried, as if it were a heavy burden. Thus they paraded round the town; the bird was weighed in a great pair of scales; and then the company sat down to table and made merry.

The parallelism between this custom of "hunting the wren" and some of those which we have considered, especially the Gilyak procession with the bear, and the Indian one with the snake, seems too close to allow us to doubt that they all belong to the same circle of ideas. The worshipful animal is killed with special solemnity once a year; and before or immediately after death he is promenaded from door to door, that each of his worshippers may receive a portion of the divine virtues that are supposed to emanate from the dead or dying god. Religious processions of this sort must have had a great place in the ritual of European peoples in prehistoric times, if we may judge from the numerous traces of them which have survived in folk-custom. A well-preserved specimen is the following, which lasted in the Highlands of Scotland and in St. Kilda down at least to the latter half of the eighteenth century. It was described to Dr. Samuel Johnson in the island of Coll. Another description of it runs as follows: "On the evening before New Year's Day it is usual for the cowherd and the young people to meet together, and one of them is covered with a cow's hide. The rest of the company are provided with staves, to the end of which bits of raw hide are tied. The person covered with the hide runs thrice round the dwelling-house, *deiseil*—*i.e.* according to the course of the sun; the rest pursue, beating the hide with their staves, and crying [here follows the Gaelic], 'Let us raise the noise louder and louder; let us beat the hide.' They then come to the door of each dwelling-house, and one of them repeats some verses composed for the purpose. When admission is granted, one of them pronounces within the threshold the *beannachadhthurlair*, or verses by which he pretends to draw down a blessing upon the whole family [here follows the Gaelic], 'May God bless the house and all that belongs to it, cattle, stones, and timber! In plenty of meat, of bed and body-clothes, and health of men, may it ever abound!' Then each burns in the fire a little of the bit of hide which is tied to the end of the staff. It is applied to the nose of every person and domestic animal that belongs to the house. This, they imagine, will tend much to secure them from diseases and other misfortunes during the ensuing year. The whole of the ceremony is called *colluinn*, from the great noise which the hide makes. It is the principal remnant of superstition among the inhabitants of St. Kilda."

A more recent writer has described the old Highland custom as follows. Towards evening on the last day of the year, or Hogmanay, as the day is called in Scotland, "men began to gather and boys ran about shouting and laughing, playing shinty, and rolling 'pigs of snow' (*mucan sneachda*), *i.e.* large snowballs. The hide of the mart or winter cow (*seiche a mhairt gheamhraidh*) was wrapped round the head of one of the men, and he made off, followed by the rest, belabouring the hide, which made a noise like a drum, with switches. The disorderly

procession went three times *deiseal*, according to the course of the sun (*i.e.* keeping the house on the right hand) round each house in the village, striking the walls and shouting on coming to a door:

*'The calluinn of the yellow bag of hide,
Strike the skin (upon the wall)
An old wife in the graveyard,
An old wife in the corner,
Another old wife beside the fire,
A pointed stick in her two eyes,
A pointed stick in her stomach,
Let me in, open this.'*

“Before this request was complied with, each of the revellers had to repeat a rhyme, called *Rann Calluinn* (*i.e.* a Christmas rhyme), though, as might be expected when the door opened for one, several pushed their way in, till it was ultimately left open for all. On entering each of the party was offered refreshments, oatmeal bread, cheese, flesh, and a dram of whisky. Their leader gave to the goodman of the house that indispensable adjunct of the evening's mummeries, the *Caisein-uchd*, the breast-stripe of a sheep wrapped round the point of a shinty stick. This was then singed in the fire (*teallach*), put three times with the right-hand turn (*deiseal*) round the family, and held to the noses of all. Not a drop of drink was given till this ceremony was performed. The *Caisein-uchd* was also made of the breast-stripe or tail of a deer, sheep, or goat, and as many as chose had one with them.” Another writer who gives a similar account of the ceremony and of the verses sung by the performers, tells us that the intention of putting the burnt sheep-skin to the noses of the people was to protect them against witchcraft and every infection. The explanation, which is doubtless correct, reminds us of the extraordinarily persistent hold which the belief in sorcery and witchcraft has retained on the minds of the European peasantry. Formerly, perhaps, pieces of the cow-hide in which the man was clad were singed and put to the noses of the people, just as in the Isle of Man a feather of the wren used to be given to each household. Similarly, as we have seen, the human victim whom the Khonds slew as a divinity was taken from house to house, and every one strove to obtain a relic of his sacred person. Such customs are only another form of that communion with the deity which is attained most completely by eating the body and drinking the blood of the god.

§ 3. The Rites of Plough Monday.

In the “hunting of the wren,” and the procession with the man clad in a cow-skin, there is nothing to shew that the customs in question have any relation to agriculture. So far as appears, they may date from a time before the invention of husbandry when animals were revered as divine in themselves, not merely as divine because they embodied the corn-spirit; and the analogy of the Gilyak procession of the bear and the Indian procession of the snake is in favour of assigning the corresponding European customs to this very early date. On the other hand, there are certain European processions of animals, or of men disguised as animals, which may perhaps be purely agricultural in their origin; in other words, the animals which figure in them may have been from the first nothing but representatives of the corn-spirit conceived in animal shape. Examples of such dramatic and at the same time religious rites have been collected by W. Mannhardt, who says of them in general: “Not only on the harvest field and on the threshing-floor but also quite apart from them people loved to represent the corn-spirit dramatically, especially in solemn processions in spring and about the winter solstice, whereby they meant to depict the return of the beneficent powers of summer to the desolate realm of nature.” Thus, for example, in country districts of Bohemia it

is, or used to be, customary during the last days of the Carnival for young men to go about in procession from house to house collecting gratuities. Usually a man or boy is swathed from head to foot in pease-straw and wrapt round in straw-ropes: thus attired he goes by the name of the Shrovetide or Carnival Bear (*Fastnachtsbär*) and is led from house to house to the accompaniment of music and singing. In every house he dances with the girls, the maids, and the housewife herself, and drinks to the health of the good man, the good wife, and the girls. For this performance the mummer is regaled with food by the good wife, while the good man puts money in his box. When the mummers have gone the round of the village, they betake themselves to the ale-house, whither also all the peasants repair with their wives; "for at Shrovetide, but especially on Shrove Tuesday, every one must dance, if the flax, the vegetables, and the corn are to thrive; and the more and the higher they dance, the greater the blessing which the people expect to crown their exertions." In the Leitmeritz district the Shrovetide Bear, besides being wrapt in straw, sometimes wears a bear's mask to emphasise his resemblance to the animal. In the Czech villages the housewives pluck the pease-straw and other straw from the Shrovetide Bear and put it in the nests of their geese, believing that the geese will lay more eggs and hatch their broods better for the addition of this straw to their nests. For a similar purpose in the Saaz district the women put the straw of the Shrovetide Bear in the nests of their hens. In these customs the dancing for the express purpose of making the crops grow high, and the use of the straw to make the geese and hens lay more eggs, sufficiently prove that the Shrovetide Bear is conceived to represent the spirit of fertility both animal and vegetable; and we may reasonably conjecture that the dances of the mummer with the women and girls are especially intended to convey to them the fertilising powers of the spirit whom the mummer personates.

In some parts of Bohemia the straw-clad man in these Shrovetide processions is called, not the Bear, but the Oats-goat, and he wears horns on his head to give point to the name. These different names and disguises indicate that in some places the corn-spirit is conceived as a bear and in others as a goat. Many examples of the conception of the corn-spirit as a goat have already been cited; the conception of him as a bear seems to be less common. In the neighbourhood of Gniewkowo, in Prussian Lithuania, the two ideas are combined, for on Twelfth Day a man wrapt in pease-straw to represent a Bear and another wrapt in oats-straw to represent a Goat go together about the village; they imitate the actions of the two animals and perform dances, for which they receive a present in every house. At Marburg in Steiermark the corn-spirit figures now as a wolf and now as a bear. The man who gave the last stroke at threshing is called the Wolf. All the other men flee from the barn, and wait till the Wolf comes forth; whereupon they pounce on him, wrap him in straw to resemble a wolf, and so lead him about the village. He keeps the name of Wolf till Christmas, when he is wrapt in a goat's skin and led from house to house as a Pease-bear at the end of a rope. In this custom the dressing of the mummer in a goat's skin seems to mark him out as the representative of a goat; so that here the mythical fancy of the people apparently hesitates between a goat, a bear, and a wolf as the proper embodiment of the corn-spirit. In Scandinavia the conception of the spirit as a goat who appears at Christmas (*Julbuck*) appears to be common. Thus, for example, in Bergslaghshärad (Sweden) it used to be customary at Christmas to lead about a man completely wrapt in corn-straw and wearing a goat's horns on his head: he personated the Yule-goat. In some parts of Sweden a regular feature of the little Christmas drama is a pretence of slaughtering the Yule-goat, who, however, comes to life again. The actor, hidden by a coverlet made of skins and wearing a pair of formidable horns, is led into the room by two men, who make believe to slaughter him, while they sing verses referring to the mantles of various colours, red, blue, white, and yellow, which they laid on him, one after the other. At the conclusion of the song, the Yule-goat, after feigning death, jumps up and skips about to the amusement of the spectators. In Willstad after supper on

Christmas evening, while the people are dancing “the angel dance” for the sake of ensuring a good crop of flax, some long stalks of the Yule straw, either of wheat or rye, are made up into the likeness of a goat, which is thrown among the dancers with the cry, “Catch the Yule-goat!” The custom in Dalarna is similar, except that there the straw-animal goes by the name of the Yule-ram. In these customs the identification of the Yule-goat or the Yule-ram with the corn-spirit seems unmistakable. As if to clinch the argument it is customary in Denmark and Sweden to bake cakes of fine meal at Christmas in the form of goats, rams, or boars. These are called Yule-goats, Yule-rams, or Yule-boars; they are often made out of the last sheaf of corn at harvest and kept till sowing-time, when they are partly mixed with the seed-corn and partly eaten by the people and the plough-oxen in the hope thereby of securing a good harvest. It would seem scarcely possible to represent the identification of the corn-spirit with an animal, whether goat, ram, or boar, more graphically; for the last corn cut at harvest is regularly supposed to house the corn-spirit, who is accordingly caught, kept through the winter in the shape of an animal, and then mixed with the seed in spring to quicken the grain before it is committed to the ground. Examples of the corn-spirit conceived as a wether and a boar have met us in a preceding part of this work. The pretence of killing the Yule-goat and bringing him to life again was probably in origin a magical rite to ensure the rebirth of the corn-spirit in spring.

In England a custom like some of the preceding still prevails at Whittlesey in Cambridgeshire on the Tuesday after Plough Monday, as I learn from an obliging communication of Professor G. C. Moore Smith of Sheffield University. He writes: “When I was at Whittlesey yesterday I had the pleasure of meeting a ‘Straw-bear,’ if not two, in the street. I had not been at Whittlesey on the day for nearly forty years, and feared the custom had died out. In my boyhood the Straw-bear was a man completely swathed in straw, led by a string by another and made to dance in front of people's houses, in return for which money was expected. This always took place on the Tuesday following Plough-Monday. Yesterday the Straw-bear was a boy, and I saw no dancing. Otherwise there was no change.”

A comparison of this English custom with the similar Continental customs which have been described above, raises a presumption that the Straw-bear, who is thus led about from house to house, represents the corn-spirit bestowing his blessing on every homestead in the village. This interpretation is strongly confirmed by the date at which the ceremony takes place. For the date is the day after Plough Monday, and it can hardly be doubted that the old popular celebration of Plough Monday has a direct reference to agriculture. Plough Monday is the first Monday of January after Twelfth Day. On that day it used to be the custom in various parts of England for a band of sturdy swains to drag a gaily decorated plough from house to house and village to village, collecting contributions which were afterwards spent in rustic revelry at a tavern. The men who drew the plough were called Plough Bullocks; they wore their shirts over their coats, and bunches of ribbons flaunted from their hats and persons. Among them there was always one who personated a much bedizened old woman called Bessy; under his gown he formerly had a bullock's tail fastened to him behind, but this appendage was afterwards discarded. He skipped, danced and cut capers, and carried a money-box soliciting contributions from the onlookers. Some of the band, in addition to their ribbons, “also wore small bunches of corn in their hats, from which the wheat was soon shaken out by the ungainly jumping which they called dancing. Occasionally, if the winter was severe, the procession was joined by threshers carrying their flails, reapers bearing their sickles, and carters with their long whips, which they were ever cracking to add to the noise, while even the smith and the miller were among the number, for the one sharpened the plough-shares and the other ground the corn; and Bessy rattled his box and danced so high that he shewed his worsted stockings and corduroy breeches; and very often, if there was a

thaw, tucked up his gown skirts under his waistcoat, and shook the bonnet off his head, and disarranged the long ringlets that ought to have concealed his whiskers." Sometimes among the mummers there was a Fool, who wore the skin of a calf with the tail hanging down behind, and wielded a stick with an inflated bladder tied to it, which he applied with rude vigour to the heads and shoulders of the human team. Another mummer generally wore a fox's skin in the form of a hood with the tail dangling on his back. If any churl refused to contribute to the money-box, the plough-bullocks put their shoulders to the plough and ploughed up the ground in front of his door.

The clue to the meaning of these curious rites is probably furnished by the dances or rather jumps of the men who wore bunches of corn in their hats. When we remember how often on the Continent about the same time of year the peasants dance and jump for the express purpose of making the crops grow tall, we may conjecture with some probability that the intention of the dancers on Plough Monday was similar; the original notion, we may suppose, was that the corn would grow that year just as high as the dancers leaped. If that was so, we need not wonder at the agility displayed on these occasions by the yokels in general and by Bessy in particular. What stronger incentive could they have to exert themselves than the belief that the higher they leaped into the air the higher would sprout the corn-stalks? In short, the whole ceremony was probably a magical rite intended to procure a good crop. The principle on which it rested was the familiar one of homoeopathic or imitative magic: by mimicking the act of ploughing and the growth of the corn the mummers hoped to ensure the success of the real ploughing, which was soon to take place.

If such was the real meaning of the ritual of Plough Monday, we may the more confidently assume that the Straw-bear who makes his appearance at Whittlesey in Cambridgeshire on the day after Plough Monday represents indeed the corn-spirit. What could be more appropriate than for that beneficent being to manifest himself from house to house the very day after a magical ceremony had been performed to quicken the growth of the corn?

The foregoing interpretation of the rites observed in England on Plough Monday tallies well with the explanation which I have given of the very similar rites annually performed at the end of the Carnival in Thrace. The mock ploughing is probably practised for the same purpose in both cases, and what that purpose is may be safely inferred from the act of sowing and the offering of prayers for abundant crops which accompany and explain the Thracian ceremony. It deserves to be noted that ceremonies of the same sort and closely resembling those of Plough Monday are not confined to the Greek villages of Thrace but are observed also by the Bulgarians of that province at the same time, namely, on the Monday of the last week in Carnival. Thus at Malko-Tirnovsko, in the district of Adrianople, a procession of mummers goes through the streets on that day. The principal personages in it bear the names of the *Kuker* and *Kukerica*. The *Kuker* is a man clad in a goatskin. His face is blackened with soot and he wears on his head a high shaggy hat made of an entire skin. Bells jingle at his girdle, and in his hand he carries a club. The *Kukerica*, who sometimes goes by the name of *Baba*, that is, "Old Woman," is a man disguised in petticoats with his face blackened. Other figures in the procession are young men dressed as girls, and girls dressed as men and wearing masks. Bears are represented by dogs wrapt in bearskins. A king, a judge, and other officials are personated by other mummers; they hold a mock court and those whom they condemn receive a bastinado. Some of the maskers carry clubs; it is their duty to beat all who fall into their hands and to levy contributions from them. The play and gestures of the *Kuker* and *Kukerica* are wanton and lascivious: the songs and cries addressed to the *Kuker* are also very cynical. Towards evening two of the company are yoked to a plough, and the *Kuker* ploughs a few furrows, which he thereupon sows with corn. After sunset he puts off his disguise, is paid for his trouble, and carouses with his fellows. The people believe

that the man who plays the part of *Kuker* commits a deadly sin, and the priests make vain efforts to abolish the custom. At the village of Kuria, in the district of Losengrad, the custom is in general the same, but there are some significant variations. The money collected by the mummers is used to buy wine, which is distributed among all the villagers at a banquet in the evening. On this occasion a cake in which an old coin has been baked is produced by the *Kuker*, broken into bits, and so divided among all present. If the bit with the coin in it falls to a farmer, then the crops will be good that year; but if it falls to a herdsman, then the cattle will thrive. Finally, the *Kuker* ploughs a small patch of ground, "bending his body to right and left in order to indicate symbolically the ears of corn bending under the weight of the grain." The others lay hold of the man with whom the coin was found, bind him by the feet, and drag him over the land that has just been ploughed. In these observances the intention of promoting the fertility of the ground is unmistakable; the ploughman's imitation of the cornstalks bending under their own weight is a simple case of homoeopathic or imitative magic, while the omens drawn from the occupation of the person who obtains the piece of cake with the coin in it indicate that the ceremony is designed to quicken the herds as well as the crops. We can hardly doubt that the same serious motive underlies the seemingly wanton gestures of the principal actors and explains the loose character of the songs and words which accompany the ceremony. Nor is it hard to divine the reason for dragging over the fresh furrows the man who is lucky enough to get the coin in the cake. He is probably looked on as an embodiment of the corn-spirit, and in that character is compelled to fertilise the ground by bodily contact with the newly-ploughed earth.

Similar customs are observed at the Carnival not only by Bulgarian peasants in Thrace but also here and there in Bulgaria itself. In that country the leading personage of the masquerade is the *Baba*, that is, the Old Woman or Mother. The part is played by a man in woman's clothes; she, or rather he, wears no mask, but in many villages she carries a spindle with which she spins. The *Kuker* and the *Kukerica* also figure in the performance, but they are subordinate to the Old Woman or Mother. Their costume varies in different villages. Usually they are clad in skins with a girdle of lime-tree bark and five or six bells fastened to it; on their back they wear a hump made up of rags. But the principal feature in their attire consists of their masks, which represent the heads of animals and men in fantastic combinations, such as the horned head of a man or a bird, the head of a ram, a bull, and so on. Much labour is spent on the manufacture of these masks. Early in the morning of Cheese Monday (the Monday of the last week in Carnival) the mummers go about the village levying contributions. Towards noon they form a procession and go from house to house. In every house they dance a round dance, while the Old Woman spins. It is believed that if any householder contrives to carry off the Old Woman and secrete her, a blessing and prosperity will enter into his dwelling; but the maskers defend the Old Woman stoutly against all such attempts of individuals to appropriate her beneficent presence. After the dance the mummers receive gifts of money, eggs, meal, and so on. Towards evening a round dance is danced in the village square, and there the Old Woman yokes the *Kuker* and *Kukerica* to a plough, ploughs with it a small piece of ground, and sows the ground with corn. Next day the performers reassemble, sell the presents they had collected, and with the produce hold a feast in the house of the Old Woman. It is supposed that if strange maskers make their way into a village, fertility will be drawn away to the village from which they have come; hence the villagers resist an inroad of strange maskers at any price. In general the people believe that the masquerade is performed for the purpose of increasing the luck and fertility of the village.

In these Bulgarian rites, accordingly, we are not left to form conjectures as to the intention with which they are practised; that intention is plainly avowed, and it is no other than the one which we have inferred for the similar rites observed in Thrace at the same season and in

England on Plough Monday. In all these cases it is reasonable to suppose that the real aim of the ceremonial ploughing and sowing of the ground is thereby, on the principles of homoeopathic or imitative magic, to ensure the growth of the corn on all the fields of the community. Perhaps we may go a step further and suggest that in the Bulgarian Old Woman or Mother, who guides the plough and sows the seed, and whose presence is believed to bring a blessing to any household that can contrive to appropriate her, we have the rustic prototype of Demeter, the Corn-Mother, who in the likeness of an Old Woman brought a blessing to the house of Celeus, king of Eleusis, and restored their lost fertility to the fallow Eleusinian fields. And in the pair of mummers, man and woman, who draw the plough, may we not discern the rude originals of Pluto and Persephone? If that is so, the gods of Greece are not wholly dead; they still hide their diminished heads in the cottages of the peasantry, to come forth on sunshine holidays and parade, with a simple but expressive pageantry, among a gazing crowd of rustics, at the very moment of the year when their help is most wanted by the husbandman.

Be that as it may, these rites still practised by the peasantry at opposite ends of Europe, no doubt date from an extremely early age in the history of agriculture. They are probably far older than Christianity, older even than those highly developed forms of Greek religion with which ancient writers and artists have made us familiar, but which have been for so many centuries a thing of the past. Thus it happens that, while the fine flower of the religious consciousness in myth, ritual, and art is fleeting and evanescent, its simpler forms are comparatively stable and permanent, being rooted deep in those principles of common minds which bid fair to outlive all the splendid but transient creations of genius. It may be that the elaborate theologies, the solemn rites, the stately temples, which now attract the reverence or the wonder of mankind, are destined themselves to pass away like "all Olympus' faded hierarchy," and that simple folk will still cherish the simple faiths of their nameless and dateless forefathers, will still believe in witches and fairies, in ghosts and hobgoblins, will still mumble the old spells and make the old magic passes, when the muezzin shall have ceased to call the faithful to prayer from the minarets of St. Sophia, and when the worshippers shall gather no more in the long-drawn aisles of Nôtre Dame and under the dome of St. Peter's.

Note: The Ceremony of the Horse at Rice-Harvest Among The Garos

Among the Garos, an agricultural tribe of Assam, the close of the rice-harvest is celebrated by a festival in which the effigy of a horse figures prominently. The intention of the ceremony is not stated, but possibly it may be to ensure a good rice crop in the following year. If so, the artificial horse of the Garos would be analogous to the October horse of the Romans, as that animal has been explained by W. Mannhardt. For the sake of comparison it may be well to subjoin Major A. Playfair's account of the Garo ceremony:—

“When the rice harvest has been fully gathered in, the great sacrifice and festival of the year, the *Wangala* or *Guréwata*, takes place. This is the most festive observance of the year, and combines religious sacrifice with much conviviality. It is celebrated by all sections of the tribe except the Duals and some Plains Garos. The cost of the entertainment falls principally on the *nokma* [headman] of the village, who provides a pig to be eaten by his guests, and plenty of liquor. Among the Akawés and Chisaks of the north and north-eastern hills a curious feature of the ceremony is the manufacture of *guré* or ‘horses’ out of pieces of plantain-stem for the body, and of bamboo for the head and legs. The image of the ‘horse’ is laid on the floor of the *nokma's* house, and the assembled guests dance and sing around it the whole night long, with the usual intervals for refreshments. Early the next morning, the ‘horse’ is taken to the nearest river and launched on the water to find its way down stream on the current. For those who possess the necessary paraphernalia, the *guré* takes the shape of a horse's head of large size, made of straw, and covered with cloth. I once saw one in the village of Rongrong, which, when in use, was ornamented with discs of brass on both sides of the face. Its eyes and ears were made of the same metal, and between the ears were fixed a pair of wild goat's horns. To the head were attached a number of bronze bells similar to those hawked about by Bhutia pedlars. The owner, a *laskar*, was unable to tell me whence they came, but said that they were inherited from his wife's mother, and were many generations old.

“The manner in which this form of *guré* is used is the following. The head is mounted on a stick, which a man holds before him in such a way that the head comes up to the level of his chest. Two straps pass over his shoulders to relieve his hands of the weight. The body of the ‘horse’ is then built round his own body with cane and cloth. For a tail, yak's tails are fastened in with his own hair, which, for the occasion, is allowed to hang down instead of being tied up. The performer thus appalled, commences to dance a shuffling step to the usual music. In front of him dances the priest, who goes through the pantomime of beckoning the animal to come to him. The remaining guests of the *nokma* [headman] form a *queue* behind the ‘horse,’ and dance after it. When the first man gets tired, another takes his place, and the dancing goes on right through the night. A pleasant part of the performance is the pelting of the *guré* with eggs. A piece of egg-shell was still sticking to the horn of the *guré* which was shown to me.

“Strictly speaking, this festival should last for three days and two nights. When it is over, the *guré* is taken to a stream and the body thrown into the water, the head being preserved for another year. The people who come to see it off, bring rice with them, and a meal by the water's edge closes the proceedings.

“At the *Wangala*, it is the custom to mix flour with water, and for the assembled people to dip their hands into the mixture and make white hand-marks on the posts and walls of the house and on the backs of the guests.”

Can it be that the horse whose effigy is thus made at rice-harvest and thrown into the water, while the head is kept for another year, represents the spirit of the rice? If that were so, the pelting of the head with eggs would be a charm to ensure fertility and the throwing of it into water would be a rain-charm. And on the same theory the horse's head would be comparable to the horse-headed Demeter of Phigalia as well as to the head of the October horse at Rome, which was nailed to a wall, probably to be kept there till next October. If we knew more about the rites of the horse-headed Demeter at Phigalia, we might find that amongst them was a dance of a man or woman who wore the mask of a horse's head and personated the goddess herself, just as, if I am right, the man who dances disguised as a horse at the harvest festival of the Garos, represents the spirit of the rice dancing among the garnered sheaves. The conjecture is to some extent supported by the remains of the magnificent marble drapery, which once adorned the colossal statue of Demeter or Persephone in the sanctuary of the two goddesses at Lycosura, in Arcadia; for on that drapery are carved rows of semi-human, semi-bestial figures dancing and playing musical instruments; the bodies of the figures are those of women, but their heads, paws, and feet are those of animals. Among the heads set on the figures are those of a horse, a pig, a cat or a hare, and apparently an ass. It is reasonable to suppose that these dancing figures represent a ritual dance which was actually performed in the rites of Demeter and Persephone by masked men or women, who personated the goddesses in their character of beasts.

Part VI. The Scapegoat

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Preface

With *The Scapegoat* our general discussion of the theory and practice of the Dying God is brought to a conclusion. The aspect of the subject with which we are here chiefly concerned is the use of the Dying God as a scapegoat to free his worshippers from the troubles of all sorts with which life on earth is beset. I have sought to trace this curious usage to its origin, to decompose the idea of the Divine Scapegoat into the elements out of which it appears to be compounded. If I am right, the idea resolves itself into a simple confusion between the material and the immaterial, between the real possibility of transferring a physical load to other shoulders and the supposed possibility of transferring our bodily and mental ailments to another who will bear them for us. When we survey the history of this pathetic fallacy from its crude inception in savagery to its full development in the speculative theology of civilized nations, we cannot but wonder at the singular power which the human mind possesses of transmuting the leaden dross of superstition into a glittering semblance of gold. Certainly in nothing is this alchemy of thought more conspicuous than in the process which has refined the base and foolish custom of the scapegoat into the sublime conception of a God who dies to take away the sins of the world.

Along with the discussion of the Scapegoat I have included in this volume an account of the remarkable religious ritual of the Aztecs, in which the theory of the Dying God found its most systematic and most tragic expression. There is nothing, so far as I am aware, to shew that the men and women, who in Mexico died cruel deaths in the character of gods and goddesses, were regarded as scapegoats by their worshippers and executioners; the intention of slaying them seems rather to have been to reinforce by a river of human blood the tide of life which might else grow stagnant and stale in the veins of the deities. Hence the Aztec ritual, which prescribed the slaughter, the roasting alive, and the flaying of men and women in order that the gods might remain for ever young and strong, conforms to the general theory of deicide which I have offered in this work. On that theory death is a portal through which gods and men alike must pass to escape the decrepitude of age and to attain the vigour of eternal youth. The conception may be said to culminate in the Brahmanical doctrine that in the daily sacrifice the body of the Creator is broken anew for the salvation of the world.

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I. The Transference of Evil

§ 1. The Transference to Inanimate Objects.

In the preceding parts of this work we have traced the practice of killing a god among peoples in the hunting, pastoral, and agricultural stages of society; and I have attempted to explain the motives which led men to adopt so curious a custom. One aspect of the custom still remains to be noticed. The accumulated misfortunes and sins of the whole people are sometimes laid upon the dying god, who is supposed to bear them away for ever, leaving the people innocent and happy. The notion that we can transfer our guilt and sufferings to some other being who will bear them for us is familiar to the savage mind. It arises from a very obvious confusion between the physical and the mental, between the material and the immaterial. Because it is possible to shift a load of wood, stones, or what not, from our own back to the back of another, the savage fancies that it is equally possible to shift the burden of his pains and sorrows to another, who will suffer them in his stead. Upon this idea he acts, and the result is an endless number of very unamiable devices for palming off upon some one else the trouble which a man shrinks from bearing himself. In short, the principle of vicarious suffering is commonly understood and practised by races who stand on a low level of social and intellectual culture. In the following pages I shall illustrate the theory and the practice as they are found among savages in all their naked simplicity, undisguised by the refinements of metaphysics and the subtleties of theology.

The devices to which the cunning and selfish savage resorts for the sake of easing himself at the expense of his neighbour are manifold; only a few typical examples out of a multitude can be cited. At the outset it is to be observed that the evil of which a man seeks to rid himself need not be transferred to a person; it may equally well be transferred to an animal or a thing, though in the last case the thing is often only a vehicle to convey the trouble to the first person who touches it. In some of the East Indian islands they think that epilepsy can be cured by striking the patient on the face with the leaves of certain trees and then throwing them away. The disease is believed to have passed into the leaves, and to have been thrown away with them. In the Warramunga and Tjingilli tribes of Central Australia men who suffered from headache have often been seen wearing women's head-rings. "This was connected with the belief that the pain in the head would pass into the rings, and that then it could be thrown away with them into the bush, and so got rid of effectually. The natives have a very firm belief in the efficacy of this treatment. In the same way when a man suffers from internal pain, usually brought on by overeating, his wife's head-rings are placed on his stomach; the evil magic which is causing all the trouble passes into them, and they are then thrown away into the bushes, where the magic is supposed to leave them. After a time they are searched for by the woman, who brings them back, and again wears them in the ordinary way." Among the Sihanaka of Madagascar, when a man is very sick, his relatives are sometimes bidden by the diviner to cast out the evil by means of a variety of things, such as a stick of a particular sort of tree, a rag, a pinch of earth from an ant's nest, a little money, or what not. Whatever they may be, they are brought to the patient's house and held by a man near the door, while an exorcist stands in the house and pronounces the formula necessary for casting out the disease. When he has done, the things are thrown away in a southward direction, and all the people in the house, including the sick man, if he has strength enough, shake their loose robes and spit towards the door in order to expedite the departure of the malady. When an Atkhan of the Aleutian Islands had committed a grave sin and desired to unburden himself of his guilt, he proceeded as follows. Having chosen a time when the sun

was clear and unclouded, he picked up certain weeds and carried them about his person. Then he laid them down, and calling the sun to witness, cast his sins upon them, after which, having eased his heart of all that weighed upon it, he threw the weeds into the fire, and fancied that thus he cleansed himself of his guilt. In Vedic times a younger brother who married before his elder brother was thought to have sinned in so doing, but there was a ceremony by which he could purge himself of his sin. Fetters of reed-grass were laid on him in token of his guilt, and when they had been washed and sprinkled they were flung into a foaming torrent, which swept them away, while the evil was bidden to vanish with the foam of the stream. The Matse negroes of Togoland think that the river Awo has power to carry away the sorrows of mankind. So when one of their friends has died, and their hearts are heavy, they go to the river with leaves of the raphia palm tied round their necks and drums in their hands. Standing on the bank they beat the drums and cast the leaves into the stream. As the leaves float away out of sight to the sound of the rippling water and the roll of the drums, they fancy that their sorrow too is lifted from them. Similarly, the ancient Greeks imagined that the pangs of love might be healed by bathing in the river Selemnus. The Indians of Peru sought to purify themselves from their sins by plunging their heads in a river; they said that the river washed their sins away.

An Arab cure for melancholy or madness caused by love is to put a dish of water on the sufferer's head, drop melted lead into it, and then bury the lead in an open field; thus the mischief that was in the man goes away. Amongst the Miotse of China, when the eldest son of the house attains the age of seven years, a ceremony called "driving away the devil" takes place. The father makes a kite of straw and lets it fly away in the desert, bearing away all evil with it. When an Indian of Santiago Tepehuacan is ill, he will sometimes attempt to rid himself of the malady by baking thrice seven cakes; of these he places seven in the top of the highest pine-tree of the forest, seven he lays at the foot of the tree, and seven he casts into a well, with the water of which he then washes himself. By this means he transfers the sickness to the water of the well and so is made whole. The Baganda believed that plague was caused by the god Kaumpuli, who resided in a deep hole in his temple. To prevent him from escaping and devastating the country, they battened him down in the hole by covering the top with plantain-stems and piling wild-cat-skins over them; there was nothing like wild-cat-skins to keep him down, so hundreds of wild cats were hunted and killed every year to supply the necessary skins. However, sometimes in spite of these precautions the god contrived to escape, and then the people died. When a garden or house was plague-stricken, the priests purified it by transferring the disease to a plantain-tree and then carrying away the tree to a piece of waste land. The way in which they effected the transference of the disease was this. They first made a number of little shields and spears out of plantain fibre and reeds and placed them at intervals along the path leading from the garden to the main road. A young plantain-tree, about to bear fruit, was then cut down, the stem was laid in the path leading to one of the plague-stricken huts, and it was speared with not less than twenty reed spears, which were left sticking in it, while some of the plantain-fibre shields were also fastened to it. This tree was then carried down the path to the waste land and left there. It went by the name of the Scapegoat (*kyonzire*). To make quite sure that the plague, after being thus deposited in the wilderness, should not return by the way it went, the priests raised an arch, covered with barkcloth, over the path at the point where it diverged from the main road. This arch was thought to interpose an insurmountable barrier to the return of the plague.

Dyak priestesses expel ill-luck from a house by hewing and slashing the air in every corner of it with wooden swords, which they afterwards wash in the river, to let the ill-luck float away down stream. Sometimes they sweep misfortune out of the house with brooms made of the leaves of certain plants and sprinkled with rice-water and blood. Having swept it clean out of

every room and into a toy-house made of bamboo, they set the little house with its load of bad luck adrift on the river. The current carries it away out to sea, where it shifts its baleful cargo to a certain kettle-shaped ship, which floats in mid-ocean and receives in its capacious hold all the ills that flesh is heir to. Well would it be with mankind if the evils remained for ever tossing far away on the billows; but, alas, they are dispersed from the ship to the four winds, and settle again, and yet again, on the weary Dyak world. On Dyak rivers you may see many of the miniature houses, laden with manifold misfortunes, bobbing up and down on the current, or sticking fast in the thickets that line the banks.

These examples illustrate the purely beneficent side of the transference of evil; they shew how men seek to alleviate human sufferings by diverting them to material objects, which are then thrown away or otherwise disposed of so as to render them innocuous. Often, however, the transference of evil to a material object is only a step towards foisting it upon a living person. This is the maleficent side of such transferences. It is exemplified in the following cases. To cure toothache some of the Australian blacks apply a heated spear-thrower to the cheek. The spear-thrower is then cast away, and the toothache goes with it in the shape of a black stone called *karritch*. Stones of this kind are found in old mounds and sandhills. They are carefully collected and thrown in the direction of enemies in order to give them toothache. In Mirzapur a mode of transferring disease is to fill a pot with flowers and rice and bury it in a pathway covered up with a flat stone. Whoever touches this is supposed to contract the disease. The practice is called *chalauiwa*, or "passing on" the malady. This sort of thing goes on daily in Upper India. Often while walking of a morning in the bazaar you will see a little pile of earth adorned with flowers in the middle of the road. Such a pile usually contains some scabs or scales from the body of a smallpox patient, which are placed there in the hope that some one may touch them, and by catching the disease may relieve the sufferer. The Bahima, a pastoral people of the Uganda Protectorate, often suffer from deep-seated abscesses: "their cure for this is to transfer the disease to some other person by obtaining herbs from the medicine-man, rubbing them over the place where the swelling is, and burying them in the road where people continually pass; the first person who steps over these buried herbs contracts the disease, and the original patient recovers." The practice of the Wagogo of German East Africa is similar. When a man is ill, the native doctor will take him to a cross-road, where he prepares his medicines, uttering at the same time the incantations which are necessary to give the drugs their medical virtue. Part of the dose is then administered to the patient, and part is buried under a pot turned upside down at the cross-road. It is hoped that somebody will step over the pot, and catching the disease, which lurks in the pot, will thereby relieve the original sufferer. A variation of this cure is to plaster some of the medicine, or a little of the patient's blood, on a wooden peg and to drive the peg into a tree; any one who passes the tree and is so imprudent as to draw out the peg, will carry away with it the disease.

Sometimes in case of sickness the malady is transferred to an effigy as a preliminary to passing it on to a human being. Thus among the Baganda the medicine-man would sometimes make a model of his patient in clay; then a relative of the sick man would rub the image over the sufferer's body and either bury it in the road or hide it in the grass by the wayside. The first person who stepped over the image or passed by it would catch the disease. Sometimes the effigy was made out of a plantain-flower tied up so as to look like a person; it was used in the same way as the clay figure. But the use of images for this maleficent purpose was a capital crime; any person caught in the act of burying one of them in the public road would surely have been put to death. Among the Sena-speaking people to the north of the Zambesi, when any one is ill, the doctor makes a little pig of straw to which he transfers the sickness. The little pig is then set on the ground where two paths meet, and any passer-by

who chances to kick it over is sure to absorb the illness and to draw it away from the patient. Among the Korkus, a forest tribe of the Central Provinces in India, when a person wishes to transfer his sickness to another, he contrives to obtain the loin-cloth of his intended victim and paints two figures on it in lamp black, one upright and the other upside down. As soon as the owner of the loin-cloth puts it on, he falls a victim to the ailment which afflicted the artist who drew the figures. Every nine years a Mongol celebrates a memorial festival of his birth for the purpose of ensuring the continuance of his life and welfare. At this solemn ceremony two lambskins, one black and the other white, are spread on the floor of the hut, which is further covered with a felt carpet, and on the carpet are made nine little ridges of earth brought from nine mountains, the bottom of a river, and a sepulchral mound. The owner of the hut, for whose benefit the rite is performed, next seats himself on the black lambskin, and opposite him is set an effigy of himself made of dough by a lama. The priest then throws a black stone at the effigy, praying that the black arrow of death may pierce it, after which he throws a white stone at the master of the hut, praying that the bright beam of life may endow him with wondrous strength. After that the Mongol gets up, steps over one of the ridges of earth and says, "I have overcome a mishap, I have escaped a death." This ceremony he performs nine times, stepping over all the ridges, one after the other. Then he sits down on the white lambskin, and the lama takes the dough effigy, swings it thrice round the man whom it represents, spits on it thrice, and hands it to attendants who carry it away into the steppe. A little holy water sprinkled over the Mongol now completes his protection against perils and dangers. This last is a case of the beneficent transference of evil; for in it no attempt seems to be made to shift the burden of misfortune to anybody else.

§ 2. The Transference to Stones and Sticks.

In the western district of the island of Timor, when men or women are making long and tiring journeys, they fan themselves with leafy branches, which they afterwards throw away on particular spots where their forefathers did the same before them. The fatigue which they felt is thus supposed to have passed into the leaves and to be left behind. Others use stones instead of leaves. Similarly in the Babar Archipelago tired people will strike themselves with stones, believing that they thus transfer to the stones the weariness which they felt in their own bodies. They then throw away the stones in places which are specially set apart for the purpose. A like belief and practice in many distant parts of the world have given rise to those cairns or heaps of sticks and leaves which travellers often observe beside the path, and to which every passing native adds his contribution in the shape of a stone, or stick, or leaf. Thus in the Solomon and Banks' Islands the natives are wont to throw sticks, stones, or leaves upon a heap at a place of steep descent, or where a difficult path begins, saying, "There goes my fatigue." The act is not a religious rite, for the thing thrown on the heap is not an offering to spiritual powers, and the words which accompany the act are not a prayer. It is nothing but a magical ceremony for getting rid of fatigue, which the simple savage fancies he can embody in a stick, leaf, or stone, and so cast it from him.

An early Spanish missionary to Nicaragua, observing that along the paths there were heaps of stones on which the Indians as they passed threw grass, asked them why they did so. "Because we think," was the answer, "that thereby we are kept from weariness and hunger, or at least that we suffer less from them." When the Peruvian Indians were climbing steep mountains and felt weary, they used to halt by the way at certain points where there were heaps of stones, which they called *apachitas*. On these heaps the weary men would place other stones, and they said that when they did so, their weariness left them. In the passes of the eastern Andes, on the borders of Argentina and Bolivia, "large cairns are constantly found, and every Puna Indian, on passing, adds a stone and a coca leaf, so that neither he nor his beast of burden may tire on the way." In the country of the Tarahumares

and Tepehuanes in Mexico heaps of stones and sticks may be observed on high points, where the track leads over a ridge between two or more valleys. "Every Indian who passes such a pile adds a stone or a stick to it in order to gain strength for his journey. Among the Tarahumares only the old men observe this custom. Whenever the Tepehuanes carry a corpse, they rest it for some fifteen minutes on such a heap by the wayside that the deceased may not be fatigued but strong enough to finish his long journey to the land of the dead. One of my Huichol companions stopped on reaching this pile, pulled up some grass from the ground and picked up a stone as big as his fist. Holding both together he spat on the grass and on the stone and then rubbed them quickly over his knees. He also made a couple of passes with them over his chest and shoulders, exclaiming '*Kenestiquai!*' (May I not get tired!) and then put the grass on the heap and the stone on top of the grass." In Guatemala also piles of stones may be seen at the partings of ways and on the tops of cliffs and mountains. Every passing Indian used to gather a handful of grass, rub his legs with it, spit on it, and deposit it with a small stone on the pile, firmly persuaded that by so doing he would restore their flagging vigour to his weary limbs. Here the rubbing of the limbs with the grass, like the Babar custom of striking the body with a stone, was doubtless a mode of extracting the fatigue from them as a preliminary to throwing it away.

Similarly on the plateau between Lakes Tanganyika and Nyassa the native carriers, before they ascend a steep hill with their loads, will pick up a stone, spit on it, rub the calves of their legs with it, and then deposit it on one of those small piles of stones which are commonly to be found at such spots in this part of Africa. A recent English traveller, who noticed the custom, was informed that the carriers practise it "to make their legs light," in other words, to extract the fatigue from them. On the banks of the Kei river in Southern Africa another English traveller noticed some heaps of stones. On enquiring what they meant, he was told by his guides that when a Caffre felt weary he had but to add a stone to the heap to regain fresh vigour. In some parts of South Africa, particularly on the Zambesi, piles of sticks take the place of cairns. "Sometimes the natives will rub their leg with a stick, and throw the stick on the heap, 'to get rid of fatigue,' they avow. Others say that throwing a stone on the heap gives one fresh vigour for the journey."

From other accounts of the Caffre custom we learn that these cairns are generally on the sides or tops of mountains, and that before a native deposits his stone on the pile he spits on it. The practice of spitting on the stone which the weary wayfarer lays on the pile is probably a mode of transferring his fatigue the more effectually to the material vehicle which is to rid him of it. We have seen that the practice prevails among the Indians of Guatemala and the natives of the Tanganyika plateau, and it appears to be observed also under similar circumstances in Corea, where the cairns are to be found especially on the tops of passes. From the primitive point of view nothing can be more natural than that the cairns or the heaps of sticks and leaves to which the tired traveller adds his contribution should stand at the top of passes and, in general, on the highest points of the road. The wayfarer who has toiled, with aching limbs and throbbing temples, up a long and steep ascent, is aware of a sudden alleviation as soon as he has reached the summit; he feels as if a weight had been lifted from him, and to the savage, with his concrete mode of thought, it seems natural and easy to cast the weight from him in the shape of a stone or stick, or a bunch of leaves or of grass. Hence it is that the piles which represent the accumulated weariness of many foot-sore and heavy-laden travellers are to be seen wherever the road runs highest in the lofty regions of Bolivia, Tibet, Bhootan, and Burma, in the passes of the Andes and the Himalayas, as well as in Corea, Caffraria, Guatemala, and Melanesia.

While the mountaineer Indians of South America imagine that they can rid themselves of their fatigue in the shape of a stick or a stone, other or the same aborigines of that continent

believe that they can let it out with their blood. A French explorer, who had seen much of the South American Indians, tells us that “they explain everything that they experience by attributing it to sorcery, to the influence of maleficent beings. Thus an Indian on the march, when he feels weary, never fails to ascribe his weariness to the evil spirit; and if he has no diviner at hand, he wounds himself in the knees, the shoulders, and on the arms in order to let out the evil with the blood. That is why many Indians, especially the Aucas [Araucanians], have always their arms covered with scars. This custom, differently applied, is almost general in America; for I found it up to the foot of the Andes, in Bolivia, among the Chiriguana and Yuracares nations.”

But it is not mere bodily fatigue which the savage fancies he can rid himself of by the simple expedient of throwing a stick or a stone. Unable clearly to distinguish the immaterial from the material, the abstract from the concrete, he is assailed by vague terrors, he feels himself exposed to some ill-defined danger on the scene of any great crime or great misfortune. The place to him seems haunted ground. The thronging memories that crowd upon his mind, if they are not mistaken by him for goblins and phantoms, oppress his fancy with a leaden weight. His impulse is to flee from the dreadful spot, to shake off the burden that seems to cling to him like a nightmare. This, in his simple sensuous way, he thinks he can do by casting something at the horrid place and hurrying by. For will not the contagion of misfortune, the horror that clutched at his heart-strings, be diverted from himself into the thing? will it not gather up in itself all the evil influences that threatened him, and so leave him to pursue his journey in safety and peace? Some such train of thought, if these gropings and fumbings of a mind in darkness deserve the name of thought, seems to explain the custom, observed by wayfarers in many lands, of throwing sticks or stones on places where something horrible has happened or evil deeds have been done. When Sir Francis Younghusband was travelling across the great desert of Gobi his caravan descended, towards dusk on a June evening, into a long depression between the hills, which was notorious as a haunt of robbers. His guide, with a terror-stricken face, told how not long before nine men out of a single caravan had been murdered, and the rest left in a pitiable state to continue their journey on foot across the awful desert. A horseman, too, had just been seen riding towards the hills. “We had accordingly to keep a sharp look-out, and when we reached the foot of the hills, halted, and, taking the loads off the camels, wrapped ourselves up in our sheepskins and watched through the long hours of the night. Day broke at last, and then we silently advanced and entered the hills. Very weird and fantastic in their rugged outline were they, and here and there a cairn of stones marked where some caravan had been attacked, and as we passed these each man threw one more stone on the heap.” In the Norwegian district of Tellemarken a cairn is piled up wherever anything fearful has happened, and every passer-by must throw another stone on it, or some evil will befall him. In Sweden and the Esthonian island of Oesel the same custom is practised on scenes of clandestine or illicit love, with the strange addition in Oesel that when a man has lost his cattle he will go to such a spot, and, while he flings a stick or stone on it, will say, “I bring thee wood. Let me soon find my lost cattle.” Far from these northern lands, the Dyaks of Batang Lupar keep up an observance of the same sort in the forests of Borneo. Beside their paths may be seen heaps of sticks or stones which are called “lying heaps.” Each heap is in memory of some man who told a stupendous lie or disgracefully failed in carrying out an engagement, and everybody who passes adds a stick or stone to the pile, saying as he does so, “For So-and-so's lying heap.” The Dyaks think it a sacred duty to add to every such “liar's mound” (*tugong bula*) which they pass; they imagine that the omission of the duty would draw down on them a supernatural punishment. Hence, however pressed a Dyak may be for time, he will always stop to throw on the pile some branches or twigs. The person to start such a heap is one of the men who has suffered by a malicious lie. He takes a stick, throws it down on some spot where people are constantly

passing, and says, "Let any one who does not add to this liar's heap suffer from pains in the head." Others then do likewise, and every passer-by throws a stick on the spot lest he should suffer pains. In this way the heap often grows to a large size, and the liar by whose name it is known is greatly ashamed.

But it is on scenes of murder and sudden death that this rude method of averting evil is most commonly practised. The custom that every passer-by must cast a stone or stick on the spot where some one has come to a violent end, whether by murder or otherwise, has been observed in practically the same form in such many and diverse parts of the world as Ireland, France, Spain, Sweden, Germany, Bohemia, Lesbos, Morocco, Armenia, Palestine, Arabia, India, North America, Venezuela, Bolivia, Celebes, and New Zealand. In Fiji, for example, it was the practice for every passer-by to throw a leaf on the spot where a man had been clubbed to death; "this was considered as an offering of respect to him, and, if not performed, they have a notion they will soon be killed themselves." Sometimes the scene of the murder or death may also be the grave of the victim, but it need not always be so, and in Europe, where the dead are buried in consecrated ground, the two places would seldom coincide. However, the custom of throwing stones or sticks on a grave has undoubtedly been observed by passers-by in many parts of the world, and that, too, even when the graves are not those of persons who have come to a violent end. Thus we are told that the people of Unalashka, one of the Aleutian Islands, bury their dead on the summits of hills and raise a little hillock over the grave. "In a walk into the country, one of the natives, who attended me, pointed out several of these receptacles of the dead. There was one of them, by the side of the road leading from the harbour to the village, over which was raised a heap of stones. It was observed, that every one who passed it, added one to it." The Roumanians of Transylvania think that a dying man should have a burning candle in his hand, and that any one who dies without a light has no right to the ordinary funeral ceremonies. The body of such an unfortunate is not laid in holy ground, but is buried wherever it may be found. His grave is marked only by a heap of dry branches, to which each passer-by is expected to add a handful of twigs or a thorny bough. The Hottentot god or hero Heitsi-eibib died several times and came to life again. When the Hottentots pass one of his numerous graves they throw a stone, a bush, or a fresh branch on it for good luck. Near the former mission-station of Blydeuitzigt in Cape Colony there was a spot called Devil's Neck where, in the opinion of the Bushmen, the devil was interred. To hinder his resurrection stones were piled in heaps about the place. When a Bushman, travelling in the company of a missionary, came in sight of the spot he seized a stone and hurled it at the grave, remarking that if he did not do so his neck would be twisted round so that he would have to look backwards for the term of his natural life. Stones are cast by passers-by on the graves of murderers in some parts of Senegambia. In Syria deceased robbers are not buried like honest folk, but left to rot where they lie; and a pile of stones is raised over the mouldering corpse. Every one who passes such a pile must fling a stone at it, on pain of incurring God's malison. Between sixty and seventy years ago an Englishman was travelling from Sidon to Tyre with a couple of Musalmans. When he drew near Tyre his companions picked up some small stones, armed him in the same fashion, and requested him to be so kind as to follow their example. Soon afterwards they came in sight of a conical heap of pebbles and stones standing in the road, at which the two Musalmans hurled stones and curses with great vehemence and remarkable volubility. When they had discharged this pious duty to their satisfaction, they explained that the missiles and maledictions were directed at a celebrated robber and murderer, who had been knocked on the head and buried there some half a century before.

In these latter cases it may perhaps be thought that the sticks and stones serve no other purpose than to keep off the angry and dangerous ghost who might be supposed to haunt

either the place of death or the grave. This interpretation seems certainly to apply to some cases of the custom. For example, in Pomerania and West Prussia the ghosts of suicides are much feared. Such persons are buried, not in the churchyard, but at the place where they took their lives, and every passer-by must cast a stone or a stick on the spot, or the ghost of the suicide will haunt him by night and give him no rest. Hence the piles of sticks or stones accumulated on the graves of these poor wretches sometimes attain a considerable size. Similarly the Baganda of Central Africa used to stand in great fear of the ghosts of suicides and they took many precautions to disarm or even destroy these dangerous spirits. For this purpose the bodies of suicides were removed to waste land or cross-roads and burned there, together with the wood of the house in which the deed had been done or of the tree on which the person had hanged himself. By these means they imagined that they destroyed the ghost so that he could not come and lure others to follow his bad example. Lest, however, the ghost should survive the destruction of his body by fire, the Baganda, in passing any place where a suicide had been burnt, always threw grass or sticks on the spot to prevent the ghost from catching them. And they did the same, for the same reason, whenever they passed the places on waste ground where persons accused of witchcraft and found guilty by the poison ordeal had been burnt to death. Baganda women had a special reason for dreading all graves which were believed to be haunted by dangerous ghosts; for, imagining that they could conceive children without intercourse with the other sex, they feared to be impregnated by the entrance into them of the ghosts of suicides and other unfortunate or uncanny people, such as persons with a light complexion, twins, and particularly all who had the mishap to be born feet foremost. For that reason Baganda women were at pains, whenever they passed the graves of any such persons, to throw sticks or grass upon them; "for by so doing they thought that they could prevent the ghost of the dead from entering into them, and being reborn." Hence the mounds which accumulated over these graves became in course of time large enough to deflect the path and to attract the attention of travellers. It was not merely matrons who thus took care not to become mothers unaware; the same fears were entertained and the same precautions were adopted by all women, whether old or young, whether married or single; since they thought that there was no woman, whatever her age or condition, who might not be impregnated by the entrance into her of a spirit. In these cases, therefore, the throwing of sticks or grass at graves is a purely defensive measure; the missiles are intended to ward off the assaults of dangerous ghosts. Similarly we are told that in Madagascar solitary graves by the wayside have a sinister reputation, and that passers-by, without looking back, will throw stones or clods at them "to prevent the evil spirits from following them." The Maraves of South Africa, like the Baganda, used to burn witches alive and to throw stones on the places of execution whenever they passed them, so that in time regular cairns gradually rose on these spots. No doubt with these Maraves, as with the Baganda, the motive for throwing missiles at such places is to protect themselves against the ghosts. A protective motive is also assigned for a similar custom observed in Chota Nagpur, a region of India which is the home of many primitive tribes. There heaps of stones or of leaves and branches may often be seen beside the path; they are supposed to mark the places where people have been killed by wild beasts, and the natives think that any passer-by who failed to add a stone or a stick to the pile would himself be seized and devoured by a wild animal. Here, though the ghost is not explicitly mentioned, we may perhaps suppose that out of spite he is instrumental in causing others to perish by the same untimely death by which he was himself carried off. The Kayans of Borneo imagine that they can put evil spirits to flight by hurling sticks or stones at them; so on a journey they will let fly volleys of such missiles at the rocks and dens where demons are known to reside. Hence, whenever the throwing of stones at a grave is regarded as an insult to the dead, we may suppose that the missiles are intended to hit and hurt the ghost. Thus Euripides represents the murderer Aegisthus as leaping on the tomb

of his victim Agamemnon and pelting it with stones; and Propertius invites all lovers to discharge stones and curses at the dishonoured grave of an old bawd.

But if this theory seems adequately to account for some cases of the custom with which we are concerned, it apparently fails to explain others. The view that the sticks and stones hurled at certain places are weapons turned against dangerous or malignant spirits is plausible in cases where such spirits are believed to be in the neighbourhood; but in cases where no such spirits are thought to be lurking, we must, it would seem, cast about for some other explanation. For example, we have seen that it has been customary to throw sticks or stones on spots which have been defiled by deeds of moral turpitude without any shedding of blood, and again on spots where weary travellers stop to rest. It is difficult to suppose that in these latter cases the evil deeds or the sensations of fatigue are conceived in the concrete shape of demons whom it is necessary to repel by missiles, though many South American Indians, as we saw, do attribute fatigue to a demon. Still more difficult is it to apply the purely defensive theory to cases where beneficent spirits are imagined to be hovering somewhere near, and where the throwing of the stones or sticks is apparently regarded by those who practise it as a token of respect rather than of hostility. Thus amongst the Masai, when any one dies away from the kraal, his body is left lying on the spot where he died, and all persons present throw bunches of grass or leaves on the corpse. Afterwards every passer-by casts a stone or a handful of grass on the place, and the more the dead man was respected, the longer is the usage observed. It is especially the graves of Masai medicine-men that are honoured in this way. In the forest near Avestad, in Sweden, the traveller, Clarke, observed "several heaps made with sticks and stones; upon which the natives, as they pass, cast either a stone, or a little earth, or the bough of a tree; deeming it an uncharitable act to omit this tribute, in their journeys to and fro. As this custom appeared closely allied to the pious practice in the Highlands of Scotland, of casting a stone upon the cairn of a deceased person, we, of course, concluded these heaps were places of sepulture." They were said to be the graves of a band of robbers, who had plundered merchants on their passage through the forest, but had afterwards been killed and buried where they fell. However, in all these cases the practice of throwing stones on the grave, though interpreted as a mark of respect and charity, may really be based on the fear of the ghosts, so that the motive for observing the custom may be merely that of self-defence against a dangerous spirit. Yet this explanation can hardly apply to certain other cases. Thus in Syria it is a common practice with pious Moslems, when they first come in sight of a very sacred place, such as Hebron or the tomb of Moses, to make a little heap of stones or to add a stone to a heap which has been already made. Hence every here and there the traveller passes a whole series of such heaps by the side of the track. In Northern Africa the usage is similar. Cairns are commonly erected on spots from which the devout pilgrim first discerns the shrine of a saint afar off; hence they are generally to be seen on the top of passes. For example, in Morocco, at the point of the road from Casablanca to Azemmour, where you first come in sight of the white city of the saint gleaming in the distance, there rises an enormous cairn of stones shaped like a pyramid several hundreds of feet high, and beyond it on both sides of the road there is a sort of avalanche of stones, either standing singly or arranged in little pyramids. Every pious Mohammedan whose eyes are gladdened by the blessed sight of the sacred town adds his stone to one of the piles or builds a little pile for himself.

Such a custom can hardly be explained as a precaution adopted against a dangerous influence supposed to emanate from the saint and to communicate itself even to people at a distance. On the contrary, it points rather to a desire of communion with the holy man than to a wish to keep him at bay. The mode of communion adopted, however strange it may seem to us, is apparently quite in harmony with the methods by which good Mohammedans in Northern

Africa attempt to appropriate to themselves the blessed influence (*baraka*) which is supposed to radiate on all sides from the person of a living saint. "It is impossible to imagine," we are told, "the extremity to which the belief in the blessed influence of saints is carried in North Africa. To form an exact idea of it you must see a great saint in the midst of the faithful. 'The people fling themselves down on his path to kiss the skirt of his robe, to kiss his stirrup if he is on horseback, to kiss even his footprint if he is on foot. Those who are too far from him to be able to touch his hand touch him with their staff, or fling a stone at him which they have marked previously so as to be able to find it afterwards and to embrace it devoutly.' " Thus through the channel of the stone or the stick, which has been in bodily contact with the living saint, his blessed influence flows to the devotee who has wielded the stick or hurled the stone. In like manner we may perhaps suppose that the man who adds a stone to a cairn in honour of a dead saint hopes to benefit by the saintly effluence which distils in a mysterious fashion through the stone to him.

When we survey the many different cases in which passing travellers are accustomed to add stones or sticks to existing piles, it seems difficult, if not impossible, to explain them all on one principle; different and even opposite motives appear, at least at first sight, to have operated in different cases to produce customs superficially alike. Sometimes the motive for throwing the stone is to ward off a dangerous spirit; sometimes it is to cast away an evil; sometimes it is to acquire a good. Yet, perhaps, if we could trace them back to their origin in the mind of primitive man, we might find that they all resolve themselves more or less exactly into the principle of the transference of evil. For to rid ourselves of an evil and to acquire a good are often merely opposite sides of one and the same operation; for example, a convalescent regains health in exactly the same proportion as he shakes off his malady. And though the practice of throwing stones at dangerous spirits especially at mischievous and malignant ghosts of the dead, appears to spring from a different motive, yet it may be questioned whether the difference is really as great to the savage as it seems to us. To primitive man the idea of spiritual and ghostly powers is still more indefinite than it is to his civilized brother: it fills him with a vague uneasiness and alarm; and this sentiment of dread and horror he, in accordance with his habitual modes of thought, conceives in a concrete form as something material which either surrounds and oppresses him like a fog, or has entered into and taken temporary possession of his body. In either case he imagines that he can rid himself of the uncanny thing by stripping it from his skin or wrenching it out of his body and transferring it to some material substance, whether a stick, a stone, or what not, which he can cast from him, and so, being eased of his burden, can hasten away from the dreadful spot with a lighter heart. Thus the throwing of the sticks or stones would be a form of ceremonial purification, which among primitive peoples is commonly conceived as a sort of physical rather than moral purgation, a mode of sweeping or scouring away the morbid matter by which the polluted person is supposed to be infected. This notion perhaps explains the rite of stone-throwing observed by pilgrims at Mecca; on the day of sacrifice every pilgrim has to cast seven stones on a cairn, and the rite is repeated thrice on the three following days. The traditional explanation of the custom is that Mohammed here drove away the devil with a shower of stones; but the original idea may perhaps have been that the pilgrims cleanse themselves by transferring their ceremonial impurity to the stones which they fling on the heap.

The theory that the throwing of stones is practised in certain circumstances as a mode of purification tallies very well with the tradition as to the origin of those cairns which were to be seen by wayside images of Hermes in ancient Greece, and to which every passer-by added a stone. It was said that when Hermes was tried by the gods for the murder of Argus all the gods flung stones at him as a means of freeing themselves from the pollution contracted by

bloodshed; the stones thus thrown made a great heap, and the custom of rearing such heaps at wayside images of Hermes continued ever afterwards. Similarly Plato recommended that if any man had murdered his father or mother, his brother or sister, his son or daughter, he should be put to death, and that his body should be cast forth naked at a cross-road outside of the city. There the magistrates should assemble on behalf of the city, each carrying in his hand a stone, which he was to cast at the head of the corpse by way of purifying the city from the pollution it had contracted by the crime. After that the corpse was to be carried away and flung outside the boundaries. In these cases it would seem that the pollution incurred by the vicinity of a murderer is thought to be gathered up in the stones as a material vehicle and to be thrown away with them. A sacrificial custom of the Brahmans, prescribed in one of their sacred books, is susceptible of a like interpretation. At a certain stage of the ritual the sacrificer is directed to put a stone into a water-pot and to throw it away in a south-westerly direction, because that is the region of Nirriti, the goddess of Evil or Destruction. With the stone and the pitcher he is supposed to cast away his pain and evil; and he can transfer the pain to another by saying, as he throws away the stone and the pitcher, "Let thy pain enter him whom we hate," or "Let thy pain enter so-and-so," naming his enemy; but in order to ensure the transference of the pain to his enemy he must take care that the stone or the pitcher is broken.

This mode of interpreting the custom of throwing sticks and stones on piles appears preferable to the one which has generally found favour with European travellers and writers. Imperfectly acquainted for the most part with the notions which underlie primitive magic, but very familiar with the religious conception of a deity who requires sacrifice of his worshippers, they are apt to interpret the missiles in question as cheap and easy offerings presented by pious but frugal worshippers to ghosts or spirits whose favour they desire to win. Whether a likely mode of conciliating a ghost or spirit is to throw sticks and stones at him is a question about which opinions might perhaps differ. It is difficult to speak with confidence about the tastes of spiritual beings, but as a rule they bear a remarkable likeness to those of mere ordinary mortals, and it may be said without fear of contradiction that few of the latter would be gratified by being set up as a common target to be aimed at with sticks and stones by everybody who passed within range. Yet it is quite possible that a ceremony, which at first was purely magical, may in time have a religious gloss or interpretation put on it even by those who practise it; and this seems in fact to have sometimes happened to the particular custom under consideration. Certainly some people accompany the throwing of the stone on the pile with the presentation of useful articles, which can hardly serve any other purpose than that of propitiating some local spirits. Thus travellers in Sikhim and Bhootan offer flour and wine, as well as stones, at the cairns; and they also burn incense and recite incantations or prayers, or they tear strips from their garments, tie them to twigs or stones, and then lay them on the cairn, calling out to the spirit of the mountain, "Pray accept our offering! The spirits are victorious! The devils are defeated!" Indians of Guatemala offered, according to their means, a little cotton, salt, cacao, or chili. They now burn copal and sometimes dance on the tops of the passes where the cairns are to be seen, but perhaps these devotions may be paid to the crosses which at the present day are generally set up in such situations. The Indian of Bolivia will squirt out the juice of his coca-quin, or throw the quid itself on the cairn, to which he adds a stone; occasionally he goes so far as to stick feathers or a leathern sandal or two on the pile. In passing the cairns he will sometimes pull a hair or two out of his eyebrows or eyelashes and puff them away towards the sun. Peruvian Indians used similarly to make cheap offerings of chewed coca or maize, old shoes, and so forth, on the cairns. In Sweden and Corea a little money is sometimes thrown on a cairn instead of a stick or stone. The shrine of the Jungle Mother in Northern India is usually a pile of stones and branches to which every passer-by contributes. When she is displeased, she lets a tiger or

leopard kill her negligent votary. She is the great goddess of the herdsmen and other dwellers in the forest, and they vow to her a cock and a goat, or a young pig, if she saves them and their cattle from beasts of prey. In the jungles of Mirzapur the cairn which marks the spot where a man has been killed by a tiger, and to which each passer-by contributes a stone, is commonly in charge of a Baiga or aboriginal priest, who offers upon it a cock, a pig, or some spirits, and occasionally lights a little lamp at the shrine. Amongst the Baganda members of the Bean clan worshipped the spirit of the river Nakiza. "There was no temple, but they had two large heaps of sticks and grass, one on either side of the river by the ford; to these heaps the members went, when they wished to make an offering to the spirit, or to seek his assistance. The offerings were usually goats, beer, barkcloth, and fowls. When people crossed the river they threw a little grass or some sticks on to the heap before crossing, and again a little more on to the second heap after crossing; this was their offering to the spirit for a safe crossing." There is a ford on the Calabar river in West Africa which has an ill repute, for the stream is broad, the current rapid, and there are crocodiles in the deep places. Beside the ford is a large oval-shaped stone which the Ekoi regard as an altar of Nimm, a powerful goddess, who dwells in the depth of the river Kwa and manifests herself in the likeness now of a crocodile and now of a snake. In order to ensure a safe passage through the river it is customary to pluck a leaf, rub it on the forehead over the pineal gland, and throw it on a heap of leaves in front of the stone. As he rubs the leaf on his forehead, the person who is about to plunge into the river prays, "May I be free from danger! May I go through the water to the other side! May I see no evil!" And when he throws the leaf on the heap he prays again, saying, "I am coming across the river, may the crocodile lay down his head!" Here the leaves appear to be a propitiatory offering presented to the dread goddess in the hope that she will suffer her worshipper to pass the ford unmolested. At another but smaller stream, called the River of Good Fortune, the Ekoi similarly rub leaves on their foreheads, praying for luck, and throw them on a heap before they pass through the water. They think that he who complies with this custom will have good luck throughout the year. Again, when the Ekoi kill a chameleon on the road, they do not throw the body away in the forest, but lay it by the wayside, and all who pass by pluck a few leaves and drop them on the dead animal, saying, "Look! Here is your mat." In this way heaps of leaves accumulate over the carcasses of chameleons. The custom is intended to appease the shade of the chameleon, who, if he were not pacified, would go to the Earth-god Obassi Nsi and pray for vengeance on the race of those who had caused his death. The Washamba of German East Africa believe that certain stony and dangerous places in the paths are the abodes of spirits; hence at any such spot a traveller who would have a prosperous journey must dance a little and deposit a few small stones. The dance and the stones are presumably intended to soften the heart of the spirits and induce them to look favourably on the dancer. In Papa Westray, one of the Orkney Islands, there is a ruined chapel called St. Tredwels, "at the door of which there is a heap of stones; which was the superstition of the common people, who have such a veneration for this chapel above any other, that they never fail, at their coming to it, to throw a stone as an offering before the door: and this they reckon an indispensable duty enjoined by their ancestors."

Prayers, too, as we have seen, are sometimes offered at these piles. In Laos heaps of stones may be seen beside the path, on which the passenger will deposit a pebble, a branch, or a leaf, while he beseeches the Lord of the Diamond to bestow on him good luck and long life. In the Himalayan districts of the North-Western Provinces of India heaps of stones and sticks are often to be seen on hills or at cross-roads. They are formed by the contributions of passing travellers, each of whom in adding his stone or stick to the pile prays, saying, "Thou goddess whose home is on the ridge, eater of wood and stone, preserve me." Tibetan travellers mutter a prayer at the cairns on the tops of passes to which they add a few stones gathered by them on the ascent. A native of South-Eastern Africa who places a small stone on a cairn is wont to

say as he does so, "Cairn, grant me strength and prosperity." In the same circumstances the Hottentot prays for plenty of cattle, and the Caffre that his journey may be prosperous, that he may have strength to accomplish it, and that he may obtain an abundant supply of food by the way. It is said that sick Bushmen used to go on pilgrimage to the cairn called the Devil's Neck, and pray to the spirit of the place to heal them, while they rubbed the sick part of their body and cried, "Woe! woe!" On special occasions, too, they resorted thither and implored the spirit's help. Such customs seem to indicate the gradual transformation of an old magical ceremony into a religious rite with its characteristic features of prayer and sacrifice. Yet behind these later accretions, as we may perhaps regard them, it seems possible in many, if not in all, cases to discern the nucleus to which they have attached themselves, the original idea which they tend to conceal and in time to transmute. That idea is the transference of evil from man to a material substance which he can cast from him like an outworn garment.

§ 3. The Transference to Animals.

Animals are often employed as a vehicle for carrying away or transferring the evil. A Guinea negro who happens to be unwell will sometimes tie a live chicken round his neck, so that it lies on his breast. When the bird flaps its wings or cheeps the man thinks it a good sign, supposing the chicken to be afflicted with the very pain from which he hopes soon to be released, or which he would otherwise have to endure. When a Moor has a headache he will sometimes take a lamb or a goat and beat it till it falls down, believing that the headache will thus be transferred to the animal. In Morocco most wealthy Moors keep a wild boar in their stables, in order that the jinn and evil spirits may be diverted from the horses and enter into the boar. In some parts of Algeria people think that typhoid fever can be cured by taking a tortoise, putting it on its back in the road, and covering it over with a pot. The patient recovers, but whoever upsets the pot catches the fever. In Tlemcen a pregnant woman is protected against jinn by means of a black fowl which is kept in the house from the seventh month of her pregnancy till her delivery. Finally, the oldest woman in the house releases the fowl in the Jews' quarter; the bird is supposed to carry the jinn away with it. Amongst the Caffres of South Africa, when other remedies have failed, "natives sometimes adopt the custom of taking a goat into the presence of a sick man, and confess the sins of the kraal over the animal. Sometimes a few drops of blood from the sick man are allowed to fall on the head of the goat, which is turned out into an uninhabited part of the veldt. The sickness is supposed to be transferred to the animal, and to become lost in the desert." After an illness a Bechuana king seated himself upon an ox which lay stretched on the ground. The native doctor next poured water on the king's head till it ran down over his body. Then the head of the ox was held in a vessel of water till the animal expired; whereupon the doctor declared, and the people believed, that the ox died of the king's disease, which had been transferred from him to it. The Baganda of Central Africa also attempted to transfer illness from a person to an animal. "The medicine-man would take the animal, pass some herbs over the sick man, tie these to the animal, and then drive it away to some waste land, where he would kill it, taking the meat as his perquisite. The sick man would be expected to recover." The Akikuyu of East Africa think that a man can transfer the guilt of incest by means of "an ignoble ceremony" to a goat, which is then killed; this saves the life of the culprit, who otherwise must die. When disease breaks out among the cattle of the Bahima, a pastoral people of Central Africa, the priest "collects herbs and other remedies to attract the disease from the cattle. An animal is chosen from the herd in the evening, which is to be the scapegoat for the herd; the herbs, etc., are tied round its neck, with certain fetiches to ensure the illness leaving the other animals; the cow is driven round the outside of the kraal several times, and afterwards placed inside with the herd for the night. Early the following morning the animal is taken out and again driven round the kraal; the priest then kills it in the gateway, and some of the blood is

sprinkled over the people belonging to the kraal, and also over the herd. The people next file out, each one jumping over the carcass of the cow, and all the animals are driven over it in the same way. The disease is thus transferred to the scapegoat and the herd is saved. All the fetiches and herbs, which were upon the scapegoat, are fastened upon the door-posts and lintel of the kraal to prevent the disease from entering again."

When the cattle of the Huzuls, a pastoral people of the Carpathians, are sick and the owner attributes the sickness to witchcraft, he throws glowing coals into a vessel of water and then pours the water on a black dog; thus the sickness passes into the dog and the cattle are made whole. In Arabia, when the plague is raging, the people will sometimes lead a camel through all the quarters of the town in order that the animal may take the pestilence on itself. Then they strangle it in a sacred place and imagine that they have rid themselves of the camel and of the plague at one blow. In Annam, when sickness is caused by the presence of a demon in the body of the sufferer, a skilful exorcist will decoy the unwary devil into a fowl and then, quick as thought, decapitate the bird and throw it out of the door. But lest the fiend should survive this severe operation, cabalistic figures are posted on the outside of the door, which preclude him from entering the premises and assaulting the patient afresh. It is said that when smallpox is raging the savages of Formosa will drive the demon of disease into a sow, then cut off the animal's ears and burn them or it, believing that in this way they rid themselves of the plague. When a Kabyle child is pining for jealousy of a younger brother or sister, the parents imagine that they can cure it as follows. They take fifteen grains of wheat, wrap them up in a packet, and leave the packet all night under the head of the jealous child. Then in the morning they throw the grains into an ant-hill, saying, "Salutation to you, oh beautiful beings clad in black; salutation to you who dig the earth so well without the aid of any hoe by the help of God and the angels! May each of you take his share of the jealousy attached to these grains!"

Amongst the Malagasy the vehicle for carrying away evils is called a *faditra*. "The *faditra* is anything selected by the sikidy [divining board] for the purpose of taking away any hurtful evils or diseases that might prove injurious to an individual's happiness, peace, or prosperity. The *faditra* may be either ashes, cut money, a sheep, a pumpkin, or anything else the sikidy may choose to direct. After the particular article is appointed, the priest counts upon it all the evils that may prove injurious to the person for whom it is made, and which he then charges the *faditra* to take away for ever. If the *faditra* be ashes, it is blown, to be carried away by the wind. If it be cut money, it is thrown to the bottom of deep water, or where it can never be found. If it be a sheep, it is carried away to a distance on the shoulders of a man, who runs with all his might, mumbling as he goes, as if in the greatest rage against the *faditra*, for the evils it is bearing away. If it be a pumpkin, it is carried on the shoulders to a little distance, and there dashed upon the ground with every appearance of fury and indignation." A Malagasy was informed by a diviner that he was doomed to a bloody death, but that possibly he might avert his fate by performing a certain rite. Carrying a small vessel full of blood upon his head, he was to mount upon the back of a bullock; while thus mounted, he was to spill the blood upon the bullock's head, and then send the animal away into the wilderness, whence it might never return.

Among the Toradjas of Central Celebes a chief's daughter, who suffered from kleptomania, was healed by a wise woman, who placed a bag containing spiders and crabs on the patient's hands. The physician calculated that the prehensile claws of these creatures, so suggestive of a thief's hands in the act of closing on his prey, would lay hold of the vicious propensity in the young woman's mind and extract it as neatly as a pair of forceps nips out a thorn from the flesh. The Battas of Sumatra have a ceremony which they call "making the curse to fly away." When a woman is childless, a sacrifice is offered to the gods of three grasshoppers,

representing a head of cattle, a buffalo, and a horse. Then a swallow is set free, with a prayer that the curse may fall upon the bird and fly away with it. "The entrance into a house of an animal which does not generally seek to share the abode of man is regarded by the Malays as ominous of misfortune. If a wild bird flies into a house, it must be carefully caught and smeared with oil, and must then be released in the open air, a formula being recited in which it is bidden to fly away with all the ill-luck and misfortunes (*sial jambalang*) of the occupier." In antiquity Greek women seem to have done the same with swallows which they caught in the house: they poured oil on them and let them fly away, apparently for the purpose of removing ill-luck from the household. The Huzuls of the Carpathians imagine that they can transfer freckles to the first swallow they see in spring by washing their face in flowing water and saying, "Swallow, swallow, take my freckles, and give me rosy cheeks." At the cleansing of a leper and of a house suspected of being tainted with leprosy among the Hebrews the priest used to let a living bird fly away into the open field, no doubt in order to carry away the leprosy with it. Similarly among the ancient Arabs a widow was expected to live secluded in a small tent for a year after her husband's death; then a bird or a sheep was brought to her, she made the creature touch her person, and let it go. It was believed that the bird or the sheep would not live long thereafter; doubtless it was supposed to suffer from the uncleanness or taint of death which the widow had transferred to it.

Among the Majhwar, a Dravidian race of South Mirzapur, if a man has died of a contagious disease, such as cholera, the village priest walks in front of the funeral procession with a chicken in his hands, which he lets loose in the direction of some other village as a scapegoat to carry the infection away. None but another very experienced priest would afterwards dare to touch or eat such a chicken. Among the Badagas of the Neilgherry Hills in Southern India, when a death has taken place, the sins of the deceased are laid upon a buffalo calf. For this purpose the people gather round the corpse and carry it outside of the village. There an elder of the tribe, standing at the head of the corpse, recites or chants a long list of sins such as any Badaga may commit, and the people repeat the last words of each line after him. The confession of sins is thrice repeated. "By a conventional mode of expression, the sum total of sins a man may do is said to be thirteen hundred. Admitting that the deceased has committed them all, the performer cries aloud, 'Stay not their flight to God's pure feet.' As he closes, the whole assembly chants aloud 'Stay not their flight.' Again the performer enters into details, and cries, 'He killed the crawling snake. It is a sin.' In a moment the last word is caught up, and all the people cry 'It is a sin.' As they shout, the performer lays his hand upon the calf. The sin is transferred to the calf. Thus the whole catalogue is gone through in this impressive way. But this is not enough. As the last shout 'Let all be well' dies away, the performer gives place to another, and again confession is made, and all the people shout 'It is a sin.' A third time it is done. Then, still in solemn silence, the calf is let loose. Like the Jewish scapegoat, it may never be used for secular work." At a Badaga funeral witnessed by the Rev. A. C. Clayton the buffalo calf was led thrice round the bier, and the dead man's hand was laid on its head. "By this act, the calf was supposed to receive all the sins of the deceased. It was then driven away to a great distance, that it might contaminate no one, and it was said that it would never be sold, but looked on as a dedicated sacred animal." "The idea of this ceremony is, that the sins of the deceased enter the calf, or that the task of his absolution is laid on it. They say that the calf very soon disappears, and that it is never after heard of." Some of the Todas of the Neilgherry Hills in like manner let loose a calf as a funeral ceremony; the intention may be to transfer the sins of the deceased to the animal. Perhaps the Todas have borrowed the ceremony from the Badagas. In Kumaon, a district of North-Western India, the custom of letting loose a bullock as a scapegoat at a funeral is occasionally observed. A bell is hung on the bullock's neck, and bells are tied to its feet, and the animal is told that it is to be let go in order to save the spirit of the deceased from the torments of hell. Sometimes the bullock's

right quarter is branded with a trident and the left with a discus. Perhaps the original intention of such customs was to banish the contagion of death by means of the animal, which carried it away and so ensured the life of the survivors. The idea of sin is not primitive.

§ 4. The Transference to Men.

Again, men sometimes play the part of scapegoat by diverting to themselves the evils that threaten others. An ancient Hindoo ritual describes how the pangs of thirst may be transferred from a sick man to another. The operator seats the pair on branches, back to back, the sufferer with his face to the east, and the whole man with his face to the west. Then he stirs some gruel in a vessel placed on the patient's head and hands the stir-about to the other man to drink. In this way he transfers the pangs of thirst from the thirsty soul to the other, who obligingly receives them in his stead. There is a painful Telugu remedy for a fever: it is to embrace a bald-headed Brahman widow at the earliest streak of dawn. By doing so you get rid of the fever, and no doubt (though this is not expressly affirmed) you at the same time transfer it to the bald-headed widow. When a Cinghalese is dangerously ill, and the physicians can do nothing, a devil-dancer is called in, who by making offerings to the devils, and dancing in the masks appropriate to them, conjures these demons of disease, one after the other, out of the sick man's body and into his own. Having thus successfully extracted the cause of the malady, the artful dancer lies down on a bier, and shamming death, is carried to an open place outside the village. Here, being left to himself, he soon comes to life again, and hastens back to claim his reward. In 1590 a Scotch witch of the name of Agnes Sampson was convicted of curing a certain Robert Kers of a disease "laid upon him by a westland warlock when he was at Dumfries, whilk sickness she took upon herself, and kept the same with great groaning and torment till the morn, at whilk time there was a great din heard in the house." The noise was made by the witch in her efforts to shift the disease, by means of clothes, from herself to a cat or dog. Unfortunately the attempt partly miscarried. The disease missed the animal and hit Alexander Douglas of Dalkeith, who dwined and died of it, while the original patient, Robert Kers, was made whole. The Dyaks believe that certain men possess in themselves the power of neutralizing bad omens. So, when evil omens have alarmed a farmer for the safety of his crops, he takes a small portion of his farm produce to one of these wise men, who eats it raw for a small consideration, "and thereby appropriates to himself the evil omen, which in him becomes innocuous, and thus delivers the other from the ban of the *pemali* or taboo."

"In one part of New Zealand an expiation for sin was felt to be necessary; a service was performed over an individual, by which all the sins of the tribe were supposed to be transferred to him, a fern stalk was previously tied to his person, with which he jumped into the river, and there unbinding, allowed it to float away to the sea, bearing their sins with it." In great emergencies the sins of the Rajah of Manipur used to be transferred to somebody else, usually to a criminal, who earned his pardon by his vicarious sufferings. To effect the transference the Rajah and his wife, clad in fine robes, bathed on a scaffold erected in the bazaar, while the criminal crouched beneath it. With the water which dripped from them on him their sins also were washed away and fell on the human scapegoat. To complete the transference the Rajah and his wife made over their fine robes to their substitute, while they themselves, clad in new raiment, mixed with the people till evening. But at the close of the day they entered into retreat and remained in seclusion for about a week, during which they were esteemed sacred or tabooed. Further, in Manipur "they have a noteworthy system of keeping count of the years. Each year is named after some man, who—for a consideration—undertakes to bear the fortune good or bad of the year. If the year be good, if there be no pestilence and a good harvest, he gets presents from all sorts of people, and I remember hearing that in 1898, when the cholera was at its worst, a deputation came to the Political

Agent and asked him to punish the name-giver, as it was obvious that he was responsible for the epidemic. In former times he would have got into trouble." The nomination of the eponym, or man who is to give his name to the year, takes place at a festival called *Chirouba*, which falls about the middle of April. It is the priests who nominate the eponym, after comparing his horoscope with that of the Rajah and of the State generally. The retiring official, who gave his name to the past year, addresses his successor as follows: "My friend, I bore and took away all evil spirits and sins from the Rajah and his people during the last year. Do thou likewise from to-morrow until the next *Chirouba*." Then the incoming official, who is to give his name to the New Year, addresses the Rajah in these words: "O son of heaven, Ruler of the Kings, great and ancient Lord, Incarnation of God, the great Lord Pakhangba, Master of the bright Sun, Lord of the Plain and Despot of the Hills, whose kingdom is from the hills on the east to the mountains on the west, the old year perishes, the new cometh. New is the sun of the new year, and bright as the new sun shalt thou be, and mild withal as the moon. May thy beauty and thy strength grow with the growth of the new year. From to-day will I bear on my head all thy sins, diseases, misfortunes, shame, mischief, all that is aimed in battle against thee, all that threatens thee, all that is bad and hurtful for thee and thy kingdom." For these important services the eponym or vicar receives from the Rajah a number of gifts, including a basket of salt, and his grateful country rewards his self-sacrificing devotion by bestowing many privileges on him. Elsewhere, perhaps, if we knew more about the matter, we might find that eponymous magistrates who give their names to the year have been similarly regarded as public scapegoats, who bore on their devoted heads the misfortunes, the sins, and the sorrows of the whole people.

In the *Jataka*, or collection of Indian stories which narrate the many transmigrations of the Buddha, there is an instructive tale, which sets forth how sins and misfortunes can be transferred by means of spittle to a holy ascetic. A lady of easy virtue, we are told, had lost the favour of King Dandaki and bethought herself how she could recover it. As she walked in the park revolving these things in her mind, she spied a devout ascetic named Kisavaccha. A thought struck her. "Surely," said she to herself, "this must be Ill Luck. I will get rid of my sin on his person and then go and bathe." No sooner said than done. Chewing her toothpick, she collected a large clot of spittle in her mouth with which she beslavered the matted locks of the venerable man, and having hurled her toothpick at his head into the bargain she departed with a mind at peace and bathed. The stratagem was entirely successful; for the king took her into his good graces again. Not long after it chanced that the king deposed his domestic chaplain from his office. Naturally chagrined at this loss of royal favour, the clergyman repaired to the king's light o' love and enquired how she had contrived to recapture the monarch's affection. She told him frankly how she had got rid of her sin and emerged without a stain on her character by simply spitting on the head of Ill Luck in the royal park. The chaplain took the hint, and hastening to the park bespattered in like manner the sacred locks of the holy man; and in consequence he was soon reinstated in office. It would have been well if the thing had stopped there, but unfortunately it did not. By and bye it happened that there was a disturbance on the king's frontier, and the king put himself at the head of his army to go forth and fight. An unhappy idea occurred to his domestic chaplain. Elated by the success of the expedient which had restored him to royal favour, he asked the king, "Sire, do you wish for victory or defeat?" "Why for victory, of course," replied the king. "Then you take my advice," said the chaplain; "just go and spit on the head of Ill Luck, who dwells in the royal park; you will thus transfer all your sin to his person." It seemed to the king a capital idea and he improved on it by proposing that the whole army should accompany him and get rid of their sins in like manner. They all did so, beginning with the king, and the state of the holy man's head when they had all done is something frightful to contemplate. But even this was not the worst. For after the king had gone, up came the commander-in-chief

and seeing the sad plight of the pious ascetic, he took pity on him and had his poor bedabbled hair thoroughly washed. The fatal consequences of this kindly-meant but most injudicious shampoo may easily be anticipated. The sins which had been transferred with the saliva to the person of the devotee were now restored to their respective owners; and to punish them for their guilt fire fell from heaven and destroyed the whole kingdom for sixty leagues round about.

A less harmless way of relieving an army from guilt or misfortune used in former times to be actually practised by the Baganda. When an army had returned from war, and the gods warned the king by their oracles that some evil had attached itself to the soldiers, it was customary to pick out a woman slave from the captives, together with a cow, a goat, a fowl, and a dog from the booty, and to send them back under a strong guard to the borders of the country from which they had come. There their limbs were broken and they were left to die; for they were too crippled to crawl back to Uganda. In order to ensure the transference of the evil to these substitutes, bunches of grass were rubbed over the people and cattle and then tied to the victims. After that the army was pronounced clean and was allowed to return to the capital. A similar mode of transferring evil to human and animal victims was practised by the Baganda whenever the gods warned the king that his hereditary foes the Banyoro were working magic against him and his people.

In Travancore, when a rajah is near his end, they seek out a holy Brahman, who consents to take upon himself the sins of the dying man in consideration of the sum of ten thousand rupees. Thus prepared to immolate himself on the altar of duty as a vicarious sacrifice for sin, the saint is introduced into the chamber of death, and closely embraces the dying rajah, saying to him, "O King, I undertake to bear all your sins and diseases. May your Highness live long and reign happily." Having thus, with a noble devotion, taken to himself the sins of the sufferer, and likewise the rupees, he is sent away from the country and never more allowed to return. Closely akin to this is the old Welsh custom known as "sin-eating." According to Aubrey, "In the County of Hereford was an old Custome at funeralls to hire poor people, who were to take upon them all the sinnes of the party deceased. One of them I remember lived in a cottage on Rosse-high way. (He was a long, leane, ugly, lamentable poor raskal.) The manner was that when the Corps was brought out of the house and layd on the Biere; a Loafe of bread was brought out, and delivered to the Sinne-eater over the corps, as also a Mazar-bowle of maple (Gossips bowle) full of beer, which he was to drinke up, and sixpence in money, in consideration whereof he took upon him (ipso facto) all the Sinnes of the Defunct, and freed him (or her) from walking after they were dead.... This Custome (though rarely used in our dayes) yet by some people was observed even in the strictest time of ye Presbyterian government: as at Dynder, volens nolens the Parson of ye Parish, the kinred of a woman deceased there had this ceremonie punctually performed according to her Will: and also the like was donne at ye City of Hereford in these times, when a woman kept many yeares before her death a Mazard-bowle for the Sinne-eater; and the like in other places in this Countie; as also in Brecon, *e.g.* at Llangors, where Mr. Gwin the minister about 1640 could no hinder ye performing of this ancient custome. I believe this custom was heretofore used over all Wales.... In North Wales the Sinne-eaters are frequently made use of; but there, instead of a Bowle of Beere, they have a bowle of Milke." According to a letter dated February 1, 1714-15, "within the memory of our fathers, in Shropshire, in those villages adjoyning to Wales, when a person dyed, there was notice given to an old sire (for so they called him), who presently repaired to the place where the deceased lay, and stood before the door of the house, when some of the family came out and furnished him with a cricket, on which he sat down facing the door. Then they gave him a groat, which he put in his pocket; a crust of bread, which he eat; and a full bowle of ale,

which he drank off at a draught. After this he got up from the cricket and pronounced, with a composed gesture, the ease and rest of the soul departed for which he would pawn his own soul. This I had from the ingenious John Aubrey, Esq." In modern times some doubt has been thrown on Aubrey's account of the custom. The practice, however, is reported to have prevailed in a valley not far from Llandebie to a recent period. An instance was said to have occurred about sixty years ago.

Aubrey's statement is moreover supported by the analogy of similar customs in India. When the Rajah of Tanjore died in 1801, some of his bones and the bones of the two wives, who were burned with his corpse, were ground to powder and eaten, mixed with boiled rice, by twelve Brahmans. It was believed that the sins of the deceased passed into the bodies of the Brahmans, who were paid for the service. A Brahman, resident in a village near Raipur, stated that he had eaten food (rice and milk) out of the hand of the dead Rajah of Bilaspur, and that in consequence he had been placed on the throne for the space of a year. At the end of the year he had been given presents and then turned out of the territory and forbidden apparently to return. He was an outcast among his fellows for having eaten out of a dead man's hand. A similar custom is believed to obtain in the hill states about Kangra, and to have given rise to a caste of "outcaste" Brahmans. At the funeral of a Rani of Chamba rice and ghee were eaten out of the hands of the corpse by a Brahman paid for the purpose. Afterwards a stranger, who had been caught outside the Chamba territory, was given the costly wrappings of the corpse, then told to depart and never shew his face in the country again. In Oude when an infant was killed it used to be buried in the room where it had been born. On the thirteenth day afterwards the priest had to cook and eat his food in that room. By doing so he was supposed to take the whole sin upon himself and to cleanse the family from it. At Utch Kurgan in Turkestan Mr. Schuyler saw an old man who was said to get his living by taking on himself the sins of the dead, and thenceforth devoting his life to prayer for their souls.

In Tahiti, where the bodies of chiefs and persons of rank were embalmed and preserved above ground in special sheds or houses erected for them, a priest was employed at the funeral rites who bore the title of the "corpse-praying priest." His office was singular. When the house for the dead had been prepared, and the corpse placed on the platform or bier, the priest ordered a hole to be made in the floor, near the foot of the platform. Over this he prayed to the god by whom it was supposed that the soul of the deceased had been called away. The purport of his prayer was that all the dead man's sins, especially the one for which his soul had been required of him, might be deposited there, that they might not attach in any degree to the survivors, and that the anger of the god might be appeased. He next addressed the corpse, usually saying, "With you let the guilt now remain." The pillar or post of the corpse, as it was called, was then planted in the hole, and the hole filled up. As soon as the ceremony of depositing the sins in the hole was over, all who had touched the body or the garments of the deceased, which were buried or destroyed, fled precipitately into the sea, to cleanse themselves from the pollution which they had contracted by touching the corpse. They also cast into the sea the garments they had worn while they were performing the last offices to the dead. Having finished their ablutions, they gathered a few pieces of coral from the bottom of the sea, and returning with them to the house addressed the corpse, saying, "With you may the pollution be." So saying they threw down the coral on the top of the hole which had been dug to receive the sins and the defilement of the dead. In this instance the sins of the departed, as well as the pollution which the primitive mind commonly associates with death, are not borne by a living person, but buried in a hole. Yet the fundamental idea—that of the transference of sins—is the same in the Tahitian as in the Welsh and Indian customs; whether the vehicle or receptacle destined to catch and draw off

the evil be a person, an animal, or a thing, is for the purpose in hand a matter of little moment.

§ 5. The Transference of Evil in Europe.

The examples of the transference of evil hitherto adduced have been mostly drawn from the customs of savage or barbarous peoples. But similar attempts to shift the burden of disease, misfortune, and sin from one's self to another person, or to an animal or thing, have been common also among the civilized nations of Europe, both in ancient and modern times. A Roman cure for fever was to pare the patient's nails, and stick the parings with wax on a neighbour's door before sunrise; the fever then passed from the sick man to his neighbour. Similar devices must have been resorted to by the Greeks; for in laying down laws for his ideal state, Plato thinks it too much to expect that men should not be alarmed at finding certain wax figures adhering to their doors or to the tombstones of their parents, or lying at cross-roads. Among the ruins of the great sanctuary of Aesculapius, which were excavated not very long ago in an open valley among the mountains of Epidaurus, inscriptions have been found recording the miraculous cures which the god of healing performed for his faithful worshippers. One of them tells how a certain Pandarus, a Thessalian, was freed from the letters which, as a former slave or prisoner of war, he bore tattooed or branded on his brow. He slept in the sanctuary with a fillet round his head, and in the morning he discovered to his joy that the marks of shame—the blue or scarlet letters—had been transferred from his brow to the fillet. By and by there came to the sanctuary a wicked man, also with brands or tattoo marks on his face, who had been charged by Pandarus to pay his debt of gratitude to the god, and had received the cash for the purpose. But the cunning fellow thought to cheat the god and keep the money all to himself. So when the god appeared to him in a dream and asked anxiously after the money, he boldly denied that he had it, and impudently prayed the god to remove the ugly marks from his own brazen brow. He was told to tie the fillet of Pandarus about his head, then to take it off, and look at his face in the water of the sacred well. He did so, and sure enough he saw on his forehead the marks of Pandarus in addition to his own. In the fourth century of our era Marcellus of Bordeaux prescribed a cure for warts, which has still a great vogue among the superstitious in various parts of Europe. Doubtless it was an old traditional remedy in the fourth, and will long survive the expiry of the twentieth, century. You are to touch your warts with as many little stones as you have warts; then wrap the stones in an ivy leaf, and throw them away in a thoroughfare. Whoever picks them up will get the warts, and you will be rid of them. A similar cure for warts, with such trifling variations as the substitution of peas or barley for pebbles, and a rag or a piece of paper for an ivy leaf, has been prescribed in modern times in Italy, France, Austria, England, and Scotland. Another favourite way of passing on your warts to somebody else is to make as many knots in a string as you have warts; then throw the string away or place it under a stone. Whoever treads on the stone or picks up the thread will get the warts instead of you; sometimes to complete the transference it is thought necessary that he should undo the knots. Or you need only place the knotted thread before sunrise in the spout of a pump; the next person who works the pump will be sure to get your warts. Equally effective methods are to rub the troublesome excrescences with down or fat, or to bleed them on a rag, and then throw away the down, the fat, or the bloody rag. The person who picks up one or other of these things will be sure to release you from your warts by involuntarily transferring them to himself. People in the Orkney Islands will sometimes wash a sick man, and then throw the water down at a gateway, in the belief that the sickness will leave the patient and be transferred to the first person who passes through the gate. A Bavarian cure for fever is to write upon a piece of paper, "Fever, stay away, I am not at home," and to put the paper in somebody's pocket. The latter then catches the fever, and the

patient is rid of it. Or the sufferer may cure himself by sticking a twig of the elder-tree in the ground without speaking. The fever then adheres to the twig, and whoever pulls up the twig will catch the disease. A Bohemian prescription for the same malady is this. Take an empty pot, go with it to a cross-road, throw it down, and run away. The first person who kicks against the pot will catch your fever, and you will be cured. In Oldenburg they say that when a person lies sweating with fever, he should take a piece of money to himself in bed. The money is afterwards thrown away on the street, and whoever picks it up will catch the fever, but the original patient will be rid of it.

Often in Europe, as among savages, an attempt is made to transfer a pain or malady from a man to an animal. Grave writers of antiquity recommended that, if a man be stung by a scorpion, he should sit upon an ass with his face to the tail, or whisper in the animal's ear, "A scorpion has stung me"; in either case, they thought, the pain would be transferred from the man to the ass. Many cures of this sort are recorded by Marcellus. For example, he tells us that the following is a remedy for toothache. Standing booted under the open sky on the ground, you catch a frog by the head, spit into its mouth, ask it to carry away the ache, and then let it go. But the ceremony must be performed on a lucky day and at a lucky hour. In Cheshire the ailment known as aphtha or thrush, which affects the mouth or throat of infants, is not uncommonly treated in much the same manner. A young frog is held for a few moments with its head inside the mouth of the sufferer, whom it is supposed to relieve by taking the malady to itself. "I assure you," said an old woman who had often superintended such a cure, "we used to hear the poor frog whooping and coughing, mortal bad, for days after; it would have made your heart ache to hear the poor creature coughing as it did about the garden." Again Marcellus tells us that if the foam from a mule's mouth, mixed with warm water, be drunk by an asthmatic patient, he will at once recover, but the mule will die. An ancient cure for the gripes, recorded both by Pliny and Marcellus, was to put a live duck to the belly of the sufferer; the pains passed from the man into the bird, to which they proved fatal. According to the same writers a stomachic complaint of which the cause was unknown might be cured by applying a blind puppy to the suffering part for three days. The secret disorder thus passed into the puppy; it died, and a post-mortem examination of its little body revealed the cause of the disease from which the man had suffered and of which the dog had died. Once more, Marcellus advises that when a man was afflicted with a disorder of the intestines the physician should catch a live hare, take the huckle-bone from one of its feet and the down from the belly, then let the hare go, pronouncing as he did so the words, "Run away, run away, little hare, and take away with you the intestine pain." Further, the doctor was to fashion the down into thread, with which he was to tie the huckle-bone to the patient's body, taking great care that the thread should not be touched by any woman. A Northamptonshire, Devonshire, and Welsh cure for a cough is to put a hair of the patient's head between two slices of buttered bread and give the sandwich to a dog. The animal will thereupon catch the cough and the patient will lose it. Sometimes an ailment is transferred to an animal by sharing food with it. Thus in Oldenburg, if you are sick of a fever you set a bowl of sweet milk before a dog and say, "Good luck, you hound! may you be sick and I be sound!" Then when the dog has lapped some of the milk, you take a swig at the bowl; and then the dog must lap again, and then you must swig again; and when you and the dog have done it the third time, he will have the fever and you will be quit of it. A peasant woman in Abbehausen told her pastor that she suffered from fever for a whole year and found no relief. At last somebody advised her to give some of her food to a dog and a cat. She did so and the fever passed from her into the animals. But when she saw the poor sick beasts always before her, she wished it undone. Then the fever left the cat and the dog and returned to her.

A Bohemian cure for fever is to go out into the forest before the sun is up and look for a snipe's nest. When you have found it, take out one of the young birds and keep it beside you for three days. Then go back into the wood and set the snipe free. The fever will leave you at once. The snipe has taken it away. So in Vedic times the Hindoos of old sent consumption away with a blue jay. They said, "O consumption, fly away, fly away with the blue jay! With the wild rush of the storm and the whirlwind, oh, vanish away!" In Oldenburg they sometimes hang up a goldfinch or a turtle-dove in the room of a consumptive patient, hoping that the bird may draw away the malady from the sufferer to itself. A prescription for a cough in Sunderland is to shave the patient's head and hang the hair on a bush. When the birds carry the hair to their nests, they will carry the cough with it. In the Mark of Brandenburg a cure for headache is to tie a thread thrice round your head and then hang it in a loop from a tree; if a bird flies through the loop, it will take your headache away with it. A Saxon remedy for rupture in a child is to take a snail, thrust it at sunset into a hollow tree, and stop up the hole with clay. Then as the snail perishes the child recovers. But this cure must be accompanied by the recitation of a proper form of words; otherwise it has no effect. A Bohemian remedy for jaundice is as follows. Take a living tench, tie it to your bare back and carry it about with you for a whole day. The tench will turn quite yellow and die. Then throw it into running water, and your jaundice will depart with it. In the village of Llandegla in Wales there is a church dedicated to the virgin martyr St. Tecla, where the falling sickness is, or used to be, cured by being transferred to a fowl. The patient first washed his limbs in a sacred well hard by, dropped fourpence into it as an offering, walked thrice round the well, and thrice repeated the Lord's prayer. Then the fowl, which was a cock or a hen according as the patient was a man or a woman, was put into a basket and carried round first the well and afterwards the church. Next the sufferer entered the church and lay down under the communion table till break of day. After that he offered sixpence and departed, leaving the fowl in the church. If the bird died, the sickness was supposed to have been transferred to it from the man or woman, who was now rid of the disorder. As late as 1855 the old parish clerk of the village remembered quite well to have seen the birds staggering about from the effects of the fits which had been transferred to them. In South Glamorgan and West Pembrokeshire it is thought possible to get rid of warts by means of a snail. You take a snail with a black shell, you rub it on each wart and say,

*"Wart, wart, on the snail's shell black,
Go away soon, and never come back."*

Then you put the snail on the branch of a tree or bramble and you nail it down with as many thorns as you have warts. When the snail has rotted away on the bough, your warts will have vanished. Another Welsh cure for warts is to impale a frog on a stick and then to rub the warts on the creature. The warts disappear as the frog expires. In both these cases we may assume that the warts are transferred from the human sufferer to the suffering animal.

Often the sufferer seeks to shift his burden of sickness or ill-luck to some inanimate object. In Athens there is a little chapel of St. John the Baptist built against an ancient column. Fever patients resort thither, and by attaching a waxed thread to the inner side of the column believe that they transfer the fever from themselves to the pillar. In the Mark of Brandenburg they say that if you suffer from giddiness you should strip yourself naked and run thrice round a flax-field after sunset; in that way the flax will get the giddiness and you will be rid of it. Sometimes an attempt is made to transfer the mischief, whatever it may be, to the moon. In Oldenburg a peasant related how he rid himself of a bony excrescence by stroking it thrice crosswise in the name of the Trinity, and then making a gesture as if he were seizing the deformity and hurling it towards the moon. In the same part of Germany a cure for warts is to stand in the light of a waxing moon so that you cannot see your own shadow, then hold the

disfigured hand towards the moon, and stroke it with the other hand in the direction of the luminary. Some say that in doing this you should pronounce these words, "Moon, free me from these vermin."

But perhaps the thing most commonly employed in Europe as a receptacle for sickness and trouble of all sorts is a tree or bush. The modes of transferring the mischief to it are many. For example, the Esthonians say that you ought not to go out of the house on a spring morning before you have eaten or drunk; for if you do, you may chance to hear one of "the sounds which are not heard in winter," such as the song of a bird, and that would be unlucky. They think that if you thus let yourself be deceived or outwitted, as they call it, by a bird, you will be visited by all sorts of ill-luck during the year; indeed it may very well happen that you will fall sick and die before another spring comes round. However, there is a way of averting the evil. You have merely to embrace a tree or go thrice round it, biting into the bark each time or tearing away a strip of the bark with your teeth. Thus the bad luck passes from you to the tree, which accordingly withers away. In Sicily it is believed that all kinds of marvellous cures can be effected on the night which precedes Ascension Day. For example, people who suffer from goitre bite the bark of a peach-tree just at the moment when the clocks are striking midnight. Thus the malady is transferred to the sap of the tree, and its leaves wither away in exact proportion as the patient recovers. But in order that the cure may be successful it is absolutely essential that the bark should be bitten at midnight precisely; a bite before or after that witching hour is labour thrown away. On St. George's Day, South Slavonian lads and lasses climb thrice up and down a cornel-tree, saying, "My laziness and sleepiness to you, cornel-tree, but health and booty (?) to me." Then as they wend homewards they turn once more towards the tree and call out, "Cornel-tree! cornel-tree! I leave you my laziness and sleepiness." The same people attempt to cure fever by transferring it to a dwarf elder-bush. Having found such a bush with three shoots springing from the root, the patient grasps the points of the three shoots in his hand, bends them down to the ground, and fastens them there with a stone. Under the arch thus formed he creeps thrice; then he cuts off or digs up the three shoots, saying, "In three shoots I cut three sicknesses out. When these three shoots grow young again, may the fever come back." A Bulgarian cure for fever is to run thrice round a willow-tree at sunrise, crying, "The fever shall shake thee, and the sun shall warm me." In the Greek island of Karpathos the priest ties a red thread round the neck of a sick person. Next morning the friends of the patient remove the thread and go out to the hillside, where they tie the thread to a tree, thinking that they thus transfer the sickness to the tree. Italians attempt to cure fever in like manner by fastening it to a tree. The sufferer ties a thread round his left wrist at night, and hangs the thread on a tree next morning. The fever is thus believed to be tied up to the tree, and the patient to be rid of it; but he must be careful not to pass by that tree again, otherwise the fever would break loose from its bonds and attack him afresh. An old French remedy for fever was to bind the patient himself to a tree and leave him there for a time; some said that the ceremony should be performed fasting and early in the morning, that the cord or straw rope with which the person was bound to the tree should be left there to rot, and that the sufferer should bite the bark of the tree before returning home. In Bohemia the friends of a fever patient will sometimes carry him head foremost, by means of straw ropes, to a bush, on which they dump him down. Then he must jump up and run home. The friends who carried him also flee, leaving the straw ropes and likewise the fever behind them on the bush.

Sometimes the sickness is transferred to the tree by making a knot in one of its boughs. Thus in Mecklenburg a remedy for fever is to go before sunrise to a willow-tree and tie as many knots in one of its branches as the fever has lasted days; but going and coming you must be careful not to speak a word. A Flemish cure for the ague is to go early in the morning to an

old willow, tie three knots in one of its branches, say, "Good-morrow, Old One, I give thee the cold; good-morrow, Old One," then turn and run away without looking round. In Rhenish Bavaria the cure for gout is similar. The patient recites a spell or prayer while he stands at a willow-bush holding one of its boughs. When the mystic words have been spoken, he ties a knot in the bough and departs cured. But all his life long he must never go near that willow-bush again, or the gout will come back to him. In Sonnenberg, if you would rid yourself of gout you should go to a young fir-tree and tie a knot in one of its twigs, saying, "God greet thee, noble fir. I bring thee my gout. Here will I tie a knot and bind my gout into it. In the name," etc. Not far from Marburg, at a place called Neuhof, there is a wood of birches. Thither on a morning before sunrise, in the last quarter of the moon, bands of gouty people may often be seen hobbling in silence. Each of them takes his stand before a separate tree and pronounces these solemn words: "Here stand I before the judgment bar of God and tie up all my gout. All the disease in my body shall remain tied up in this birch-tree." Meanwhile the good physician ties a knot in a birch-twigg, repeating thrice, "In the name of the Father," etc.

Another way of transferring gout from a man to a tree is this. Pare the nails of the sufferer's fingers and clip some hairs from his legs. Bore a hole in an oak, stuff the nails and hair in the hole, stop up the hole again, and smear it with cow's dung. If, for three months thereafter, the patient is free of gout, you may be sure the oak has it in his stead. A German cure for toothache is to bore a hole in a tree and cram some of the sufferer's hair into it. In these cases, though no doubt the tree suffers the pangs of gout or toothache respectively, it does so with a sort of stoical equanimity, giving no outward and visible sign of the pains that rack it inwardly. It is not always so, however. The tree cannot invariably suppress every symptom of its suffering. It may hide its toothache, but it cannot so easily hide its warts. In Cheshire if you would be rid of warts, you have only to rub them with a piece of bacon, cut a slit in the bark of an ash-tree, and slip the bacon under the bark. Soon the warts will disappear from your hand, only however to reappear in the shape of rough excrescences or knobs on the bark of the tree. Again in Beauce and Perche, two provinces of France, fever may be transferred to a young aspen by inserting the parings of the patient's nails in the tree and then plastering up the hole to prevent the fever from getting out. But the operation must be performed by night. How subject an aspen is to fever must be obvious to the meanest capacity from the trembling of its leaves in every breath of wind; nothing therefore can be easier or more natural than to transfer the malady, with its fits of shaking, to the tree. At Berkhamstead, in Hertfordshire, there used to be certain oak-trees which were long celebrated for the cure of ague. The transference of the malady to the tree was simple but painful. A lock of the sufferer's hair was pegged into an oak; then by a sudden wrench he left his hair and his ague behind him in the tree.

It seems clear that, though you may stow away your pain or sickness in a tree, there is a considerable risk of its coming out again. To obviate this danger common prudence suggests that you should plug or bung up the hole as tight as you can. And this, as we should naturally expect, is often done. A German cure for toothache or headache is to wrap some of the sufferer's cut hair and nails in paper, make a hole in the tree, stuff the parcel into it, and stop up the hole with a plug made from a tree which has been struck by lightning. In Bohemia they say that, if you feel the fever coming on, you should pull out some of your hair, tear off a strip of a garment you are wearing, and bore a hole in a willow-tree. Having done so, you put the hair and the rag in the hole and stop it up with a wedge of hawthorn. Then go home without looking back, and if a voice calls to you, be sure not to answer. When you have complied with this prescription, the fever will cease. In Oldenburg a common remedy for fever is to bore a hole in a tree, breathe thrice into the hole, and then plug it up. Once a man who had thus shut up his fever in a tree was jeered at by a sceptical acquaintance for his

credulity. So he went secretly to the tree and drew the stopper, and out came that fever and attacked the sceptic. Sometimes they say that the tree into which you thus breathe your fever or ague should be a hollow willow, and that in going to the tree you should be careful not to utter a word, and not to cross water. Again, we read of a man who suffered acute pains in his arm. So “they beat up red corals with oaken leaves, and having kept them on the part affected till suppuration, they did in the morning put this mixture into an hole bored with an auger in the root of an oak, respecting the east, and stop up this hole with a peg made of the same tree; from thenceforth the pain did altogether cease, and when they took out the amulet immediately the torments returned sharper than before.” These facts seem to put it beyond the reach of reasonable doubt that the pain or malady is actually in the tree and waiting to pop out, if only it gets the chance.

§ 6. The Nailing of Evils.

Often the patient, without troubling to bore a hole in the tree, merely knocks a wedge, a peg, or a nail into it, believing that he thus pegs or nails the sickness or pain into the wood. Thus a Bohemian cure for fever is to go to a tree and hammer a wedge into it with the words “There, I knock you in, that you may come no more out to me.” A German way of getting rid of toothache is to go in silence before sunrise to a tree, especially a willow-tree, make a slit in the bark on the north side of the tree, or on the side that looks towards the sunrise, cut out a splinter from the place thus laid bare, poke the splinter into the aching tooth till blood comes, then put back the splinter in the tree, fold down the bark over it, and tie a string round the trunk, that the splinter may grow into the trunk as before. As it does so, your pain will vanish; but you must be careful not to go near the tree afterwards, or you will get the toothache again. And any one who pulls the splinter out will also get the toothache. He has in fact uncorked the toothache which was safely bottled up in the tree, and he must take the natural consequence of his rash act. A simpler plan, practised in Persia as well as in France and Germany, is merely to scrape the aching tooth with a nail or a twig till it bleeds, and then hammer the nail or the twig into a tree. In the Vosges, in Voigtland, and probably elsewhere, it is believed that any person who should draw out such a nail or twig would get the toothache. An old lime-tree at Evessen, in Brunswick, is studded with nails of various shapes, including screw-nails, which have been driven into it by persons who suffered from aching teeth. In the Mark of Brandenburg they say that the ceremony should be performed when the moon is on the wane, and that the bloody nail should be knocked, without a word being spoken, into the north side of an oak-tree, where the sun cannot shine on it; after that the person will have no more toothache so long as the tree remains standing. Here it is plainly implied that the toothache is bottled up in the tree. If further proof were needed that in such cases the malady is actually transferred to the tree and stowed away in its trunk, it would be afforded by the belief that if the tree is cut down the toothache will return to the original sufferer. Rupture as well as toothache can be nailed to an oak. For that purpose all that need be done is to take a coffin-nail and touch with it the injured part of the patient; then set the sufferer barefoot before an oak-tree, and knock the nail into the trunk above his head. That transfers the rupture to the tree, and that is why you may often see the boles of ancient oaks studded with nails.

Such remedies are not confined to Europe. At Bilda in Algeria, there is a sacred old olive-tree, in which pilgrims, especially women, knock nails for the purpose of ridding themselves of their ailments and troubles. Again, the Majhwars, a Dravidian tribe in the hill country of South Mirzapur, believe that all disease is due to ghosts, but that ghosts, when they become troublesome, can be shut up in a certain tree, which grows on a little islet in a very deep pool of the Sukandar, a tributary of the Kanhar river. Accordingly, when the country is infested by ghosts, in other words when disease is raging, a skilful wizard seeks for a piece of deer-horn

in the jungle. When he has found it, he hammers it with a stone into the tree and thus shuts up the ghost. The tree is covered with hundreds of such pieces of horn. Again, when a new settlement is being made in some parts of the North-Western Provinces of India, it is deemed necessary to apprehend and lay by the heels the local deities, who might otherwise do a deal of mischief to the intruders on their domain. A sorcerer is called in to do the business. For days he marches about the place mustering the gods to the tuck of drum. When they are all assembled, two men known as the Earthman and the Leafman, who represent the gods of the earth and of the trees respectively, become full of the spirit, being taken possession of bodily by the local deities. In this exalted state they shout and caper about in a fine frenzy, and their seemingly disjointed ejaculations, which are really the divine voice speaking through them, are interpreted by the sorcerer. When the critical moment has come, the wizard rushes in between the two incarnations of divinity, clutches at the spirits which are hovering about them in the air, and pours grains of sesame through their hands into a perforated piece of the wood of the sacred fig-tree. Then without a moment's delay he plasters up the hole with a mixture of clay and cow-dung, and carefully buries the piece of wood on the spot which is to be the shrine of the local deities. Needless to say that the gods themselves are bunged up in the wood and are quite incapable of doing further mischief, provided always that the usual offerings are made to them at the shrine where they live in durance vile. In this case the source of mischief is imprisoned, not in a tree, but in a piece of one; but the principle is clearly the same. Similarly in Corea an English lady observed at a cross-road a small log with several holes like those of a mouse-trap, one of which was plugged up doubly with bungs of wood. She was told that a demon, whose ravages spread sickness in a family, had been inveigled by a sorceress into that hole and securely bunged up. It was thought proper for all passers-by to step over the incarcerated devil, whether to express their scorn and abhorrence of him, or more probably as a means of keeping him forcibly down. In Cochinchina a troublesome ghost can be confined to the grave by the simple process of knocking a nail or thrusting a bar of iron into the earth at the point where the head of the corpse may be presumed to repose.

From knocking the mischief into a tree or a log it is only a step to knocking it into a stone, a door-post, a wall, or such like. At the head of Glen Mor, near Port Charlotte, in Islay, there may be seen a large boulder, and it is said that whoever drives a nail into this stone will thereafter be secure from attacks of toothache. A farmer in Islay told an enquirer some years ago how a passing stranger once cured his grandmother of toothache by driving a horse-nail into the lintel of the kitchen door, warning her at the same time to keep the nail there, and if it should come loose just to tap it with a hammer till it had a grip again. She had no more toothache for the rest of her life. In Brunswick it is open to any one to nail his toothache either into a wall or into a tree, as he thinks fit; the pain is cured quite as well in the one way as in the other. So in Beauce and Perche a healer has been known to place a new nail on the aching tooth of a sufferer and then knock the nail into a door, a beam, or a joist. The procedure in North Africa is similar. You write certain Arabic letters and numbers on the wall; then, while the patient puts a finger on the aching tooth, you knock a nail, with a light tap of a hammer, into the first letter on the wall, reciting a verse of the Coran as you do so. Next you ask the sufferer whether the pain is now abated, and if he says "Yes" you draw out the nail entirely. But if he says "No," you shift the nail to the next letter in the wall, and so on, till the pain goes away, which it always does, sooner or later. A Bohemian who fears he is about to have an attack of fever will snatch up the first thing that comes to hand and nail it to the wall. That keeps the fever from him.

As in Europe we nail toothache or fever to a wall, so in Morocco they nail devils. A house in Mogador having been infested with devils, who threw stones about it in a way that made life

a burden to the inmates, a holy man was called in to exorcise them, which he did effectually by pronouncing an incantation and driving a nail into the wall; at every stroke of the hammer a hissing sound announced that another devil had received his quietus. Among the modern Arabs the soul of a murdered man must be nailed down. Thus if a man be murdered in Egypt, his ghost will rise from the ground where his blood was shed: but it can be prevented from doing so by driving a new nail, which has never been used, into the earth at the spot where the murder was committed. In Tripoli the practice is similar. Some years ago a native was murdered close to the door of a little Italian inn. Immediately the Arabs of the neighbourhood thronged thither and effectually laid the ghost with hammer and nail. When the innkeeper rashly attempted to remove the nail, he was warned that to do so would be to set the ghost free. In modern Egypt numbers of people afflicted with headache used to knock a nail into the great wooden door of the old south gate of Cairo, for the purpose of charming away the pain; others who suffered from toothache used to extract a tooth and insert it in a crevice of the door, or fix it in some other way, in order to be rid of toothache for the future. A holy and miraculous personage, invisible to mortal eyes, was supposed to have one of his stations at this gate. In Mosul also a sheikh can cure headache by first laying his hands on the sufferer's head and then hammering a nail into a wall. Not far from Neuenkirchen, in Oldenburg, there is a farmhouse to which, while the Thirty Years' War was raging, the plague came lounging along from the neighbouring town in the shape of a bluish vapour. Entering the house it popped into a hole in the door-post of one of the rooms. The farmer saw his chance, and quick as thought he seized a peg and hammered it into the hole, so that the plague could not possibly get out. After a time, however, thinking the danger was past, he drew out the peg. Alas! with the peg came creeping and curling out of the hole the blue vapour once more. The plague thus let loose seized on every member of the family in that unhappy house and left not one of them alive. Again, the great plague which devastated the ancient world in the reign of Marcus Antoninus is said to have originated in the curiosity and greed of some Roman soldiers, who, pillaging the city of Seleucia, came upon a narrow hole in a temple and incautiously enlarged the opening in the expectation of discovering treasure. But that which came forth from the hole was not treasure but the plague. It had been pent up in a secret chamber by the magic art of the Chaldeans; but now, released from its prison by the rash act of the spoilers, it stalked abroad and spread death and destruction from the Euphrates to the Nile and the Atlantic.

The simple ceremony, in which to this day the superstition of European peasants sees a sovereign remedy for plague and fever and toothache, has come down to us from a remote antiquity; for in days when as yet Paris and London were not, when France still revered the Druids as the masters of all knowledge, human and divine, and when our own country was still covered with virgin forests, the home of savage beasts and savage men, the same ceremony was solemnly performed from time to time by the highest magistrate at Rome, to stay the ravages of pestilence or retrieve disaster that threatened the foundations of the national life. In the fourth century before our era the city of Rome was desolated by a great plague which raged for three years, carrying off some of the highest dignitaries and a great multitude of common folk. The historian who records the calamity informs us that when a banquet had been offered to the gods in vain, and neither human counsels nor divine help availed to mitigate the violence of the disease, it was resolved for the first time in Roman history to institute dramatical performances as an appropriate means of appeasing the wrath of the celestial powers. Accordingly actors were fetched from Etruria, who danced certain simple and decorous dances to the music of a flute. But even this novel spectacle failed to amuse or touch, to move to tears or laughter the sullen gods. The plague still raged, and at the very moment when the actors were playing their best in the circus beside the Tiber, the yellow river rose in angry flood and drove players and spectators, wading and splashing

through the fast-deepening waters, away from the show. It was clear that the gods spurned plays as well as prayers and banquets; and in the general consternation it was felt that some more effectual measure should be taken to put an end to the scourge. Old men remembered that a plague had once been stayed by the knocking of a nail into a wall; and accordingly the Senate resolved that now in their extremity, when all other means had failed, a supreme magistrate should be appointed for the sole purpose of performing this solemn ceremony. The appointment was made, the nail was knocked, and the plague ceased, sooner or later. What better proof could be given of the saving virtue of a nail?

Twice more within the same century the Roman people had recourse to the same venerable ceremony as a cure for public calamities with which the ordinary remedies, civil and religious, seemed unable to cope. One of these occasions was a pestilence; the other was a strange mortality among the leading men, which public opinion traced, rightly or wrongly, to a series of nefarious crimes perpetrated by noble matrons, who took their husbands off by poison. The crimes, real or imaginary, were set down to frenzy, and nothing could be thought of so likely to minister to minds diseased as the knocking of a nail into a wall. Search among the annals of the city proved that in a season of civil discord, when the state had been rent by party feud, the same time-honoured remedy, the same soothing balm, had been applied with the happiest results to the jarring interests and heated passions of the disputants. Accordingly the old nostrum was tried once more, and again success appeared to justify the experiment.

If the Romans in the fourth century before Christ thus deemed it possible to rid themselves of pestilence, frenzy, and sedition by hammering them into a wall, even as French and German peasants still rid themselves of fever and toothache by knocking them into a tree, their prudent ancestors appear to have determined that so salutary a measure should not be restricted in its scope to meeting special and urgent emergencies as they arose, but should regularly diffuse its benefits over the community by anticipating and, as it were, nipping in the bud evils which, left unchecked, might grow to dangerous proportions. This, we may conjecture, was the original intention of an ancient Roman law which ordained that the highest magistrate of the republic should knock in a nail every year on the thirteenth day of September. The law might be seen, couched in old-fashioned language, engraved on a tablet which was fastened to a wall of the temple of Capitoline Jupiter; and although the place where the nails were driven in is nowhere definitely stated by classical writers, there are some grounds for thinking that it may have been the same wall on which the law that sanctioned the custom was exhibited. Livy tells us that the duty of affixing the nail, at one time discharged by the consuls, was afterwards committed to dictators, whose higher rank consorted better with the dignity and importance of the function. At a later time the custom fell into abeyance, and the ancient ceremony was revived only from time to time in seasons of grave peril or extraordinary calamity, which seemed to attest the displeasure of the gods at modern ways, and disposed men to bethink them of ancestral lore and to walk in the old paths.

In antiquity the annual practice of hammering a nail into a wall was not confined to Rome. It was observed also at Vulsinii, in Etruria, where the nails thus fixed in the temple of the goddess Nortia served as a convenient means of recording and numbering the years. To Roman antiquaries of a later period it seemed, naturally enough, that such a practice had indeed no other object than that of marking the flight of time in ages when writing was but little used. Yet a little reflection will probably convince us that this, though it was doubtless a useful consequence of the custom, can hardly have been its original intention. For it will scarcely be disputed that the annual observance of the custom cannot be wholly dissociated from its occasional observance in seasons of great danger or calamity, and that whatever explanation we give of the one ought to apply to the other also. Now it is plain that if we start

from the annual observance and regard it as no more than a timekeeper or mode of recording the years, we shall never reach an adequate explanation of the occasional observance. If the nails were merely ready reckoners of the years, how could they come to be used as supreme remedies for pestilence, frenzy, and sedition, resorted to by the state in desperate emergencies when all the ordinary resources of policy and religion had failed? On the other hand, if we start from the occasional observance and view it, in accordance with modern analogies, as a rude attempt to dispose of intangible evils as if they were things that could be handled and put away out of sight, we can readily understand how such an attempt, from being made occasionally, might come to be repeated annually for the sake of wiping out all the old troubles and misfortunes of the past year and enabling the community to start afresh, unencumbered by a fardel of ills, at the beginning of a new year. Fortunately we can shew that the analogy which is thus assumed to exist between the Roman custom and modern superstition is not a merely fanciful one; in other words, it can be proved that the Romans, like modern clowns, did believe in the possibility of nailing down trouble, in a literal and physical sense, into a material substance. Pliny tells us that an alleged cure for epilepsy, or the falling sickness, was to drive an iron nail into the ground on the spot which was first struck by the patient's head as he fell. In the light of the modern instances which have come before us, we can hardly doubt that the cure was supposed to consist in actually nailing the disease into the earth in such a way that it could not get up and attack the sufferer again. Precisely parallel is a Suffolk cure for ague. You must go by night alone to a cross-road, and just as the clock strikes the midnight hour you must turn yourself about thrice and drive a tenpenny nail up to the head into the ground. Then walk away backwards from the spot before the clock is done striking twelve, and you will miss the ague; but the next person who passes over the nail will catch the malady in your stead. Here it is plainly assumed that the ague of which the patient is relieved has been left by him nailed down into the earth at the cross-road, and we may fairly suppose that a similar assumption underlay the Roman cure for epilepsy. Further, we seem to be now justified in holding that originally, when a Roman dictator sought to stay a plague, to restore concord, or to terminate an epidemic of madness by knocking a nail into a wall, he was doing for the commonwealth exactly what any private man might do for an epileptic patient by knocking a nail into the ground on the spot where his poor friend had collapsed. In other words, he was hammering the plague, the discord, or the madness into a hole from which it could not get out to afflict the community again.

Different in principle from the foregoing customs appears to be the Loango practice of sticking nails into wooden idols or fetishes. The intention of knocking a nail into a worshipful image is said to be simply to attract the notice of the deity in a forcible manner to the request of his worshipper; it is like pinching a man or running a pin into his leg as a hint that you desire to speak with him. Hence in order to be quite sure of riveting the god's attention the nails are sometimes made red-hot. Even the most absent-minded deity could hardly overlook a petition urged in so importunate a fashion. The practice is resorted to in many emergencies. For example, when a man has been robbed, he will go and get a priest to knock a nail into an idol. The sharp pang naturally exasperates the deity and he seeks to wreak his wrath on the thief, who is the real occasion of his suffering. So when the thief hears of what has been done, he brings back the stolen goods in fear and trembling. Similarly a nail may be knocked into an idol for the purpose of making somebody fall ill; and if a sick man fancies that his illness is due to an enemy who has played him this trick, he will send to the priest of the idol and pay him to remove the nail. This mode of refreshing the memory and stimulating the activity of a supernatural being is not confined to the negroes of Loango; it is practised also by French Catholics, as we learn from Sir John Rhys. "Some years ago," he writes, "when I was on a visit at the late Ernest Renan's house at Rosmapamon, near Perros-Guirec on the north coast of Brittany, our genial host took his friends one day to see some of the sights of

that neighbourhood. Among other things which he showed us was a statue of St. Guirec standing at the head of an open creek. It was of wood, and altogether a very rude work of art, if such it might be called; but what attracted our attention most was the fact that it had innumerable pins stuck into it. We asked M. Renan what the pins meant, and his explanation was exceedingly quaint. He said that when any young woman in the neighbourhood made up her mind that she should marry, she came there and asked the saint to provide her with a husband, and to do so without undue delay. She had every confidence in the willingness and ability of the saint to oblige her, but she was haunted by the fear that he might be otherwise engaged and forget her request. So she would stick pins into him, and thus goad him, as she fancied, to exert himself on her behalf. This is why the saint's statue was full of pins." Similarly in Japan sufferers from toothache sometimes stick needles into a willow-tree, "believing that the pain caused to the tree-spirit will force it to exercise its power to cure."

Thus it would seem that we must distinguish at least two uses of nails or pins in their application to spirits and spiritual influences. In one set of cases the nails act as corks or bungs to bottle up and imprison a troublesome spirit; in the other set of cases they act as spurs or goads to refresh his memory and stimulate his activity. But so far as the evidence which I have cited allows us to judge, the use of nails as spiritual bungs appears to be commoner than their use as mental refreshers.

II. The Omnipresence of Demons

In the foregoing chapter the primitive principle of the transference of ills to another person, animal, or thing was explained and illustrated. A consideration of the means taken, in accordance with this principle, to rid individuals of their troubles and distresses led us to believe that at Rome similar means had been adopted to free the whole community, at a single blow of the hammer, from diverse evils that afflicted it. I now propose to shew that such attempts to dismiss at once the accumulated sorrows of a people are by no means rare or exceptional, but that on the contrary they have been made in many lands, and that from being occasional they tend to become periodic and annual.

It needs some effort on our part to realise the frame of mind which prompts these attempts. Bred in a philosophy which strips nature of personality and reduces it to the unknown cause of an orderly series of impressions on our senses, we find it hard to put ourselves in the place of the savage, to whom the same impressions appear in the guise of spirits or the handiwork of spirits. For ages the army of spirits, once so near, has been receding further and further from us, banished by the magic wand of science from hearth and home, from ruined cell and ivied tower, from haunted glade and lonely mere, from the riven murky cloud that belches forth the lightning, and from those fairer clouds that pillow the silver moon or fret with flakes of burning red the golden eve. The spirits are gone even from their last stronghold in the sky, whose blue arch no longer passes, except with children, for the screen that hides from mortal eyes the glories of the celestial world. Only in poets' dreams or impassioned flights of oratory is it given to catch a glimpse of the last flutter of the standards of the retreating host, to hear the beat of their invisible wings, the sound of their mocking laughter, or the swell of angel music dying away in the distance. Far otherwise is it with the savage. To his imagination the world still teems with those motley beings whom a more sober philosophy has discarded. Fairies and goblins, ghosts and demons, still hover about him both waking and sleeping. They dog his footsteps, dazzle his senses, enter into him, harass and deceive and torment him in a thousand freakish and mischievous ways. The mishaps that befall him, the losses he sustains, the pains he has to endure, he commonly sets down, if not to the magic of his enemies, to the spite or anger or caprice of the spirits. Their constant presence wearies him, their sleepless malignity exasperates him; he longs with an unspeakable longing to be rid of them altogether, and from time to time, driven to bay, his patience utterly exhausted, he turns fiercely on his persecutors and makes a desperate effort to chase the whole pack of them from the land, to clear the air of their swarming multitudes, that he may breathe more freely and go on his way unmolested, at least for a time. Thus it comes about that the endeavour of primitive people to make a clean sweep of all their troubles generally takes the form of a grand hunting out and expulsion of devils or ghosts. They think that if they can only shake off these their accursed tormentors, they will make a fresh start in life, happy and innocent; the tales of Eden and the old poetic golden age will come true again.

Hence, before we review some examples of these spirit-hunts, it may be well to adduce evidence of the deep hold which a belief in the omnipresence and malignity of spirits has upon the primitive mind. The reader will be better able to understand the savage remedy when he has an inkling of the nature of the evil which it is designed to combat. In citing the evidence I shall for the most part reproduce the exact words of my authorities lest I should incur the suspicion of deepening unduly the shadows in a gloomy picture.

Thus in regard to the aborigines of Australia we are told that “the number of supernatural beings, feared if not loved, that they acknowledge is exceedingly great; for not only are the heavens peopled with such, but the whole face of the country swarms with them; every thicket, most watering-places, and all rocky places abound with evil spirits. In like manner, every natural phenomenon is believed to be the work of demons, none of which seem of a benign nature, one and all apparently striving to do all imaginable mischief to the poor blackfellow.” “The negro,” says another writer, “is wont to regard the whole world around him as peopled with invisible beings, to whom he imputes every misfortune that happens to him, and from whose harmful influence he seeks to protect himself by all kinds of magic means.” The Bantu negroes of Western Africa “regard their god as the creator of man, plants, animals, and the earth, and they hold that having made them, he takes no further interest in the affair. But not so the crowd of spirits with which the universe is peopled, they take only too much interest, and the Bantu wishes they would not and is perpetually saying so in his prayers, a large percentage whereof amounts to, ‘Go away, we don’t want you.’ ‘Come not into this house, this village, or its plantations.’” Almost all these subordinate spirits are malevolent. A similar but fuller account of the West African creed is given by a German writer, whose statements apply particularly to the Ewe-speaking negroes of the Slave Coast. He says: “Thus the term fetishism denotes the attitude of the Ewes, or of West African negro tribes in general, towards magic; it forms one of the principal constituents of their religion. The other main constituent is their attitude to the gods, which is properly demonolatry. The Ewe names the gods *drowo*, that is, intermediaries, namely, between a Supreme Being, whom he calls *Mawu* (‘the Unsurpassable’), and mankind. The *drowo* with whom the Ewe has to do, to whom his offerings and his respects are paid, are thus subordinate deities, who according to the etymological meaning of the word *dro* are conceived as judging, composing disputes, and mediating among men. The existence of a Supreme Being is by no means unfamiliar to the Ewe; he has his *Mawu* often in his mouth, especially in talking with the missionary, and he willingly acknowledges that *Mawu* created him and the gods. But he can only conceive of this Supreme Being on the analogy of his own personality and not as omnipresent and so forth. It is impossible that this *Mawu* can trouble himself about details in the creation or even about every individual man and his petty affairs; what would be the use of the many higher and lower spirits with which the world is filled before his eyes? The West African perhaps conceives of God as transcendent, but not as immanent; a creation he possibly apprehends, but not an omnipresent government of the world by the Supreme Being. That government is carried on by *Mawu* at a distance by means of the many spirits or subordinate gods whom he has created for the purpose.... A portion of the gods fills the air, wherefore the forces and the phenomena of nature are deified as their manifestations. The elements are thought to be moved by the gods of the air. In the storm and the wind, in thunder and lightning the Ewe sees the manifestation of particularly powerful gods. In the mysterious roll and roar of the deep sea the Ewe, like the negro in general, beholds the sway of a very mighty god or of a whole host of gods. Further, the earth itself is also the abode of a multitude of spirits or gods, who have in it their sphere of activity. They inhabit certain great mountains, great hollow trees, caves, rivers, and especially woods. In such woods of the gods no timber may be felled. Thus the gods fill not only the air and the sea, they also walk on earth, on all paths; they lurk under the trees, they terrify the lonely wayfarer, they disquiet and plague even the sleeper. When the negro rises from the stool on which he has been sitting, he never fails to turn it upside down, to prevent a spirit from sitting down on it.... The spirit-world falls into two main classes: there are good and kindly spirits, whose help is eagerly sought by offerings; but there are also gloomy and revengeful spirits, whose approach and influence people eagerly endeavour to avert, and against whom all possible means are employed to ban them from the houses and villages. The people are much more zealous in their devotion to the evil spirits

than in their devotion to the good. The reason is that the feeling of fear and the consciousness of guilt are much stronger than the emotions of love and gratitude for benefits received. Hence the worship of the false gods or spirits among this people, and among the West African negro tribes in general, is properly speaking a worship of demons or devils.”

Again, a missionary who spent fifteen years among the Boloki of the Upper Congo River tells us that “the religion of the Boloki has its basis in their fear of those numerous invisible spirits which surround them on every side, and are constantly trying to compass their sickness, misfortune and death; and the Boloki's sole object in practising their religion is to cajole, or appease, cheat, or conquer and kill those spirits that trouble them—hence their *nganga* [medicine-men], their rites, their ceremonies and their charms. If there were no evil spirits to be circumvented there would be no need of their medicine men and their charms.” “The Boloki folk believe they are surrounded by spirits which try to thwart them at every twist and turn, and to harm them every hour of the day and night. The rivers and creeks are crowded with the spirits of their ancestors, and the forests and bush are full also of spirits, ever seeking to injure the living who are overtaken by night when travelling by road or canoe. I never met among them a man daring enough to go at night through the forest that divided Monsembe from the upper villages, even though a large reward was offered. Their invariable reply was: ‘There are too many spirits in the bush and forest.’ ” The spirits which these people dread so much are the *mingoli* or disembodied souls of the dead; the life of the Boloki is described as “one long drawn out fear of what the *mingoli* may next do to them.” These dangerous beings dwell everywhere, land and water are full of them; they are ever ready to pounce on the living and carry them away or to smite them with disease and kill them. Though they are invisible to common eyes, the medicine-man can see them, and can cork them up in calabashes or cover them up with saucepans; indeed, if it is made worth his while, he can even destroy them altogether. Again, of the Bantu tribes of South Africa we read that “nearer than the spirits of deceased chiefs or of their own ancestors was a whole host of hobgoblins, water sprites, and malevolent demons, who met the Bantu turn which way they would. There was no beautiful fairyland for them, for all the beings who haunted the mountains, the plains, and the rivers were ministers of evil. The most feared of these was a large bird that made love to women and incited those who returned its affection to cause the death of those who did not, and a little mischievous imp who was also amorously inclined. Many instances could be gathered from the records of magistrates' courts in recent years of demented women having admitted their acquaintance with these fabulous creatures, as well as of whole communities living in terror of them.” However, it would be no doubt a great mistake to imagine that the minds of the Bantu, or indeed of any savages, are perpetually occupied by a dread of evil spirits; the savage and indeed the civilized man is incapable, at least in his normal state, of such excessive preoccupation with a single idea, which, if prolonged, could hardly fail to end in insanity.

Speaking of the spirits which the Indians of Guiana attribute to all objects in nature, Sir Everard F. im Thurn observes that “the whole world of the Indian swarms with these beings. If by a mighty mental effort we could for a moment revert to a similar mental position, we should find ourselves everywhere surrounded by a host of possibly hurtful beings, so many in number that to describe them as innumerable would fall ridiculously short of the truth. It is not therefore wonderful that the Indian fears to move beyond the light of his camp-fire after dark, or, if he is obliged to do so, carries a fire-brand with him that he may at least see among what enemies he walks; nor is it wonderful that occasionally the air round the settlement seems to the Indian to grow so full of beings, that a peaiman [sorcerer], who is supposed to have the power of temporarily driving them away, is employed to effect a general clearance of these beings, if only for a time. That is the main belief, of the kind that is generally called

religious, of the Indians of Guiana.” The Lengua Indians of the Paraguayan Chaco believe in certain demons which they call *kilyikhama*. “The *kilyikhama* are confined to no particular place. Time and distance do not seem to affect them in the least. They are held in great awe by the Indian, and whithersoever he turns, whether by day or night, but particularly at night, he is subject to their malign influences.... They live in constant dread of these supernatural beings, and if nothing else contributed to make their life miserable, this ever-present dread of the *kilyikhama* would be in itself quite sufficient to rob it of most of its joy.”

Very different from the life of these Indians of the South American forests and prairies is the life of the Esquimaux on the desolate shores of Labrador; yet they too live in like bondage to the evil creatures of their own imagination. “All the affairs of life are supposed to be under the control of spirits, each of which rules over a certain element, and all of which are under the direction of a greater spirit. Each person is supposed to be attended by a special guardian who is malignant in character, ever ready to seize upon the least occasion to work harm upon the individual whom it accompanies. As this is an evil spirit, its good offices and assistance can be obtained by propitiation only. The person strives to keep the good-will of the evil spirit by offerings of food, water, and clothing.” “Besides this class of spirits, there are the spirits of the sea, the land, the sky (for be it understood that the Eskimo know nothing of the air), the winds, the clouds, and everything in nature. Every cove of the sea-shore, every point, island, and prominent rock has its guardian spirit. All are of the malignant type, and to be propitiated only by acceptable offerings from persons who desire to visit the locality where it is supposed to reside. Of course some of the spirits are more powerful than others, and these are more to be dreaded than those able to inflict less harm. These minor spirits are under the control of the great spirit, whose name is Tung ak. This one great spirit is more powerful than all the rest besides. The lesser spirits are immediately under his control and ever ready to obey his command. The shaman (or conjuror) alone is supposed to be able to deal with the Tung ak. While the shaman does not profess to be superior to the Tung ak, he is able to enlist his assistance and thus be able to control all the undertakings his profession may call for. This Tung ak is nothing more or less than death, which ever seeks to torment and harass the lives of people that their spirits may go to dwell with him.”

Brighter at first sight and more pleasing is the mythology of the islanders of the Pacific, as the picture of it is drawn for us by one who seems to have felt the charm of those beliefs which it was his mission to destroy. “By their rude mythology,” he says, “each lovely island was made a sort of fairy-land, and the spells of enchantment were thrown over its varied scenes. The sentiment of the poet that

*‘Millions of spiritual creatures walk the earth,
Unseen, both when we wake, and when we sleep,’*

was one familiar to their minds; and it is impossible not to feel interested in a people who were accustomed to consider themselves surrounded by invisible intelligences, and who recognized in the rising sun—the mild and silver moon—the shooting star—the meteor's transient flame—the ocean's roar—the tempest's blast, or the evening breeze—the movements of mighty spirits. The mountain's summit, and the fleecy mists that hang upon its brows—the rocky defile—the foaming cataract—and the lonely dell—were all regarded as the abode or resort of these invisible beings.” Yet the spiritual powers which compassed the life of the islanders on every side appear to have been far from friendly to man. Speaking of their beliefs touching the souls of the dead, the same writer says that the Polynesians “imagined they lived in a world of spirits, which surrounded them night and day, watching every action of their lives, and ready to avenge the slightest neglect or the least disobedience to their injunctions, as proclaimed by their priests. These dreaded beings were

seldom thought to resort to the habitations of men on errands of benevolence.” The Tahitians, when they were visited by Captain Cook, believed that “sudden deaths and all other accidents are effected by the immediate action of some divinity. If a man only stumble against a stone and hurt his toe, they impute it to an *Eatooa*; so that they may be literally said, agreeably to their system, to tread enchanted ground.” “The Maori gods,” says a well-informed writer, “were demons, whose evil designs could only be counteracted by powerful spells and charms; these proving effectual, sacrifices and offerings were made to soothe the vanquished spirits and appease their wrath.” “The gods in general appeared in the whirlwind and lightning, answering their votaries in the clap of thunder. The inferior beings made themselves visible in the form of lizards, moths, butterflies, spiders, and even flies; when they spoke it was in a low whistling tone. They were supposed to be so numerous as to surround the living in crowds, *kei te muia nga wairua penei nga wairoa*, ‘the spirits throng like mosquitoes,’ ever watching to inflict evil.”

Again, we are informed that the popular religion of the Pelew Islanders “has reference to the gods (*kaliths*) who may be useful or harmful to men in all their doings. Their imagination peoples the sea, the wood, the earth with numerous gods, and whatever a man undertakes, be it to catch fish or fell a tree, he must first propitiate the deities, or rather guard himself against their spiteful anger, which can only be done by means of certain spells and incantations. The knowledge of these incantations is limited to a very few persons, and forms in fact the secret of the arts and industries which are plied in the islands. A master of his craft is not he who can build a good house or a faultless canoe, but he who possesses the *golay* or magic power to ban the tree-gods, that they may not prove hurtful to the workmen and to the people who afterwards use the things. All these gods of the earth, the woods, the mountains, the brooks are very mischievous and dangerous, and most diseases are caused by them. Hence the persons who possess the magic power are dreaded, frequently employed, and well paid; but in extreme cases they are regarded as sorcerers and treated accordingly. If one of them builds a house for somebody and is dissatisfied with his remuneration, he stirs up the tree-god to avenge him. So the inhabitants of the house he has built fall sick, and if help is not forthcoming they die.” Of the Mortlock Islanders we are told that “their imagination peopled the whole of nature with spirits and deities, of whom the number was past finding out.”

Speaking of the natives of the Philippine Islands a writer observes that “the basis of all the superstitious beliefs of the Negritos, what might else be termed their religion, is the constant presence of the spirits of the dead near where they lived when alive. All places are inhabited by the spirits. All adverse circumstances, sickness, failure of crops, unsuccessful hunts, are attributed to them.” As to the Melanesians of New Britain we read that “another deeply rooted belief which exercises an extraordinary influence on the life and customs of these people is a belief in demons. To their thinking the demons, *tambaran* (a word synonymous with ‘poor wretch,’ ‘sufferer’) are spirits entirely perverse, deceitful, maleficent, and ceaselessly occupied in injuring us. Diseases, death, the perturbations of nature, all unfortunate events are imputed to them. The demons exist in legions; they live everywhere, especially in the forests, desert places, and the depths of the sea.” The beliefs and customs of one particular tribe of this great island—the Livuans, who occupy the eastern coast of the Gazelle Peninsula in New Britain—have been described by a Catholic missionary in similar terms. “The distrustful natives,” he tells us, “have not attained to a belief in a beneficent, compassionate deity. All the more numerous, however, are the evil spirits with which they people the universe. These are legion. The power which the natives ascribe to these spirits extends not merely to the property of mankind but also to life and death. The Livuan always believes that he can trace the pernicious influence of these *tambaran* (devils) on his actions. In his conviction, the whole thoughts and endeavours of the evil spirits have no other object

than to injure men in every possible way. This dismal, comfortless superstition weighs heavy on the native.” Again, another writer who lived for thirty years among the Melanesians of the Bismarck Archipelago, of which New Britain forms part, observes that “we often find the view expressed that the native is a being who lives only for the day, without cares of any kind. The view is very erroneous, for in fact he leads a life which is plagued by cares of all sorts. Amongst the greatest plagues of his life is his bottomless superstition. He sees himself surrounded at every step by evil spirits and their influences. He trusts nobody, for who knows whether his nearest neighbour, his professedly best friend, is not plotting to bring trouble, sickness, and even death on him by means of magic? Everywhere he sees snares set for him, everywhere he scents treachery and guile. We need not wonder, therefore, that mistrust is a leading feature in the character not only of the New Britons, but of the Melanesians generally.... The native is simply not accessible to rational motives. The only motive he understands is sorcery on the part of malicious men or the influence of evil spirits.”

A Dutch missionary, who spent twenty-five years among the natives of Dutch New Guinea, tells us that “in their ignorance of a living God the Papuans people earth and air, land and sea with mysterious malignant powers, which take up their abode in stones and trees or in men and cause all kinds of misfortunes, especially sickness and death.” Again, speaking of the Bukaua, a tribe of German New Guinea, a German missionary writes that “the Bukaua knows himself to be surrounded by spirits (*balum*) at every step. An insight into the life and mode of thought of the natives, as the latter is expressed especially in their stories, confirms this view completely. What wonder that the fear of spirits dominates the whole existence of the Bukaua and causes him to tremble even in the hour of death? There are spirits of the beach, the water, the fields, the forests, spirits that reside in the villages and particular places, and a sort of vagabonds, who can take up their abode even in lifeless things.” Then after describing the demons of the beach, the water, and the field, the writer proceeds as follows: “Of forest spirits the number is infinite; for it is above all in the mysterious darkness, the tangled wildernesses of the virgin forest that the spirits love to dwell. They hold their meetings in what are called evil places. They are never bent on good. Especially at nightfall the native fancies he hears the voice of the spirits in the hum and chirping of the insects in the forest. They lure hunting dogs from the trail. They make wild boars rabid; in the form of snakes they make inroads into human dwellings; they drive men crazy or into fits; they play roguish tricks of all sorts.”

Among the tribes who inhabit the south-eastern coasts of New Guinea “a death in a village is the occasion of bringing plenty of ghosts to escort their new companion, and perhaps fetch some one else. All night the friends of the deceased sit up and keep the drums going to drive away the spirits. When I was sleeping one night at Hood Bay, a party of young men and boys came round with sticks, striking the fences and posts of houses all through the village. This I found was always done when any one died, to drive back the spirits to their own quarters on the adjacent mountain tops. But it is the spirits of the inland tribes, the aborigines of the country, that the coast tribes most fear. The road from the interior to Port Moresby passed close to our house, and the natives told us that the barking of our English dog at night had frightened the evil spirits so effectually that they had had no ghostly visitors since we came. I was camping out one night in the bush with some coast natives, at a time when a number of the natives of the interior were hunting in the neighbourhood; noticing that the men with me did not go to sleep, I asked if they were afraid of the mountain men. ‘No,’ they replied, ‘but the whole plain is full of the spirits who come with them.’ All calamities are attributed to the power and malice of these evil spirits. Drought and famine, storm and flood, disease and death are all supposed to be brought by ‘Vata’ and his hosts.”

The inhabitants of Timor, an island to the south-west of New Guinea, revere the lord of heaven, the sun, the mistress of the earth, and the spirits of the dead. "These last dwell, some with the mistress of the earth under ground, others on graves, others in stones and springs and woods, some on mountains and some in the habitations of their kinsfolk, where they take up their abode in the middle of the principal post of the house or in copper cymbals, in swords and pikes. Others again assume the shape of pigs and deer and bees; men who have fallen in battle love especially to turn into bees, that they may roam over the earth at will. The ghosts who reside with the mistress of the earth are male and female, and their offspring swarm by myriads in the air, so that the people think you cannot stir without striking against one of them. According to their whim of the moment the ghosts are good or bad." "All diseases which are not due to infection or transmitted by inheritance are ascribed to the mistress of the earth, to the ghosts, and to their wicked offspring, who inflict them as punishments for insults and injuries, for insufficient food, for the killing of deer and of wild pigs, in which the ghosts take up their abode temporarily, and also for the sale of cymbals, swords and pikes, in which a ghost had settled." The natives of Amboyna think that "woods, mountains, trees, stones, indeed the whole universe, is inhabited by a multitude of spirits, of whom many are the souls of the dead." In Bolang Mongondo, a district of Celebes, "all calamities, great and small, of whatever kind, and by whatever name they are called, that befall men and animals, villages, gardens and so forth, are attributed to evil or angry spirits. The superstition is indescribably great. The smallest wound, the least indisposition, the most trifling adversity in the field, at the fishing, on a journey or what not, is believed by the natives to be traceable to the anger of their ancestors. The superstition cripples every effort to remedy the calamities except by sacrifice. There is perhaps no country the inhabitants of which know so little about simples as Bolang Mongondo. What a native of Bolang Mongondo calls medicine is nothing but sacrifice, magic, and talismans. And the method of curing a sick man always consists in the use of magic, or in the propitiation of angry ancestral spirits by means of offerings, or in the banishment of evil spirits. The application of one or other of these three methods depends again on the decision of the sorcerer, who plays a great part in every case of sickness."

In the island of Bali "all the attention paid to the sick has its root solely in the excessive superstition of these islanders, which leads them to impute every unpleasantness in life, every adversity to the influence of evil spirits or of men who are in some way in league with them. The belief in witches and wizards is everywhere great in the Indies, but perhaps nowhere is it so universal and so strong as in Bali." In Java, we are told, it is not merely great shady trees that are believed to be the abode of spirits. "In other places also, where the vital energy of nature manifests itself strikingly and impressively, a feeling of veneration is stirred, as on the sea-shore, in deep woods, on steep mountain sides. All such spots are supposed to be the abode of spirits of various kinds, whose mighty power is regarded with reverence and awe, whose anger is dreaded, and whose favour is hoped for. But wherever they dwell, whether in scenes of loveliness that move the heart, or in spots that affect the mind with fright and horror, the nature and disposition of these spirits appear not to differ. They are a source of fear and anxiety in the one case just as much as in the other. To none of them did I ever hear moral qualities ascribed. They are mighty, they are potentates, and therefore it is well with him who has their favour and ill with him who has it not; this holds true of them all." "The number of the spirits is innumerable and inconceivable. All the phenomena of nature, which we trace to fixed laws and constant forces, are supposed by the Javanese to be wrought by spirits."

The natives of the valley of the Barito in Borneo hold that "the air is filled with countless *hantoes* (spirits). Every object has such a spirit which watches over it and seeks to defend it from danger. It is these spirits especially that bring sickness and misfortune on men,

and for that reason offerings are often made to them and also to the powerful *Sangsangs* (angels), whereas the supreme God, the original fountain of all good, is neglected." Of the Battas or Bataks of Sumatra we are told that "the key-note of their religious mood is fear of the unknown powers, a childish feeling of dependence, the outcome of a belief in supernatural influences to which man is constantly exposed, in wonders and witchcraft, which hamper his free action. They feel themselves continually surrounded by unseen beings and dependent on them for everything." "Every misfortune bespeaks the ill-will of the hostile spirits. The whole world is a meeting-place of demons, and most of the phenomena of nature are an expression of their power. The only means of remedying or counteracting their baleful influence is to drive away the spirits by means of certain words, as well as by the use of amulets and the offering of sacrifices to the guardian spirits." To the same effect another authority on the religion of the Battas remarks that "the common man has only a very dim and misty notion of his triune god, and troubles himself far more about the legions of spirits which people the whole world around him, and against which he must always be protected by magic spells." Again, speaking of the same people, a Dutch missionary observes that "if there is still any adherent of Rousseau's superficial theories about the idyllically happy and careless life of people 'in a state of nature,' he ought to come and spend a little time among the Bataks and keep his eyes and ears open. He would soon be convinced of the hollowness and falsehood of these phrases and would learn to feel a deep compassion for human beings living in perpetual fear of evil spirits."

The religion of the Nicobar Islanders "is an undisguised animism, and the whole of their very frequent and elaborate ceremonies and festivals are aimed at exorcising and scaring spirits ('devils,' as they have been taught to call them). Fear of spirits and ghosts (*iwi*) is the guide to all ceremonies, and the life of the people is *very* largely taken up with ceremonials and feasts of all kinds. These are usually held at night, and whether directly religious or merely convivial, seem all to have an origin in the overmastering fear of spirits that possesses the Nicobarese. It has so far proved ineradicable, for two centuries of varied and almost continuous missionary effort has had no appreciable effect on it." The Mantras, an aboriginal race of the Malay Peninsula, "find or put a spirit everywhere, in the air they breathe, in the land they cultivate, in the forests they inhabit, in the trees they cut down, in the caves of the rocks. According to them, the demon is the cause of everything that turns out ill. If they are sick, a demon is at the bottom of it; if an accident happens, it is still the spirit who is at work; thereupon the demon takes the name of the particular evil of which he is supposed to be the cause. Hence the demon being assumed as the author of every ill, all their superstitions resolve themselves into enchantments and spells to appease the evil spirit, to render mild and tractable the fiercest beasts." To the mind of the Kamtchatkan every corner of earth and heaven seemed full of spirits, whom he revered and dreaded more than God.

In India from the earliest times down to the present day the real religion of the common folk appears always to have been a belief in a vast multitude of spirits, of whom many, if not most, are mischievous and harmful. As in Europe beneath a superficial layer of Christianity a faith in magic and witchcraft, in ghosts and goblins has always survived and even flourished among the weak and ignorant, so it has been and so it is in the East. Brahmanism, Buddhism, Islam may come and go, but the belief in magic and demons remains unshaken through them all, and, if we may judge of the future from the past, is likely to survive the rise and fall of other historical religions. For the great faiths of the world, just in so far as they are the outcome of superior intelligence, of purer morality, of extraordinary fervour of aspiration after the ideal, fail to touch and move the common man. They make claims upon his intellect and his heart to which neither the one nor the other is capable of responding. The philosophy they teach is too abstract, the morality they inculcate too exalted for him. The keener minds

embrace the new philosophy, the more generous spirits are fired by the new morality; and as the world is led by such men, their faith sooner or later becomes the professed faith of the multitude. Yet with the common herd, who compose the great bulk of every people, the new religion is accepted only in outward show, because it is impressed upon them by their natural leaders whom they cannot choose but follow. They yield a dull assent to it with their lips, but in their heart they never really abandon their old superstitions; in these they cherish a faith such as they cannot repose in the creed which they nominally profess; and to these, in the trials and emergencies of life, they have recourse as to infallible remedies, when the promises of the higher faith have failed them, as indeed such promises are apt to do.

To establish for India in particular the truth of the propositions which I have just advanced, it may be enough to cite the evidence of two writers of high authority, one of whom deals with the most ancient form of Indian religion known to us, while the other describes the popular religion of the Hindoos at the present day. "According to the creed of the Vedic ages," says Professor Oldenberg, "the whole world in which man lives is animated. Sky and earth, mountain, forest, trees and beasts, the earthly water and the heavenly water of the clouds,—all is filled with living spiritual beings, who are either friendly or hostile to mankind. Unseen or embodied in visible form, hosts of spirits surround and hover about human habitations,—bestial or misshapen goblins, souls of dead friends and souls of foes, sometimes as kindly guardians, oftener as mischief-makers, bringing disease and misfortune, sucking the blood and strength of the living. A soul is attributed even to the object fashioned by human hands, whose functions are felt to be friendly or hostile. The warrior pays his devotion to the divine war-chariot, the divine arrow, the drum; the ploughman to the ploughshare; the gambler to the dice; the sacrificer, about whom naturally we have the most exact information, reveres the stone that presses out the juice of the Soma, the straw on which the gods recline, the post to which the sacrificial victim is bound, and the divine doors through which the gods come forth to enjoy the sacrifice. At one time the beings in whose presence man feels himself are regarded by him as really endowed with souls; at another time, in harmony with a more advanced conception of the world, they are imagined as substances or fluids invested with beneficent or maleficent properties: belief oscillates to and fro between the one mode of thought and the other. The art of turning to account the operations of these animated beings, the play of these substances and forces, is magic rather than worship in the proper sense of the word. The foundations of this faith and of this magic are an inheritance from the remotest past, from a period, to put it shortly, of shamanistic faith in spirits and souls, of shamanistic magic. Such a period has been passed through by the forefathers of the Indo-Germanic race as well as by other peoples."

Coming down to the Hindoos of the present day, we find that their attitude towards the spiritual world is described as follows by Professor Monier Williams. "The plain fact undoubtedly is that the great majority of the inhabitants of India are, from the cradle to the burning-ground, victims of a form of mental disease which is best expressed by the term demonophobia. They are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to harm, harass, and torment them, to cause plague, sickness, famine, and disaster, to impede, injure, and mar every good work." Elsewhere the same writer has expressed the same view somewhat more fully. "In fact," he says, "a belief in every kind of demoniacal influence has always been from the earliest times an essential ingredient in Hindu religious thought. The idea probably had its origin in the supposed peopling of the air by spiritual beings—the personifications or companions of storm and tempest. Certainly no one who has ever been brought into close contact with the Hindus in their own country can doubt the fact that the worship of at least ninety per cent. of the people

of India in the present day is a worship of fear. Not that the existence of good deities presided over by one Supreme Being is doubted; but that these deities are believed to be too absolutely good to need propitiation; just as in ancient histories of the Slav races, we are told that they believed in a white god and a black god, but paid adoration to the last alone, having, as they supposed, nothing to apprehend from the beneficence of the first or white deity. The simple truth is that evil of all kinds, difficulties, dangers and disasters, famines, diseases, pestilences and death, are thought by an ordinary Hindu to proceed from demons, or, more properly speaking, from devils, and from devils alone. These malignant beings are held, as we have seen, to possess varying degrees of rank, power, and malevolence. Some aim at destroying the entire world, and threaten the sovereignty of the gods themselves. Some delight in killing men, women, and children, out of a mere thirst for human blood. Some take a mere mischievous pleasure in tormenting, or revel in the infliction of sickness, injury, and misfortune. All make it their business to mar or impede the progress of good works and useful undertakings.”

It would be easy but tedious to illustrate in detail this general account of the dread of demons which prevails among the inhabitants of India at the present day. A very few particular statements must suffice. Thus, we are told that the Oraons, a Dravidian race in Bengal, “acknowledge a Supreme God, adored as Dharmi or Dharmesh, the Holy One, who is manifest in the sun, and they regard Dharmesh as a perfectly pure, beneficent being, who created us and would in his goodness and mercy preserve us, but that his benevolent designs are thwarted by malignant spirits whom mortals must propitiate, as Dharmesh cannot or does not interfere, if the spirit of evil once fastens upon us. It is, therefore, of no use to pray to Dharmesh or to offer sacrifices to him; so though acknowledged, recognised, and revered, he is neglected, whilst the malignant spirits are adored.” Again, it is said of these Oraons that, “as the sole object of their religious ceremonies is the propitiation of the demons who are ever thwarting the benevolent intentions of Dharmesh, they have no notion of a service of thanksgiving.” Once more, after giving a list of Oraon demons, the same writer goes on: “Besides this superstitious dread of the spirits above named, the Oraon's imagination tremblingly wanders in a world of ghosts. Every rock, road, river, and grove is haunted.” Again, a missionary who spent many years among the Kacharis of Assam tells us that “the religion of the Kachári race is distinctly of the type commonly known as ‘animistic’ and its underlying principle is characteristically one of fear or dread. The statement *Timor fecit deos* certainly holds good of this people in its widest and strictest sense; and their religion thus stands in very marked, not to say violent, contrast with the teaching of the Faith in Christ. In the typical Kachári village as a rule neither idol nor place of worship is to be found; but to the Kachári mind and imagination earth, air, and sky are alike peopled with a vast number of invisible spiritual beings, known usually as *Modai*, all possessing powers and faculties far greater than those of man, and almost invariably inclined to use these powers for malignant and malevolent, rather than benevolent, purposes. In a certain stage of moral and spiritual development men are undoubtedly influenced far more by what they fear than by what they love; and this truth certainly applies to the Kachári race in the most unqualified way.” Again, the Siyins, who inhabit the Chin Hills of north-eastern India, on the borders of Burma, “say that there is no Supreme God and no other world save this, which is full of evil spirits who inhabit the fields, infest the houses, and haunt the jungles. These spirits must be propitiated or bribed to refrain from doing the particular harm of which each is capable, for one can destroy crops, another can make women barren, and a third cause a lizard to enter the stomach and devour the bowels.” “Like most mountaineers, the people of Sikhim and the Tibetans are thorough-going demon-worshippers. In every nook, path, big tree, rock, spring, waterfall and lake there lurks a devil; for which reason few individuals will venture out alone after dark. The sky, the ground, the house, the field, the country have each

their special demons, and sickness is always attributed to malign demoniacal influence.” “Even the purest of all the Lamaist sects—the Ge-lug-pa—are thorough-paced devil-worshippers, and value Buddhism chiefly because it gives them the whip-hand over the devils which everywhere vex humanity with disease and disaster, and whose ferocity weighs heavily on all.” The Lushais of Assam believe in a beneficent spirit named Pathian, who made everything but troubles himself very little about men. Far more important in ordinary life are the numerous demons (*huai*), who inhabit every stream, mountain, and forest, and are all malignant. To their agency are ascribed all the illnesses and misfortunes that afflict humanity, and a Lushai's whole life is spent in propitiating them. It is the sorcerer (*puithiam*) who knows what demon is causing any particular trouble, and it is he who can prescribe the sort of sacrifice which will appease the wrath of the fiend. Every form of sickness is set down to the influence of some demon or other, and all the tales about these spiritual foes begin or end with the recurrent phrase, “There was much sickness in our village.” In Travancore “the minor superstitions connected with demon-worship are well-nigh innumerable; they enter into all the feelings, and are associated with the whole life of these people. Every disease, accident, or misfortune is attributed to the agency of the devils, and great caution is exercised to avoid arousing their fury.”

With regard to the inhabitants of Ceylon we are told that “the fiends which they conceive to be hovering around them are without number. Every disease or trouble that assails them is produced by the immediate agency of the demons sent to punish them: while, on the other hand, every blessing or success comes directly from the hands of the beneficent and supreme God. To screen themselves from the power of the inferior deities, who are all represented as wicked spirits, and whose power is by no means irresistible, they wear amulets of various descriptions; and employ a variety of charms and spells to ward off the influence of witchcraft and enchantments by which they think themselves beset on all sides.” “It is probable that, by degrees, intercourse with Europeans will entirely do away these superstitious fears, as the Cinglese of the towns have already made considerable progress in subduing their gloomy apprehensions. Not so the poor wretched peasants who inhabit the more mountainous parts of the country, and live at a distance from our settlements. These unhappy people have never for a moment their minds free from the terror of those demons who seem perpetually to hover around them. Their imaginations are so disturbed by such ideas that it is not uncommon to see many driven to madness from this cause. Several Cinglese lunatics have fallen under my own observation; and upon inquiring into the circumstances which had deprived them of their reason, I universally found that their wretched state was to be traced solely to the excess of their superstitious fears. The spirits of the wicked subordinate demons are the chief objects of fear among the Ceylonese; and impress their minds with much more awe than the more powerful divinities who dispense blessings among them. They indeed think that their country is in a particular manner delivered over to the dominion of evil spirits.”

In Eastern as well as Southern Asia the same view of nature as pervaded by a multitude of spirits, mostly mischievous and malignant, has survived the nominal establishment of a higher faith. “In spite of their long conversion, their sincere belief in, and their pure form of, Buddhism, which expressly repudiates and forbids such worship, the Burmans and Taleins (or Mons) have in a great measure kept their ancient spirit or demon worship. With the Taleins this is more especially the case. Indeed, with the country population of Pegu the worship, or it should rather be said the propitiation, of the ‘nats’ or spirits, enters into every act of their ordinary life, and Buddha's doctrine seems kept for sacred days and their visits to the kyoung (monastery) or to the pagoda.” Or, as another writer puts it, “the propitiating of the nats is a question of daily concern to the lower class Burman, while the worship at the

pagoda is only thought of once a week. For the nat may prove destructive and hostile at any time, whereas the acquisition of *koothoh* [merit] at the pagoda is a thing which may be set about in a business-like way, and at proper and convenient seasons." But the term worship, we are informed, hardly conveys a proper notion of the attitude of the Burmese towards the nats or spirits. "Even the Karens and Kachins, who have no other form of belief, do not regard them otherwise than as malevolent beings who must be looked up to with fear, and propitiated by regular offerings. They do not want to have anything to do with the nats; all they seek is to be let alone. The bamboo pipes of spirit, the bones of sacrificial animals, the hatchets, swords, spears, bows and arrows that line the way to a Kachin village, are placed there not with the idea of attracting the spirits, but of preventing them from coming right among the houses in search of their requirements. If they want to drink, the rice spirit has been poured out, and the bamboo stoup is there in evidence of the libation; the blood-stained skulls of oxen, pigs, and the feathers of fowls show that there has been no stint of meat offerings; should the nats wax quarrelsome, and wish to fight, there are the axes and dahs with which to commence the fray. Only let them be grateful, and leave their trembling worshippers in peace and quietness."

Similarly the Lao or Laosians of Siam, though they are nominally Buddhists, and have monks and pagodas with images of Buddha, are said to pay more respect to spirits or demons than to these idols. "The desire to propitiate the good spirits and to exorcise the bad ones is the prevailing influence upon the life of a Laosian. With *phees* [evil spirits] to right of him, to left of him, in front of him, behind him, all round him, his mind is haunted with a perpetual desire to make terms with them, and to ensure the assistance of the great Buddha, so that he may preserve both body and soul from the hands of the spirits." "Independently of the demons who are in hell, the Siamese recognise another sort of devils diffused in the air: they call them *phi*; these are, they say, the demons who do harm to men and who appear sometimes in horrible shapes. They put down to the account of these malign spirits all the calamities which happen in the world. If a mother has lost a child, it is a *phi* who has done the ill turn; if a sick man is given over, it is a *phi* that is at the bottom of it. To appease him, they invoke him and make him offerings which they hang up in desert places." As to the Thay, a widely spread race of Indo-China, a French missionary writes as follows: "It may be said that the Thay lives in constant intercourse with the invisible world. There is hardly an act of his life which is not regulated by some religious belief. There are two worships, the worship of the spirits and the worship of the dead, which, however, are scarcely distinguishable from each other, since the dead become spirits by the mere fact of their death. His simple imagination represents to him the world of spirits as a sort of double of the state of things here below. At the summit is Po Then, the father of the empyrean. Below him are the Then—Then Bun, Then Kum, Then Kom, of whom the chief is Then Luong, 'the great Then.' The dead go and cultivate his rice-fields in heaven and clear his mountains, just as they did their own in their life on earth. He has to wife a goddess Me Bau. Besides these heavenly spirits, the Thay reckons a multitude of others under the name of *phi*. His science being not very extensive, many things seem extraordinary to him. If he cannot explain a certain natural phenomenon, his perplexity does not last long. It is the work of a *phi*, he says, and his priests take care not to dissuade him. Hence he sees spirits everywhere. There are *phi* on the steep mountains, in the deep woods, the *phi bai* who, by night on the mountain, imitate the rain and the storms and leave no trace of their passage. If they shew themselves, they appear in the form of gigantic animals and cause terrible stomach troubles, such as diarrhoea, dysentery, and so on.... The large animals of the forest, wild oxen and buffaloes, rhinoceroses, elephants, and so on, have their guardian spirits. Hence the prudent hunter learns at the outset to exorcise them in order that, when he has killed these animals, he may be able to cut them up and eat their flesh without having to fear the vengeance of their invisible guardian. Spirits also guard the clearings whither the

deer come by night to drink. The hunter should sacrifice a fowl to them from time to time, if he would bring down his game with ease. The gun itself has a spirit who looks to it that the powder explodes. In short, the Thay cannot take a single step without meeting a spirit on the path." "Thus the life of the Thay seems regulated down to its smallest details by custom founded on his belief in the spirits. Spirits perpetually watch him, ready to punish his negligences, and he is afraid. Fear is not only for him the beginning of wisdom, it is the whole of his wisdom. Love has only a very moderate place in it. Even the respect in which he holds his dead, and the honours which he pays them on various occasions, seem to be dominated by a superstitious fear. It seems that the sacrifices which he offers to them aim rather at averting from himself the evils which he dreads than at honouring worthily the memory of his deceased kinsfolk and at paying them the tribute of his affection and gratitude. Once they sleep their last sleep yonder in the shadow of the great trees of the forest, none goes to shed a tear and murmur a prayer on their grave. Nothing but calamity suffices to rescue them from the oblivion into which they had fallen in the memory of the living."

"The dogma, prevailing in China from the earliest times, that the universe is filled in all its parts with *shen* and *kwei*, naturally implies that devils and demons must also swarm about the homes of men in numbers inestimable. It is, in fact, an axiom which constantly comes out in conversing with the people, that they haunt every frequented and lonely spot, and that no place exists where man is safe from them." "The worship and propitiation of the gods, which is the main part of China's religion, has no higher purpose than that of inducing the gods to protect man against the world of evil, or, by descending among men, to drive spectres away by their intimidating presence. This cult implies invocation of happiness; but as happiness merely means absence of misfortune which the spectres cause, such a cult is tantamount to the disarming of spectres by means of the gods.... Taoism may then actually be defined as Exorcising Polytheism, a cult of the gods with which Eastern Asiatic imagination has filled the universe, connected with a highly developed system of magic, consisting for a great part in exorcism. This cult and magic is, of course, principally in the hands of priests. But, besides, the lay world, enslaved to the intense belief in the perilous omnipresence of spectres, is engaged every day in a restless defensive and offensive war against those beings."

In Corea, "among the reasons which render the shaman a necessity are these. In Korean belief, earth, air, and sea are peopled by demons. They haunt every umbrageous tree, shady ravine, crystal spring, and mountain crest. On green hill-slopes, in peaceful agricultural valleys, in grassy dells, on wooded uplands, by lake and stream, by road and river, in north, south, east, and west, they abound, making malignant sport of human destinies. They are on every roof, ceiling, fireplace, *kang* and beam. They fill the chimney, the shed, the living-room, the kitchen—they are on every shelf and jar. In thousands they waylay the traveller as he leaves his home, beside him, behind him, dancing in front of him, whirring over his head, crying out upon him from earth, air, and water. They are numbered by *thousands of billions*, and it has been well said that their ubiquity is an unholy travesty of the Divine Omnipresence. This belief, and it seems to be the only one he has, keeps the Korean in a perpetual state of nervous apprehension, it surrounds him with indefinite terrors, and it may truly be said of him that he 'passes the time of his sojourning here in fear.' Every Korean home is subject to demons, here, there, and everywhere. They touch the Korean at every point in life, making his well-being depend on a continual series of acts of propitiation, and they avenge every omission with merciless severity, keeping him under this yoke of bondage from birth to death." "Koreans attribute every ill by which they are afflicted to demoniacal influence. Bad luck in any transaction, official malevolence, illness, whether sudden or prolonged, pecuniary misfortune, and loss of power or position, are due to the malignity of demons. It is over such

evils that the *Pan-su* [shaman] is supposed to have power, and to be able to terminate them by magical rites, he being possessed by a powerful demon, whose strength he is able to wield.”

Of the nomadic Koryaks of north-eastern Asia it is said that “all their religious customs have only reference to the evil spirits of the earth. Their religion is thus a cunning diplomacy or negotiation with these spirits in order, as far as possible, to deter them from actions which would be injurious to men. Everywhere, on every mountain, in the sea, by the rivers, in the forest, and on the plains their fancy sees demons lurking, whom they picture to themselves as purely malignant and very greedy. Hence the frequent offerings by which they seek to satisfy the greed of these insatiable beings, and to redeem that which they value and hold dear. Those of the people who are believed to be able to divine most easily the wishes of the evil ones and who enjoy their favour to a certain extent are called shamans, and the religious ceremonies which they perform are shamanism. In every case the shamans must give their advice as to how the devils are to be got rid of, and must reveal the wishes of the demons.” As to these demons of the earth, who infest the Koryaks, we are told that “when visiting the houses to cause diseases and to kill people, they enter from under ground, through the hearth-fire, and return the same way. It happens at times that they steal people, and carry them away. They are invisible to human beings, and are capable of changing their size. They are sometimes so numerous in houses, that they sit on the people, and fill up all corners. With hammers and axes they knock people over their heads, thus causing headaches. They bite, and cause swellings. They shoot invisible arrows, which stick in the body, causing death, if a shaman does not pull them out in time. The *kalau* [demons] tear out pieces of flesh from people, thus causing sores and wounds to form on their bodies.”

The Gilyaks of the Amoor valley in eastern Asia believe that besides the gods “there are evil supernatural beings who do him harm. They are devils, called *mil'k*, *kinr*. These beings appear in the most varied forms and are distinguished according to the degree of their harmfulness. They appear now in the form of a Gilyak, now in the form of an animal, from a bear down to a toad and a lizard. They exist on the land and in the sea, under the earth and in the sky. Some of them form special tribes of treacherous beings whose essential nature it is to be destructive. Others are isolated individuals, ruined beings, ‘lost sons’ of families of beneficent beings, who are exceptional in their hostility to man. The former class are naturally the most dangerous. Some are wholly occupied in robbing the Gilyak on the road (the spirits of loss—*gerniwuch-en*); others empty his barns, his traps, his pitfalls, and so on; lastly there are such also, the most dreadful of all, who lie in wait for his life and bring sickness and death. Were there no such beings, men would not die. A natural death is impossible. Death is the result of the wiles of these treacherous beings.”

In the more westerly parts of the old world the same belief in the omnipresence and mischievous power of spirits has prevailed from antiquity to the present day. If we may judge from the fragments of their literature which have been deciphered, few people seem to have suffered more from the persistent assaults of demons than the ancient Babylonians and Assyrians, and the evil spirits that preyed on them were of a peculiarly cruel and malignant sort; even the gods themselves were not exempt from their attacks. These baleful beings lurked in solitary places, in graves, in the shadow of ruins and on the tops of mountains. They dwelt in the wilderness, in the holes and dens of the earth, they issued from the lower parts of the ground. Nothing could resist them in heaven above, nothing could withstand them on earth below. They roamed the streets, they leaped from house to house. The high and thick fences they penetrated like a flood, the door could not stay them, nor the bolt make them turn back. They glided through the door like a serpent, they pierced through the planks like the wind. There was no place, however small, which they could not invade, none so large that they could not fill. And their wickedness was equal to their power. “They are wicked, they

are wicked,” says an incantation. No prayers could move them, no supplications could make them relent; for they knew no pity, they hearkened not to reason, they knew no truth. To them all manner of evil was ascribed. Their presence was felt not only in the terrible winds that swept the land, in the fevers bred of the marshes, and in the diseases engendered by the damp heat of summer. All the petty annoyances of life—a sudden fall, an unlucky word, a headache, a paltry quarrel—were set down to the agency of fiends; and all the fierce emotions that rend the mind—love, hate, jealousy, and madness—were equally the work of these invisible tormentors. Men and women stood in constant danger of them. They tore the wife from the bosom of her husband, the son from the knees of his father. They ate the flesh and drank the blood of men, they prevented them from sleeping or taking food, and to adopt a metaphor from one of the texts, “they ground the country like flour.” Almost every part of the human frame was menaced by a special fiend. One demon assailed the head, another the neck, another the hips, and so on. They bound a man's hands, they fettered his feet, they spat poison and gall on him. Day and night must he wander without rest; sighs and lamentations were his food. They attacked even the animals. They drove doves from their dovecotes, and swallows from their nests; they smote the bull and the ass. They pursued the cattle to their stalls: they lodged with the horses in the stable: they caused the she-ass to miscarry, and the young ass at its mother's dugs to pine away. Even lifeless things could be possessed by them; for there were demons that rushed against houses and took walls by storm, that shut themselves up in doors, and hid themselves under bolts. Indeed they threatened the whole world with destruction, and there was none that could deliver from them save only the mighty god Marduk.

In the opinion of the ancient Egyptians “there were good spirits as well as bad, but the *Book of the Dead* practically ignores the former, and its magical formulae were directed entirely against the operations of evil spirits. Though naturally of a gay and light-hearted disposition, the Egyptian must have lived in a perpetual state of fear of spirits of all kinds, spirits of calamity, disease, and sickness, spirits of angry gods and ancestors, and above all the spirit of Death. His imagination filled the world with spirits, whose acts seemed to him to be generally malevolent, and his magical and religious literature and his amulets testify to the very real terror with which he regarded his future existence in the world of spirits. Escape from such spirits was impossible, for they could not die.” In modern Egypt the jinn, a class of spiritual beings intermediate between angels and men, are believed to pervade the solid matter of the earth as well as the firmament, and they inhabit rivers, ruined houses, wells, baths, ovens, and so forth. So thickly do they swarm that in pouring water or other liquids on the ground an Egyptian will commonly exclaim or mutter “*Destoor!*” thereby asking the permission or craving the pardon of any jinn who might chance to be there, and who might otherwise resent being suddenly soused with water or unsavoury fluids. So too when people light a fire, let down a bucket into a well, or perform other necessary functions, they will say “Permission!” or “Permission, ye blessed!” Again, in Egypt it is not considered proper to sweep out a house at night, lest in doing so you should knock against a jinnee, who might avenge the insult.

The earliest of the Greek philosophers, Thales, held that the world is full of gods or spirits; and the same primitive creed was expounded by one of the latest pagan thinkers of antiquity. Porphyry declared that demons appeared in the likeness of animals, that every house and every body was full of them, and that forms of ceremonial purification, such as beating the air and so forth, had no other object but that of driving away the importunate swarms of these invisible but dangerous beings. He explained that evil spirits delighted in food, especially in blood and impurities, that they settled like flies on us at meals, and that they could only be kept at a distance by ceremonial observances, which were directed, not to

pleasing the gods, but simply and solely to beating off devils. His theory of religious purification seems faithfully to reflect the creed of the savage on this subject, but a philosopher is perhaps the last person whom we should expect to find acting as a mirror of savagery. It is less surprising to meet with the same venerable doctrine, the same world-wide superstition in the mouth of a mediaeval abbot; for we know that a belief in devils has the authority of the founder of Christianity and is sanctioned by the teaching of the church. No Esquimau on the frozen shores of Labrador, no Indian in the sweltering forests of Guiana, no cowering Hindoo in the jungles of Bengal, could well have a more constant and abiding sense of the presence of malignant demons everywhere about him than had Abbot Richalm, who ruled over the Cistercian monastery of Schönthal in the first half of the thirteenth century. In the curious work to which he gave the name of *Revelations*, he set forth how he was daily and hourly infested by devils, whom, though he could not see, he heard, and to whom he imputed all the ailments of his flesh and all the frailties of his spirit. If he felt squeamish, he was sure that the feeling was wrought in him by demoniacal agency. If puckers appeared on his nose, if his lower lip drooped, the devils had again to answer for it; a cough, a cold in the head, a hawking and spitting, could have none but a supernatural and devilish origin. If, pacing in his orchard on a sunny autumn morning, the portly abbot stooped to pick up the mellow fruit that had fallen in the night, the blood that mounted to his purple face was sent coursing thither by his invisible foes. If the abbot tossed on his sleepless couch, while the moonlight, streaming in at the window, cast the shadows of the stanchions like black bars on the floor of his cell, it was not the fleas and so forth that kept him awake—oh no! “Vermin,” said he sagely, “do not really bite”; they seem to bite indeed, but it is all the work of devils. If a monk snored in the dormitory, the unseemly noise proceeded not from him, but from a demon lurking in his person. Especially dangerous were the demons of intoxication. These subtle fiends commonly lodged at the taverns in the neighbouring town, but on feast days they were apt to slip through the monastery gates and glide unseen among the monks seated at the refectory table, or gathered round the roaring fire on the hearth, while the bleak wind whistled in the abbey towers, and a more generous vintage than usual glowed and sparkled in the flagons. If at such times a jolly, rosy-faced brother appeared to the carnal eye and ear to grow obstreperous or maudlin, to speak thick or to reel and stagger in his gait, be sure it was not the fiery spirit of the grape that moved the holy man; it was a spirit of quite a different order. Holding such views on the source of all bodily and mental indisposition, it was natural enough that the abbot should prescribe remedies which are not to be found in the pharmacopœia, and which would be asked for in vain at an apothecary's. They consisted chiefly of holy water and the sign of the cross; this last he recommended particularly as a specific for flea-bites.

It is easy to suggest that the abbot's wits were unsettled, that he suffered from hallucinations, and so forth. This may have been so; yet a mode of thought like his seems to be too common over a great part of the world to allow us to attribute it purely to mental derangement. In the Middle Ages, when the general level of knowledge was low, a state of mind like Richalm's may have been shared by multitudes even of educated people, who have not, however, like him, left a monument of their folly to posterity. At the present day, through the advance and spread of knowledge, it might be difficult to find any person of acknowledged sanity holding the abbot's opinions on the subject of demons; but in remote parts of Europe a little research might shew that the creed of Porphyry and Richalm is still held, with but little variation, by the mass of the people. Thus we are told that the Roumanians of Transylvania “believe themselves to be surrounded on all sides by whole legions of evil spirits. These devils are furthermore assisted by *ismejus* (another sort of dragon), witches, and goblins, and to each of these dangerous beings are ascribed particular powers on particular days and at certain places. Many and curious are therefore the means by which the Roumanians endeavour to counteract these baleful influences; and a whole complicated study, about as laborious as the mastering

of an unknown language, is required in order to teach an unfortunate peasant to steer clear of the dangers by which he supposes himself to be beset on all sides.”

Similar beliefs are held to this day by the Armenians, who, though they are not a European people, have basked in the light of Christianity from a time when Central and Northern Europe was still plunged in heathen darkness. All the activities, we are told, of these professing Christians “are paralyzed after sunset, because at every step they quake with fear, believing that the evil demons are everywhere present in the air, in the water, on the earth. By day the evil ones are under the earth, therefore boiling hot water may not be poured on the ground, because it sinks into the earth and burns the feet of the children of the evil spirits. But in the evening the superstitious Armenian will pour no water at all on the earth, because the evil ones are everywhere present on the earth. Some of them are walking about, others are sitting at table and feasting, so that they might be disturbed by the pouring out of water, and they would take vengeance for it. Also by night you should not smite the ground with a stick, nor sweep out the house, nor remove the dung from the stable, because without knowing it you might hit the evil spirits. But if you are compelled to sweep by night, you sing the tip of the broom so as to frighten the evil ones away in time. You must not go out at night bareheaded, for the evil ones would smite you on the head. It is also dangerous to drink water out of a vessel in the dark, especially when the water is drawn from a brook or river; for the evil ones in the water hit out, or they pass with the water into a man. Therefore in drinking you should hold a knife with three blades or a piece of iron in the water. The baleful influence of the nocturnal demons extends also to useful objects; hence after sunset people do not lend salt or fire and do not shake out the tablecloth, because thereby the salt would lose its savour and the welfare of the house would depart.”

III. The Public Expulsion of Evils

§ 1. The Occasional Expulsion of Evils.

We can now understand why those general clearances of evil, to which from time to time the savage resorts, should commonly take the form of a forcible expulsion of devils. In these evil spirits primitive man sees the cause of many if not of most of his troubles, and he fancies that if he can only deliver himself from them, things will go better with him. The public attempts to expel the accumulated ills of a whole community may be divided into two classes, according as the expelled evils are immaterial and invisible or are embodied in a material vehicle or scapegoat. The former may be called the direct or immediate expulsion of evils; the latter the indirect or mediate expulsion, or the expulsion by scapegoat. We begin with examples of the former.

In the island of Rook, between New Guinea and New Britain, when any misfortune has happened, all the people run together, scream, curse, howl, and beat the air with sticks to drive away the devil (*Marsába*), who is supposed to be the author of the mishap. From the spot where the mishap took place they drive him step by step to the sea, and on reaching the shore they redouble their shouts and blows in order to expel him from the island. He generally retires to the sea or to the island of Lottin. The natives of New Britain ascribe sickness, drought, the failure of crops, and in short all misfortunes, to the influence of wicked spirits. So at times when many people sicken and die, as at the beginning of the rainy season, all the inhabitants of a district, armed with branches and clubs, go out by moonlight to the fields, where they beat and stamp on the ground with wild howls till morning, believing that this drives away the devils; and for the same purpose they rush through the village with burning torches. The natives of New Caledonia are said to believe that all evils are caused by a powerful and malignant spirit; hence in order to rid themselves of him they will from time to time dig a great pit, round which the whole tribe gathers. After cursing the demon, they fill up the pit with earth, and trample on the top with loud shouts. This they call burying the evil spirit. Among the Dieri tribe of Central Australia, when a serious illness occurs, the medicine-men expel Cootchie or the devil by beating the ground in and outside of the camp with the stuffed tail of a kangaroo, until they have chased the demon away to some distance from the camp. In some South African tribes it is a general rule that no common man may meddle with spirits, whether good or bad, except to offer the customary sacrifices. Demons may haunt him and make his life a burden to him, but he must submit to their machinations until the matter is taken up by the proper authorities. A baboon may be sent by evil spirits and perch on a tree within gunshot, or regale itself in his maize-field; but to fire at the beast would be worse than suicide. So long as a man remains a solitary sufferer, he has little chance of redress. It is supposed that he has committed some crime, and that the ancestors in their wrath have sent a demon to torment him. But should his neighbours also suffer; should the baboon from choice or necessity (for men do sometimes pluck up courage to scare the brutes) select a fresh field for its depredations, or the roof of another man's barn for its perch, the case begins to wear a different complexion. The magicians now deal with the matter seriously. One man may be haunted for his sins by a demon, but a whole community infested by devils is another matter. To shoot the baboon, however, would be useless; it would merely enrage the demon and increase the danger. The first thing to do is to ascertain the permanent abode of the devil. It is generally a deep pool with overhanging banks and dark recesses. There the villagers assemble with the priests and magicians at their head, and set about pelting the demon with stones, men, women, and children all joining in the assault, while

they load the object of their fear and hate with the foulest abuse. Drums too are beaten, and horns blown at intervals, and when everybody has been worked up to such a frenzy of excitement that some even fancy they see the imp dodging the missiles, he suddenly takes to flight, and the village is rid of him for a time. After that, the crops may be protected and baboons killed with impunity.

When a village has been visited by a series of disasters or a severe epidemic, the inhabitants of Minahassa in Celebes lay the blame upon the devils who are infesting the village and who must be expelled from it. Accordingly, early one morning all the people, men, women, and children, quit their homes, carrying their household goods with them, and take up their quarters in temporary huts which have been erected outside the village. Here they spend several days, offering sacrifices and preparing for the final ceremony. At last the men, some wearing masks, others with their faces blackened, and so on, but all armed with swords, guns, pikes, or brooms, steal cautiously and silently back to the deserted village. Then, at a signal from the priest, they rush furiously up and down the streets and into and under the houses (which are raised on piles above the ground), yelling and striking on walls, doors, and windows, to drive away the devils. Next, the priests and the rest of the people come with the holy fire and march nine times round each house and thrice round the ladder that leads up to it, carrying the fire with them. Then they take the fire into the kitchen, where it must burn for three days continuously. The devils are now driven away, and great and general is the joy. The Alfoors of Halmahera attribute epidemics to the devil who comes from other villages to carry them off. So, in order to rid the village of the disease, the sorcerer drives away the devil. From all the villagers he receives a costly garment and places it on four vessels, which he takes to the forest and leaves at the spot where the devil is supposed to be. Then with mocking words he bids the demon abandon the place. In the Kei Islands to the south-west of New Guinea, the evil spirits, who are quite distinct from the souls of the dead, form a mighty host. Almost every tree and every cave is the lodging-place of one of these fiends, who are moreover extremely irascible and apt to fly out on the smallest provocation. To speak loudly in passing their abode, to ease nature near a haunted tree or cave, is enough to bring down their wrath on the offender, and he must either appease them by an offering or burn the scrapings of a buffalo's horn or the hair of a Papuan slave, in order that the smell may drive the foul fiends away. The spirits manifest their displeasure by sending sickness and other calamities. Hence in times of public misfortune, as when an epidemic is raging, and all other remedies have failed, the whole population go forth with the priest at their head to a place at some distance from the village. Here at sunset they erect a couple of poles with a cross-bar between them, to which they attach bags of rice, wooden models of pivot-guns, gongs, bracelets, and so on. Then, when everybody has taken his place at the poles and a death-like silence reigns, the priest lifts up his voice and addresses the spirits in their own language as follows: "Ho! ho! ho! ye evil spirits who dwell in the trees, ye evil spirits who live in the grottoes, ye evil spirits who lodge in the earth, we give you these pivot-guns, these gongs, etc. Let the sickness cease and not so many people die of it." Then everybody runs home as fast as their legs can carry them.

In the island of Nias, when a man is seriously ill and other remedies have been tried in vain, the sorcerer proceeds to exorcise the devil who is causing the illness. A pole is set up in front of the house, and from the top of the pole a rope of palm-leaves is stretched to the roof of the house. Then the sorcerer mounts the roof with a pig, which he kills and allows to roll from the roof to the ground. The devil, anxious to get the pig, lets himself down hastily from the roof by the rope of palm-leaves, and a good spirit, invoked by the sorcerer, prevents him from climbing up again. If this remedy fails, it is believed that other devils must still be lurking in the house. So a general hunt is made after them. All the doors and windows in the house are

closed, except a single dormer-window in the roof. The men, shut up in the house, hew and slash with their swords right and left to the clash of gongs and the rub-a-dub of drums. Terrified at this onslaught, the devils escape by the dormer-window, and sliding down the rope of palm-leaves take themselves off. As all the doors and windows, except the one in the roof, are shut, the devils cannot get into the house again. In the case of an epidemic, the proceedings are similar. All the gates of the village, except one, are closed; every voice is raised, every gong and drum beaten, every sword brandished. Thus the devils are driven out and the last gate is shut behind them. For eight days thereafter the village is in a state of siege, no one being allowed to enter it.

The means adopted in Nias to exclude an epidemic from a village which has not yet been infected by it are somewhat similar; but as they exhibit an interesting combination of religious ritual with the purely magical ceremony of exorcism, it may be worth while to describe them. When it is known that a village is suffering from the ravages of a dangerous malady, the other villages in the neighbourhood take what they regard as effective measures for securing immunity from the disease. Some of these measures commend themselves to us as rational and others do not. In the first place, quarantine is established in each village, not only against the inhabitants of the infected village, but against all strangers; no person from outside is allowed to enter. In the second place, a feast is made by the people for one of their idols who goes by the name of *Fangeroe wōchō*, or Protector from sickness. All the people of the village must participate in the sacrifice and bear a share of the cost. The principal idol, crowned with palm-leaves, is set up in front of the chief's house, and all the inhabitants who can do so gather about it. The names of those who cannot attend are mentioned, apparently as a substitute for their attendance in person. While the priest is reciting the spells for the banishment of the evil spirits, all persons present come forward and touch the image. A pig is then killed and its flesh furnishes a common meal. The mouth of the idol is smeared with the bloody heart of the pig, and a dishful of the cooked pork is set before him. Of the flesh thus consecrated to the idol none but priests and chiefs may partake. Idols called *daha*, or branches of the principal idol, are also set up in front of all the other houses in the village. Moreover, bogies made of black wood with white eyes, to which the broken crockery of the inhabitants has freely contributed, are placed at the entrances of the village to scare the demon and prevent him from entering. All sorts of objects whitened with chalk are also hung up in front of the houses to keep the devil out. When eight days have elapsed, it is thought that the sacrifice has taken effect, and the priest puts an end to the quarantine. All boys and men now assemble for the purpose of expelling the evil spirit. Led by the priest, they march four times, with a prodigious noise and uproar, from one end of the village to the other, slashing the air with their knives and stabbing it with their spears to frighten the devil away. If all these efforts prove vain, and the dreaded sickness breaks out, the people think it must be because they have departed from the ways of their fathers by raising the price of victuals and pigs too high or by enriching themselves with unjust gain. Accordingly a new idol is made and set up in front of the chief's house; and while the priest engages in prayer, the chief and the magnates of the village touch the image, vowing as they do so to return to the old ways and cursing all such as may refuse their consent or violate the new law thus solemnly enacted. Then all present betake themselves to the river and erect another idol on the bank. In presence of this latter idol the weights and measures are compared, and any that exceed the lawful standard are at once reduced to it. When this has been done, they rock the image to and fro to signify, or perhaps rather to ensure, thereby that he who does not keep the new law shall suffer misfortune, or fall sick, or be thwarted in some way or other. Then a pig is killed and eaten on the bank of the river. The feast being over, each family contributes a certain sum in token that they make restitution of their unlawful gains. The money thus collected is tied in a bundle, and the priest holds the bundle up towards the sky and down towards the earth to

satisfy the god of the upper and the god of the nether world that justice has now been done. After that he either flings the bag of money into the river or buries it in the ground beside the idol. In the latter case the money naturally disappears, and the people explain its disappearance by saying that the evil spirit has come and fetched it. A method like that which at the present day the people of Nias adopt for the sake of conjuring the demon of disease was employed in antiquity by the Caunians of Asia Minor to banish certain foreign gods whom they had imprudently established in their country. All the men of military age assembled under arms, and with spear-thrusts in the air drove the strange gods step by step from the land and across the boundaries.

The Solomon Islanders of Bougainville Straits believe that epidemics are always, or nearly always, caused by evil spirits; and accordingly when the people of a village have been suffering generally from colds, they have been known to blow conch-shells, beat tins, shout, and knock on the houses for the purpose of expelling the demons and so curing their colds. When cholera has broken out in a Burmese village the able-bodied men scramble on the roofs and lay about them with bamboos and billets of wood, while all the rest of the population, old and young, stand below and thump drums, blow trumpets, yell, scream, beat floors, walls, tin pans, everything to make a din. This uproar, repeated on three successive nights, is thought to be very effective in driving away the cholera demons. The Shans of Kengtung, a province of Upper Burma, imagine that epidemics are brought about by the prowling ghosts of wicked men, such as thieves and murderers, who cannot rest but go about doing all the harm they can to the living. Hence when sickness is rife, the people take steps to expel these dangerous spirits. The Buddhist priests exert themselves actively in the beneficent enterprise. They assemble in a body at the Town Court and read the scriptures. Guns are fired and processions march to the city gates, by which the fiends are supposed to take their departure. There small trays of food are left for them, but the larger offerings are deposited in the middle of the town. When smallpox first appeared amongst the Kumis of South-Eastern India, they thought it was a devil come from Aracan. The villages were placed in a state of siege, no one being allowed to leave or enter them. A monkey was killed by being dashed on the ground, and its body was hung at the village gate. Its blood, mixed with small river pebbles, was sprinkled on the houses, the threshold of every house was swept with the monkey's tail, and the fiend was adjured to depart. During the hot summer cholera is endemic in Southern China, and from time to time, when the mortality is great, vigorous attempts are made to expel the demons who do all the mischief. For this salutary purpose processions parade the streets by night; images of the gods are borne in them, torches waved, gongs beaten, guns fired, crackers popped, swords brandished, demon-dispelling trumpets blown, and priests in full canonicals trot up and down jingling hand-bells, winding blasts on buffalo horns, and reciting exorcisms. Sometimes the deities are represented in these processions by living men, who are believed to be possessed by the divine spirit. Such a man-god may be seen naked to the waist with his dishevelled hair streaming down his back; long daggers are stuck in his cheeks and arms, so that the blood drips from them. In his hand he carries a two-edged sword, with which he deals doughty blows at the invisible foes in the air; but sometimes he inflicts bloody wounds on his own back with the weapon or with a ball which is studded with long sharp nails. Other inspired men are carried in armchairs, of which the seat, back, arms, and foot-rest are set with nails or composed of rows of parallel sword-blades, that cut into the flesh of the wretches seated on them: others are stretched at full length on beds of nails. For hours these bleeding votaries are carried about the city. Again, it is not uncommon to see in the procession a medium or man-god with a thick needle thrust through his tongue. His bloody spittle drips on sheets of paper, which the crowd eagerly scrambles for, knowing that with the blood they have absorbed the devil-dispelling power inherent in the man-god. The bloody papers, pasted on the lintel, walls, or beds of a house or

on the bodies of the family, are supposed to afford complete protection against cholera. Such are the methods by which in Southern China the demons of disease are banished the city.

In Japan the old-fashioned method of staying an epidemic is to expel the demon of the plague from every house into which he has entered. The treatment begins with the house in which the malady has appeared in the mildest form. First of all a Shinto priest makes a preliminary visit to the sick-room and extracts from the demon a promise that he will depart with him at his next visit. The day after he comes again, and, seating himself near the patient, beseeches the evil spirit to come away with him. Meanwhile red rice, which is used only on special occasions, has been placed at the sufferer's head, a closed litter made of pine boughs has been brought in, and four men equipped with flags or weapons have taken post in the four corners of the room to prevent the demon from seeking refuge there. All are silent but the priest. The prayer being over, the sick man's pillow is hastily thrown into the litter, and the priest cries, "All right now!" At that the bearers double with it into the street, the people within and without beat the air with swords, sticks, or anything that comes to hand, while others assist in the cure by banging away at drums and gongs. A procession is now formed in which only men take part, some of them carrying banners, others provided with a drum, a bell, a flute, a horn, and all of them wearing fillets and horns of twisted straw to keep the demon away from themselves. As the procession starts an old man chants, "What god are you bearing away?" To which the others respond in chorus, "The god of the pest we are bearing away!" Then to the music of the drum, the bell, the flute, and the horn the litter is borne through the streets. During its passage all the people in the town who are not taking part in the ceremony remain indoors, every house along the route of the procession is carefully closed, and at the cross-roads swordsmen are stationed, who guard the street by hewing the air to right and left with their blades, lest the demon should escape by that way. The litter is thus carried to a retired spot between two towns and left there, while all who escorted it thither run away. Only the priest remains behind for half an hour to complete the exorcism and the cure. The bearers of the litter spend the night praying in a temple. Next day they return home, but not until they have plunged into a cold bath in the open air to prevent the demon from following them. The same litter serves to convey the evil spirit from every house in the town. In Corea, when a patient is recovering from the smallpox, a farewell dinner is given in honour of the departing spirit of the disease. Friends and relations are invited, and the spirit's share of the good things is packed on the back of a hobby-horse and despatched to the boundary of the town or village, while respectful farewells are spoken and hearty good wishes uttered for his prosperous journey to his own place. In Tonquin also a banquet is sometimes given to the demon of sickness to induce him to go quietly away from the house. The most honourable place at the festive board is reserved for the fiend; prayers, caresses, and presents are lavished on him; but if he proves obdurate, they assail him with coarse abuse and drive him from the house with musket-shots.

When an epidemic is raging on the Gold Coast of West Africa, the people will sometimes turn out, armed with clubs and torches, to drive the evil spirits away. At a given signal the whole population begin with frightful yells to beat in every corner of the houses, then rush like mad into the streets waving torches and striking frantically in the empty air. The uproar goes on till somebody reports that the cowed and daunted demons have made good their escape by a gate of the town or village; the people stream out after them, pursue them for some distance into the forest, and warn them never to return. The expulsion of the devils is followed by a general massacre of all the cocks in the village or town, lest by their unseasonable crowing they should betray to the banished demons the direction they must take to return to their old homes. For in that country the forest grows so thick or the grass so high that you can seldom see a village till you are close upon it; and the first warning of your

approach to human habitations is the crowing of the cocks. At Great Bassam, in Guinea, the French traveller Hecquard witnessed the exorcism of the evil spirit who was believed to make women barren. The women who wished to become mothers offered to the fetish wine-vessels or statuettes representing women suckling children. Then being assembled in the fetish hut, they were sprinkled with rum by the priest, while young men fired guns and brandished swords to drive away the demon. When smallpox breaks out in a village of the Cameroons, in West Africa, the spirit of the disease is driven out of the village by a "bushman" or member of the oppressed Bassa tribe, the members of which are reputed to possess high magical powers. The mode of expulsion consists in drumming and dancing for several days. Then the village is enclosed by ropes made of creepers in order that the disease may not return. Over the principal paths arches of bent poles are made, and fowls are buried as sacrifices. Plants of various sorts and the mushroom-shaped nests of termite ants are hung from the arches, and a dog, freshly killed, is suspended over the middle of the entrance. The Gallas try to drive away fever by firing guns, shouting, and lighting great fires. When sickness was prevalent in a Huron village, and all other remedies had been tried in vain, the Indians had recourse to the ceremony called *Lonouyroya*, "which is the principal invention and most proper means, so they say, to expel from the town or village the devils and evil spirits which cause, induce, and import all the maladies and infirmities which they suffer in body and mind." Accordingly, one evening the men would begin to rush like madmen about the village, breaking and upsetting whatever they came across in the wigwams. They threw fire and burning brands about the streets, and all night long they ran howling and singing without cessation. Then they all dreamed of something, a knife, dog, skin, or whatever it might be, and when morning came they went from wigwam to wigwam asking for presents. These they received silently, till the particular thing was given them which they had dreamed about. On receiving it they uttered a cry of joy and rushed from the hut, amid the congratulations of all present. The health of those who received what they had dreamed of was believed to be assured; whereas those who did not get what they had set their hearts upon regarded their fate as sealed.

Sometimes, instead of chasing the demon of disease from their homes, savages prefer to leave him in peaceable possession, while they themselves take to flight and attempt to prevent him from following in their tracks. Thus when the Patagonians were attacked by smallpox, which they attributed to the machinations of an evil spirit, they used to abandon their sick and flee, slashing the air with their weapons and throwing water about in order to keep off the dreadful pursuer; and when after several days' march they reached a place where they hoped to be beyond his reach, they used by way of precaution to plant all their cutting weapons with the sharp edges turned towards the quarter from which they had come, as if they were repelling a charge of cavalry. Similarly, when the Lules or Tonocotes Indians of the Gran Chaco were attacked by an epidemic, they regularly sought to evade it by flight, but in so doing they always followed a sinuous, not a straight, course; because they said that when the disease made after them he would be so exhausted by the turnings and windings of the route that he would never be able to come up with them. When the Indians of New Mexico were decimated by smallpox or other infectious disease, they used to shift their quarters every day, retreating into the most sequestered parts of the mountains and choosing the thorniest thickets they could find, in the hope that the smallpox would be too afraid of scratching himself on the thorns to follow them. When some Chins on a visit to Rangoon were attacked by cholera, they went about with drawn swords to scare away the demon, and they spent the day hiding under bushes so that he might not be able to find them.

§ 2. The Periodic Expulsion of Evils.

The expulsion of evils, from being occasional, tends to become periodic. It comes to be thought desirable to have a general riddance of evil spirits at fixed times, usually once a year,

in order that the people may make a fresh start in life, freed from all the malignant influences which have been long accumulating about them. Some of the Australian blacks annually expelled the ghosts of the dead from their territory. The ceremony was witnessed by the Rev. W. Ridley on the banks of the River Barwan. "A chorus of twenty, old and young, were singing and beating time with boomerangs.... Suddenly, from under a sheet of bark darted a man with his body whitened by pipeclay, his head and face coloured with lines of red and yellow, and a tuft of feathers fixed by means of a stick two feet above the crown of his head. He stood twenty minutes perfectly still, gazing upwards. An aboriginal who stood by told me he was looking for the ghosts of dead men. At last he began to move very slowly, and soon rushed to and fro at full speed, flourishing a branch as if to drive away some foes invisible to us. When I thought this pantomime must be almost over, ten more, similarly adorned, suddenly appeared from behind the trees, and the whole party joined in a brisk conflict with their mysterious assailants.... At last, after some rapid evolutions in which they put forth all their strength, they rested from the exciting toil which they had kept up all night and for some hours after sunrise; they seemed satisfied that the ghosts were driven away for twelve months. They were performing the same ceremony at every station along the river, and I am told it is an annual custom."

Certain seasons of the year mark themselves naturally out as appropriate moments for a general expulsion of devils. Such a moment occurs towards the close of an Arctic winter, when the sun reappears on the horizon after an absence of weeks or months. Accordingly, at Point Barrow, the most northerly extremity of Alaska, and nearly of America, the Esquimaux choose the moment of the sun's reappearance to hunt the mischievous spirit *Tuña* from every house. The ceremony was witnessed by the members of the United States Polar Expedition, who wintered at Point Barrow. A fire was built in front of the council-house, and an old woman was posted at the entrance to every house. The men gathered round the council-house, while the young women and girls drove the spirits out of every house with their knives, stabbing viciously under the bunk and deer-skins, and calling upon *Tuña* to be gone. When they thought he had been driven out of every hole and corner, they thrust him down through the hole in the floor and chased him into the open air with loud cries and frantic gestures. Meanwhile the old woman at the entrance of the house made passes with a long knife in the air to keep him from returning. Each party drove the spirit towards the fire and invited him to go into it. All were by this time drawn up in a semicircle round the fire, when several of the leading men made specific charges against the spirit; and each after his speech brushed his clothes violently, calling on the spirit to leave him and go into the fire. Two men now stepped forward with rifles loaded with blank cartridges, while a third brought a vessel of urine and flung it on the flames. At the same time one of the men fired a shot into the fire; and as the cloud of steam rose it received the other shot, which was supposed to finish *Tuña* for the time being.

In late autumn, when storms rage over the land and break the icy fetters by which the frozen sea is as yet but slightly bound, when the loosened floes are driven against each other and break with loud crashes, and when the cakes of ice are piled in wild disorder one upon another, the Esquimaux of Baffin Land fancy they hear the voices of the spirits who people the mischief-laden air. Then the ghosts of the dead knock wildly at the huts, which they cannot enter, and woe to the hapless wight whom they catch; he soon sickens and dies. Then the phantom of a huge hairless dog pursues the real dogs, which expire in convulsions and cramps at sight of him. All the countless spirits of evil are abroad, striving to bring sickness and death, foul weather and failure in hunting on the Esquimaux. Most dreaded of all these spectral visitants are *Sedna*, mistress of the nether world, and her father, to whose share dead Esquimaux fall. While the other spirits fill the air and the water, she rises from under ground.

It is then a busy season for the wizards. In every house you may hear them singing and praying, while they conjure the spirits, seated in a mystic gloom at the back of the hut, which is dimly lit by a lamp burning low. The hardest task of all is to drive away Sedna, and this is reserved for the most powerful enchanter. A rope is coiled on the floor of a large hut in such a way as to leave a small opening at the top, which represents the breathing hole of a seal. Two enchanters stand beside it, one of them grasping a spear as if he were watching a seal-hole in winter, the other holding the harpoon-line. A third sorcerer sits at the back of the hut chanting a magic song to lure Sedna to the spot. Now she is heard approaching under the floor of the hut, breathing heavily; now she emerges at the hole; now she is harpooned and sinks away in angry haste, dragging the harpoon with her, while the two men hold on to the line with all their might. The struggle is severe, but at last by a desperate wrench she tears herself away and returns to her dwelling in Adlivun. When the harpoon is drawn up out of the hole it is found to be splashed with blood, which the enchanters proudly exhibit as a proof of their prowess. Thus Sedna and the other evil spirits are at last driven away, and next day a great festival is celebrated by old and young in honour of the event. But they must still be cautious, for the wounded Sedna is furious and will seize any one she may find outside of his hut; so they all wear amulets on the top of their hoods to protect themselves against her. These amulets consist of pieces of the first garments that they wore after birth.

The Koryaks of the Taigonos Peninsula, in north-eastern Asia, celebrate annually a festival after the winter solstice. Rich men invite all their neighbours to the festival, offer a sacrifice to "The-One-on-High," and slaughter many reindeer for their guests. If there is a shaman present he goes all round the interior of the house, beating the drum and driving away the demons (*kalau*). He searches all the people in the house, and if he finds a demon's arrow sticking in the body of one of them, he pulls it out, though naturally the arrow is invisible to common eyes. In this way he protects them against disease and death. If there is no shaman present, the demons may be expelled by the host or by a woman skilled in incantations.

The Iroquois inaugurated the new year in January, February, or March (the time varied) with a "festival of dreams" like that which the Hurons observed on special occasions. The whole ceremonies lasted several days, or even weeks, and formed a kind of saturnalia. Men and women, variously disguised, went from wigwam to wigwam smashing and throwing down whatever they came across. It was a time of general license; the people were supposed to be out of their senses, and therefore not to be responsible for what they did. Accordingly, many seized the opportunity of paying off old scores by belabouring obnoxious persons, drenching them with ice-cold water, and covering them with filth or hot ashes. Others seized burning brands or coals and flung them at the heads of the first persons they met. The only way of escaping from these persecutors was to guess what they had dreamed of. On one day of the festival the ceremony of driving away evil spirits from the village took place. Men clothed in the skins of wild beasts, their faces covered with hideous masks, and their hands with the shell of the tortoise, went from hut to hut making frightful noises; in every hut they took the fuel from the fire and scattered the embers and ashes about the floor with their hands. The general confession of sins which preceded the festival was probably a preparation for the public expulsion of evil influences; it was a way of stripping the people of their moral burdens, that these might be collected and cast out. This New Year festival is still celebrated by some of the heathen Iroquois, though it has been shorn of its former turbulence. A conspicuous feature in the ceremony is now the sacrifice of the White Dog, but this appears to have been added to the festival in comparatively modern times, and does not figure in the oldest descriptions of the ceremonies. We shall return to it later on. A great annual festival of the Cherokee Indians was the Propitiation, "Cementation," or Purification festival. "It was celebrated shortly after the first new moon of autumn, and consisted of a multiplicity of

rigorous rites, fastings, ablutions, and purifications. Among the most important functionaries on the occasion were seven exorcisers or cleansers, whose duty it was, at a certain stage of the proceedings, to drive away evil and purify the town. Each one bore in his hand a white rod of sycamore. 'The leader, followed by the others, walked around the national heptagon, and coming to the treasure or store-house to the west of it, they lashed the eaves of the roofs with their rods. The leader then went to another house, followed by the others, singing, and repeated the same ceremony until every house was purified.' This ceremony was repeated daily during the continuance of the festival. In performing their ablutions they went into the water, and allowed their old clothes to be carried away by the stream, by which means they supposed their impurities removed."

In September the Incas of Peru celebrated a festival called Situa, the object of which was to banish from the capital and its vicinity all disease and trouble. The festival fell in September because the rains begin about this time, and with the first rains there was generally much sickness. And the melancholy begotten by the inclemency of the weather and the sickliness of the season may well have been heightened by the sternness of a landscape which at all times is fitted to oppress the mind with a sense of desolation and gloom. For Cuzco, the capital of the Incas and the scene of the ceremony, lies in a high upland valley, bare and treeless, shut in on every side by the most arid and forbidding mountains. As a preparation for the festival the people fasted on the first day of the moon after the autumnal equinox. Having fasted during the day, and the night being come, they baked a coarse paste of maize. This paste was made of two sorts. One was kneaded with the blood of children aged from five to ten years, the blood being obtained by bleeding the children between the eyebrows. These two kinds of paste were baked separately, because they were for different uses. Each family assembled at the house of the eldest brother to celebrate the feast; and those who had no elder brother went to the house of their next relation of greater age. On the same night all who had fasted during the day washed their bodies, and taking a little of the blood-kneaded paste, rubbed it over their head, face, breast, shoulders, arms, and legs. They did this in order that the paste might take away all their infirmities. After this the head of the family anointed the threshold with the same paste, and left it there as a token that the inmates of the house had performed their ablutions and cleansed their bodies. Meantime the High Priest performed the same ceremonies in the temple of the Sun. As soon as the Sun rose, all the people worshipped and besought him to drive all evils out of the city, and then they broke their fast with the paste that had been kneaded without blood. When they had paid their worship and broken their fast, which they did at a stated hour, in order that all might adore the Sun as one man, an Inca of the blood royal came forth from the fortress, as a messenger of the Sun, richly dressed, with his mantle girded round his body, and a lance in his hand. The lance was decked with feathers of many hues, extending from the blade to the socket, and fastened with rings of gold. He ran down the hill from the fortress brandishing his lance, till he reached the centre of the great square, where stood the golden urn, like a fountain, that was used for the sacrifice of the fermented juice of the maize. Here four other Incas of the blood royal awaited him, each with a lance in his hand, and his mantle girded up to run. The messenger touched their four lances with his lance, and told them that the Sun bade them, as his messengers, drive the evils out of the city. The four Incas then separated and ran down the four royal roads which led out of the city to the four quarters of the world. While they ran, all the people, great and small, came to the doors of their houses, and with great shouts of joy and gladness shook their clothes, as if they were shaking off dust, while they cried, "Let the evils be gone. How greatly desired has this festival been by us. O Creator of all things, permit us to reach another year, that we may see another feast like this." After they had shaken their clothes, they passed their hands over their heads, faces, arms, and legs, as if in the act of washing. All this was done to drive the evils out of their houses, that the messengers of the Sun might banish them from the city; and

it was done not only in the streets through which the Incas ran, but generally in all quarters of the city. Moreover, they all danced, the Inca himself amongst them, and bathed in the rivers and fountains, saying that their maladies would come out of them. Then they took great torches of straw, bound round with cords. These they lighted, and passed from one to the other, striking each other with them, and saying, "Let all harm go away." Meanwhile the runners ran with their lances for a quarter of a league outside the city, where they found four other Incas ready, who received the lances from their hands and ran with them. Thus the lances were carried by relays of runners for a distance of five or six leagues, at the end of which the runners washed themselves and their weapons in rivers, and set up the lances, in sign of a boundary within which the banished evils might not return.

The negroes of Guinea annually banish the devil from all their towns with much ceremony at a time set apart for the purpose. At Axim, on the Gold Coast, this annual expulsion is preceded by a feast of eight days, during which mirth and jollity, skipping, dancing, and singing prevail, and "a perfect lampooning liberty is allowed, and scandal so highly exalted, that they may freely sing of all the faults, villanies, and frauds of their superiors as well as inferiors, without punishment, or so much as the least interruption." On the eighth day they hunt out the devil with a dismal cry, running after him and pelting him with sticks, stones, and whatever comes to hand. When they have driven him far enough out of the town, they all return. In this way he is expelled from more than a hundred towns at the same time. To make sure that he does not return to their houses, the women wash and scour all their wooden and earthen vessels, "to free them from all uncleanness and the devil." A later writer tells us that "on the Gold Coast there are stated occasions, when the people turn out *en masse* (generally at night) with clubs and torches to drive away the evil spirits from their towns. At a given signal, the whole community start up, commence a most hideous howling, beat about in every nook and corner of their dwellings, then rush into the streets, with their torches and clubs, like so many frantic maniacs, beat the air, and scream at the top of their voices, until some one announces the departure of the spirits through some gate of the town, when they are pursued several miles into the woods, and warned not to come back. After this the people breathe easier, sleep more quietly, have better health, and the town is once more cheered by an abundance of food."

The ceremony as it is practised at Gatto, in Benin, has been described by an English traveller. He says: "It was about this time that I witnessed a strange ceremony, peculiar to this people, called the time of the 'grand devils.' Eight men were dressed in a most curious manner, having a dress made of bamboo about their bodies, and a cap on the head, of various colours and ornamented with red feathers taken from the parrot's tail; round the legs were twisted strings of shells, which made a clattering noise as they walked, and the face and hands of each individual were covered with a net. These strange beings go about the town, by day and by night, for the term of one month, uttering the most discordant and frightful noises; no one durst venture out at night for fear of being killed or seriously maltreated by these fellows, who are then especially engaged in driving the evil spirits from the town. They go round to all the chief's houses, and in addition to the noise they make, perform some extraordinary feats in tumbling and gymnastics, for which they receive a few cowries."

At Cape Coast Castle, on the Gold Coast, the ceremony was witnessed on the ninth of October 1844 by an Englishman, who has described it as follows: "To-night the annual custom of driving the evil spirit, Abonsam, out of the town has taken place. As soon as the eight o'clock gun fired in the fort the people began firing muskets in their houses, turning all their furniture out of doors, beating about in every corner of the rooms with sticks, etc., and screaming as loudly as possible, in order to frighten the devil. Being driven out of the houses, as they imagine, they sallied forth into the streets, throwing lighted torches about, shouting,

screaming, beating sticks together, rattling old pans, making the most horrid noise, in order to drive him out of the town into the sea. The custom is preceded by four weeks' dead silence; no gun is allowed to be fired, no drum to be beaten, no palaver to be made between man and man. If, during these weeks, two natives should disagree and make a noise in the town, they are immediately taken before the king and fined heavily. If a dog or pig, sheep or goat be found at large in the street, it may be killed, or taken by anyone, the former owner not being allowed to demand any compensation. This silence is designed to deceive Abonsam, that, being off his guard, he may be taken by surprise, and frightened out of the place. If anyone die during the silence, his relatives are not allowed to weep until the four weeks have been completed."

At Onitsha, on the Niger, Mr. J. C. Taylor witnessed the celebration of New Year's Day by the negroes. It fell on the twentieth of December 1858. Every family brought a firebrand out into the street, threw it away, and exclaimed as they returned, "The gods of the new year! New Year has come round again." Mr. Taylor adds, "The meaning of the custom seems to be that the fire is to drive away the old year with its sorrows and evils, and to embrace the new year with hearty reception." Of all Abyssinian festivals that of Mascal or the Cross is celebrated with the greatest pomp. During the whole of the interval between St. John's day and the feast a desultory warfare is waged betwixt the youth of opposite sexes in the towns. They all sally out in the evenings, the boys armed with nettles or thistles and the girls with gourds containing a filthy solution of all sorts of abominations. When any of the hostile parties meet, they begin by reviling each other in the foulest language, from which they proceed to personal violence, the boys stinging the girls with their nettles, while the girls discharge their stink-pots in the faces of their adversaries. These hostilities may perhaps be regarded as a preparation for the festival of the Cross. The eve of the festival witnesses a ceremony which doubtless belongs to the world-wide class of customs we are dealing with. At sunset a discharge of firearms takes place from all the principal houses. "Then every one provides himself with a torch, and during the early part of the night bonfires are kindled, and the people parade the town, carrying their lighted torches in their hands. They go through their houses, too, poking a light into every dark corner in the hall, under the couches, in the stables, kitchen, etc., as if looking for something lost, and calling out, 'Akho, akhoky! turn out the spinage, and bring in the porridge; Mascal is come!' ... After this they play, and poke fun and torches at each other." Next morning, while it is still dark, bonfires are kindled on the heights near the towns, and people rise early to see them. The rising sun of Mascal finds the whole population of Abyssinia awake.

Sometimes the date of the annual expulsion of devils is fixed with reference to the agricultural seasons. Thus at Kiriwina, in South-Eastern New Guinea, when the new yams had been harvested, the people feasted and danced for many days, and a great deal of property, such as armlets, native money, and so forth, was displayed conspicuously on a platform erected for the purpose. When the festivities were over, all the people gathered together and expelled the spirits from the village by shouting, beating the posts of the houses, and overturning everything under which a wily spirit might be supposed to lurk. The explanation which the people gave to a missionary was that they had entertained and feasted the spirits and provided them with riches, and it was now time for them to take their departure. Had they not seen the dances, and heard the songs, and gorged themselves on the souls of the yams, and appropriated the souls of the money and all the other fine things set out on the platform? What more could the spirits want? So out they must go. Among the Hos of Togoland in West Africa the expulsion of evils is performed annually before the people eat the new yams. The chiefs meet together and summon the priests and magicians. They tell them that the people are now to eat the new yams and to be merry, therefore they must

cleans the town and remove the evils. For that purpose they take leaves of the *adzu* and *wo* trees, together with creepers and ashes. The leaves and creepers they bind fast to a pole of an *adzu* tree, while they pray that the evil spirits, the witches, and all the ills in the town may pass into the bundle and be bound. Then they make a paste out of the ashes and smear it on the bundle, saying, "We smear it on the face of all the evil ones who are in this bundle, in order that they may not be able to see." With that they throw the bundle, that is, the pole wrapt in leaves and creepers, on the ground and they all mock at it. Then they prepare a medicine and take the various leaf-wrapt poles, into which they have conjured and bound up all mischief, carry them out of the town, and set them up in the earth on various roads leading into the town. When they have done this, they say that they have banished the evils from the town and shut the door in their face. With the medicine, which the elders have prepared, all men, women, children and chiefs wash their faces. After that everybody goes home to sweep out his house and homestead. The ground in front of the homesteads is also swept, so that the town is thoroughly cleansed. All the stalks of grass and refuse of stock yams that have been swept together they cast out of the town, and they rail at the stock yams. In the course of the night the elders assemble and bind a toad to a young palm-leaf. They say that they will now sweep out the town and end the ceremony. For that purpose they drag the toad through the whole town in the direction of Mount Adaklu. When that has been done, the priests say that they will now remove the sicknesses. In the evening they give public notice that they are about to go on the road, and that therefore no one may light a fire on the hearth or eat food. Next morning the women of the town sweep out their houses and hearths and deposit the sweepings on broken wooden plates. Many wrap themselves in torn mats and tattered clothes; others swathe themselves in grass and creepers. While they do so, they pray, saying, "All ye sicknesses that are in our body and plague us, we are come to-day to throw you out." When they start to do so, the priest gives orders that everybody is to scream once and at the same time to smite his mouth. In a moment they all scream, smite their mouths, and run as fast as they can in the direction of Mount Adaklu. As they run, they say, "Out to-day! Out to-day! That which kills anybody, out to-day! Ye evil spirits, out to-day! and all that causes our heads to ache, out to-day! Anlo and Adaklu are the places whither all ill shall betake itself!" Now on Mount Adaklu there grows a *klo* tree, and when the people have come to the tree they throw everything away and return home. On their return they wash themselves with the medicine which is set forth in the streets; then they enter their houses.

Among the Hos of North-Eastern India the great festival of the year is the harvest home, held in January, when the granaries are full of grain, and the people, to use their own expression, are full of devilry. "They have a strange notion that at this period, men and women are so overcharged with vicious propensities, that it is absolutely necessary for the safety of the person to let off steam by allowing for a time full vent to the passions." The ceremonies open with a sacrifice to the village god of three fowls, a cock and two hens, one of which must be black. Along with them are offered flowers of the Palas tree (*Butea frondosa*), bread made from rice-flour, and sesamum seeds. These offerings are presented by the village priest, who prays that during the year about to begin they and their children may be preserved from all misfortune and sickness, and that they may have seasonable rain and good crops. Prayer is also made in some places for the souls of the dead. At this time an evil spirit is supposed to infest the place, and to get rid of it men, women, and children go in procession round and through every part of the village with sticks in their hands, as if beating for game, singing a wild chant, and shouting vociferously, till they feel assured that the evil spirit must have fled. Then they give themselves up to feasting and drinking rice-beer, till they are in a fit state for the wild debauch which follows. The festival now "becomes a saturnale, during which servants forget their duty to their masters, children their reverence for parents, men their respect for women, and women all notions of modesty, delicacy, and gentleness; they

become raging bacchantes.” Usually the Hos are quiet and reserved in manner, decorous and gentle to women. But during this festival “their natures appear to undergo a temporary change. Sons and daughters revile their parents in gross language, and parents their children; men and women become almost like animals in the indulgence of their amorous propensities.” The festival is not held simultaneously in all the villages. The time during which it is celebrated in the different villages of a district may be from a month to six weeks, and by a preconcerted arrangement the celebration begins at each village on a different date and lasts three or four days; so the inhabitants of each may take part in a long series of orgies. On these occasions the utmost liberty is given to the girls, who may absent themselves for days with the young men of another village; parents at such times never attempt to lay their daughters under any restraint. The Mundaris, kinsmen and neighbours of the Hos, keep the festival in much the same manner. “The resemblance to a Saturnale is very complete, as at this festival the farm labourers are feasted by their masters, and allowed the utmost freedom of speech in addressing them. It is the festival of the harvest home; the termination of one year's toil, and a slight respite from it before they commence again.”

Amongst some of the Hindoo Koosh tribes, as among the Hos and Mundaris, the expulsion of devils takes place after harvest. When the last crop of autumn has been got in, it is thought necessary to drive away evil spirits from the granaries. A kind of porridge called *mool* is eaten, and the head of the family takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder-horn is exhausted, while all his neighbours are similarly employed. The next day is spent in rejoicings. In Chitral this festival is called “devil-driving.” On the other hand the Khonds of India expel the devils at seed-time instead of at harvest. At this time they worship Pitteri Pennu, the god of increase and of gain in every shape. On the first day of the festival a rude car is made of a basket set upon a few sticks, tied upon bamboo rollers for wheels. The priest takes this car first to the house of the lineal head of the tribe, to whom precedence is given in all ceremonies connected with agriculture. Here he receives a little of each kind of seed and some feathers. He then takes the car to all the other houses in the village, each of which contributes the same things. Lastly, the car is conducted to a field without the village, attended by all the young men, who beat each other and strike the air violently with long sticks. The seed thus carried out is called the share of the “evil spirits, spoilers of the seed.” “These are considered to be driven out with the car; and when it and its contents are abandoned to them, they are held to have no excuse for interfering with the rest of the seed-corn.” Next day each household kills a hog over the seed for the year, and prays to Pitteri Pennu, saying, “O Pitteri Pennu! this seed we shall sow to-morrow. Some of us, your suppliants, will have a great return, some a small return. Let the least favoured have a full basket, let the most favoured have many baskets. Give not this seed to ant, or rat, or hog. Let the stems which shall spring from it be so stout that the earth shall tremble under them. Let the rain find no hole or outlet whereby to escape from our fields. Make the earth soft like the ashes of cow-dung. To him who has no iron wherewith to shoe his plough, make the wood of the *doh*-tree like iron. Provide other food than our seed for the parrot, the crow, and all the fowls and beasts of the jungle. Let not the white ant destroy the roots, nor the wild hog crush the stem to get at the fruit; and make our crops of all kinds have a better flavour than that of those of any other country.” The elders then feast upon the hogs. The young men are excluded from the repast, but enjoy the privilege of waylaying and pelting with jungle-fruit their elders as they return from the feast. Upon the third day the lineal head of the tribe goes out and sows his seed, after which all the rest may do so.

In Ranchi, a district of Chota Nagpur in Bengal, a ceremony is performed every year by one of the clans to drive away disease. Should it prove ineffectual, all the villagers assemble by night and walk about the village in a body armed with clubs, searching for the disease.

Everything they find outside of the houses they smash. Hence on that day the people throw out their chipped crockery, old pots and pans, and other trash into the courtyard, so that when the search party comes along they may belabour the heap of rubbish to their heart's content; the crash of shattered crockery and the clatter of shivered pans indicates, we are told, that the disease has departed; perhaps it might be more strictly accurate to say that they have frightened it away. At all events a very loud noise is made "so that the disease may not remain hidden anywhere." In a village of the Mossos, an aboriginal tribe of south-western China, a French traveller witnessed the annual ceremony of the expulsion of devils. Two magicians, wearing mitres of red pasteboard, went from house to house, attended by a troop of children, their faces smeared with flour, some of whom carried torches and others cymbals, while all made a deafening noise. After dancing a wild dance in the courtyard of the house, they entered the principal room, where the performers were regaled with a draught of ardent spirits, of which they sprinkled a few drops on the floor. Then the magicians recited their spells to oblige the evil spirits to quit the chamber and the good spirits to enter it. At the end of each phrase, the children, speaking for the spirits, answered with a shout, "We go" or "We come." That concluded the ceremony in the house, and the noisy procession filed out to repeat it in the next.

The people of Bali, an island to the east of Java, have periodical expulsions of devils upon a great scale. Generally the time chosen for the expulsion is the day of the "dark moon" in the ninth month. When the demons have been long unmolested the country is said to be "warm," and the priest issues orders to expel them by force, lest the whole of Bali should be rendered uninhabitable. On the day appointed the people of the village or district assemble at the principal temple. Here at a cross-road offerings are set out for the devils. After prayers have been recited by the priests, the blast of a horn summons the devils to partake of the meal which has been prepared for them. At the same time a number of men step forward and light their torches at the holy lamp which burns before the chief priest. Immediately afterwards, followed by the bystanders, they spread in all directions and march through the streets and lanes crying, "Depart! go away!" Wherever they pass, the people who have stayed at home hasten, by a deafening clatter on doors, beams, rice-blocks, and so forth, to take their share in the expulsion of devils. Thus chased from the houses, the fiends flee to the banquet which has been set out for them; but here the priest receives them with curses which finally drive them from the district. When the last devil has taken his departure, the uproar is succeeded by a dead silence, which lasts during the next day also. The devils, it is thought, are anxious to return to their old homes, and in order to make them think that Bali is not Bali but some desert island, no one may stir from his own abode for twenty-four hours. Even ordinary household work, including cooking, is discontinued. Only the watchmen may shew themselves in the streets. Wreaths of thorns and leaves are hung at all the entrances to warn strangers from entering. Not till the third day is this state of siege raised, and even then it is forbidden to work at the rice-fields or to buy and sell in the market. Most people still stay at home, striving to while away the time with cards and dice.

The Shans of Southern China annually expel the fire-spirit. The ceremony was witnessed by the English Mission under Colonel Sladen on the thirteenth of August 1868. Bullocks and cows were slaughtered in the market-place; the meat was all sold, part of it was cooked and eaten, while the rest was fired out of guns at sundown. The pieces of flesh which fell on the land were supposed to become mosquitoes, those which fell in the water were believed to turn into leeches. In the evening the chief's retainers beat gongs and blew trumpets; and when darkness had set in, torches were lit, and a party, preceded by the musicians, searched the central court for the fire-spirit, who is supposed to lurk about at this season with evil intent. They then ransacked all the rooms and the gardens, throwing the light of the torches into

every nook and corner where the evil spirit might find a hiding-place. In some parts of Fiji an annual ceremony took place which has much the aspect of an expulsion of devils. The time of its celebration was determined by the appearance of a certain fish or sea-slug (*balolo*) which swarms out in dense shoals from the coral reefs on a single day of the year, usually in the last quarter of the moon in November. The appearance of the sea-slugs was the signal for a general feast at those places where they were taken. An influential man ascended a tree and prayed to the spirit of the sky for good crops, fair winds, and so on. Thereupon a tremendous clatter, with drumming and shouting, was raised by all the people in their houses for about half an hour. This was followed by a dead quiet for four days, during which the people feasted on the sea-slug. All this time no work of any kind might be done, not even a leaf plucked nor the offal removed from the houses. If a noise was made in any house, as by a child crying, a forfeit was at once exacted by the chief. At daylight on the expiry of the fourth night the whole town was in an uproar; men and boys scampered about, knocking with clubs and sticks at the doors of the houses and crying "Sinariba!" This concluded the ceremony. The natives of Tumleo, a small island off German New Guinea, also catch the sea-slug in the month of November, and at this season they observe a curious ceremony, which may perhaps be explained as an expulsion of evils or demons. The lads, and sometimes grown men with them, go in troops into the forest to search for grass-arrows (*räng*). When they have collected a store of these arrows, they take sides and, armed with little bows, engage in a regular battle. The arrows fly as thick as hail, and though no one is killed, many receive skin wounds and are covered with blood. The Catholic missionary who reports the custom could not ascertain the reasons for observing it. Perhaps one set of combatants represents the demons or embodied evils of the year, who are defeated and driven away by the champions of the people. The month in which these combats take place (November and the beginning of December) is sometimes named after the grass-arrows and sometimes after the sea-slug.

On the last night of the year there is observed in most Japanese houses a ceremony called "the exorcism of the evil spirit." It is performed by the head of the family. Clad in his finest robes, with a sword, if he has the right of bearing one, at his waist, he goes through all the rooms at the hour of midnight, carrying in his left hand a box of roasted beans on a lacquered stand. From time to time he dips his right hand into the box and scatters a handful of beans on a mat, pronouncing a cabalistic form of words of which the meaning is, "Go forth, demons! Enter riches!" According to another account, the ceremony takes place on the night before the beginning of spring, and the roasted beans are flung against the walls as well as on the floors of the houses. While the duty of expelling the devils should, strictly speaking, be discharged by the head of the house, it is often delegated to a servant. Whether master or servant, the performer goes by the name of year-man (*toshi-otoko*), the rite being properly performed on the last day of the year. The words "Out with the devils" (*Oni ha soto*) are pronounced by him in a loud voice, but the words "In with the luck" (*fuku ha uchi*) in a low tone. In the Shogun's palace the ceremony was performed by a year-man specially appointed for the purpose, who scattered parched beans in all the principal rooms. These beans were picked up by the women of the palace, who wrapped as many of them in paper as they themselves were years old, and then flung them backwards out of doors. Sometimes people who had reached an unlucky year would gather these beans, one for each year of their life and one over, and wrap them in paper together with a small copper coin which had been rubbed over their body to transfer the ill-luck. The packet was afterwards thrown away at a cross-road. This was called "flinging away ill-luck" (*yaku sute*). According to Lafcadio Hearn, the casting-out of devils from the houses is performed by a professional exorciser for a small fee, and the peas which he scatters about the house are afterwards swept up and carefully kept until the first peal of thunder is heard in spring, when it is customary to cook and eat some of

them. After the demons have been thoroughly expelled from a house, a charm is set up over the door to prevent them from returning: it consists of a wooden skewer with a holly leaf and the dried head of a fish like a sardine stuck on it.

On the third day of the tenth month in every year the Hak-Ka, a native race in the province of Canton, sweep their houses and turn the accumulated filth out of doors, together with three sticks of incense and some mock money made of paper. At the same time they call out, "Let the devil of poverty depart! Let the devil of poverty depart!" By performing this ceremony they hope to preserve their homes from penury. Among some of the Hindoos of the Punjab on the morning after Diwali or the festival of lamps, at which the souls of ancestors are believed to visit the house, the oldest woman of the family takes a corn-sieve or winnowing basket and a broom, to both of which magical virtues are ascribed, and beats them in every corner of the house, exclaiming, "God abide, and poverty depart!" The sieve is then carried out of the village, generally to the east or north, and being thrown away is supposed to bear away with it the poverty and distress of the household. Or the woman flings all the sweepings and rubbish out of doors, saying, "Let all dirt and wretchedness depart from here, and all good fortune come in." The Persians used annually to expel the demons or goblins (*Dives*) from their houses in the month of December. For this purpose the Magi wrote certain words with saffron on a piece of parchment or paper and then held the writing over a fire into which they threw cotton, garlic, grapes, wild rue, and the horn of an animal that had been killed on the sixteenth of September. The spell thus prepared was nailed or glued to the inside of the door, and the door was painted red. Next the priest took some sand and spread it out with a knife, while he muttered certain prayers. After that he strewed the sand on the floor, and the enchantment was complete. The demons now immediately vanished, or at least were deprived of all their malignant power.

For ages it has been customary in China to expel the demons from house and home, from towns and cities, at the end of every year. Such general expulsions of devils go by the name of *no*. They are often mentioned and described in Chinese literature. For example, under the Han dynasty, in the second century of our era, "it was ordered that *fang-siang shi* with four eyes of gold, masked with bearskins, and wearing black coats with red skirts, bearing lances and brandishing shields, should always perform at the end of the year in the twelfth month the *no* of the season, in the rear of hundreds of official servants and boys, and search the interior of the palace, in order to expel the demons of plague. With bows of peach wood and arrows of the thorny jujube they shoot at the spectres, and with porcelain drums they drum at them; moreover they throw red balls and cereals at them, in order to remove disease and calamity." Again, in a poem of the same period we read that "at the end of the year the great *no* takes place for the purpose of driving off all spectres. The *fang-siang* carry their spears, *wu* and *hih* hold their bundles of reed. Ten thousand lads with red heads and black clothes, with bows of peach wood and arrows of thorny jujube shoot at random all around. Showers of potsherds and pebbles come down like rain, infallibly killing strong spectres as well as the weak. Flaming torches run after these beings, so that a sparkling and streaming glare chases the red plague to all sides; thereupon they destroy them in the imperial moats and break down the suspension bridges (to prevent their return)." At a later period Chinese historians inform us that the house of Tsi caused the annual expulsion of demons to be performed on the last day of the year by two groups, each of one hundred and twenty lads, and twelve animals headed by drums and wind instruments. The gates of the wards and of the city walls were flung open, and the emperor witnessed the ceremony seated on his throne in the midst of his officers. With rolling drums the procession entered the palace through the western gate, and passed through all parts of it in two divisions, even ascending the towers, while they hopped, jumped and shrieked; and on quitting the palace they spread out in six

directions till they reached the city walls. At the present time it is customary in every part of China to fire off crackers on the last day and night of the year for the purpose of terrifying and expelling the devils: enormous quantities of the explosives are consumed at this season: the people seem to vie with one another as to who shall let off the most crackers and make the most noise. Sometimes long strings of these fireworks hang from balconies and eaves and keep up a continuous crackling for half an hour together or more; in great cities the prolonged and ear-splitting din is very annoying to foreigners. To the ears of the Chinese the noise appears to be agreeable, if not for its own sake, at least for the beneficial effect it is supposed to produce by driving demons away. Indeed they seem to be of opinion that any noise, provided it be sufficiently harsh and loud, serves this useful purpose. The sound of brass instruments is particularly terrifying to devils; hence the great use which the Chinese make of gongs in rites of exorcism. The clash of gongs, we are told, resounds through the Chinese empire daily, especially in summer, when a rise in the death-rate, which ignorant Europeans attribute to mere climatic influences, stimulates the people to redouble their efforts for the banishment of the fiends, who are the real cause of all the mischief. At such times you may see and hear groups of benevolent and public-spirited men and women banging gongs, clashing cymbals, and drubbing drums for hours together. No protest is made by their neighbours, no complaint that they disturb the night's rest of the sick and the tired. People listen with resignation or rather with gratitude and complacency to the deafening uproar raised by these generous philanthropists, who thus devote their services gratuitously to the cause of the public health. In Corea, also, the devils are driven out of the towns on New Year's Eve by the firing of guns and the popping of crackers.

In Tonquin a *theckydaw* or general expulsion of malevolent spirits commonly took place once a year, especially if there was a great mortality amongst men, the elephants or horses of the general's stable, or the cattle of the country, "the cause of which they attribute to the malicious spirits of such men as have been put to death for treason, rebellion, and conspiring the death of the king, general, or princes, and that in revenge of the punishment they have suffered, they are bent to destroy everything and commit horrible violence. To prevent which their superstition has suggested to them the institution of this *theckydaw*, as a proper means to drive the devil away, and purge the country of evil spirits." The day appointed for the ceremony was generally the twenty-fifth of February, one month after the beginning of the new year, which fell on the twenty-fifth of January. The intermediate month was a season of feasting, merry-making of all kinds, and general licence. During the whole month the great seal was kept shut up in a box, face downwards, and the law was, as it were, laid asleep. All courts of justice were closed; debtors could not be seized; small crimes, such as petty larceny, fighting, and assault, escaped with impunity; only treason and murder were taken account of and the malefactors detained till the great seal should come into operation again. At the close of the saturnalia the wicked spirits were driven away. Great masses of troops and artillery having been drawn up with flying colours and all the pomp of war, "the general beginneth then to offer meat offerings to the criminal devils and malevolent spirits (for it is usual and customary likewise amongst them to feast the condemned before their execution), inviting them to eat and drink, when presently he accuses them in a strange language, by characters and figures, etc., of many offences and crimes committed by them, as to their having disquieted the land, killed his elephants and horses, etc., for all which they justly deserve to be chastised and banished the country. Whereupon three great guns are fired as the last signal; upon which all the artillery and musquets are discharged, that, by their most terrible noise the devils may be driven away; and they are so blind as to believe for certain, that they really and effectually put them to flight."

In Cambodia the expulsion of evil spirits took place in March. Bits of broken statues and stones, considered as the abode of the demons, were collected and brought to the capital. Here as many elephants were collected as could be got together. On the evening of the full moon volleys of musketry were fired and the elephants charged furiously to put the devils to flight. The ceremony was performed on three successive days. In Siam the banishment of demons is annually carried into effect on the last day of the old year. A signal gun is fired from the palace; it is answered from the next station, and so on from station to station, till the firing has reached the outer gate of the city. Thus the demons are driven out step by step. As soon as this is done a consecrated rope is fastened round the circuit of the city walls to prevent the banished demons from returning. The rope is made of tough couch-grass and is painted in alternate stripes of red, yellow, and blue. According to a more recent account, the Siamese ceremony takes place at the New Year holidays, which are three in number, beginning with the first of April. For the feasting which accompanies these holidays a special kind of cake is made, "which is as much in demand as our own Shrove-Tuesday pancakes or our Good-Friday hot cross-buns. The temples are thronged with women and children making offerings to Buddha and his priests. The people inaugurate their New Year with numerous charitable and religious deeds. The rich entertain the monks, who recite appropriate prayers and chants. Every departed soul returns to the bosom of his family during these three days, freed from any fetters that may have bound him in the regions of indefinable locality. On the third day the religious observances terminate, and the remaining hours are devoted to 'the world, the flesh, and the devil.' Gambling is not confined to the licensed houses, but may be indulged in anywhere. Games of chance hold powerful sway in every house as long as the licence to participate in them lasts. Priests in small companies occupy posts at regular intervals round the city wall, and spend their time in chanting away the evil spirits. On the evening of the second day, the ghostly visitors from the lower realms lose the luxury of being exorcised with psalms. Every person who has a gun may fire it as often as he pleases, and the noise thus made is undoubtedly fearful enough in its intensity to cause any wandering traveller from the far-off fiery land to retrace his steps with speed. The bang and rattle of pistols, muskets, shot-guns, and rifles cease not till the break of day, by which time the city is effectually cleared of all its infernal visitors." From this account we learn that among the spirits thus banished are the souls of the dead, who revisit their living friends once a year. To the same effect, apparently, Bishop Bruguière, writing from Bangkok in 1829, tells us that "the three first days of the moon of April are days of solemn festivity for the pious Siamese. That day Lucifer opens all the gates of the abyss, the souls of the dead, which are shut up there, come forth and partake of a repast in the bosom of their family. They are treated splendidly. One of these three days a monk repairs to the palace to preach before the king. At the end of the sermon a preconcerted signal is given, and in a moment the cannons are fired in all the quarters of the city to chase the devil out of the walls or to kill him, if he dares to resist. On the first day a temporary king is named, who bears the title of *phaja-phollathep*; during these three days he enjoys all the royal prerogatives, the real king remaining shut up in his palace."

A similar belief and a similar custom prevail in Japan. There, too, the souls of the departed return to their old homes once a year, and a festival called the Feast of Lanterns is made to welcome them. They come at evening on the thirteenth day of the seventh month of the old calendar, which falls towards the end of August. It is needful to light them on their way. Accordingly bamboos with pretty coloured lanterns attached to them are fastened on the tombs, and being thickly set they make an illumination on the hills, where the burying-grounds are generally situated. Lamps of many hues or rows of tapers are also lit and set out in front of the houses and in the gardens, and small fires are kindled in the streets, so that the whole city is in a blaze of light. After the sun has set, a great multitude issues from the town,

for every family goes forth to meet its returning dead. When they come to the spot where they believe the souls to be, they welcome the unseen visitors and invite them to rest after their journey, and to partake of refreshments which they offer to them. Having allowed the souls time enough to satisfy their hunger and recover from their fatigue, they escort them by torchlight, chatting gaily with them, into the city and to the houses where they lived and died. These are also illuminated with brilliant lanterns; a banquet is spread on the tables; and the places of the dead, who are supposed to absorb the ethereal essence of the food, are laid for them as if they were alive. After the repast the living go from house to house to visit the souls of their dead friends and neighbours; and thus they spend the night running about the town. On the evening of the third day of the festival, which is the fifteenth day of the month, the time has come for the souls to return to their own place. Fires again blaze in the streets to light them on the road; the people again escort them ceremoniously to the spot where they met them two days before; and in some places they send the lanterns floating away on rivers or the sea in miniature boats, which are laden with provisions for the spirits on their way to their long home. But there is still a fear that some poor souls may have lagged behind, or even concealed themselves in a nook or corner, loth to part from the scenes of their former life and from those they love. Accordingly steps are taken to hunt out these laggards and send them packing after their fellow-ghosts. With this intention the people throw stones on the roofs of their houses in great profusion; and going through every room armed with sticks they deal swashing blows all about them in the empty air to chase away the lingering souls. This they do, we are told, out of a regard for their own comfort quite as much as from the affection they bear to the dead; for they fear to be disturbed by unseasonable apparitions if they suffered the airy visitors to remain in the house.

Thus in spite of the kindly welcome given to the souls, the fear which they inspire comes out plainly in the pains taken to ensure their departure; and this fear justifies us in including such forced departures among the ceremonies for the expulsion of evils with which we are here concerned. It may be remembered that the annual banishment of ghosts has been practised by savages so low in the scale of humanity as the Australian aborigines. At the other end of the scale it was observed in classical antiquity by the civilized Greeks and Romans. The Athenians believed that at the festival of the Anthesteria the souls of the dead came back from the nether world and went about the city. Accordingly ropes were fastened round the temples to keep out the wandering ghosts; and with a like intention the people chewed buckthorn in the morning and smeared the doors of their houses with pitch, apparently thinking that any rash spirits who might attempt to enter would stick fast in the pitch and be glued, like so many flies, to the door. But at the end of the festival the souls were bidden to depart in these words: "Out of the door with you, souls. The Anthesteria is over." Yet for the entertainment of the unseen guests during their short stay earthenware pots full of boiled food appear to have been everywhere prepared throughout the city; but probably these were placed in the street outside the houses, in order to give the ghosts no excuse for entering and disturbing the inmates. No priest would eat of the food thus offered to the dead, but prowling beggars probably had no such scruples. Similarly when the Sea Dyaks of Sarawak celebrate their great Festival of Departed Spirits at intervals which vary from one to three or four years, food is prepared for the dead and they are summoned from their far-off home to partake of it; but it is put outside at the entrance of the house. And before the general arrival of the souls, while the people are busy brewing the drink for the feast, each family takes care to hang an earthenware pot full of the liquor outside of the single room which it occupies in the large common house, lest some thirsty soul should arrive prematurely from the other world, and, forcing his way into the domestic circle, should not merely slake his thirst but carry off one of the living. During three days in May the Romans held a festival in honour of the ghosts. The temples were shut, doubtless to keep out the ghostly swarms; but, as in Japan, every house

seems to have been thrown open to receive the spirits of its own departed. When the reception was over, each head of a family arose at dead of night, washed his hands, and having made with fingers and thumb certain magic signs to ward off ghosts, he proceeded to throw black beans over his shoulder without looking behind him. As he did so, he said nine times, "With these beans I redeem me and mine"; and the ghosts, following unseen at his heels, picked up the beans and left him and his alone. Then he dipped his hands again in water, clashed bronze vessels together to make a din, and begged the ghosts to depart from his house, saying nine times, "Go forth, paternal shades!" After that he looked behind him, and the ceremony was over: the ghosts had taken their leave for another year.

Annual expulsions of demons, witches, or evil influences appear to have been common among the heathen of Europe, if we may judge from the relics of such customs among their descendants at the present day. Thus among the heathen Wotyaks, a Finnish people of Eastern Russia, all the young girls of the village assemble on the last day of the year or on New Year's Day, armed with sticks, the ends of which are split in nine places. With these they beat every corner of the house and yard, saying, "We are driving Satan out of the village." Afterwards the sticks are thrown into the river below the village, and as they float down stream Satan goes with them to the next village, from which he must be driven out in turn. In some villages the expulsion is managed otherwise. The unmarried men receive from every house in the village groats, flesh, and brandy. These they take to the fields, light a fire under a fir-tree, boil the groats, and eat of the food they have brought with them, after pronouncing the words, "Go away into the wilderness, come not into the house." Then they return to the village and enter every house where there are young women. They take hold of the young women and throw them into the snow, saying, "May the spirits of disease leave you." The remains of the groats and the other food are then distributed among all the houses in proportion to the amount that each contributed, and each family consumes its share.

According to a Wotyak of the Malmyz district the young men throw into the snow whomever they find in the houses, and this is called "driving out Satan"; moreover, some of the boiled groats are cast into the fire with the words, "O god, afflict us not with sickness and pestilence, give us not up as a prey to the spirits of the wood." But the most antique form of the ceremony is that observed by the Wotyaks of the Kasan Government. First of all a sacrifice is offered to the Devil at noon. Then all the men assemble on horseback in the centre of the village, and decide with which house they shall begin. When this question, which often gives rise to hot disputes, is settled, they tether their horses to the paling, and arm themselves with whips, clubs of lime-wood, and bundles of lighted twigs. The lighted twigs are believed to have the greatest terrors for Satan. Thus armed, they proceed with frightful cries to beat every corner of the house and yard, then shut the door, and spit at the ejected fiend. So they go from house to house, till the Devil has been driven from every one. Then they mount their horses and ride out of the village, yelling wildly and brandishing their clubs in every direction. Outside of the village they fling away the clubs and spit once more at the Devil. The Cheremiss, another Finnish people of Eastern Russia, chase Satan from their dwellings by beating the walls with cudgels of lime-wood. For the same purpose they fire guns, stab the ground with knives, and insert burning chips of wood in the crevices. Also they leap over bonfires, shaking out their garments as they do so; and in some districts they blow on long trumpets of lime-tree bark to frighten him away. When he has fled to the wood, they pelt the trees with some of the cheese-cakes and eggs which furnished the feast.

In Christian Europe the old heathen custom of expelling the powers of evil at certain times of the year has survived to modern times. Thus in some villages of Calabria the month of March is inaugurated with the expulsion of the witches. It takes place at night to the sound of the church bells, the people running about the streets and crying, "March is come." They say that

the witches roam about in March, and the ceremony is repeated every Friday evening during the month. Often, as might have been anticipated, the ancient pagan rite has attached itself to church festivals. For example, in Calabria at Eastertide every family provides itself in time with a supply of holy water, and when the church bells proclaim the resurrection of Christ the people sprinkle the house with the water, saying in a loud voice, "*Esciti fora sùrici uorvi, esciti fora tentaziuni, esca u malu ed entri u bene.*" At the same time they knock on doors and windows, on chests and other articles of furniture. Again, in Albania on Easter Eve the young people light torches of resinous wood and march in procession, swinging them, through the village. At last they throw the torches into the river, crying, "Ha, Kore! we throw you into the river, like these torches, that you may never return." Silesian peasants believe that on Good Friday the witches go their rounds and have great power for mischief. Hence about Oels, near Strehlitz, the people on that day arm themselves with old brooms and drive the witches from house and home, from farmyard and cattle-stall, making a great uproar and clatter as they do so.

The belief in the maleficent power and activity of witches and wizards would seem to have weighed almost as heavily on the heathen of Central and Northern Europe in prehistoric times as it still weighs on the minds of African negroes and other savages in many parts of the world. But while these unhallowed beings were always with our forefathers, there were times and seasons of the year when they were supposed to be particularly mischievous, and when accordingly special precautions had to be taken against them. Among such times were the twelve days from Christmas to Twelfth Night, the Eve of St. George, the Eve of May Day (Walpurgis Night), and Midsummer Eve.

In Central Europe it was apparently on Walpurgis Night, the Eve of May Day, above all other times that the baleful powers of the witches were exerted to the fullest extent; nothing therefore could be more natural than that men should be on their guard against them at that season, and that, not content with merely standing on their defence, they should boldly have sought to carry the war into the enemy's quarters by attacking and forcibly expelling the uncanny crew. Amongst the weapons with which they fought their invisible adversaries in these grim encounters were holy water, the fumes of incense or other combustibles, and loud noises of all kinds, particularly the clashing of metal instruments, amongst which the ringing of church bells was perhaps the most effectual. Some of these strong measures are still in use among the peasantry, or were so down to recent years, and there seems no reason to suppose that their magical virtue has been at all impaired by lapse of time. In the Tyrol, as in other places, the expulsion of the powers of evil at this season goes by the name of "Burning out the Witches." It takes place on May Day, but people have been busy with their preparations for days before. On a Thursday at midnight bundles are made up of resinous splinters, black and red spotted hemlock, caperspurge, rosemary, and twigs of the sloe. These are kept and burned on May Day by men who must first have received plenary absolution from the Church. On the last three days of April all the houses are cleansed and fumigated with juniper berries and rue. On May Day, when the evening bell has rung and the twilight is falling, the ceremony of "Burning out the Witches" begins. Men and boys make a racket with whips, bells, pots, and pans; the women carry censers; the dogs are unchained and run barking and yelping about. As soon as the church bells begin to ring, the bundles of twigs, fastened on poles, are set on fire and the incense is ignited. Then all the house-bells and dinner-bells are rung, pots and pans are clashed, dogs bark, every one must make a noise. And amid this hubbub all scream at the pitch of their voices,

*"Witch flee, flee from here,
Or it will go ill with thee."*

Then they run seven times round the houses, the yards, and the village. So the witches are smoked out of their lurking-places and driven away.

The custom of expelling the witches on Walpurgis Night is still, or was down to thirty or forty years ago, observed in many parts of Bavaria and among the Germans of Bohemia. Thus in the Böhmerwald Mountains, which divide Bavaria from Bohemia, all the young fellows of the village assemble after sunset on some height, especially at a cross-road, and crack whips for a while in unison with all their strength. This drives away the witches; for so far as the sound of the whips is heard, these maleficent beings can do no harm. The peasants believe firmly in the efficacy of this remedy. A yokel will tell his sons to be sure to crack their whips loudly and hit the witches hard; and to give more sting to every blow the whip-lashes are knotted. On returning to the village the lads often sing songs and collect contributions of eggs, lard, bread, and butter. In some places, while the young fellows are cracking their whips, the herdsmen wind their horns, and the long-drawn notes, heard far-off in the silence of night, are very effectual for banning the witches. In other places, again, the youth blow upon so-called shawms made of peeled willow-wood in front of every house, especially in front of such houses as are suspected of harbouring a witch. In Voigtland, a bleak mountainous region of Central Germany bordering on the Frankenwald Mountains, the belief in witchcraft is still widely spread. The time when the witches are particularly dreaded is Walpurgis Night, but they play their pranks also on Midsummer Eve, St. Thomas's Eve, and Christmas Eve. On these days they try to make their way into a neighbour's house and to borrow or steal something from it; and woe betide the man in whose house they have succeeded in their nefarious errand! It is on Walpurgis Night and Midsummer Eve that they ride through the air astride of pitchforks and churn-dashers. They also bewitch the cattle; so to protect the poor beasts from their hellish machinations the people on these days chalk up three crosses on the doors of the cattle-stalls or hang up St. John's wort, marjoram, and so forth. Very often, too, the village youth turn out in a body and drive the witches away with the cracking of whips, the firing of guns, and the waving of burning besoms through the air, not to mention shouts and noises of all sorts. Such customs appear to be observed generally in Thüringen, of which Voigtland is a part. The people think that the blows of the whip actually fall on the witches hovering unseen in the air, and that so far as the cracking of the whips is heard, the crops will be good and nothing will be struck by lightning, no doubt because the witches have been banished by the sound.

In Bohemia many are the precautions taken by the peasantry, both German and Czech, to guard themselves and their cattle against the witches on Walpurgis Night. Thorny branches are laid on the thresholds of cow-houses and dwellings to keep out the infernal crew, and after sunset boys armed with whips and guns drive them from the villages with a prodigious uproar and burn them in bonfires on the neighbouring heights. It is true that the witches themselves are not seen, though effigies of them are sometimes consumed in the bonfires. This "Burning of the Witches," as it is called, protects the crops from their ravages. German lads also employ goats' horns as a means of driving away the witches at the moment when they issue forth from kitchen-chimneys on their way to the witches' Sabbath. Some minor variations in the mode of expelling the witches on Walpurgis Night have been noted in the German villages of Western Bohemia. Thus in Absrot the village youth go out to cross-roads and there beat the ground with boards, no doubt for the purpose of thrashing the witches who are commonly supposed to assemble at such spots. In Deslawen, after the evening bells have rung, people go through the houses beating the walls or floors with boards; then they issue forth into the roads, headed by a boy who carries the effigy of a witch made up of rags. Thereupon grown-up folk crack whips and fire shots. In Schönwert the young people go in bands through the village and the meadows, making a great noise with bells, flutes, and

whips, for the more noise they make the more effectual is the ceremony supposed to be. Meantime the older men are busy firing shots over the fields and the dungheaps. In Hochofen troops of children go from house to house on Walpurgis Evening, making a great clatter with tin cans and kettles, while they scream, "Witch, go out, your house is burning." This is called "Driving out the Witches." The German peasants of Moravia, also, universally believe that on Walpurgis Night the witches ride through the air on broomsticks and pitchforks in order to revel with Satan, their master, at the old heathen places of sacrifice, which are commonly on heights. To guard the cattle and horses from their insidious attacks it is usual to put knives under the thresholds and to stick sprigs of birch in the dungheaps. Formerly lads used to gather on the heights where the witches were believed to assemble; and by hurling besoms, dipped in pitch and ignited, they attempted to banish the invisible foe.

In Silesia also, we are told, the belief in witchcraft still occupies a large space in the minds of the people. It is on Walpurgis Night that the witches are let loose and all the powers of magic have full sway. At that time the cottagers not uncommonly see a witch astride a hayfork or broomstick emerging from the chimney. Hence people are careful to remove all utensils from the fireplace, or the witches would ride on them, when they go with the Evil One to a cross-road or a gallows-hill, there to dance wild dances in a circle on the snow or to cut capers on the corn-fields. Steps are taken to guard village, house, and farmyard against their incursions. Three crosses are chalked up on every door, and little birch-trees fastened over the house-door, because the witches must count every leaf on the tree before they can cross the threshold, and while they are still counting, the day breaks and their power is gone. On that evening the cattle are especially exposed to the attacks of the witches, and prudent farmers resort to many expedients for the sake of protecting the animals from the wiles of these malignant beings. No wise man would sell milk or butter on Walpurgis Night; if he did, his cows would certainly be bewitched. And all the work of the byres should be finished and the cattle fed before sundown, which is the time when the witches begin to swarm in the air. Besides the usual crosses chalked on the door of the byre, it is customary to fasten over it three horse-shoes, or a holed flint, or a goat's horns with four branches; it is well, too, to nail bits of buckthorn crosswise over every entrance, and to lean pitchforks and harrows against the doors with the sharp points turned outwards. A sod freshly cut from a meadow and sprinkled with marsh-marigolds has likewise a very good effect when it is placed before a threshold. Moreover in the Grünberg district young men go clanking chains through the village and farmyards, for iron scares the witches; also they knock at the doors and they prance through the yards astride on pitchforks and broomsticks, all to drive away the witches, but in doing so they must be sure not to speak a word. A very powerful means of keeping witches at bay are the Walpurgis bonfires, which are still kindled in the Hoyerswerda district and the Iser Mountains. The fires are fed with the stumps of old brooms, and the people dance round them and wave burning besoms, just as they do at the Midsummer bonfires. About Hoyerswerda they call these fires, as usual, "Burning the Witches."

The Wends of Saxony adopt very similar precautions against witches on the evening of Walpurgis Day. Any one who has been in Lusatia on the last day of April must remember the fires which he saw blazing on the mountains and in the valleys and the plains. That is the Witch-burning (*kuzlarniče palič*). For weeks before that the boys and lads have been collecting old brooms, and when the time comes they sally forth and dance with the burning besoms on the fields; the fire is thought to ban the witches and foul fiends. Also on that day people march about the fields and meadows clinking stones on scythes; for the noise is also deemed effectual in driving the witches away. At Penzance in Cornwall boys run about blowing horns on the thirtieth of April (Walpurgis Day), and when questioned why they do so they say that they are "scaring away the devil." The horns used for this purpose are made of

tin and shaped like a herald's trumpet; they vary in length from a foot to a yard and can give forth a very loud blast. The custom is probably a relic of a general expulsion of witches and demons on that day.

Another witching time is the period of twelve days between Christmas (the twenty-fifth of December) and Epiphany (the sixth of January). A thousand quaint superstitions cluster round that mystic season. It is then that the Wild Huntsman sweeps through the air, the powers of evil are let loose, werewolves are prowling round, and the witches work their wicked will. Hence in some parts of Silesia the people burn pine-resin all night long between Christmas and the New Year in order that the pungent smoke may drive witches and evil spirits far away from house and homestead; and on Christmas Eve and New Year's Eve they fire shots over fields and meadows, into shrubs and trees, and wrap straw round the fruit-trees, to prevent the spirits from doing them harm. On New Year's Eve, which is Saint Sylvester's Day, Bohemian lads, armed with guns, form themselves into circles and fire thrice into the air. This is called "Shooting the Witches" and is supposed to frighten the witches away. While the young fellows are rendering this service to the community, the housewives go about their houses sprinkling holy water in all the rooms and chalking three crosses on every door, no doubt to accelerate the departure of the witches, and to prevent their return. At Trieste on St. Sylvester's Eve people form processions and drive the evil spirits with sticks and brooms out of the houses, while they invite the good spirits and good luck to come and dwell there. In the town of Biggar, in Lanarkshire, it has been customary from time immemorial to celebrate a custom called "burning out the Old Year" on the thirty-first of December. A large bonfire, to which all the onlookers think it their duty to contribute fuel, is kindled in the evening at the town cross, and fires are also lighted on the adjacent hills. When we remember how common it is in Central Europe to kindle fires at critical seasons for the purpose of burning the witches, we may suspect that what the good people of Biggar originally intended to burn on the last night of the year was not the Old Year but the witches. It would have been well for Scotland and for Europe if the practice of burning witches had always been carried out in this harmless fashion. A visitor to Scotland in 1644 saw nine witches of flesh and blood burned at one time on Leith Links.

The last of the mystic twelve days is Epiphany or Twelfth Night, and it has been selected as a proper season for the expulsion of the powers of evil in various parts of Europe. Thus at Brunnen on the Lake of Lucerne the boys go about in procession on Twelfth Night, carrying torches and lanterns, and making a great noise with horns, cow-bells, whips, and so forth. This is said to frighten away the two female spirits of the wood, Strudeli and Strätteli. Of these two names Strudeli seems to mean "witch" and Strätteli "nightmare." The people believe that if they do not make enough noise, there will be little fruit that year. On the same day the inhabitants of the Muota Valley, immediately to the east of Brunnen, used to make a similar racket, no doubt for a similar purpose. They collected chains, pots and pans, cow-bells, horns, and such like musical instruments. He who could borrow a number of horse's bells and wear them on his person so that the jangling sounded afar off was deemed uncommonly lucky. Thus equipped parties of people marched about making all the din they could; sometimes they would meet and joining all their efforts in one concerted burst of harmony or discord would raise such a hubbub that the surrounding rocks rang again with the sound. In Labruguière, also, a canton of Southern France, the evil spirits are expelled at the same season. The canton lies in the picturesque and little-known region of the Black Mountains, which form a sort of link between the Pyrenees and the Cevennes, and have preserved in their remote recesses certain types of life which have long disappeared elsewhere. On the eve of Twelfth Day the inhabitants rush through the streets jangling bells, clattering kettles, and doing everything to make a discordant noise. Then by the light of

torches and blazing faggots they set up a prodigious hue and cry, an ear-splitting uproar, hoping thereby to chase all the wandering ghosts and devils from the town.

With this noisy ceremony we may compare a similar custom which is still observed year by year at the same season in the long and spacious Piazza Navona at Rome. There on the night before Epiphany a dense crowd assembles, and diverts itself by raising a hideous uproar. Soon after supper troops of young folk and others march through the streets, preceded by puppets or pasteboard figures and all making the utmost possible din. They converge from different quarters on the Piazza Navona, there to unite in one prolonged and deafening outburst of clangorous discord. The favourite musical instruments employed in this cats' concert are penny trumpets, of which, together with tambourines, bells, and so forth, the shops take care to provide a large stock as a preparation for the pandemonium of the evening. The ceremony is supposed to be in honour of a certain mythical old hag called Befana, effigies of whom, made of rags, are put by women and children in the windows on Twelfth Night. Her name Befana is clearly a popular corruption of Epiphany, the ecclesiastical name of the festival; but viewed in connexion with the popular celebrations which we have examined she may be suspected to be of heathen rather than Christian origin. In fact we may conjecture that she was of old a witch, and that the noisy rite in the Piazza Navona is nothing but a relic of an annual expulsion of witches at this season. A ceremony of the same sort is annually observed on the same evening, the Eve of Epiphany, by the peasantry who inhabit the mountains of the Tuscan Romagna. A troop of lads parade the streets of the village making a fiendish noise by means of bells and kitchen utensils of tin and brass, while others blow blasts on horns and reed-pipes. They drag about a cart containing an effigy of an old woman made up of rags and tow, which represents Befana (Epiphany). When they come to the village square they put fire to the effigy, which soon vanishes in smoke and flames amid a chorus of cries, shrieks, and other forms of rustic melody. Similar ceremonies are probably observed on the same evening in other parts of Italy.

In the Shetland Islands the Yule or Christmas holidays begin, or used to begin, seven days before Christmas and last till Antinmas, that is, the twenty-fourth day after Christmas. In the Shetland parlance these holidays are known as "the Yules." On the first night, called Tul-ya's e'en, seven days before Christmas, certain mischievous elves, whom the Shetlanders name Trows, "received permission to leave their homes in the heart of the earth and dwell, if it so pleased them, above ground. There seemed to have been no doubt that those creatures preferred disporting themselves among the dwellings of men to residing in their own subterranean abodes, for they availed themselves of every permission given, and created no little disturbance among the mortals whom they visited. One of the most important of all Yule-tide observances was the 'saining' required to guard life or property from the Trows. If the proper observances were omitted, the 'grey-folk' were sure to take advantage of the opportunity." On the last day of the holidays, the twenty-fourth day after Christmas, which in Shetland goes by the name of Up-helly-a', Uphellia, or Uphaliday, "the doors were all opened, and a great deal of pantomimic chasing and driving and dispersing of unseen creatures took place. Many pious ejaculations were uttered, and iron was ostentatiously displayed, 'for Trows can never abide the sight o' iron.' The Bible was read and quoted. People moved about in groups or couples, never singly, and infants were carefully guarded as well as sained by vigilant and learned 'wise women.' Alas, the poor Trows! their time of frolic and liberty was ended, and on Twenty-fourth night they retired to their gloomy abodes beneath the sod, seldom finding opportunity to reappear again, and never with the same licence, until the Yules returned. All that pantomime, all that invoking of holier Powers, were but methods of 'speeding the parting guest,' and mortals were rejoicing that the unbidden, unwelcome grey-folk must depart. When day dawned after Twenty-fourth night the Trows

had vanished and the Yules were ended.” Of late years Up-helly-a' has been celebrated in Lerwick with pompous and elaborate masquerades. The chief event of the evening is a torch-light procession of maskers or “guizers,” as they are called, who escort the model of a Norse galley through the streets, and finally set it on fire by throwing their torches into it. But in this form the celebration seems to date only from the latter part of the nineteenth century; in former times an old boat filled with tar and ignited was dragged about and blazing tar-barrels were drawn or kicked through the streets. The fire, however procured, was probably in origin intended to chase away the lingering Trows from the town at the end of the holidays.

Thus it would seem that the custom of annually banishing witches and demons on a day or night set apart for the purpose has not been confined to Central Europe, but can be traced from Calabria and Rome in the south to the Shetland Islands in the far north.

IV. Public Scapegoats

§ 1. The Expulsion of Embodied Evils.

Thus far we have dealt with that class of the general expulsion of evils which I have called direct or immediate. In this class the evils are invisible, at least to common eyes, and the mode of deliverance consists for the most part in beating the empty air and raising such a hubbub as may scare the mischievous spirits and put them to flight. It remains to illustrate the second class of expulsions, in which the evil influences are embodied in a visible form or are at least supposed to be loaded upon a material medium, which acts as a vehicle to draw them off from the people, village, or town.

The Pomos of California celebrate an expulsion of devils every seven years, at which the devils are represented by disguised men. "Twenty or thirty men array themselves in harlequin rig and barbaric paint, and put vessels of pitch on their heads; then they secretly go out into the surrounding mountains. These are to personify the devils. A herald goes up to the top of the assembly-house, and makes a speech to the multitude. At a signal agreed upon in the evening the masqueraders come in from the mountains, with the vessels of pitch flaming on their heads, and with all the frightful accessories of noise, motion, and costume which the savage mind can devise in representation of demons. The terrified women and children flee for life, the men huddle them inside a circle, and, on the principle of fighting the devil with fire, they swing blazing firebrands in the air, yell, whoop, and make frantic dashes at the marauding and bloodthirsty devils, so creating a terrific spectacle, and striking great fear into the hearts of the assembled hundreds of women, who are screaming and fainting and clinging to their valorous protectors. Finally the devils succeed in getting into the assembly-house, and the bravest of the men enter and hold a parley with them. As a conclusion of the whole farce, the men summon courage, the devils are expelled from the assembly-house, and with a prodigious row and racket of sham fighting are chased away into the mountains." In spring, as soon as the willow-leaves were full grown on the banks of the river, the Mandan Indians celebrated their great annual festival, one of the features of which was the expulsion of the devil. A man, painted black to represent the devil, entered the village from the prairie, chased and frightened the women, and acted the part of a buffalo bull in the buffalo dance, the object of which was to ensure a plentiful supply of buffaloes during the ensuing year. Finally he was chased from the village, the women pursuing him with hisses and gibes, beating him with sticks, and pelting him with dirt. The Mayas of Yucatan divided the year into eighteen months of twenty days each, and they added five supplementary days at the end of the year in order to make a total of three hundred and sixty-five days. These five supplementary days were deemed unlucky. In the course of them the people banished the evils that might threaten them in the year on which they were about to enter. For that purpose they made a clay image of the demon of evil *Uuayayab*, that is *u-uayab-haab*, "He by whom the year is poisoned," confronted it with the deity who had supreme power over the coming year, and then carried it out of the village in the direction of that cardinal point to which, on the system of the Mayan calendar, the particular year was supposed to belong. Having thus rid themselves of the demon, they looked forward to a happy New Year.

Some of the native tribes of Central Queensland believe in a noxious being called *Molonga*, who prowls unseen and would kill men and violate women if certain ceremonies were not performed. These ceremonies last for five nights and consist of dances, in which only men, fantastically painted and adorned, take part. On the fifth night *Molonga* himself, personified by a man tricked out with red ochre and feathers and carrying a long feather-tipped spear,

rushes forth from the darkness at the spectators and makes as if he would run them through. Great is the excitement, loud are the shrieks and shouts, but after another feigned attack the demon vanishes in the gloom. On the last night of the year the palace of the Kings of Cambodia is purged of devils. Men painted as fiends are chased by elephants about the palace courts. When they have been expelled, a consecrated thread of cotton is stretched round the palace to keep them out. In Munzerabad, a district of Mysore in Southern India, when cholera or smallpox has broken out in a parish, the inhabitants assemble and conjure the demon of the disease into a wooden image, which they carry, generally at midnight, into the next parish. The inhabitants of that parish in like manner pass the image on to their neighbours, and thus the demon is expelled from one village after another, until he comes to the bank of a river into which he is finally thrown. Russian villagers seek to protect themselves against epidemics, whether of man or beast, by drawing a furrow with a plough right round the village. The plough is dragged by four widows and the ceremony is performed at night; all fires and lights must be extinguished while the plough is going the round. The people think that no unclean spirit can pass the furrow which has thus been traced. In the village of Dubrowitschi a puppet is carried before the plough with the cry, "Out of the village with the unclean spirit!" and at the end of the ceremony it is torn in pieces and the fragments scattered about. No doubt the demon of the disease is supposed to be in the puppet and to be destroyed with it. Sometimes in an Esthonian village a rumour will get about that the Evil One himself has been seen in the place. Instantly the whole village is in an uproar, and the entire population, armed with sticks, flails, and scythes, turns out to give him chase. They generally expel him in the shape of a wolf or a cat, occasionally they brag that they have beaten the devil to death. At Carmona, in Andalusia, on one day of the year, boys are stripped naked and smeared with glue in which feathers are stuck. Thus disguised, they run from house to house, the people trying to avoid them and to bar their houses against them. The ceremony is probably a relic of an annual expulsion of devils.

Some of the Khasis of Assam annually expel the demon of plague. The ceremony is called *Beh-dieng-khlam*, that is "Driving away (*beh*) the plague (*khlam*) with sticks (*dieng*)"; it takes place in the Deep-water month (June). On the day fixed for the expulsion the men rise early and beat the roof with sticks, calling upon the demon of the plague to leave the house. Later in the day they go down to the stream where the goddess Aitan dwells. Then long poles or bamboos, newly cut, are laid across the stream and the people jump on them, trying to break them; when they succeed, they give a great shout. Next a very large pole or bamboo is similarly laid across the stream, and the people divide themselves into two parties, one on each side of the stream, and pull against each other at opposite ends of the pole. According to one account the party which succeeds in dragging the pole to their side of the stream is supposed to gain health and prosperity during the coming year. According to another account, if the people on the east bank win in the contest or "tug-of-war," good luck and prosperity are assured; but if the people on the west bank are victorious, then everything will go wrong. On this occasion the people disguise themselves as giants and wild beasts, and they parade images of serpents, elephants, tigers, peacocks, and so on. The men dance with enthusiasm, and the girls, dressed in their best, look on. Before the assembly breaks up, the men play a sort of game of hockey with wooden balls. In this ceremonial contest or "tug of war" between two parties of the people, we may conjecture that the one party represents the expelled demons of the plague; and if that is so, we may perhaps assume that in the struggle the representatives of the demons generally allow themselves to be overcome by their adversaries, in order that the village may be free from pestilence in the coming year. Similarly in autumn the Central Esquimaux divide themselves into two parties, representing summer and winter respectively, which pull at opposite ends of a rope; and they draw omens of the weather to be expected in the coming winter according as the party of summer or of

winter prevails in the struggle. That in such contests, resembling our English game of "French and English" or the "Tug of War," the one side may represent demons is proved by a custom observed by the Chukmas, a tribe of the Chittagong Hill Tracts in South-Eastern India. "On the death of a Dewan or of a priest a curious sport is customary at the funeral. The corpse is conveyed to the place of cremation on a car; to this car ropes are attached, and the persons attending the ceremony are divided into two equal bodies and set to work to pull in opposite directions. One side represents the good spirits; the other, the powers of evil. The contest is so arranged that the former are victorious. Sometimes, however, the young men representing the demons are inclined to pull too vigorously, but a stick generally quells this unseemly ardour in the cause of evil." The contest is like that between the angels and devils depicted in the frescoes of the Campo Santo at Pisa. In Burma a similar struggle takes place at the funeral of a Buddhist monk who passed for a saint in the popular estimation: ropes are attached to opposite ends of the car on which the coffin is placed, all the able-bodied men of the neighbourhood hold on to one or other of the two ends and pull as if for dear life against each other; even the women and girls sometimes join in the tug of war, and policemen have been seen, in a state of frantic excitement, waving their batons to encourage the combatants and dragging back shirkers by main force into the fighting line. The struggle is sometimes prolonged for hours or even days. With the example of the Chukmas before us, we may conjecture that the original motive of this internecine strife was a persuasion that the eternal happiness or misery of the departed saint depended on the issue of this contest between the powers of good and evil for the possession of his mortal remains.

But in Burma the tug of war has been employed for more secular purposes than the salvation or perdition of souls. "The inhabitants," we are told, "still have a custom of pulling a rope to produce rain. A rain party and a drought party tug against each other, the rain party being allowed the victory, which in the popular notion is generally followed by rain." The mode in which this salutary result follows from tugging at a rope is explained by the Burmese doctrine of *nats* or spirits who cause rain. But it is only when these spirits sport in the air that rain falls; when they shut themselves up in their houses there is drought. Now in some Burmese writings "it is said, that when the sun is in the path of the goat, these *Nat* do not chuse to leave their houses on account of the great heat, whence there is then no rain. For this reason, the inhabitants of the Burma empire, in times of drought, are wont to assemble in great numbers, with drums and a long cable. Dividing themselves into two parties, with a vast shouting and noise, they drag the cable contrary ways, the one party endeavouring to get the better of the other: and they think, by this means, to invite the *Nat* to come out from their houses, and to sport in the air. The thunder and lightning, which frequently precede rain, are the clashing and shining of the arms of these *Nat*, who sometimes sport in mock battles." Apparently, therefore, in the tug of war, practised as a rain-charm, the one party represent the spirits who have to be dragged reluctantly from their houses in order to make rain in the sky. Similarly in the Timor-laut Islands, when the people want a rainy wind from the west, the population of the village, men, women, and children divide into two parties and pull against each other at the end of a long bamboo. But the party at the eastern end must pull the harder, in order to draw the desired wind out of the west. We can now perhaps understand why among the Khasis the victory of the eastern side in the tug of war is thought to prognosticate good luck and prosperity, and why the victory of the western side is believed to portend the contrary; the distinction is at once intelligible when we remember that in the country of the Khasis the rainy wind is the monsoon which blows from the south-west, whereas the wind which blows from the south-east is hot and dry. Thus a victory of the eastern party in the tug of war means that they have drawn rain and consequently fertility into the country from the west; whereas a victory of the western party signifies that they have dragged drought and consequently dearth into the country from the east.

However, a somewhat different turn is given to the ceremony of rope-pulling in the East Indies by another writer, who informs us, that while the contest only takes place in some of these islands when rain is wanted, it is closely connected with those licentious rites performed for the fertilization of the ground which have been described in another part of this work. According to this account the men and women appear to take opposite sides in the tug of war, and in pulling against each other they imitate by their movements the union of the sexes. If that is so, it would seem that the rite is a magical ceremony designed to promote the fertility of the ground by means of homoeopathic or imitative magic. The same may perhaps be the intention of the tug of war as it is practised for the benefit of the crops by some of the Naga tribes of Assam, and this is the more likely because in the case of these tribes we are definitely told that the sexes take opposite sides, the women and girls tugging against the men and boys. This is done by the Tangkhuls of Assam a month after the rice has been sown; the ceremony is performed "in order to take the omens for the future of the crops," and it "is followed by considerable license." The tug of war between the sexes with its attendant license is repeated before the first-fruits are cut by the sacred headman. In Corea about the fifteenth day of the first month villages engage in the same kind of contest with each other, and it is thought that the village which wins will have a good harvest. The rope which they pull is made of straw, two feet in diameter, with its ends divided into branches. The men lay hold of the main stem, while the women grasp the branches, and they often tug harder than the men, for they load their skirts with stones, which adds weight to the force of their muscles. In Kamtchatka, when the fishing season is over, the people used to divide into two parties, one of which tried to pull a birch-tree by a strap through the smoke-hole into their subterranean winter dwelling, while the other party outside, pulling at the end of the tree, endeavoured to hinder them. If the party in the house succeeded, they raised shouts of joy and set up a grass effigy of a wolf, which they preserved carefully throughout the year, believing that it espoused their young women and prevented them from giving birth to twins. For they deem the birth of twins a dreadful misfortune and a horrible sin; they put it down to the wolf in the forest, and all who chance to be in the house at the time shew a clean pair of heels, leaving the mother and her infants to shift for themselves. Should the twins be both girls, the calamity is even greater. In the village of Doreh, in Dutch New Guinea, when some of the inhabitants have gone on a long journey, the people who stay at home engage in a Tug of War among themselves to determine whether the journey will be prosperous or not. One side represents the voyagers and the other side those who are left behind. They pull at opposite ends of a long bamboo, and if the bamboo breaks or the side which represents the people at home is obliged to let go, the omen is favourable.

In Morocco, also, the Tug of War is resorted to as a means of influencing the weather, sometimes in order to procure rain and sometimes to procure sunshine; and here men and women appear usually to take opposite sides in the contest. For example, among the Igliwa, a Berber people of the Great Atlas, when rain is wanted, they take a rope and the men pull at one end and women at the other. While they are tugging away, a man suddenly cuts the rope and the women fall down. The same device for procuring rain in time of drought is practised by the Ait Warain, another Berber tribe of Morocco; but among them in the heat of the contest the women as well as the men will sometimes let go the rope and allow the opposite party to fall on their backs. However, the Tsûl, another Berber tribe of Morocco, employ the Tug of War for the opposite purpose of ensuring a supply of sunshine and heat in autumn, when they wish to dry their figs and grapes; the contest takes place at night by the light of the moon. The apparent contradiction of employing the same procedure for opposite purposes vanishes if we suppose that, as the Assamese custom seems to indicate, the intention is to draw either a rainy or a dry wind out of the quarters from which the breezes that bring rain or sunshine usually blow, and which will usually be on opposite sides of the sky. Hence in order

fully to understand the Tug of War, when it is practised for the purpose of influencing the weather, we should know, first, the directions from which the rainy and the dry winds respectively come in the country under consideration, and second, the direction in which the rope is stretched between the contending parties. If, for example, as happens in Assam, the rainy wind blows from the west, and a victory of the eastern party in the Tug of War is an omen of prosperity, we may conclude with a fair degree of probability that the intention of the contest is to draw the rain from the quarter of the sky in which it is lingering. But these niceties of observation have usually escaped the attention of those who have described the Tug of War.

In various parts of Morocco games of ball are played for the sake now of procuring rain and now of procuring dry weather; the ball is sometimes propelled with sticks and sometimes with the feet of the competitors. An Arab questioned as to why a game of ball should bring on rain explained that the ball is dark like a rain-cloud. Perhaps the answer furnishes the clue to the meaning of the rite. If in such games played to influence the weather the ball represents a rain-cloud, the success or failure of the charm will depend on which side contrives to get the ball home in the enemy's quarters. For example, if rain is desired and the rainy wind blows in Morocco, as may perhaps be assumed, from the west, then should the western side succeed in driving the ball through the eastern goal, there will be rain; but if the eastern party wins, then the rain is driven away and the drought will continue. Thus a game of ball would in theory and practice answer exactly to the Tug of War practised for the same purposes.

In Morocco, however, the Tug of War is apparently used also for the purpose of ensuring prosperity in general without any special reference to the weather. Dr. Westermarck was informed by an old Arab from the Hiaina that the Tug of War "is no longer practised at the Great Feast, as it was in his childhood, but that it is performed in the autumn when the threshing is going on and the fruits are ripe. Then men and women have a tug of war by moonlight so that the *bäs*, or evil, shall go away, that the year shall be good, and that the people shall live in peace. Some man secretly cuts two of the three cords of which the rope is made, with the result that both parties tumble down." In this contest one party perhaps represents the powers of good and the other the powers of evil in general. But why in these Moroccan cases of the Tug of War the rope should be so often cut and one or both sides laid on their backs, is not manifest. Perhaps the simple device of suddenly slacking the rope in order to make the opposite side lose their footing, and so to haul the rope away from them before they can recover themselves, may have led to the more trenchant measure of cutting it with a knife for the same purpose.

These examples make it probable that wherever the Tug of War is played only at certain definite seasons or on certain particular occasions, it was originally performed, not as a mere pastime, but as a magical ceremony designed to work some good for the community. Further, we may surmise that in many cases the two contending parties represent respectively the powers of good and evil struggling against each other for the mastery, and as the community has always an interest in the prevalence of the powers of good, it may well happen that the powers of evil do not always get fair play in these conflicts; though no doubt when it comes to be "pull devil, pull baker," the devil is apt, in the spirit of a true sportsman, to tug with as hearty good will as his far more deserving adversary the baker. To take cases in which the game is played without any alleged practical motive, the Roocooyen Indians of French Guiana engage in the Tug of War as a sort of interlude during the ceremonial tortures of the youth. Among the Cingalese the game "is connected with the superstitious worship of the goddess Patiné; and is more intended for a propitiation to that deity, than considered as an indulgence, or pursued as an exercise. Two opposite parties procure two sticks of the strongest and toughest wood, and so crooked as to hook into one another without slipping;

they then attach strong cords or cable-rattans of sufficient length to allow of every one laying hold of them. The contending parties then pull until one of the sticks gives way." The victorious piece of wood is gaily decorated, placed in a palanquin, and borne through the village amid noisy rejoicings, often accompanied with coarse and obscene expressions. The use of foul language on this occasion suggests that the ceremony is here, as elsewhere, observed for the purpose of ensuring fertility. In the North-Western provinces of India the game is played on the fourteenth day of the light half of the month Kuar. The rope (*barra*) is made of the grass called *makra*, and is thicker than a man's arm. The various quarters of a village pull against each other, and the one which is victorious keeps possession of the rope during the ensuing year. It is chiefly in the east of these provinces that the game is played; in the west it is unknown. Sometimes the contest is between the inhabitants of neighbouring villages, and the rope is stretched across the boundary; plenty is supposed to attend the victorious side. At the Great Feast, a yearly sacrificial festival of the Mohammedan world, some tribes in Morocco practise a Tug of War. Thus among the Ait Sadden it is observed on the first day of the festival before the sacrifice; among the Ait Yusi it is performed either before the religious service or in the afternoon of the same day, and also in the morning of the Little Feast. Both sexes generally take part in the contest, the men tugging at one end of the rope and the women at the other, and sometimes the weaker party applies for help to persons of the same sex in a neighbouring village. When they are all hard at it, the men may suddenly let go the rope and so send the women sprawling on their backs.

At Ludlow in Shropshire a grand Tug of War used to take place on Shrove Tuesday between the inhabitants of Broad Street Ward on the one side and of Corve Street Ward on the other. The rope was three inches thick and thirty-six yards long, with a red knob at one end and a blue knob at the other. The rope was paid out by the Mayor in person from a window in the Market Hall at four o'clock in the afternoon. The shops then put up their shutters, and the population engaged in the struggle with enthusiasm, gentle and simple, lawyers and parsons bearing a hand on one side or the other, till their clothes were torn to tatters on their backs. The injured were carried into the neighbouring houses, where their hurts were attended to. If the party of the Red Knob won, they carried the rope in triumph to the River Leme and dipped it in the water. Finally, the rope was sold, the money which it brought in was devoted to the purchase of beer, and drinking, squabbling, and fighting ended the happy day. This ancient and highly popular pastime was suppressed in 1851 on the frivolous pretext that it gave rise to disorderly scenes and dangerous accidents. A similar custom has long been observed on Shrove Tuesday at Presteign in Radnorshire. The rope is pulled by two parties representing the upper and the lower portions of the town, who strive to drag it either to a point in the west wall or to another point in Broad Street, where the River Lugg is reached. In the Bocage of Normandy most desperate struggles used to take place between neighbouring parishes on Shrove Tuesday for the possession of a large leathern ball stuffed with bran and called a *soule*. The ball was launched on the village green and contended for by representatives of different parishes, who sometimes numbered seven or eight hundred, while five or six thousand people might assemble to witness the combat; for indeed it was a fight rather than a game. The conflict was maintained with the utmost fury; old scores were paid off between personal enemies; there were always many wounded, and sometimes there were deaths. The aim of each side was to drive the ball over a stream and to lodge it in a house of their own parish. It was thought that the parish which was victorious in the struggle would have a better crop of apples that year than its neighbours. At Lande-Patry the ball was provided by the bride who had been last married, and she had the honour of throwing it into the arena. The scene of the fiercest battles was St. Pierre d'Entremont, on the highroad between Condé and Tinchebray. After several unsuccessful attempts the custom was suppressed at that village in 1852 with the help of four or five brigades of police. It is now

everywhere extinct. The belief that the parish which succeeded in carrying the ball home would have a better crop of apples that year raises a presumption that these conflicts were originally practised as magical rites to ensure fertility. The local custom of Lande-Patry, which required that the ball should be provided and thrown by the last bride, points in the same direction. It is possible that the popular English, or rather Scotch, game of football had a similar origin: the winning side may have imagined that they secured good crops, good weather, or other substantial advantages to their village or ward.

In like manner, wherever a sham or a real conflict takes place between two parties annually, above all at the New Year, we may suspect that the old intention was to ensure prosperity in some form for the people throughout the following year, whether by obtaining possession of a material object in which the luck of the year was supposed to be embodied, or by defeating and driving away a band of men who personated the powers of evil. For example, among the Tenggerese of eastern Java the New Year festival regularly includes a sham fight fought between two bands of men, who are armed with spears and swords and advance against each other again and again at a dancing step, thrusting at their adversaries with their spears, but always taking care to miss their aim. Again, in Ferghana, a province of Turkestan, it is or used to be customary on the first day of the year for the king and chiefs to divide into two parties, each of which chose a champion. Then the two champions, clad in armour, engaged in a combat with each other, while the crowd joined in with bricks and stones. When one of them was slain the scrimmage stopped, and omens were drawn as to whether the year on which they had entered would be prosperous or the reverse. In these combats it seems probable that one side represents the demons or other powers of evil whom the people hope to vanquish and expel at the beginning of the New Year.

Oftener, however, the expelled demons are not represented at all, but are understood to be present invisibly in the material and visible vehicle which conveys them away. Here, again, it will be convenient to distinguish between occasional and periodical expulsions. We begin with the former.

§ 2. The Occasional Expulsion of Evils in a Material Vehicle.

The vehicle which conveys away the demons may be of various kinds. A common one is a little ship or boat. Thus, in the southern district of the island of Ceram, when a whole village suffers from sickness, a small ship is made and filled with rice, tobacco, eggs, and so forth, which have been contributed by all the people. A little sail is hoisted on the ship. When all is ready, a man calls out in a very loud voice, "O all ye sicknesses, ye smallpoxes, agues, measles, etc., who have visited us so long and wasted us so sorely, but who now cease to plague us, we have made ready this ship for you and we have furnished you with provender sufficient for the voyage. Ye shall have no lack of food nor of betel-leaves nor of areca nuts nor of tobacco. Depart, and sail away from us directly; never come near us again; but go to a land which is far from here. Let all the tides and winds waft you speedily thither, and so convey you thither that for the time to come we may live sound and well, and that we may never see the sun rise on you again." Then ten or twelve men carry the vessel to the shore, and let it drift away with the land-breeze, feeling convinced that they are free from sickness for ever, or at least till the next time. If sickness attacks them again, they are sure it is not the same sickness, but a different one, which in due time they dismiss in the same manner. When the demon-laden bark is lost to sight, the bearers return to the village, whereupon a man cries out, "The sicknesses are now gone, vanished, expelled, and sailed away." At this all the people come running out of their houses, passing the word from one to the other with great joy, beating on gongs and on tinkling instruments.

Similar ceremonies are commonly resorted to in other East Indian islands. Thus in Timor-laut, to mislead the demons who are causing sickness, a small proa, containing the image of a man and provisioned for a long voyage, is allowed to drift away with wind and tide. As it is being launched, the people cry, "O sickness, go from here; turn back; what do you here in this poor land?" Three days after this ceremony a pig is killed, and part of the flesh is offered to Dudilaa, who lives in the sun. One of the oldest men says, "Old sir, I beseech you make well the grandchildren, children, women, and men, that we may be able to eat pork and rice and to drink palm-wine. I will keep my promise. Eat your share, and make all the people in the village well." If the proa is stranded at any inhabited spot, the sickness will break out there. Hence a stranded proa excites much alarm amongst the coast population, and they immediately burn it, because demons fly from fire. In the island of Buru the proa which carries away the demons of disease is about twenty feet long, rigged out with sails, oars, anchor, and so on, and well stocked with provisions. For a day and a night the people beat gongs and drums, and rush about to frighten the demons. Next morning ten stalwart young men strike the people with branches, which have been previously dipped in an earthen pot of water. As soon as they have done so, they run down to the beach, put the branches on board the proa, launch another boat in great haste, and tow the disease-burdened bark far out to sea. There they cast it off, and one of them calls out, "Grandfather Smallpox, go away—go willingly away—go visit another land; we have made you food ready for the voyage, we have now nothing more to give." When they have landed, all the people bathe together in the sea. In this ceremony the reason for striking the people with the branches is clearly to rid them of the disease-demons, which are then supposed to be transferred to the branches. Hence the haste with which the branches are deposited in the proa and towed away to sea. So in the inland districts of Ceram, when smallpox or other sickness is raging, the priest strikes all the houses with consecrated branches, which are then thrown into the river, to be carried down to the sea; exactly as amongst the Wotyaks of Russia the sticks which have been used for expelling the devils from the village are thrown into the river, that the current may sweep the baleful burden away. In Amboyna, for a similar purpose, the whole body of the patient is rubbed with a live white cock, which is then placed on a little proa and committed to the waves; and in the Babar archipelago the bark which is to carry away to sea the sickness of a whole village contains a bowl of ashes taken from every kitchen in the village, and another bowl into which all the sick people have spat. The plan of putting puppets in the boat to represent sick persons, in order to lure the demons after them, is not uncommon. For example, most of the pagan tribes on the coast of Borneo seek to drive away epidemic disease as follows. They carve one or more rough human images from the pith of the sago palm and place them on a small raft or boat or full-rigged Malay ship together with rice and other food. The boat is decked with blossoms of the areca palm and with ribbons made from its leaves, and thus adorned the little craft is allowed to float out to sea with the ebb-tide, bearing, as the people fondly think or hope, the sickness away with it.

In Selangor, one of the native states in the Malay Peninsula, the ship employed in the export of disease is, or used to be, a model of a special kind of Malay craft called a *lanchang*. This was a two-masted vessel with galleries fore and aft, armed with cannon, and used by Malay rajahs on the coast of Sumatra. So gallant a ship would be highly acceptable to the spirits, and to make it still more beautiful in their eyes it was not uncommonly stained yellow with turmeric or saffron, for among the Malays yellow is the royal colour. Some years ago a very fine model of a *lanchang*, with its cargo of sickness, was towed down the river to sea by the Government steam launch. A common spell uttered at the launching of one of these ships runs as follows:—

*“Ho, elders of the upper reaches,
 Elders of the lower reaches,
 Elders of the dry land,
 Elders of the river-flats,
 Assemble ye, O people, lords of hill and hill-foot,
 Lords of cavern and hill-locked basin,
 Lords of the deep primeval forest,
 Lords of the river-bends,
 Come on board this lanchang, assembling in your multitudes.
 So may ye depart with the ebbing stream,
 Depart on the passing breeze,
 Depart in the yawning earth,
 Depart in the red-dyed earth.
 Go ye to the ocean which has no wave,
 And the plain where no green herb grows,
 And never return hither.
 But if ye return hither,
 Ye shall be consumed by the curse.
 At sea ye shall get no drink,
 Ashore ye shall get no food,
 But gape in vain about the world.”*

The practice of sending away diseases in boats is known outside the limits of the Malay region. Thus when smallpox raged among the Yabim of German New Guinea, they used to make a little model of a canoe with mast, sail, and rudder. Then they said to the small vessel, on which the spirit of smallpox was supposed to have taken his passage, “Bear him away to another village. When the people come forth to draw you ashore, give them ‘the thing’ and do to them what you have done to us.” Lest the spirit should be hungry on the voyage, they put some taro on board, and to make sure of getting rid of the disease, they wiped their hands on the tiny canoe, after which they let it drift away. It often happened that the wind or tide drove the vessel back to the place from which it started. Then there would be a deafening rub-a-dub of drums and blowing of shell-trumpets; and the little ship, or rather its invisible passenger, would be again apostrophized, “Do go away, you have already raged among us so that the air is poisoned with the stench of corpses.” If this time it sailed away, they would stand on the shore and watch it with glad hearts disappearing; then they would climb the trees to get a last glimpse of it till it vanished in the distance. After that they came down joyfully and said to each other, “We have had enough of it. The sickness has happily gone away.” When the Tagbanuas and other tribes of the Philippines suffered from epidemics, they used to make little models of ships, supply them with rice and fresh drinking water, and launch them on the sea, in order that the evil spirits might sail away in them. When the people of Tikopia, a small island in the Pacific, to the north of the New Hebrides, were attacked by an epidemic cough, they made a little canoe and adorned it with flowers. Four sons of the principal chiefs carried it on their shoulders all round the island, accompanied by the whole population, some of whom beat the bushes, while others uttered loud cries. On returning to the spot from which they had set out, they launched the canoe on the sea. In the Nicobar Islands, in the Bay of Bengal, when there is much sickness in a village or no fish are caught, the blame is laid upon the spirits. They must be propitiated with offerings. All relations and friends are invited, a huge pig is roasted, and the best of it is eaten, but some parts are offered to the shades. The heap of offerings remains in front of the house till it is carried away by the rising tide. Then the priests, their faces reddened with paint and swine's blood, pretend to catch the demon of disease, and after a hand-to-hand tussle, force him into a model boat, made of leaves and

decked with garlands, which is then towed so far to sea that neither wind nor tide is likely to drive it back to the shore. In Annam, when the population of a village has been decimated by cholera, they make a raft and lade it with offerings of money and food, such as a sucking pig, bananas, and oranges. Sticks of incense also smoke on the floating altar; and when all is ready and earnest prayers have been uttered, the raft is abandoned to the current of the river. The people hope that the demon of cholera, allured and gratified by these offerings, will float away on the raft and trouble them no more.

Often the vehicle which carries away the collected demons or ills of a whole community is an animal or scapegoat. In the Central Provinces of India, when cholera breaks out in a village, every one retires after sunset to his house. The priests then parade the streets, taking from the roof of each house a straw, which is burnt with an offering of rice, ghee, and turmeric, at some shrine to the east of the village. Chickens daubed with vermilion are driven away in the direction of the smoke, and are believed to carry the disease with them. If they fail, goats are tried, and last of all pigs. When cholera rages among the Bhars, Malians, and Kurmis of India, they take a goat or a buffalo—in either case the animal must be a female, and as black as possible—then having tied some grain, cloves, and red lead in a yellow cloth on its back they turn it out of the village. The animal is conducted beyond the boundary and not allowed to return. Sometimes the buffalo is marked with a red pigment and driven to the next village, where he carries the plague with him. The people of the city and cantonments of Sagar being afflicted with a violent influenza, General Sir William Sleeman received a request from the old Queen Dowager of Sagar “to allow of a noisy religious procession for the purpose of imploring deliverance from this great calamity. Men, women, and children in this procession were to do their utmost to add to the noise by ‘raising their voices in psalmody,’ beating upon their brass pots and pans with all their might, and discharging firearms where they could get them; and before the noisy crowd was to be driven a buffalo, which had been purchased by general subscription, in order that every family might participate in the merit. They were to follow it out for eight miles, where it was to be turned loose for any man who would take it. If the animal returned, the disease, it was said, must return with it, and the ceremony be performed over again.... It was, however, subsequently determined that the animal should be a goat, and he was driven before the crowd accordingly. I have on several occasions been requested to allow of such noisy *pūjās* in cases of epidemics.” Once, when influenza was raging in Pithoria, a village to the north-west of Sagar, a man had a small carriage made, after a plan of his own, for a pair of scapegoats, which were harnessed to it and driven to a wood at some distance, where they were let loose. From that hour the disease entirely ceased in the town. The goats never returned; had they done so, it was affirmed that the disease must have come back with them.

The use of a scapegoat is not uncommon in the hills of the Eastern Ghats. In 1886, during a severe outbreak of smallpox, the people of Jepur did reverence to a goat, marched it to the Ghats, and let it loose on the plains. In Southern Konkan, on the appearance of cholera, the villagers went in procession from the temple to the extreme boundaries of the village, carrying a basket of cooked rice covered with red powder, a wooden doll representing the pestilence, and a cock. The head of the cock was cut off at the village boundary, and the body was thrown away. When cholera had thus been transferred from one village to another, the second village observed the same ceremony and passed on the scourge to its neighbours, and so on through a number of villages. Among the Korwas of Mirzapur, when cholera has broken out, the priest offers a black cock or, if the disease is very malignant, a black goat, at the shrine of the local deity, and then drives the animal away in the direction of some other village. But it has not gone far before he overtakes it, kills it, and eats it; which he may do with perfect safety in virtue of his sacred office. Again, when cholera is raging among the

Pataris, an aboriginal Dravidian race of South Mirzapur, the wizard and the village elders feed a black cock with grain and drive it beyond the boundaries, ordering the fowl to take the disease away with it. A little oil, red lead, and a spangle worn by a woman on her forehead are usually fastened to the bird's head before it is let loose. The cost of purchasing the cock is defrayed by public subscription. When such a bird of ill-omen appears in a village, the priest takes it to the shrine of the local deity and sacrifices it there; but sometimes he merely bows before it at the shrine and passes it on to some other village. If a murrain attacks their cattle, the Kharwars of Northern India take a black cock and put red lead on its head, antimony on its eyes, a spangle on its forehead, and a pewter bangle on its leg; thus arrayed they let it loose, calling out to the disease, "Mount on the fowl and go elsewhere into the ravines and thickets; destroy the sin." Perhaps, as has been suggested, this tricking out of the bird with women's ornaments may be a relic of some grosser form of expiation in which a human being was sacrificed or banished. Charms of this sort in India no doubt date from a remote antiquity. An ancient Indian book of magic, known as the *Kausika Sutra*, describes a ceremony of letting loose against a hostile army a white-footed ewe in which the power of disease was believed to be incarnate. In the same treatise we read of a mode of getting rid of ill-luck by fastening a hook to the left leg of a crow, attaching a sacrificial cake to the hook, and then letting the bird fly away in a south-westerly direction, while the priest or magician recites as usual the appropriate formula.

Amongst the Dinkas, a pastoral people of the White Nile, each family possesses a sacred cow. When the country is threatened with war, famine, or any other public calamity, the chiefs of the village require a particular family to surrender their sacred cow to serve as a scapegoat. The animal is driven by the women to the brink of the river and across it to the other bank, there to wander in the wilderness and fall a prey to ravening beasts. Then the women return in silence and without looking behind them; were they to cast a backward glance, they imagine that the ceremony would have no effect. When influenza broke out in a virulent form among the negroes of Togoland during the winter of 1892, the natives set the trouble down to the machinations of evil spirits, who must be expelled the country. The principal instrument of expulsion was a fat toad, which was dragged through the streets of every town or village, followed by an elder who sprinkled holy water to right and left. All the evil was thus concentrated in the toad, which was finally thrown away into the forest. Thus the natives expected to rid the village of the influenza. In 1857, when the Aymara Indians of Bolivia and Peru were suffering from a plague, they loaded a black llama with the clothes of the plague-stricken people, sprinkled brandy on the clothes, and then turned the animal loose on the mountains, hoping that it would carry the pest away with it.

In some parts of India a principal means of expelling an epidemic is a little toy chariot called a *ratha* or *rath*, in which the goddess of the disease is supposed to be carted away. It is carried or drawn in procession to the next village, the inhabitants of which pass it on in like manner, with great alacrity, to their neighbours. Thus the goddess and the plague are transferred from village to village, until at last they come to one which is so far away from its next neighbour that the people do not care to undertake the long weary journey. In that case they content themselves with conveying the chariot to a place so shut in by hills that the disease cannot possibly escape, and there they leave it to die. Or if the village is near the sea, they drown the sickness by throwing the chariot into the water. However, in Central India the real home of the goddess of cholera is at Unkareshwar; and accordingly the chariot in which she is politely escorted out of a village is finally deposited at or near that place. It is usual and proper for the people of a village to give a friendly notice to their neighbours that they are going to cart the cholera, smallpox, or whatever it may be, to their village, so that the inhabitants may be ready to receive the goddess with due honour and to escort her on her

progress. But some unneighbourly folk, without giving notice, go by night and stealthily deposit the chariot on the outskirts of the next village. If the inhabitants are not on the watch, and suffer the fatal little vehicle to remain there, the disease will naturally cleave to them. Sometimes, perhaps generally, the procession with the chariot is accompanied by a goat, a cock, and a pot of native beer or wine, which serve as additional attractions to the goddess to set out on her travels.

Occasionally the scapegoat is a man. For example, from time to time the gods used to warn the King of Uganda that his foes the Banyoro were working magic against him and his people to make them die of disease. To avert such a catastrophe the king would send a scapegoat to the frontier of Bunyoro, the land of the enemy. The scapegoat consisted of either a man and a boy or a woman and her child, chosen because of some mark or bodily defect, which the gods had noted and by which the victims were to be recognized. With the human victims were sent a cow, a goat, a fowl, and a dog; and a strong guard escorted them to the land which the god had indicated. There the limbs of the victims were broken and they were left to die a lingering death in the enemy's country, being too crippled to crawl back to Uganda. The disease or plague was thought to have been thus transferred to the victims and to have been conveyed back in their persons to the land from which it came. So, too, after a war the gods sometimes advised the king to send back a scapegoat in order to free the warriors from some evil that had attached itself to the army. One of the women slaves, a cow, a goat, a fowl, and a dog would be chosen from among the captives and sent back to the borders of the country whence they had come; there they were maimed and left to die. After that the army would be pronounced clean and allowed to return to the capital. In each case a bundle of herbs would be rubbed over the people and the cattle, and would then be tied to the victims, who would thus carry back the evil with them. A similar use of scapegoats, human and animal, was regularly made after a King of Uganda had been crowned. Two men were brought to the king; one of them he wounded slightly with an arrow shot from a bow. The man was then sent away, under a strong guard, as a scapegoat to Bunyoro, the enemy's country, and with him were sent a cow, a goat, and a dog. On his sad journey he took with him the dust and ashes of the sacred fire, which had burned day and night at the entrance to the late king's enclosure and had been extinguished, as usual, at his death. Arrived at their destination, the man and the animals were maimed and left to die. They were believed to bear away with them any uncleanness that might cleave to the new King or Queen.

Some of the aboriginal tribes of China, as a protection against pestilence, select a man of great muscular strength to act the part of scapegoat. Having besmeared his face with paint, he performs many antics with the view of enticing all pestilential and noxious influences to attach themselves to him only. He is assisted by a priest. Finally the scapegoat, hotly pursued by men and women beating gongs and tom-toms, is driven with great haste out of the town or village. In the Punjab a cure for the murrain is to hire a man of the Chamar caste, turn his face away from the village, brand him with a red-hot sickle, and let him go out into the jungle taking the murrain with him. He must not look back. When disease breaks out among a herd, the Oraons take the herdsman himself, tie a wooden bell from one of the cows round his neck, beat him with sticks, and drive him out of the village to a cross-road, where the bell and sticks are deposited. In the territory of Kumaon, lying on the southern slopes of the Western Himalayas, the custom of employing a human scapegoat appears to have taken a somewhat peculiar form in the ceremony known as Barat. First of all a thick rope of grass is stretched from the top of a cliff to the valley beneath, where it is made fast to posts driven into the ground. Next a wooden saddle, with a very sharp ridge and unpadded, is attached by thongs to the cable, along which it runs in a deep groove. A man now seats himself on the saddle and is strapped to it, while sand-bags or heavy stones are suspended from his feet to secure his

balance. Then, after various ceremonies have been performed and a kid sacrificed, he throws himself as far back in the saddle as he can go, and is started off to slide down the rope into the valley. Away he shoots at an ever-increasing speed; the saddle under him, however well greased, emits volumes of smoke during the greater part of his progress; and he is nearly senseless when he reaches the bottom. Here men are waiting to catch him and run forward with him some distance in order to break gradually the force of his descent. This ceremony, regarded as a propitiation of Mahadeva, is performed as a means of delivering a community from present or impending calamity. Thus, for example, it was performed when cholera was raging at Almora, and the people traced the immunity they enjoyed to the due observance of the rite. Each district has its hereditary Badi, as the performer is called; he is supported by annual contributions in grain from the inhabitants, as well as by special payments for each performance. When the ceremony is over, the grass rope is cut up and distributed among the villagers, who hang the pieces as charms at the eaves of their houses; and they preserve the hair of the Badi for a similar purpose. Yet while his severed locks bring fertility to other people's lands, he entails sterility on his own; and it is firmly believed that no seed sown by his hand could ever sprout. Formerly the rule prevailed that, if a Badi had the misfortune to fall from the rope in the course of his flying descent, he was immediately despatched with a sword by the spectators. The rule has naturally been abolished by the English Government; but its former observance seems to indicate that the custom of letting a man slide down a rope as a charm to avert calamity is only a mitigation of an older custom of putting him to death.

A somewhat similar ceremony is annually performed at Lhasa a few days after the beginning of the Tibetan New Year, which falls in spring. The scene of the performance is Potala Hill, on the summit and slope of which is built the superb castle of the Grand Lama of Tibet, a massive and imposing pile of buildings which attracts the eye and dominates the landscape from afar. On the day in question a rope of hide is stretched from the top to the bottom of the steep hill, and men from a distant province of Tibet climb up it with the agility of monkeys. They are called Flying Spirits. Arrived at the top, each of them places a piece of wood on his breast, stretches out his hands and feet, and letting himself go shoots down the rope (in the words of a Chinese writer) "like the bolt flying from the bow, or the swallow skimming the water. 'Tis a wondrous sight!" Considering that these performers are called Spirits, and that the performance takes place a few days after the New Year, a season so commonly selected for the expulsion of demons, we may conjecture that the Flying Spirits represent the powers of evil who are thus shot out of the Tibetan pope's palace at the beginning of the year.

§ 3. The Periodic Expulsion of Evils in a Material Vehicle.

In this last case the expulsion of evils, if I am right in so interpreting the ceremony, is periodic, not occasional, being repeated every spring at the beginning of a new year. It brings us accordingly to the consideration of a whole class of such cases, for the mediate expulsion of evils by means of a scapegoat or other material vehicle, like the immediate expulsion of them in invisible form, tends to become periodic, and for a like reason. Thus in Perak, a state on the west coast of the Malay Peninsula, it was in ancient times the custom to perform periodically a ceremony intended to ensure the prosperity of the country by the propitiation of friendly spirits and the expulsion of evil influences. The writer who records the custom is uncertain as to the period which elapsed between two successive celebrations; he suggests with hesitation that the rite was performed once in seven years or once in a Rajah's reign. The name of the ceremony was *pēlas negri*, which means "the cleansing of the country from evils." When the time came, the Rajah, the chiefs, and a great following of people assembled at a point as far up the river as possible, but short of the rapids which further up impede navigation. There a number of rafts were prepared, some of them elaborately built with houses on them. Four of them were devoted to the four great classes of spirits which are

found in Perak, namely the *Hantu Blian* or “Tiger-spirits,” the *Hantu Sungkei*, the *Hantu Malayu*, and the *Jin Raja*. In each of these rafts a number of wizards (*pawang*s) took up their post, according to the particular class of demon which they affected. The procession was headed by the raft devoted to the Tiger-spirits; and in it was set up a *prah* tree with all its branches, kept erect by stays. It was followed by the three rafts dedicated to the other three classes of spirits, and behind them came a train of other rafts bearing mere common mortals, the royal bandsmen, the Rajah himself, the chiefs, and the people. As the long procession floated down the river with the current, the wizards, standing on sheets of tin, waved white cloths and shouted invocations to the spirits and demons who inhabited the country through which the rafts were drifting seaward. The burden of the invocations was to invite the spirits and demons to come aboard the rafts and partake of the food which had been considerably made ready for them. At every village on the bank large enough to possess a mosque (for the Malays of Perak are professing Mohammedans) the procession halted; a buffalo, subscribed for by the inhabitants, was slaughtered, and its head placed on one of the spirit-barks, while people feasted on the flesh. The ceremony ended at Bras Basah, a village on the left bank of the Perak river, not far from its mouth. There the rafts were abandoned to the current, which swept them out to sea, doubtless bearing with them the hapless demons who had been lured by the tempting viands to embark and were now left to toss forlorn on the great deep at the mercy of the waves and the winds.

Again, every year, generally in March, the people of Leti, Moa, and Lakor, islands of the Indian Archipelago, send away all their diseases to sea. They make a proa about six feet long, rig it with sails, oars, rudder, and other gear, and every family deposits in it some rice, fruit, a fowl, two eggs, insects that ravage the fields, and so on. Then they let it drift away to sea, saying, “Take away from here all kinds of sickness, take them to other islands, to other lands, distribute them in places that lie eastward, where the sun rises.” The Biajas of Borneo annually send to sea a little bark laden with the sins and misfortunes of the people. The crew of any ship that falls in with the ill-omened bark at sea will suffer all the sorrows with which it is laden. A like custom is annually observed by the Dusuns of the Tuaran district in British North Borneo. The ceremony is the most important of the whole year. Its aim is to bring good luck to the village during the ensuing year by solemnly expelling all the evil spirits that may have collected in or about the houses throughout the last twelve months. The task of routing out the demons and banishing them devolves chiefly on women, who indeed play the principal part in all religious ceremonies among the Dusuns, while the humble duty of beating drums and banging gongs is discharged by members of the inferior sex. On this momentous occasion a procession of women, in full ceremonial dress, goes from house to house, stopping at each to go through their performances. At the head of the procession marches a boy carrying a spear on which is impaled a bundle of palm leaves containing rice. He is followed by two men, who carry a large gong and a drum slung on a pole between them. Then come the women. One of them carries a small sucking pig in a basket on her back; and all of them bear wands, with which they belabour the little pig at the appropriate moment; its squeals help to attract the vagrant spirits. At every house the women dance and sing, clashing castanets or cymbals of brass and jingling bunches of little brass bells in both hands. When the performance has been repeated at every house in the village, the procession defiles down to the river and all the evil spirits, which the performers have chased from the houses, follow them to the edge of the water. There a raft has been made ready and moored to the bank. It contains offerings of food, cloth, cooking-pots, and swords; and the deck is crowded with figures of men, women, animals, and birds, all made out of the leaves of the sago palm. The evil spirits now embark on the raft, and when they are all aboard, it is pushed off and allowed to float down with the current, carrying the demons with it. Should the raft run aground near the village, it is shoved off with all speed, lest the invisible passengers

should seize the opportunity of landing and returning to the village. Finally, the sufferings of the little pig, whose squeals served to decoy the demons from their lurking-places, are terminated by death, for it is killed and its carcase thrown away.

Every year, at the beginning of the dry season, the Nicobar Islanders carry the model of a ship through their villages. The devils are chased out of the huts, and driven on board the little ship, which is then launched and suffered to sail away with the wind. The ceremony has been described by a catechist, who witnessed it at Car Nicobar in July 1897. For three days the people were busy preparing two very large floating cars, shaped like canoes, fitted with sails, and loaded with certain leaves, which possessed the valuable property of expelling devils. While the young people were thus engaged, the exorcists and the elders sat in a house singing songs by turns; but often they would come forth, pace the beach armed with rods, and forbid the devil to enter the village. The fourth day of the solemnity bore the name of *Intō-nga-Sīya*, which means "Expelling the Devil by Sails." In the evening all the villagers assembled, the women bringing baskets of ashes and bunches of devil-expelling leaves. These leaves were then distributed to everybody, old and young. When all was ready, a band of robust men, attended by a guard of exorcists, carried one of the cars down to the sea on the right side of the village graveyard, and set it floating in the water. As soon as they had returned, another band of men carried the other car to the beach and floated it similarly in the sea to the left of the graveyard. The demon-laden barks being now launched, the women threw ashes from the shore, and the whole crowd shouted, saying, "Fly away, devil, fly away, never come again!" The wind and the tide being favourable, the canoes sailed quickly away; and that night all the people feasted together with great joy, because the devil had departed in the direction of Chowra. A similar expulsion of devils takes place once a year in other Nicobar villages; but the ceremonies are held at different times in different places.

At Sucla-Tirtha, in India, an earthen pot containing the accumulated sins of the people is (annually?) set adrift on the river. Legend says that the custom originated with a wicked priest who, after atoning for his guilt by a course of austerities and expiatory ceremonies, was directed to sail upon the river in a boat with white sails. If the white sails turned black, it would be a sign that his sins were forgiven him. They did so, and he joyfully allowed the boat to drift with his sins to sea. Amongst many of the aboriginal tribes of China, a great festival is celebrated in the third month of every year. It is held by way of a general rejoicing over what the people believe to be a total annihilation of the ills of the past twelve months. The destruction is supposed to be effected in the following way. A large earthenware jar filled with gunpowder, stones, and bits of iron is buried in the earth. A train of gunpowder, communicating with the jar, is then laid; and a match being applied, the jar and its contents are blown up. The stones and bits of iron represent the ills and disasters of the past year, and the dispersion of them by the explosion is believed to remove the ills and disasters themselves. The festival is attended with much revelling and drunkenness. On New Year's Day people in Corea seek to rid themselves of all their distresses by painting images on paper, writing against them their troubles of body or mind, and afterwards giving the papers to a boy to burn. Another method of effecting the same object at the same season is to make rude dolls of straw, stuff them with a few copper coins, and throw them into the street. Whoever picks up such an effigy gets all the troubles and thereby relieves the original sufferer. Again, on the fourteenth day of the first month the Coreans fly paper kites inscribed with a wish that all the ills of the year may fly away with them. Mr. George Bogle, the English envoy sent to Tibet by Warren Hastings, witnessed the celebration of the Tibetan New Year's Day at Teshu Lumbo, the capital of the Teshu Lama. Monks walked in procession round the court to the music of cymbals, tabors, trumpets, hautboys and drums. Then others, clad in masquerade dress and wearing masks which represented the heads of

animals, mostly wild beasts, danced with antic motions. "After this, the figure of a man, chalked upon paper, was laid upon the ground. Many strange ceremonies, which to me who did not understand them appeared whimsical, were performed about it; and a great fire being kindled in a corner of the court, it was at length held over it, and being formed of combustibles, vanished with much smoke and explosion. I was told it was a figure of the devil." Another Tibetan mode of expelling demons from a dwelling is to make a paste image, into which the lamas by their incantations conjure all the evil spirits that may be lurking in the house. This image is carried to a distance by a runner and thrown away. He is attended by men, who shout at the top of their voices, brandish swords, and fire guns, all to frighten the demons and drive them far from human habitations.

At Old Calabar on the coast of Guinea, the devils and ghosts are, or used to be, publicly expelled once in two years. Among the spirits thus driven from their haunts are the souls of all the people who died since the last lustration of the town. About three weeks or a month before the expulsion, which according to one account takes place in the month of November, rude effigies representing men and animals, such as crocodiles, leopards, elephants, bullocks, and birds, are made of wicker-work or wood, and being hung with strips of cloth and bedizened with gew-gaws, are set before the door of every house. About three o'clock in the morning of the day appointed for the ceremony the whole population turns out into the streets, and proceeds with a deafening uproar and in a state of the wildest excitement to drive all lurking devils and ghosts into the effigies, in order that they may be banished with them from the abodes of men. For this purpose bands of people roam through the streets knocking on doors, firing guns, beating drums, blowing on horns, ringing bells, clattering pots and pans, shouting and hallooing with might and main, in short making all the noise it is possible for them to raise. The hubbub goes on till the approach of dawn, when it gradually subsides and ceases altogether at sunrise. By this time the houses have been thoroughly swept, and all the frightened spirits are supposed to have huddled into the effigies or their fluttering drapery. In these wicker figures are also deposited the sweepings of the houses and the ashes of yesterday's fires. Then the demon-laden images are hastily snatched up, carried in tumultuous procession down to the brink of the river, and thrown into the water to the tuck of drums. The ebb-tide bears them away seaward, and thus the town is swept clean of ghosts and devils for another two years. This biennial expulsion of spirits goes by the name of *Ndok*, and the effigies by which it is effected are called *Nabikem* or *Nabikim*.

Further to the west similar ceremonies are or were till recently enacted at Porto Novo, the seaport of Dahomey. One of them has been described by an eye-witness, a Catholic missionary, who interpreted the rites as a Funeral of Death. He says: "Some time ago a curious event took place: the King had commanded to celebrate the funeral of Death. Every year, at the season of the rains, the predecessors of his sable Majesty, in order to preserve the life of their dear subjects, had caused the fetish of that terrible and pitiless enemy, who spares not even kings, to be drowned in the lagoon. Toffa wished to comply with the traditions of his ancestors." However, the ceremony as described by the missionary seems to conform closely to the type of the expulsion of ghosts and demons. Two days before the crowning act of the celebration the streets were carefully swept and all the filth which usually encumbered them was removed, "lest Death should there find a refuge." All the people from the neighbouring villages assembled; their fetishes, daubed with red paint, were carried in great pomp through the streets of the capital attended by noisy processions of mummers. A great multitude passed the night in the public square, drinking, singing, and shouting. Finally, a number of rude and hideous effigies were escorted by a noisy crowd to the shore of the lagoon; there canoes were waiting to receive them and paddle them out to deep water, where they were flung overboard. These effigies the missionary regarded as so many images of

Death, who thus received his passport and was dismissed from the territory of Porto Novo. But more probably they represented the hosts of demons and ghosts who were believed to lurk about the town and to massacre people under the form of sickness and disease. Having made a clean sweep of the whole baleful crew the inhabitants no doubt thought that they had removed the principal, if not the only, cause of death, and that accordingly they had taken out a new lease of life. It is not without interest to observe that in cleansing their streets the people did actually retrench one of the most fruitful sources of disease and death, especially in the sweltering heat of a damp tropical climate; hence the measures they took for the prolongation of their lives were really to a certain extent effectual, though they did not accomplish their object in the precise way they imagined. So curiously does it often happen that the savage reaches the goal of his wishes by a road which to civilized man might appear at first sight to lead far away from it.

Before the Hos of Togoland, to the west of Dahomey, celebrate their festival of the new yams, which has been described in another part of this work, they say that it is necessary to clean the town and to put it in order. The way in which they do so is this. They take leaves of two particular sorts of trees (the *adzu* and the *wo*), together with creepers and ashes, and bind all the leaves fast to a pole of the *adzu* tree. As they do so they pray or command the evil spirits, the witches, and all other evils in the town to enter into the band and be bound with it. Then they make a paste out of the ashes mixed with urine and smear it on the bundle of leaves, saying, "We smear it on the face of the Evil Ones who are in this bundle, in order that they may not be able to see any more." Then they throw the bundle on the ground and mock at it. Next they take all the similar poles, wrapt in creepers, in which they have bound up all the evil powers, and carry them out of the town and stick them in the ground on the various roads leading into the town. When they have done this, they say that they have driven the evils out of the town and shut the door against them. After that they wash the faces of all the people with a medicine which has been prepared by the oldest men. Thereupon they all return home to sweep out their houses and yards; they sweep even the ground in front of the yards, so that the whole town is thoroughly clean. All the grass-stalks and refuse of stock-yams which have been swept together are carried out of the town, and the people rail at the stock-yams. In the course of the night the oldest men assemble and tie a toad to a young palm-leaf. They say that they wish now to sweep the town and finish the ceremony. So they drag the toad behind them through the whole town in the direction of Mount Adaklu. When that has been done, the priests say that they will now remove the sicknesses. In the evening they give public notice that they are about to take to the road, so nobody may light a fire on the hearth or eat. At dead of night, when people are asleep, three men go through the town. One of them drags behind them a toad fastened to a bunch of herbs; another carries a calabash of holy herbs and water, with which he sprinkles the streets; and the third whistles softly. As soon as they have thus passed through the whole town, they throw away the toad and the holy herbs in the direction of Mount Adaklu. Next morning the women sweep out their houses and hearths and set the sweepings on broken wooden plates. Many put on torn mats or torn clothes; others tie grasses and creepers about them. While they do so, they pray, saying, "All ye sicknesses which are in our body and plague us, we are come this day to cast you out!" When they set out so to do, the priest commands every man to cry out thrice and thereby to smite himself on the mouth. In a moment they all cry out, smite themselves on the mouth, and run as fast as their legs can carry them in the direction of Mount Adaklu. As they run, they say, "Out to-day! Out to-day! What kills anybody, out to-day! Ye evil spirits, out to-day! And all that makes our heads to ache, out to-day! Anlo and Adaklu are the places whither all evil ought to go." Now on Mount Adaklu there stands a *klo* tree; and when they have come thither they throw everything away and return home. After their return every man washes himself with the medicine which is set forth for that purpose in the public street; then

he goes into his house. Such is the ceremony by which the Hos prepare themselves to eat the new yams. Thus among the Hos the public expulsion of evils is definitely connected with the crops and therefore takes place every year, not every two years, as at Old Calabar.

Similar annual expulsions of embodied evils are not unknown in Europe. On the evening of Easter Sunday the gypsies of Southern Europe take a wooden vessel like a band-box, which rests cradle-wise on two cross pieces of wood. In this they place herbs and simples, together with the dried carcass of a snake, or lizard, which every person present must first have touched with his fingers. The vessel is then wrapt in white and red wool, carried by the oldest man from tent to tent, and finally thrown into running water, not, however, before every member of the band has spat into it once, and the sorceress has uttered some spells over it. They believe that by performing this ceremony they dispel all the illnesses that would otherwise have afflicted them in the course of the year; and that if any one finds the vessel and opens it out of curiosity, he and his will be visited by all the maladies which the others have escaped.

The scapegoat by means of which the accumulated ills of a whole year are publicly expelled is sometimes an animal. For example, among the Garos of Assam, "besides the sacrifices for individual cases of illness, there are certain ceremonies which are observed once a year by a whole community or village, and are intended to safeguard its members from dangers of the forest, and from sickness and mishap during the coming twelve months. The principal of these is the *Asongtata* ceremony. Close to the outskirts of every big village a number of stones may be noticed stuck into the ground, apparently without order or method. These are known by the name of *asong*, and on them is offered the sacrifice which the *Asongtata* demands. The sacrifice of a goat takes place, and a month later, that of a *langur* (*Entellus* monkey) or a bamboo-rat is considered necessary. The animal chosen has a rope fastened round its neck and is led by two men, one on each side of it, to every house in the village. It is taken inside each house in turn, the assembled villagers, meanwhile, beating the walls from the outside, to frighten and drive out any evil spirits which may have taken up their residence within. The round of the village having been made in this manner, the monkey or rat is led to the outskirts of the village, killed by a blow of a *dao*, which disembowels it, and then crucified on bamboos set up in the ground. Round the crucified animal long, sharp bamboo stakes are placed, which form *chevaux de frise* round about it. These commemorate the days when such defences surrounded the villages on all sides to keep off human enemies, and they are now a symbol to ward off sickness and dangers to life from the wild animals of the forest. The *langur* required for the purpose is hunted down some days before, but should it be found impossible to catch one, a brown monkey may take its place; a hullock may not be used." Here the crucified ape or rat is the public scapegoat, which by its vicarious sufferings and death relieves the people from all sickness and mishap in the coming year.

Again, on one day of the year the Bhotiyas of Juhar, in the Western Himalayas, take a dog, intoxicate him with spirits and bhang or hemp, and having fed him with sweetmeats, lead him round the village and let him loose. They then chase and kill him with sticks and stones, and believe that, when they have done so, no disease or misfortune will visit the village during the year. In some parts of Breadalbane it was formerly the custom on New Year's Day to take a dog to the door, give him a bit of bread, and drive him out, saying, "Get away, you dog! Whatever death of men or loss of cattle would happen in this house to the end of the present year, may it all light on your head!" It appears that the white dogs annually sacrificed by the Iroquois at their New Year Festival are, or have been, regarded as scapegoats. According to Mr. J. V. H. Clark, who witnessed the ceremony in January 1841, on the first day of the festival all the fires in the village were extinguished, the ashes scattered to the winds, and a new fire kindled with flint and steel. On a subsequent day, men dressed in fantastic costumes

went round the village, gathering the sins of the people. When the morning of the last day of the festival was come, two white dogs, decorated with red paint, wampum, feathers, and ribbons, were led out. They were soon strangled, and hung on a ladder. Firing and yelling succeeded, and half an hour later the animals were taken into a house, "where the people's sins were transferred to them." The carcasses were afterwards burnt on a pyre of wood. According to the Rev. Mr. Kirkland, who wrote in the eighteenth century, the ashes of the pyre upon which one of the white dogs was burnt were carried through the village and sprinkled at the door of every house. Formerly, however, as we have seen, the Iroquois expulsion of evils was immediate and not by scapegoat. On the Day of Atonement, which was the tenth day of the seventh month, the Jewish high-priest laid both his hands on the head of a live goat, confessed over it all the iniquities of the Children of Israel, and, having thereby transferred the sins of the people to the beast, sent it away into the wilderness.

The scapegoat upon whom the sins of the people are periodically laid, may also be a human being. At Onitsha, on the Niger, two human beings used to be annually sacrificed to take away the sins of the land. The victims were purchased by public subscription. All persons who, during the past year, had fallen into gross sins, such as incendiarism, theft, adultery, witchcraft, and so forth, were expected to contribute 28 *ngugas*, or a little over £2. The money thus collected was taken into the interior of the country and expended in the purchase of two sickly persons "to be offered as a sacrifice for all these abominable crimes—one for the land and one for the river." A man from a neighbouring town was hired to put them to death. On the twenty-seventh of February 1858 the Rev. J. C. Taylor witnessed the sacrifice of one of these victims. The sufferer was a woman, about nineteen or twenty years of age. They dragged her alive along the ground, face downwards, from the king's house to the river, a distance of two miles, the crowds who accompanied her crying, "Wickedness! wickedness!" The intention was "to take away the iniquities of the land. The body was dragged along in a merciless manner, as if the weight of all their wickedness was thus carried away." Similar customs are said to be still secretly practised every year by many tribes on the delta of the Niger in spite of the vigilance of the British Government. Among the Yoruba negroes of West Africa "the human victim chosen for sacrifice, and who may be either a free-born or a slave, a person of noble or wealthy parentage, or one of humble birth, is, after he has been chosen and marked out for the purpose, called an *Oluwo*. He is always well fed and nourished and supplied with whatever he should desire during the period of his confinement. When the occasion arrives for him to be sacrificed and offered up, he is commonly led about and paraded through the streets of the town or city of the Sovereign who would sacrifice him for the well-being of his government and of every family and individual under it, in order that he might carry off the sin, guilt, misfortune and death of all without exception. Ashes and chalk would be employed to hide his identity by the one being freely thrown over his head, and his face painted with the latter, whilst individuals would often rush out of their houses to lay their hands upon him that they might thus transfer to him their sin, guilt, trouble, and death. This parading done, he is taken through a temporary sacred shed of palm and other tree branches, and especially of the former, the *Igbo*du and to its first division, where many persons might follow him, and through a second where only the chiefs and other very important persons might escort and accompany him to, and to a third where only the *Babalawo* [priest] and his official assistant, the *Ajigbona*, are permitted to enter with him. Here, after he himself has given out or started his last song, which is to be taken up by the large assembly of people who will have been waiting to hear his last word or his last groan, his head is taken off and his blood offered to the gods. The announcement of his last word or his last groan heard and taken up by the people, would be a signal for joy, gladness, and thanksgiving, and for drum beating and dancing, as an expression of their gratification

because their sacrifice has been accepted, the divine wrath is appeased, and the prospect of prosperity or increased prosperity assured.”

In Siam it used to be the custom on one day of the year to single out a woman broken down by debauchery, and carry her on a litter through all the streets to the music of drums and hautboys. The mob insulted her and pelted her with dirt; and after having carried her through the whole city, they threw her on a dunghill or a hedge of thorns outside the ramparts, forbidding her ever to enter the walls again. They believed that the woman thus drew upon herself all the malign influences of the air and of evil spirits. In Japan the “*tsuina* or *oni-yarahi*, that is to say, demon expelling, is a sort of drama in which disease, or more generally ill-luck, is personified, and driven away with threats and a show of violence. Like the *oho-harahi*, it was performed on the last day of the year. This association is only natural. The demons of the *tsuina* are personified wintry influences, with the diseases which they bring with them, while the *oho-harahi* is intended to cleanse the people from sin and uncleanness, things closely related to disease, as well as from disease itself. Though probably of Chinese origin, the *tsuina* is a tolerably ancient rite. It is alluded to in the *Nihongi* under the date a.d. 689. It was at one time performed at Court on an imposing scale. Four bands of twenty youths, each wearing a four-eyed mask, and each carrying a halberd in the left hand, marched simultaneously from the four gates of the palace, driving the devils before them. Another account of this ceremony says that a man disguised himself as the demon of pestilence, in which garb he was shot at and driven off by the courtiers armed with peach-wood bows and arrows of reed. Peach-wood staves were used for the same purpose. There was formerly a practice at Asakusa in Tokio on the last day of the year for a man got up as a devil to be chased round the pagoda there by another wearing a mask. After this 3,000 tickets were scrambled for by the spectators. These were carried away and pasted up over the doors as a charm against pestilence.” The Battas of Sumatra offer either a red horse or a buffalo as a public sacrifice to purify the land and obtain the favour of the gods. Formerly, it is said, a man was bound to the same stake as the buffalo, and when they killed the animal, the man was driven away; no one might receive him, converse with him, or give him food. Doubtless he was supposed to carry away the sins and misfortunes of the people.

Human scapegoats, as we shall see presently, were well known in classical antiquity, and even in mediæval Europe the custom seems not to have been wholly extinct. In the town of Halberstadt, in Thüringen, there was a church said to have been founded by Charlemagne. In this church every year they chose a man, who was believed to be stained with heinous sins. On the first day of Lent he was brought to the church, dressed in mourning garb, with his head muffled up. At the close of the service he was turned out of the church. During the forty days of Lent he perambulated the city barefoot, neither entering the churches nor speaking to any one. The canons took it in turn to feed him. After midnight he was allowed to sleep in the streets. On the day before Good Friday, after the consecration of the holy oil, he was readmitted to the church and absolved from his sins. The people gave him money. He was called Adam, and was now believed to be in a state of innocence. At Entlebuch, in Switzerland, down to the close of the eighteenth century, the custom of annually expelling a scapegoat was preserved in the ceremony of driving “Posterli” from the village into the lands of the neighbouring village. “Posterli” was represented by a lad disguised as an old witch or as a goat or an ass. Amid a deafening noise of horns, clarionets, bells, whips, and so forth, he was driven out. Sometimes “Posterli” was represented by a puppet, which was drawn on a sledge and left in a corner of the neighbouring village. The ceremony took place on the Thursday evening of the last week but one before Christmas.

In Munich down to about a hundred years ago the expulsion of the devil from the city used to be annually enacted on Ascension Day. On the Eve of Ascension Day a man disguised as a

devil was chased through the streets, which were then narrow and dirty in contrast to the broad, well-kept thoroughfares, lined with imposing buildings, which now distinguish the capital of Bavaria. His pursuers were dressed as witches and wizards and provided with the indispensable crutches, brooms, and pitchforks which make up the outfit of these uncanny beings. While the devil fled before them, the troop of maskers made after him with wild whoops and halloos, and when they overtook him they ducked him in puddles or rolled him on dunghills. In this way the demon at last succeeded in reaching the palace, where he put off his hideous and now filthy disguise and was rewarded for his vicarious sufferings by a copious meal. The devilish costume which he had thrown off was then stuffed with hay and straw and conveyed to a particular church (the Frauenkirche), where it was kept over night, being hung by a rope from a window in the tower. On the afternoon of Ascension Day, before the Vesper service began, an image of the Saviour was drawn up to the roof of the church, no doubt to symbolize the event which the day commemorates. Then burning tow and wafers were thrown on the people. Meantime the effigy of the devil, painted black, with a pair of horns and a lolling red tongue, had been dangling from the church tower, to the delight of a gaping crowd of spectators gathered before the church. It was now flung down into their midst, and a fierce struggle for possession of it took place among the rabble. Finally, it was carried out of the town by the Isar gate and burned on a neighbouring height, "in order that the foul fiend might do no harm to the city." The custom died out at Munich towards the end of the eighteenth century; but it is said that similar ceremonies are observed to this day in some villages of Upper Bavaria.

This quaint ceremony suggests that the pardoned criminal who used to play the principal part in a solemn religious procession on Ascension Day at Rouen may in like manner have originally served, if not as a representative of the devil, at least as a public scapegoat, who relieved the whole people of their sins and sorrows for a year by taking them upon himself. This would explain why the gaol had to be raked in order to furnish one who would parade with the highest ecclesiastical dignitaries in their gorgeous vestments through the streets of Rouen, while the church bells pealed out, the clergy chanted, banners waved, and every circumstance combined to enhance the pomp and splendour of the pageant. It would add a pathetic significance to the crowning act of the ceremony, when on a lofty platform in the public square, with the eyes of a great and silent multitude turned upon him, the condemned malefactor received from the Church the absolution and remission of his sins; for if the rite is to be interpreted in the way here suggested, the sins which were thus forgiven were those not of one man only but of the whole people. No wonder, then, that when the sinner, now a sinner no more, rose from his knees and thrice lifted the silver shrine of St. Romain in his arms, the whole vast assembly in the square broke out into joyous cries of "*Noel! Noel! Noel!*" which they understood to signify, "God be with us!" In Christian countries no more appropriate season could be selected for the ceremony of the human scapegoat than Ascension Day, which commemorates the departure from earth of Him who, in the belief of millions, took away the sins of the world.

Sometimes the scapegoat is a divine animal. The people of Malabar share the Hindoo reverence for the cow, to kill and eat which "they esteem to be a crime as heinous as homicide or wilful murder." Nevertheless the "Bramans transfer the sins of the people into one or more Cows, which are then carry'd away, both the Cows and the Sins wherewith these Beasts are charged, to what place the Braman shall appoint." When the ancient Egyptians sacrificed a bull, they invoked upon its head all the evils that might otherwise befall themselves and the land of Egypt, and thereupon they either sold the bull's head to the Greeks or cast it into the river. Now, it cannot be said that in the times known to us the Egyptians worshipped bulls in general, for they seem to have commonly killed and eaten them. But a

good many circumstances point to the conclusion that originally all cattle, bulls as well as cows, were held sacred by the Egyptians. For not only were all cows esteemed holy by them and never sacrificed, but even bulls might not be sacrificed unless they had certain natural marks; a priest examined every bull before it was sacrificed; if it had the proper marks, he put his seal on the animal in token that it might be sacrificed; and if a man sacrificed a bull which had not been sealed, he was put to death. Moreover, the worship of the black bulls Apis and Mnevis, especially the former, played an important part in Egyptian religion; all bulls that died a natural death were carefully buried in the suburbs of the cities, and their bones were afterwards collected from all parts of Egypt and interred in a single spot; and at the sacrifice of a bull in the great rites of Isis all the worshippers beat their breasts and mourned. On the whole, then, we are perhaps entitled to infer that bulls were originally, as cows were always, esteemed sacred by the Egyptians, and that the slain bull upon whose head they laid the misfortunes of the people was once a divine scapegoat. It seems not improbable that the lamb annually slain by the Madis of Central Africa is a divine scapegoat, and the same supposition may partly explain the Zuni sacrifice of the turtle.

Lastly, the scapegoat may be a divine man. Thus, in November the Gonds of India worship Ghansyam Deo, the protector of the crops, and at the festival the god himself is said to descend on the head of one of the worshippers, who is suddenly seized with a kind of fit and, after staggering about, rushes off into the jungle, where it is believed that, if left to himself, he would die mad. However, they bring him back, but he does not recover his senses for one or two days. The people think that one man is thus singled out as a scapegoat for the sins of the rest of the village. In the temple of the Moon the Albanians of the Eastern Caucasus kept a number of sacred slaves, of whom many were inspired and prophesied. When one of these men exhibited more than usual symptoms of inspiration or insanity, and wandered solitary up and down the woods, like the Gond in the jungle, the high priest had him bound with a sacred chain and maintained him in luxury for a year. At the end of the year he was anointed with unguents and led forth to be sacrificed. A man whose business it was to slay these human victims and to whom practice had given dexterity, advanced from the crowd and thrust a sacred spear into the victim's side, piercing his heart. From the manner in which the slain man fell, omens were drawn as to the welfare of the commonwealth. Then the body was carried to a certain spot where all the people stood upon it as a purificatory ceremony. This last circumstance clearly indicates that the sins of the people were transferred to the victim, just as the Jewish priest transferred the sins of the people to the scapegoat by laying his hands on the animal's head; and since the man was believed to be possessed by the divine spirit, we have here an undoubted example of a man-god slain to take away the sins and misfortunes of the people.

In Tibet the ceremony of the scapegoat presents some remarkable features. The Tibetan new year begins with the new moon which appears about the fifteenth of February. For twenty-three days afterwards the government of Lhasa, the capital, is taken out of the hands of the ordinary rulers and entrusted to the monk of the Debang monastery who offers to pay the highest sum for the privilege. The successful bidder is called the Jalno, and he announces his accession to power in person, going through the streets of Lhasa with a silver stick in his hand. Monks from all the neighbouring monasteries and temples assemble to pay him homage. The Jalno exercises his authority in the most arbitrary manner for his own benefit, as all the fines which he exacts are his by purchase. The profit he makes is about ten times the amount of the purchase money. His men go about the streets in order to discover any conduct on the part of the inhabitants that can be found fault with. Every house in Lhasa is taxed at this time, and the slightest offence is punished with unsparing rigour by fines. This severity of the Jalno drives all working classes out of the city till the twenty-three days are over. But if

the laity go out, the clergy come in. All the Buddhist monasteries of the country for miles round about open their gates and disgorge their inmates. All the roads that lead down into Lhasa from the neighbouring mountains are full of monks hurrying to the capital, some on foot, some on horseback, some riding asses or lowing oxen, all carrying their prayer-books and culinary utensils. In such multitudes do they come that the streets and squares of the city are encumbered with their swarms, and incarnadined with their red cloaks. The disorder and confusion are indescribable. Bands of the holy men traverse the streets chanting prayers or uttering wild cries. They meet, they jostle, they quarrel, they fight; bloody noses, black eyes, and broken heads are freely given and received. All day long, too, from before the peep of dawn till after darkness has fallen, these red-cloaked monks hold services in the dim incense-laden air of the great Machindranath temple, the cathedral of Lhasa; and thither they crowd thrice a day to receive their doles of tea and soup and money. The cathedral is a vast building, standing in the centre of the city, and surrounded by bazaars and shops. The idols in it are richly inlaid with gold and precious stones.

Twenty-four days after the Jalno has ceased to have authority, he assumes it again, and for ten days acts in the same arbitrary manner as before. On the first of the ten days the priests again assemble at the cathedral, pray to the gods to prevent sickness and other evils among the people, "and, as a peace-offering, sacrifice one man. The man is not killed purposely, but the ceremony he undergoes often proves fatal. Grain is thrown against his head, and his face is painted half white, half black." Thus grotesquely disguised, and carrying a coat of skin on his arm, he is called the King of the Years, and sits daily in the market-place, where he helps himself to whatever he likes and goes about shaking a black yak's tail over the people, who thus transfer their bad luck to him. On the tenth day, all the troops in Lhasa march to the great temple and form in line before it. The King of the Years is brought forth from the temple and receives small donations from the assembled multitude. He then ridicules the Jalno, saying to him, "What we perceive through the five senses is no illusion. All you teach is untrue," and the like. The Jalno, who represents the Grand Lama for the time being, contests these heretical opinions; the dispute waxes warm, and at last both agree to decide the questions at issue by a cast of the dice, the Jalno offering to change places with the scapegoat should the throw be against him. If the King of the Years wins, much evil is prognosticated; but if the Jalno wins, there is great rejoicing, for it proves that his adversary has been accepted by the gods as a victim to bear all the sins of the people of Lhasa. Fortune, however, always favours the Jalno, who throws sixes with unvarying success, while his opponent turns up only ones. Nor is this so extraordinary as at first sight it might appear; for the Jalno's dice are marked with nothing but sixes and his adversary's with nothing but ones. When he sees the finger of Providence thus plainly pointed against him, the King of the Years is terrified and flees away upon a white horse, with a white dog, a white bird, salt, and so forth, which have all been provided for him by the government. His face is still painted half white and half black, and he still wears his leathern coat. The whole populace pursues him, hooting, yelling, and firing blank shots in volleys after him. Thus driven out of the city, he is detained for seven days in the great chamber of horrors at the Samyas monastery, surrounded by monstrous and terrific images of devils and skins of huge serpents and wild beasts. Thence he goes away into the mountains of Chetang, where he has to remain an outcast for several months or a year in a narrow den. If he dies before the time is out, the people say it is an auspicious omen; but if he survives, he may return to Lhasa and play the part of scapegoat over again the following year.

This quaint ceremonial, still annually observed in the secluded capital of Buddhism—the Rome of Asia—is interesting because it exhibits, in a clearly marked religious stratification, a series of divine redeemers themselves redeemed, of vicarious sacrifices vicariously atoned for, of gods undergoing a process of fossilization, who, while they retain the privileges, have

disburdened themselves of the pains and penalties of divinity. In the Jalno we may without undue straining discern a successor of those temporary kings, those mortal gods, who purchase a short lease of power and glory at the price of their lives. That he is the temporary substitute of the Grand Lama is certain; that he is, or was once, liable to act as scapegoat for the people is made nearly certain by his offer to change places with the real scapegoat—the King of the Years—if the arbitrament of the dice should go against him. It is true that the conditions under which the question is now put to the hazard have reduced the offer to an idle form. But such forms are no mere mushroom growths, springing up of themselves in a night. If they are now lifeless formalities, empty husks devoid of significance, we may be sure that they once had a life and a meaning; if at the present day they are blind alleys leading nowhere, we may be certain that in former days they were paths that led somewhere, if only to death. That death was the goal to which of old the Tibetan scapegoat passed after his brief period of licence in the market-place, is a conjecture that has much to commend it. Analogy suggests it; the blank shots fired after him, the statement that the ceremony often proves fatal, the belief that his death is a happy omen, all confirm it. We need not wonder then that the Jalno, after paying so dear to act as deputy-deity for a few weeks, should have preferred to die by deputy rather than in his own person when his time was up. The painful but necessary duty was accordingly laid on some poor devil, some social outcast, some wretch with whom the world had gone hard, who readily agreed to throw away his life at the end of a few days if only he might have his fling in the meantime. For observe that while the time allowed to the original deputy—the Jalno—was measured by weeks, the time allowed to the deputy's deputy was cut down to days, ten days according to one authority, seven days according to another. So short a rope was doubtless thought a long enough tether for so black or sickly a sheep; so few sands in the hour-glass, slipping so fast away, sufficed for one who had wasted so many precious years. Hence in the jack-pudding who now masquerades with motley countenance in the market-place of Lhasa, sweeping up misfortune with a black yak's tail, we may fairly see the substitute of a substitute, the vicar of a vicar, the proxy on whose back the heavy burden was laid when it had been lifted from nobler shoulders. But the clue, if we have followed it aright, does not stop at the Jalno; it leads straight back to the pope of Lhasa himself, the Grand Lama, of whom the Jalno is merely the temporary vicar. The analogy of many customs in many lands points to the conclusion that, if this human divinity stoops to resign his ghostly power for a time into the hands of a substitute, it is, or rather was once, for no other reason than that the substitute might die in his stead. Thus through the mist of ages unilluminated by the lamp of history, the tragic figure of the pope of Buddhism—God's vicar on earth for Asia—looms dim and sad as the man-god who bore his people's sorrows, the Good Shepherd who laid down his life for the sheep.

V. On Scapegoats in General

The foregoing survey of the custom of publicly expelling the accumulated evils of a village or town or country suggests a few general observations.

In the first place, it will not be disputed that what I have called the immediate and the mediate expulsions of evil are identical in intention; in other words, that whether the evils are conceived of as invisible or as embodied in a material form, is a circumstance entirely subordinate to the main object of the ceremony, which is simply to effect a total clearance of all the ills that have been infesting a people. If any link were wanting to connect the two kinds of expulsion, it would be furnished by such a practice as that of sending the evils away in a litter or a boat. For here, on the one hand, the evils are invisible and intangible; and, on the other hand, there is a visible and tangible vehicle to convey them away. And a scapegoat is nothing more than such a vehicle.

In the second place, when a general clearance of evils is resorted to periodically, the interval between the celebrations of the ceremony is commonly a year, and the time of year when the ceremony takes place usually coincides with some well-marked change of season, such as the beginning or end of winter in the arctic and temperate zones, and the beginning or end of the rainy season in the tropics. The increased mortality which such climatic changes are apt to produce, especially amongst ill-fed, ill-clothed, and ill-housed savages, is set down by primitive man to the agency of demons, who must accordingly be expelled. Hence, in the tropical regions of New Britain and Peru, the devils are or were driven out at the beginning of the rainy season; hence, on the dreary coasts of Baffin Land, they are banished at the approach of the bitter arctic winter. When a tribe has taken to husbandry, the time for the general expulsion of devils is naturally made to agree with one of the great epochs of the agricultural year, as sowing, or harvest; but, as these epochs themselves naturally coincide with changes of season, it does not follow that the transition from the hunting or pastoral to the agricultural life involves any alteration in the time of celebrating this great annual rite. Some of the agricultural communities of India and the Hindoo Koosh, as we have seen, hold their general clearance of demons at harvest, others at sowing-time. But, at whatever season of the year it is held, the general expulsion of devils commonly marks the beginning of the new year. For, before entering on a new year, people are anxious to rid themselves of the troubles that have harassed them in the past; hence it comes about that in so many communities the beginning of the new year is inaugurated with a solemn and public banishment of evil spirits.

In the third place, it is to be observed that this public and periodic expulsion of devils is commonly preceded or followed by a period of general license, during which the ordinary restraints of society are thrown aside, and all offences, short of the gravest, are allowed to pass unpunished. In Guinea and Tonquin the period of license precedes the public expulsion of demons; and the suspension of the ordinary government in Lhasa previous to the expulsion of the scapegoat is perhaps a relic of a similar period of universal license. Amongst the Hos of India the period of license follows the expulsion of the devil. Amongst the Iroquois it hardly appears whether it preceded or followed the banishment of evils. In any case, the extraordinary relaxation of all ordinary rules of conduct on such occasions is doubtless to be explained by the general clearance of evils which precedes or follows it. On the one hand, when a general riddance of evil and absolution from all sin is in immediate prospect, men are encouraged to give the rein to their passions, trusting that the coming ceremony will wipe out the score which they are running up so fast. On the other hand, when the ceremony has

just taken place, men's minds are freed from the oppressive sense, under which they generally labour, of an atmosphere surcharged with devils; and in the first revulsion of joy they overleap the limits commonly imposed by custom and morality. When the ceremony takes place at harvest-time, the elation of feeling which it excites is further stimulated by the state of physical wellbeing produced by an abundant supply of food.

Fourthly, the employment of a divine man or animal as a scapegoat is especially to be noted; indeed, we are here directly concerned with the custom of banishing evils only in so far as these evils are believed to be transferred to a god who is afterwards slain. It may be suspected that the custom of employing a divine man or animal as a public scapegoat is much more widely diffused than appears from the examples cited. For, as has already been pointed out, the custom of killing a god dates from so early a period of human history that in later ages, even when the custom continues to be practised, it is liable to be misinterpreted. The divine character of the animal or man is forgotten, and he comes to be regarded merely as an ordinary victim. This is especially likely to be the case when it is a divine man who is killed. For when a nation becomes civilized, if it does not drop human sacrifices altogether, it at least selects as victims only such wretches as would be put to death at any rate. Thus the killing of a god may sometimes come to be confounded with the execution of a criminal.

If we ask why a dying god should be chosen to take upon himself and carry away the sins and sorrows of the people, it may be suggested that in the practice of using the divinity as a scapegoat we have a combination of two customs which were at one time distinct and independent. On the one hand we have seen that it has been customary to kill the human or animal god in order to save his divine life from being weakened by the inroads of age. On the other hand we have seen that it has been customary to have a general expulsion of evils and sins once a year. Now, if it occurred to people to combine these two customs, the result would be the employment of the dying god as a scapegoat. He was killed, not originally to take away sin, but to save the divine life from the degeneracy of old age; but, since he had to be killed at any rate, people may have thought that they might as well seize the opportunity to lay upon him the burden of their sufferings and sins, in order that he might bear it away with him to the unknown world beyond the grave.

The use of the divinity as a scapegoat clears up the ambiguity which, as we saw, appears to hang about the European folk-custom of "carrying out Death." Grounds have been shewn for believing that in this ceremony the so-called Death was originally the spirit of vegetation, who was annually slain in spring, in order that he might come to life again with all the vigour of youth. But, as I pointed out, there are certain features in the ceremony which are not explicable on this hypothesis alone. Such are the marks of joy with which the effigy of Death is carried out to be buried or burnt, and the fear and abhorrence of it manifested by the bearers. But these features become at once intelligible if we suppose that the Death was not merely the dying god of vegetation, but also a public scapegoat, upon whom were laid all the evils that had afflicted the people during the past year. Joy on such an occasion is natural and appropriate; and if the dying god appears to be the object of that fear and abhorrence which are properly due not to himself, but to the sins and misfortunes with which he is laden, this arises merely from the difficulty of distinguishing, or at least of marking the distinction, between the bearer and the burden. When the burden is of a baleful character, the bearer of it will be feared and shunned just as much as if he were himself instinct with those dangerous properties of which, as it happens, he is only the vehicle. Similarly we have seen that disease-laden and sin-laden boats are dreaded and shunned by East Indian peoples. Again, the view that in these popular customs the Death is a scapegoat as well as a representative of the divine spirit of vegetation derives some support from the circumstance that its expulsion is always celebrated in spring and chiefly by Slavonic peoples. For the Slavonic year began in

spring; and thus, in one of its aspects, the ceremony of “carrying out Death” would be an example of the widespread custom of expelling the accumulated evils of the old year before entering on a new one.

VI. Human Scapegoats in Classical Antiquity

§ 1. The Human Scapegoat in Ancient Rome.

We are now prepared to notice the use of the human scapegoat in classical antiquity. Every year on the fourteenth of March a man clad in skins was led in procession through the streets of Rome, beaten with long white rods, and driven out of the city. He was called Mamurius Veturius, that is, "the old Mars," and as the ceremony took place on the day preceding the first full moon of the old Roman year (which began on the first of March), the skin-clad man must have represented the Mars of the past year, who was driven out at the beginning of a new one. Now Mars was originally not a god of war but of vegetation. For it was to Mars that the Roman husbandman prayed for the prosperity of his corn and his vines, his fruit-trees and his copses; it was to Mars that the priestly college of the Arval Brothers, whose business it was to sacrifice for the growth of the crops, addressed their petitions almost exclusively; and it was to Mars, as we saw, that a horse was sacrificed in October to secure an abundant harvest. Moreover, it was to Mars, under his title of "Mars of the woods" (*Mars Silvanus*), that farmers offered sacrifice for the welfare of their cattle. We have already seen that cattle are commonly supposed to be under the special patronage of tree-gods. Once more, the consecration of the vernal month of March to Mars seems to point him out as the deity of the sprouting vegetation. Thus the Roman custom of expelling the old Mars at the beginning of the new year in spring is identical with the Slavonic custom of "carrying out Death," if the view here taken of the latter custom is correct. The similarity of the Roman and Slavonic customs has been already remarked by scholars, who appear, however, to have taken Mamurius Veturius and the corresponding figures in the Slavonic ceremonies to be representatives of the old year rather than of the old god of vegetation. It is possible that ceremonies of this kind may have come to be thus interpreted in later times even by the people who practised them. But the personification of a period of time is too abstract an idea to be primitive. However, in the Roman, as in the Slavonic, ceremony, the representative of the god appears to have been treated not only as a deity of vegetation but also as a scapegoat. His expulsion implies this; for there is no reason why the god of vegetation, as such, should be expelled the city. But it is otherwise if he is also a scapegoat; it then becomes necessary to drive him beyond the boundaries, that he may carry his sorrowful burden away to other lands. And, in fact, Mamurius Veturius appears to have been driven away to the land of the Oscans, the enemies of Rome.

The blows with which the "old Mars" was expelled the city seem to have been administered by the dancing priests of Mars, the Salii. At least we know that in their songs these priests made mention of Mamurius Veturius; and we are told that on a day dedicated to him they beat a hide with rods. It is therefore highly probable that the hide which they drubbed on that day was the one worn by the representative of the deity whose name they simultaneously chanted. Thus on the fourteenth day of March every year Rome witnessed the curious spectacle of the human incarnation of a god chased by the god's own priests with blows from the city. The rite becomes at least intelligible on the theory that the man so beaten and expelled stood for the outworn deity of vegetation, who had to be replaced by a fresh and vigorous young divinity at the beginning of a New Year, when everywhere around in field and meadow, in wood and thicket the vernal flowers, the sprouting grass, and the opening buds and blossoms testified to the stirring of new life in nature after the long torpor and stagnation of winter. The dancing priests of the god derived their name of Salii from the leaps or dances which they were bound to execute as a solemn religious ceremony every year in the

Comitium, the centre of Roman political life. Twice a year, in the spring month of March and the autumn month of October, they discharged this sacred duty; and as they did so they invoked Saturn, the Roman god of sowing. As the Romans sowed the corn both in spring and autumn, and as down to the present time in Europe superstitious rustics are wont to dance and leap high in spring for the purpose of making the crops grow high, we may conjecture that the leaps and dances performed by the Salii, the priests of the old Italian god of vegetation, were similarly supposed to quicken the growth of the corn by homoeopathic or imitative magic. The Salii were not limited to Rome; similar colleges of dancing priests are known to have existed in many towns of ancient Italy; everywhere, we may conjecture, they were supposed to contribute to the fertility of the earth by their leaps and dances. At Rome they were divided into two colleges, each composed of twelve members; and it is not impossible that the number twelve was fixed with reference to the twelve months of the old lunar year; the *Fratres Arvales*, or "Brethren of the Ploughed Fields," another Roman college of priests, whose functions were purely agricultural, and who wore as a badge of their office a wreath of corn-ears, were also twelve in number, perhaps for a similar reason. Nor was the martial equipment of the Salii so alien to this peaceful function as a modern reader might naturally suppose. Each of them wore on his head a peaked helmet of bronze, and at his side a sword; on his left arm he carried a shield of a peculiar shape, and in his right hand he wielded a staff with which he smote on the shield till it rang again. Such weapons in priestly hands may be turned against spiritual foes; in the preceding pages we have met with many examples of the use of material arms to rout the host of demons who oppress the imagination of primitive man, and we have seen that the clash and clangour of metal is often deemed particularly effective in putting these baleful beings to flight. May it not have been so with the martial priests of Mars? We know that they paraded the city for days together in a regular order, taking up their quarters for the night at a different place each day; and as they went they danced in triple time, singing and clashing on their shields and taking their time from a fugleman, who skipped and postured at their head. We may conjecture that in so doing they were supposed to be expelling the powers of evil which had accumulated during the preceding year or six months, and which the people pictured to themselves in the form of demons lurking in the houses, temples, and the other edifices of the city. In savage communities such tumultuous and noisy processions often parade the village for a similar purpose. Similarly, we have seen that among the Iroquois men in fantastic costume used to go about collecting the sins of the people as a preliminary to transferring them to the scapegoat dogs; and we have met with many examples of armed men rushing about the streets and houses to drive out demons and evils of all kinds. Why should it not have been so also in ancient Rome? The religion of the old Romans is full of relics of savagery.

If there is any truth in this conjecture, we may suppose that, as priests of a god who manifested his power in the vegetation of spring, the Salii turned their attention above all to the demons of blight and infertility, who might be thought by their maleficent activity to counteract the genial influence of the kindly god and to endanger the farmer's prospects in the coming summer or winter. The conjecture may be supported by analogies drawn from the customs of modern European peasants as well as of savages. Thus, to begin with savages, we have seen that at the time of sowing the Khonds drive out the "evil spirits, spoilers of the seed" from every house in the village, the expulsion being effected by young men who beat each other and strike the air violently with long sticks. If I am right in connecting the vernal and the autumnal processions of the Salii with the vernal and the autumnal sowing, the analogy between the Khond and the Roman customs would be very close. In West Africa the fields of the King of Whydah, according to an old French traveller, "are hoed and sowed before any of his subjects has leave to hoe and sow a foot of his own lands. These labours are performed thrice a year. The chiefs lead their people before the king's palace at daybreak, and

there they sing and dance for a full quarter of an hour. Half of these people are armed as in a day of battle, the other half have only their farm tools. They go all together singing and dancing to the scene of their labours, and there, keeping time to the sound of the instruments, they work with such speed and neatness that it is a pleasure to behold. At the end of the day they return and dance before the king's palace. This exercise refreshes them and does them more good than all the repose they could take." From this account we might infer that the dancing was merely a recreation of the field-labourers, and that the music of the band had no other object than to animate them in their work by enabling them to ply their mattocks in time to its stirring strains. But this inference, though it seems to have been drawn by the traveller who has furnished the account, would probably be erroneous. For if half of the men were armed as for war, what were they doing in the fields all the time that the others were digging? A clue to unravel the mystery is furnished by the description which a later French traveller gives of a similar scene witnessed by him near Timbo in French Guinea. He saw some natives at work preparing the ground for sowing. "It is a very curious spectacle: fifty or sixty blacks in a line, with bent backs, are smiting the earth simultaneously with their little iron tools, which gleam in the sun. Ten paces in front of them, marching backwards, the women sing a well marked air, clapping their hands as for a dance, and the hoes keep time to the song. Between the workers and the singers a man runs and dances, crouching on his hams like a clown, while he whirls about his musket and performs other manœuvres with it. Two others dance, also pirouetting and smiting the earth here and there with their little hoe. All that is necessary for exorcising the spirits and causing the grain to sprout." Here, while the song of the women gives the time to the strokes of the hoes, the dances and other antics of the armed man and his colleagues are intended to exorcise or ward off the spirits who might interfere with the diggers and so prevent the grain from sprouting.

Again, an old traveller in southern India tells us that "the men of Calicut, when they wish to sow rice, observe this practice. First, they plough the land with oxen as we do, and when they sow the rice in the field they have all the instruments of the city continually sounding and making merry. They also have ten or twelve men clothed like devils, and these unite in making great rejoicing with the players on the instruments, in order that the devil may make that rice very productive." We may suspect that the noisy music is played and the mummers cut their capers for the purpose rather of repelling demons than of inducing them to favour the growth of the rice. However, where our information is so scanty it would be rash to dogmatize. Perhaps the old traveller was right in thinking that the mummers personated devils. Among the Kayans of Central Borneo men disguised in wooden masks and great masses of green foliage certainly play the part of demons for the purpose of promoting the growth of the rice just before the seed is committed to the ground; and it is notable that among the performances which they give on this occasion are war dances. Again, among the Kaua and Kobeua Indians of North-Western Brazil masked men who represent spirits or demons of fertility perform dances or rather pantomimes for the purpose of stimulating the growth of plants, quickening the wombs of women, and promoting the multiplication of animals.

Further, we are told that "the natives of Aracan dance in order to render propitious the spirits whom they believe to preside over the sowing and over the harvest. There are definite times for doing it, and we may say that in their eyes it is, as it were, an act of religion." Another people who dance diligently to obtain good crops are the Tarahumare Indians of Mexico. They subsist by agriculture and their thoughts accordingly turn much on the supply of rain, which is needed for their fields. According to them, "the favour of the gods may be won by what for want of a better term may be called dancing, but what in reality is a series of monotonous movements, a kind of rhythmical exercise, kept up sometimes for two nights. By

dint of such hard work they think to prevail upon the gods to grant their prayers. The dancing is accompanied by the song of the shaman, in which he communicates his wishes to the unseen world, describing the beautiful effect of the rain, the fog, and the mist on the vegetable world. He invokes the aid of all the animals, mentioning each by name, and also calls on them, especially the deer and the rabbit, to multiply that the people may have plenty to eat. As a matter of fact, the Tarahumares assert that the dances have been taught them by the animals. Like all primitive people, they are close observers of nature. To them the animals are by no means inferior creatures; they understand magic and are possessed of much knowledge, and may assist the Tarahumares in making rain. In spring, the singing of the birds, the cooing of the dove, the croaking of the frog, the chirping of the cricket, all the sounds uttered by the denizens of the greensward, are to the Indian appeals to the deities for rain. For what other reason should they sing or call? For the strange behaviour of many animals in the early spring the Tarahumares can find no other explanation but that these creatures, too, are interested in rain. And as the gods grant the prayers of the deer expressed in its antics and dances, and of the turkey in its curious playing, by sending the rain, they easily infer that to please the gods they, too, must dance as the deer and play as the turkey. From this it will be understood that dance with these people is a very serious and ceremonious matter, a kind of worship and incantation rather than amusement.”

The two principal dances of these Indians, the *rutuburi* and the *yumari*, are supposed to have been taught them by the turkey and the deer respectively. They are danced by numbers of men and women, the two sexes keeping apart from each other in the dance, while the shaman sings and shakes his rattle. But “a large gathering is not necessary in order to pray to the gods by dancing. Sometimes the family dances alone, the father teaching the boys. While doing agricultural work, the Indians often depute one man to dance *yumari* near the house, while the others attend to the work in the fields. It is a curious sight to see a lone man taking his devotional exercise to the tune of his rattle in front of an apparently deserted dwelling. The lonely worshipper is doing his share of the general work by bringing down the fructifying rain and by warding off disaster, while the rest of the family and their friends plant, hoe, weed, or harvest. In the evening, when they return from the field, they may join him for a little while; but often he goes on alone, dancing all night, and singing himself hoarse, and the Indians told me that this is the very hardest kind of work, and exhausting even to them. Solitary worship is also observed by men who go out hunting deer or squirrels for a communal feast. Every one of them dances *yumari* alone in front of his house for two hours to insure success on the hunt; and when putting corn to sprout for the making of *tesvino* the owner of the house dances for a while, that the corn may sprout well.” Another dance is thought to cause the grass and funguses to grow, and the deer and rabbits to multiply; and another is supposed to draw the clouds together from the north and south, so that they clash and descend in rain.

The Cora Indians of Mexico celebrate a festival of sowing shortly before they commit the seed of the maize to the ground. The festival falls in June, because that is the month when the rainy season sets in, supplying the moisture needed for the growth of the maize. At the festival two old women, who represent the goddesses of sowing, dance side by side and imitate the process of sowing by digging holes in the earth with long sticks and inserting the seed of the maize in the holes; whereupon a man who represents the Morning Star pours water on the buried seeds. This solemn dance is accompanied by the singing of an appropriate hymn, which may be compared to the song of the Arval Brothers in ancient Rome.

We have seen that in many parts of Germany, Austria, and France the peasants are still, or were till lately, accustomed to dance and leap high in order that the crops may grow tall. Such leaps and dances are sometimes performed by the sower immediately before or after he sows

the seed; but often they are executed by the people on a fixed day of the year, which in some places is Twelfth Night (the sixth of January), or Candlemas (the second of February) or Walpurgis Night, that is, the Eve of May Day; but apparently the favourite season for these performances is the last day of the Carnival, namely Shrove Tuesday. In such cases the leaps and dances are performed by every man for his own behoof; he skips and jumps merely in order that his own corn, or flax, or hemp may spring up and thrive. But sometimes in modern Europe, as (if I am right) in ancient Rome, the duty of dancing for the crops was committed to bands or troops of men, who cut their capers for the benefit of the whole community. For example, at Grub, in the Swiss canton of the Grisons (Graubünden), the practice used to be as follows. "The peasants of Grub," we are informed, "have still some hereditary customs, in that they assembled in some years, mostly at the time of the summer solstice, disguised themselves as maskers so as to be unrecognizable, armed themselves with weapons defensive and offensive, took every man a great club or cudgel, marched in a troop together from one village to another, and executed high leaps and strange antics. They ran full tilt at each other, struck every man his fellow with all his might, so that the blow resounded, and clashed their great staves and cudgels. Hence they were called by the country folk the *Stopfer*. These foolish pranks they played from a superstitious notion that their corn would thrive the better; but now they have left off, and these *Stopfer* are no longer in any repute." Another authority, after describing the custom, remarks: "With this custom was formerly connected the belief that its observance brought a fruitful year."

In the Austrian provinces of Salzburg and Tyrol bands of mummers wearing grotesque masks, with bells jingling on their persons, and carrying long sticks or poles in their hands, used formerly to run and leap about on certain days of the year for the purpose of procuring good crops. They were called *Perchten*, a name derived from Perchta, Berchta, or Percht, a mythical old woman, whether goddess or elf, who is well known all over South Germany; Mrs. Perchta (*Frau Perchta*), as they call her, is to be met with in Elsass, Swabia, Bavaria, Austria, and Switzerland, but nowhere, perhaps, so commonly as in Salzburg and the Tyrol. In the Tyrol she appears as a little old woman with a very wrinkled face, bright lively eyes, and a long hooked nose; her hair is dishevelled, her garments tattered and torn. Hence they say to a slatternly wench, "You are a regular Perchta." She goes about especially during the twelve days from Christmas to Twelfth Night (Epiphany), above all on the Eve of Twelfth Night, which is often called Perchta's Day. Many precautions must be observed during these mystic days in order not to incur her displeasure, for she is mischievous to man and beast. If she appears in the byre, a distemper breaks out among the cows. That is why during these days the byres must be kept very clean and straw laid on the threshold; otherwise you will find bald patches on your sheep and goats next morning, and next summer the hair which has been filched from the animals will descend in hail-stones from the sky. Old Mrs. Perchta also keeps a very sharp eye on spinners during the twelve days; she inspects all distaffs and spinning-wheels in the houses, and if she finds any flax or tow unspun on them, she tears it to bits, and she does not spare the lazy spinner, for she scratches her and smacks her fingers so that they bear the marks of it for the rest of her life. Indeed she sometimes does much more; for she rips up the belly of the sluggard and stuffs it with flax. That is the punishment with which a Bavarian mother will threaten an idle jade of a girl who has left some flax on her distaff on New Year's Eve. However, they say in Bavaria that if you only eat plenty of the rich juicy cakes which are baked for Mrs. Perchta on her day, the old woman's knife will glance off your body without making any impression on it. Perchta often comes not alone but attended by many little children, who follow her as chickens waddle after the mother hen; and if you should see any little child lagging behind the rest and blubbering, you may be quite sure that that child has been baptized. On the Eve of Twelfth Night everybody should eat pancakes baked of meal and milk or water. If anybody does not do so, old Mrs. Perchta

comes and slits up his stomach, takes out the other food, fills up the vacuity so created with a tangled skein and bricks, and then sews up the orifice neatly, using, singularly enough, a ploughshare for a needle and an iron chain for thread. In other or the same places she does the same thing to anybody who does not eat herrings and dumplings on Twelfth Night. Some say that she rides on the storm like the Wild Huntsman, followed by a boisterous noisy pack, and carrying off people into far countries. Yet withal old Mrs. Perchta has her redeeming qualities. Good children who spin diligently and learn their lessons she rewards with nuts and sugar plums. It has even been affirmed that she makes the ploughed land fruitful and causes the cattle to thrive. When a mist floats over the fields, the peasants see her figure gliding along in a white mantle. On the Eve of Twelfth Night good people leave the remains of their supper for her on the table, and when they have gone to bed and all is quiet in the house, she comes in the likeness of an old wizened little woman, with all the children about her, and partakes of the broken victuals. But woe to the prying wight who peeps at her through the key-hole! Many a man has been blinded by her for a whole year as a punishment for his ill-timed curiosity.

The processions of maskers who took their name of *Perchten* from this quaint creation of the popular fancy were known as *Perchten*-running or *Perchten*-leaping from the runs and leaps which the men took in their wild headlong course through the streets and over the fields. They appear to have been held in all the Alpine regions of Germany, but are best known to us in the Tyrol and Salzburg. The appropriate season for the celebration of the rite was Perchta's Day, that is, Twelfth Night or Epiphany, the sixth of January, but in some places it was held on Shrove Tuesday, the last day of the Carnival, the very day when many farmers of Central Europe jump to make the crops grow tall. Corresponding to the double character of Perchta as a power for good and evil, the maskers are divided into two sets known respectively as the Beautiful and the Ugly *Perchten*. At Lienz in the Tyrol, where the maskers made their appearance on Shrove Tuesday, the Beautiful *Perchten* were decked with ribbons, galloons, and so forth, while the ugly *Perchten* made themselves as hideous as they could by hanging rats and mice, chains and bells about their persons. All wore on their heads tall pointed caps with bells attached to them; their faces were concealed by masks, and in their hands they all carried long sticks. The sticks of the Beautiful *Perchten* were adorned with ribbons; those of the Ugly *Perchten* ended in the heads of devils. Thus equipped they leaped and ran about the streets and went into the houses. Amongst them was a clown who blew ashes and soot in people's faces through a blow-pipe. It was all very merry and frolicsome, except when "the wild Perchta" herself came, invisible to ordinary eyes, upon the scene. Then her namesakes the *Perchten* grew wild and furious too; they scattered and fled for their lives to the nearest house, for as soon as they got under the gutter of a roof they were safe. But if she caught them, she tore them in pieces. To this day you may see the graves where the mangled bodies of her victims lie buried. When no such interruption took place, the noisy rout of maskers rushed madly about, with jingling bells and resounding cracks of whips, entering the houses, dancing here, drinking there, teasing wayfarers, or racing from village to village like the Wild Hunt itself in the sky; till at the close of the winter day the church bells rang the *Ave Maria*. Then at last the wild uproar died away into silence. Such tumultuous masquerades were thought to be very beneficial to the crops; a bad harvest would be set down to the omission of the *Perchten* to skip and jump about in their usual fashion.

In the province of Salzburg the *Perchten* mummers are also divided into two sets, the Beautiful *Perchten* and the Ugly *Perchten*. The Ugly *Perchten* are properly speaking twelve young men dressed in black sheepskins and wearing hoods of badger-skins and grotesque wooden masks, which represent either coarse human features with long teeth and horns, or else the features of fabulous animals with beaks and bristles or movable jaws. They all carry

bells, both large and small, fastened to broad leathern girdles. The procession was headed by a man with a big drum, and after him came lads bearing huge torches and lanterns fastened to tall poles; for in Salzburg or some parts of it these mummers played their pranks by night. Behind the torchbearers came two Fools, a male and a female, the latter acted by a lad in woman's clothes. The male Fool carried a sausage-like roll, with which he struck at all women or girls of his acquaintance when they shewed themselves at the open doors or windows. Along with the *Perchten* themselves went a train of young fellows cracking whips, blowing horns, or jingling bells. The ways might be miry and the night pitch dark, but with flaring lights the procession swept rapidly by, the men leaping along with the help of their long sticks and waking the echoes of the slumbering valley by their loud uproar. From time to time they stopped at a farm, danced and cut their capers before the house, for which they were rewarded by presents of food and strong drink; to offer them money would have been an insult. By midnight the performance came to an end, and the tired maskers dispersed to their homes.

The Beautiful *Perchten* in Salzburg are attired very differently from the Ugly *Perchten*, but their costume varies with the district. Thus in the Pongau district the distinctive feature of their costume is a tall and heavy framework covered with bright red cloth and decorated with a profusion of silver jewelry and filagree work. This framework is sometimes nine or ten feet high and forty or fifty pounds in weight. The performer carries it above his head by means of iron supports resting on his shoulders or his back. To run or jump under the weight of such an encumbrance is impossible; the dancer has to content himself with turning round and round slowly and clumsily. Very different is the headdress of the Beautiful *Perchten* in the Pinzgau district of Salzburg. There the performers are dressed in scarlet and wear straw hats, from which bunches of white feathers, arranged like fans, nod and flutter in the wind. Red shoes and white stockings complete their attire. Thus lightly equipped they hop and jump and stamp briskly in the dance. Unlike their Ugly namesakes, who seem now to be extinct, the Beautiful *Perchten* still parade from time to time among the peasantry of the Salzburg highlands; but the intervals between their appearances are irregular, varying from four to seven years or more. Unlike the Ugly *Perchten*, they wear no masks and appear in full daylight, always on Perchta's Day (Twelfth Night, the sixth of January) and the two following Sundays. They are attended by a train of followers who make a great din with bells, whips, pipes, horns, rattles, and chains. Amongst them one or two clowns, clothed in white and wearing tall pointed hats of white felt with many jingling bells attached to them, play a conspicuous part. They carry each a sausage-shaped roll stuffed with tow, and with this instrument they strike lightly such women and girls among the spectators as they desire particularly to favour. Another attendant carries the effigy of a baby in swaddling bands, made of linen rags, and fastened to a string; this effigy he throws at women and girls and then pulls back again, but he does this only to women and girls whom he respects and to whom he wishes well. At St. Johann the *Perchten* carry drawn swords; each is attended by a lad dressed as a woman; and they are followed by men clad in black sheepskins, wearing the masks of devils, and holding chains in their hands.

What is the meaning of the quaint performances still enacted by the *Perchten* and their attendants in the Austrian highlands? The subject has been carefully investigated by a highly competent enquirer, Mrs. Andree-Eysn. She has visited the districts, witnessed the performances, collected information, and studied the costumes. It may be well to quote her conclusion: "If we enquire into the inner meaning which underlies the *Perchten*-race and kindred processions, we must confess that it is not at first sight obvious, and that the original meaning appears blurred and indistinct. Nevertheless from many features which they present in common it can be demonstrated that the processions were held for the purpose of driving

away demons and had for their object to promote fertility. In favour of this view it may be urged, first of all, that their appearance is everywhere greeted with joy, because it promises fertility and a good harvest. 'It is a good year,' they say in Salzburg. If the processions are prevented from taking place, dearth and a bad harvest are to be apprehended. The peasants of the Tyrol still believe that the more *Perchten* run about, the better will the year be, and therefore they treat them to brandy and cakes. In Lienz, when the harvest turns out ill, they say that they omitted to let the *Perchten* run over the fields, and for that reason the peasant in the Sarn valley gets the *Perchten* to leap about on his fields, for then there will be a good year.

"If fertility and blessing are to be poured out on field, house, and homestead, it is obvious that everything that could hinder or harm must be averted and driven away. When we consider how even at the present time, and still more in times gone by, much that is harmful is attributed to the malevolence of invisible powers, we can readily understand why people should resort to measures which they deem effective for the purpose of disarming these malevolent beings. Now it is a common belief that certain masks possess the virtue of banning demons, and that loud noise and din are a means of keeping off evil spirits or hindering their activity. In the procession of the *Perchten* we see the principle of the banishment of evil carried out in practice. The people attack the evil spirits and seek to chase them away by putting on frightful masks, with which they confront the demon. For one sort of malevolent spirits one kind of mask appears suitable, and for another another; this spirit is daunted by this mask, and that spirit by that; and so they came to discriminate. Originally, particular masks may have been used against particular evil spirits, but in course of time they were confused, the individual taste of the maker of the mask counted for something, and so gradually it resulted in carving all kinds of horrible, fantastic, and hideous masks which had nothing in common but their general tendency to frighten away all evil spirits."

In support of her view that the procession of the *Perchten* aims chiefly at banishing demons who might otherwise blight the crops, Mrs. Andree-Eysn lays stress on the bells which figure so prominently in the costume of these maskers; for the sound of bells, as she reminds us, is commonly believed to be a potent means of driving evil spirits away. The notion is too familiar to call for proof, but a single case from Central Africa may be cited as an illustration. The Teso people, who inhabit a land of rolling plains between Mount Elgon and Lake Kioga, "make use of bells to exorcise the storm fiend; a person who has been injured by a flash or in the resulting fire wears bells round his ankles for weeks afterwards. Whenever rain threatens, and rain in Uganda almost always comes in company with thunder and lightning, this person will parade the village for an hour, with the jingling bells upon his legs and a wand of papyrus in his hand, attended by as many of his family as may happen to be at hand and not employed in necessary duties." The resemblance of such men, with their bells and wands, to the Austrian *Perchten* with their bells and wands is, on the theory in question, fairly close; both of them go about to dispel demons by the sound of their bells and probably also by the blows of their rods. Whatever may be thought of their efficacy in banning fiends, certain it is that in the Tyrol, where the *Perchten* play their pranks, the chime of bells is used for the express purpose of causing the grass to grow in spring. Thus in the lower valley of the Inn, especially at Schwaz, on the twenty-fourth of April (there reckoned St. George's Day) troops of young fellows go about ringing bells, some of which they hold in their hands, while others are attached to their persons; and the peasants say, "Wherever the Grass-ringers come, there the grass grows well, and the corn bears abundant fruit." Hence the bell-ringers are welcomed and treated wherever they go. Formerly, it is said, they wore masks, like the *Perchten*, but afterwards they contented themselves with blackening their faces with soot. In other parts of the Tyrol the bell-ringing processions take place at the Carnival, but

their object is the same; for “it is believed that by this noisy procession growth in general, but especially the growth of the meadows, is promoted.” Again, at Bergell, in the Swiss canton of the Grisons, children go in procession on the first of March ringing bells, “in order that the grass may grow.” So in Hildesheim, on the afternoon of Ascension Day, young girls ascend the church tower and ring all the church bells, “in order that they may get a good harvest of flax; the girl who, hanging on to the bell-rope, is swung highest by the swing of the bell, will get the longest flax.” Here the sound of the bells as a means of promoting the growth of the flax is reinforced by the upward swing of the bell, which, carrying with it the bell-ringer at the end of the rope, naturally causes the flax in like manner to rise high in the air. It is a simple piece of imitative magic, like the leaps and bounds which the peasants of Central Europe often execute for precisely the same purpose. Once more, in various parts of the Tyrol on Senseless Thursday, which is the last Thursday in Carnival, young men in motley attire, with whips and brooms, run about cracking their whips and making believe to sweep away the onlookers with their brooms. They are called *Huttler* or *Huddler*. The people say that if these fellows do not run about, the flax will not thrive, and that on the contrary the more of them run about, the better will the flax grow. And where there are many of them, there will be much maize. In this custom the cracking of the whips may be supposed to serve the same purpose as the ringing of the bells by frightening and banishing the demons of infertility and dearth. About Hall, in the northern Tyrol, the ceremony of the *Hudel*-running, as it is called, is or used to be as follows. A peasant-farmer, generally well-to-do and respected, rigs himself out in motley and hides his face under a mask; round his waist he wears a girdle crammed with rolls, while in his hand he wields a long whip, from which more than fifty cracknels dangle on a string. Thus arrayed he suddenly bursts from the ale-house door into the public view, solicited thereto by the cries of the street urchins, who have been anxiously waiting for his appearance. He throws amongst them the string of cracknels, and while they are scrambling for these dainties, he lays on to them most liberally with his whip. Having faithfully discharged this public duty, he marches down between rows of peasants, who have meantime taken up their position in a long street. Amongst them he picks out one who is to run before him. The man selected for the honour accordingly takes to his heels, hotly pursued by the other with the whip, who lashes the feet of the fugitive till he comes up with him. Having run him down, he leads him back to the alehouse, where he treats him to a roll and a glass of wine. After that the masker runs a similar race with another man; and so it goes on, one race after another, till the sun sets. Then the mummer doffs his mask and leads the dance in the alehouse. The object of these races is said to be to ensure a good crop of flax and maize.

In these races of mummers, whether known as *Perchten* or *Huttler*, there are certain features which it is difficult to explain on the theory that the aim of the performers is simply to drive away demons, and that the hideous masks which they assume have no other intention than that of frightening these uncanny beings. For observe that in the last example the blows of the whip fall not on the airy swarms of invisible spirits, but on the solid persons of street urchins and sturdy yokels, who can hardly be supposed to receive the chastisement vicariously for the demons. Again, what are we to make of the rolls and cracknels with which in this case the mummer is laden, and which he distributes among his victims, as if to console them in one part of their person for the pain which he has inflicted on another? Surely this bounty seems to invest him with something more than the purely negative character of an exorciser of evil; it appears to raise him to the positive character of a dispenser of good. The same remark applies to the action of the *Perchten* who strike women lightly, as a mark of friendship and regard, with the sausage-like rolls which they carry in their hands, or throw them, as a mark of favour, the effigy of a baby. The only probable explanation of these practices, as Mrs. Andree-Eysn rightly points out, is that the mummers thereby intend to fertilize the women

whom they honour by these attentions. Here, again, therefore the maskers appear as the actual dispensers of good, the bestowers of fruitfulness, not merely the averters of evil. If that is so, we seem bound to infer that these masked men represent or embody the spirits who quicken the seed both in the earth and in the wombs of women. That was the view of W. Mannhardt, the highest authority on the agricultural superstitions of European peasantry. After reviewing these and many more similar processions, he concludes that if the comparison which he has instituted between them holds good, all these various mummers "were intended by the original founders of the processions to represent demons of vegetation, who by their mere appearance and cries drove away the powers that hinder growth and woke to new life the slumbering spirits of the grasses and corn-stalks." Thus Mannhardt admitted that these noisy processions of masked men are really supposed to dispel the evil spirits of blight and infertility, while at the same time he held that the men themselves originally personated vegetation-spirits. And he thought it probable that the original significance of these performances was in later times misunderstood and interpreted as a simple expulsion of witches and other uncanny beings that haunt the fields.

On the whole this conclusion of an enquirer remarkable for a rare combination of learning, sobriety, and insight, is perhaps the most probable that can now be reached with the evidence at our disposal. It is confirmed by some of the savage masquerades in which the maskers definitely represent spirits of fertility in order to promote the fruitfulness of the earth and of women; and it is supported by the evidence of many other rustic mummeries in Europe, for example, by the English rites of Plough Monday, in which the dancers, or rather jumpers, who wore bunches of corn in their hats as they leaped into the air, are most naturally interpreted as agents or representatives of the corn-spirit. It is, therefore, worth observing that in some places the dancers of Plough Monday, who attended the plough in its peregrinations through the streets and fields, are described as morris-dancers. If the description is correct, it implies that they had bells attached to their costume, which would further assimilate them to the *Perchten* and other masqueraders of Central Europe; for the chief characteristic of the morris-dance is that the performers wear bells fastened to their legs which jingle at every step. We may suppose that if the men who ran and capered beside the plough on Plough Monday really wore bells, the original intention of this appendage to their costume was either to dispel the demons who might hinder the growth of the corn, or to waken the spirits of vegetation from their long winter sleep. In favour of the view which sees in all these dances and mummeries rather the banishment of what is evil than the direct promotion of what is good, it may be urged that some of the dancers wear swords, a weapon which certainly seems better fitted to combat demons than to prune fruit-trees or turn up the sod. Further, it deserves to be noted that many of the performances take place either on Twelfth Day or, like the celebration of Plough Monday, very shortly after it; and that in the Lord of Misrule, who reigned from Christmas to Twelfth Day, we have a clear trace of one of those periods of general licence and suspension of ordinary government, which so commonly occur at the end of the old year or the beginning of the new one in connexion with a general expulsion of evils.

Surveying these masquerades and processions, as they have been or still are celebrated in modern Europe, we may say in general that they appear to have been originally intended both to stimulate the growth of vegetation in spring and to expel the demoniac or other evil influences which were thought to have accumulated during the preceding winter or year; and that these two motives of stimulation and expulsion, blended and perhaps confused together, appear to explain the quaint costumes of the mummers, the multitudinous noises which they make, and the blows which they direct either at invisible foes or at the visible and tangible

persons of their fellows. In the latter case the beating may be supposed to serve as a means of forcibly freeing the sufferers from the demons or other evil things that cling to them unseen.

To apply these conclusions to the Roman custom of expelling Mamurius Veturius or "the Old Mars" every year in spring, we may say that they lend some support to the theory which sees in "the Old Mars" the outworn deity of vegetation driven away to make room, either for a younger and more vigorous personification of vernal life, or perhaps for the return of the same deity refreshed and renovated by the treatment to which he had been subjected, and particularly by the vigorous application of the rod to his sacred person. For, as we shall see presently, King Solomon was by no means singular in his opinion of the refreshing influence of a sound thrashing. So far as "the Old Mars" was supposed to carry away with him the accumulated weaknesses and other evils of the past year, so far would he serve as a public scapegoat, like the effigy in the Slavonic custom of "Carrying out Death," which appears not only to represent the vegetation-spirit of the past year, but also to act as a scapegoat, carrying away with it a heavy load of suffering, misfortune, and death.

§ 2. The Human Scapegoat in Ancient Greece.

The ancient Greeks were also familiar with the use of a human scapegoat. In Plutarch's native town of Chaeronea a ceremony of this kind was performed by the chief magistrate at the Town Hall, and by each householder at his own home. It was called the "expulsion of hunger." A slave was beaten with rods of the *agnus castus*, and turned out of doors with the words, "Out with hunger, and in with wealth and health." When Plutarch held the office of chief magistrate of his native town he performed this ceremony at the Town Hall, and he has recorded the discussion to which the custom afterwards gave rise. The ceremony closely resembles the Japanese, Hindoo, and Highland customs already described.

But in civilized Greece the custom of the scapegoat took darker forms than the innocent rite over which the amiable and pious Plutarch presided. Whenever Marseilles, one of the busiest and most brilliant of Greek colonies, was ravaged by a plague, a man of the poorer classes used to offer himself as a scapegoat. For a whole year he was maintained at the public expense, being fed on choice and pure food. At the expiry of the year he was dressed in sacred garments, decked with holy branches, and led through the whole city, while prayers were uttered that all the evils of the people might fall on his head. He was then cast out of the city or stoned to death by the people outside of the walls. The Athenians regularly maintained a number of degraded and useless beings at the public expense; and when any calamity, such as plague, drought, or famine, befell the city, they sacrificed two of these outcasts as scapegoats. One of the victims was sacrificed for the men and the other for the women. The former wore round his neck a string of black, the latter a string of white figs. Sometimes, it seems, the victim slain on behalf of the women was a woman. They were led about the city and then sacrificed, apparently by being stoned to death outside the city. But such sacrifices were not confined to extraordinary occasions of public calamity; it appears that every year, at the festival of the Thargelia in May, two victims, one for the men and one for the women, were led out of Athens and stoned to death. The city of Abdera in Thrace was publicly purified once a year, and one of the burghers, set apart for the purpose, was stoned to death as a scapegoat or vicarious sacrifice for the life of all the others; six days before his execution he was excommunicated, "in order that he alone might bear the sins of all the people."

From the Lover's Leap, a white bluff at the southern end of their island, the Leucadians used annually to hurl a criminal into the sea as a scapegoat. But to lighten his fall they fastened live birds and feathers to him, and a flotilla of small boats waited below to catch him and convey him beyond the boundary. Probably these humane precautions were a mitigation of an earlier custom of flinging the scapegoat into the sea to drown, just as in Kumaon the custom

of letting a man slide down a rope from the top of a cliff appears to be a modification of an older practice of putting him to death. The Leucadian ceremony took place at the time of a sacrifice to Apollo, who had a temple or sanctuary on the spot. Elsewhere it was customary to cast a young man every year into the sea, with the prayer, "Be thou our offscouring." This ceremony was supposed to rid the people of the evils by which they were beset, or according to a somewhat different interpretation it redeemed them by paying the debt they owed to the sea-god. As practised by the Greeks of Asia Minor in the sixth century before our era, the custom of the scapegoat was as follows. When a city suffered from plague, famine, or other public calamity, an ugly or deformed person was chosen to take upon himself all the evils which afflicted the community. He was brought to a suitable place, where dried figs, a barley loaf, and cheese were put into his hand. These he ate. Then he was beaten seven times upon his genital organs with squills and branches of the wild fig and other wild trees, while the flutes played a particular tune. Afterwards he was burned on a pyre built of the wood of forest trees; and his ashes were cast into the sea. A similar custom appears to have been annually celebrated by the Asiatic Greeks at the harvest festival of the Thargelia.

In the ritual just described the scourging of the victim with squills, branches of the wild fig, and so forth, cannot have been intended to aggravate his sufferings, otherwise any stick would have been good enough to beat him with. The true meaning of this part of the ceremony has been explained by W. Mannhardt. He points out that the ancients attributed to squills a magical power of averting evil influences, and that accordingly they hung them up at the doors of their houses and made use of them in purificatory rites. Hence the Arcadian custom of whipping the image of Pan with squills at a festival, or whenever the hunters returned empty-handed, must have been meant, not to punish the god, but to purify him from the harmful influences which were impeding him in the exercise of his divine functions as a god who should supply the hunter with game. Similarly the object of beating the human scapegoat on the genital organs with squills and so on, must have been to release his reproductive energies from any restraint or spell under which they might be laid by demoniacal or other malignant agency; and as the Thargelia at which he was annually sacrificed was an early harvest festival celebrated in May, we must recognize in him a representative of the creative and fertilizing god of vegetation. The representative of the god was annually slain for the purpose I have indicated, that of maintaining the divine life in perpetual vigour, untainted by the weakness of age; and before he was put to death it was not unnatural to stimulate his reproductive powers in order that these might be transmitted in full activity to his successor, the new god or new embodiment of the old god, who was doubtless supposed immediately to take the place of the one slain. Similar reasoning would lead to a similar treatment of the scapegoat on special occasions, such as drought or famine. If the crops did not answer to the expectation of the husbandman, this would be attributed to some failure in the generative powers of the god whose function it was to produce the fruits of the earth. It might be thought that he was under a spell or was growing old and feeble. Accordingly he was slain in the person of his representative, with all the ceremonies already described, in order that, born young again, he might infuse his own youthful vigour into the stagnant energies of nature. On the same principle we can understand why Mamurius Veturius was beaten with rods, why the slave at the Chaeronean ceremony was beaten with the *agnus castus* (a tree to which magical properties were ascribed), why the effigy of Death in some parts of Europe is assailed with sticks and stones, and why at Babylon the criminal who played the god was scourged before he was crucified. The purpose of the scourging was not to intensify the agony of the divine sufferer, but on the contrary to dispel any malignant influences by which at the supreme moment he might conceivably be beset.

Thus far I have assumed that the human victims at the Thargelia represented the spirits of vegetation in general, but it has been well remarked by Mr. W. R. Paton that these poor wretches seem to have masqueraded as the spirits of fig-trees in particular. He points out that the process of caprification, as it is called, that is, the artificial fertilization of the cultivated fig-trees by hanging strings of wild figs among the boughs, takes place in Greece and Asia Minor in June about a month after the date of the Thargelia, and he suggests that the hanging of the black and white figs round the necks of the two human victims, one of whom represented the men and the other the women, may have been a direct imitation of the process of caprification designed, on the principle of imitative magic, to assist the fertilization of the fig-trees. And since caprification is in fact a marriage of the male fig-tree with the female fig-tree, Mr. Paton further supposes that the loves of the trees may, on the same principle of imitative magic, have been simulated by a mock or even a real marriage between the two human victims, one of whom appears sometimes to have been a woman. On this view the practice of beating the human victims on their genitals with branches of wild fig-trees and with squills was a charm intended to stimulate the generative powers of the man and woman who for the time being personated the male and the female fig-trees respectively, and who by their union in marriage, whether real or pretended, were believed to help the trees to bear fruit.

The theory is ingenious and attractive; and to some extent it is borne out by the Roman celebration of the *Nonae Caprotinae*, which I have described in an earlier part of this work. For on the *Nonae Caprotinae*, the ninth of July, the female slaves, in the attire of free women, feasted under a wild fig-tree, cut a rod from the tree, beat each other, perhaps with the rod, and offered the milky juice of the tree to the goddess Juno Caprotina, whose surname seems to point her out as the goddess of the wild fig-tree (*caprificus*). Here the rites performed in July by women under the wild fig-tree, which the ancients rightly regarded as a male and employed to fertilize the cultivated female fig-tree, can hardly be dissociated from the caprification or artificial marriage of the fig-trees which, according to Columella, was best performed in July; and if the blows which the women gave each other on this occasion were administered, as seems highly probable, by the rod which they cut from the wild fig-tree, the parallel between the Roman and the Greek ceremony would be still closer; since the Greeks, as we saw, beat the genitals of the human victims with branches of wild fig-trees. It is true that the human sacrifices, which formed so prominent a feature in the Greek celebration of the Thargelia, do not figure in the Roman celebration of the *Nonae Caprotinae* within historical times; yet a trace of them may perhaps be detected in the tradition that Romulus himself mysteriously disappeared on that very day in the midst of a tremendous thunder-storm, while he was reviewing his army outside the walls of Rome at the Goat's Marsh ("*ad Caprae paludem*"), a name which suggests that the place was not far distant from the wild fig-tree or the goat-fig (*caprificus*), as the Romans called it, where the slave women performed their curious ceremonies. The legend that he was cut in pieces by the patricians, who carried away the morsels of his body under their robes and buried them in the earth, exactly describes the treatment which the Khonds used to accord to the bodies of the human victims for the purpose of fertilizing their fields. Can the king have played at Rome the same fatal part in the fertilization of fig-trees which, if Mr. Paton is right, was played in Greece by the male victim? The traditionary time, place, and manner of his death all suggest it. So many coincidences between the Greek and Roman ceremonies and traditions can hardly be wholly accidental; and accordingly I incline to think that there may well be an element of truth in Mr. Paton's theory, though it must be confessed that the ancient writers who describe the Greek custom appear to regard it merely as a purification of the city and not at all as a mode of fertilizing fig-trees. In similar ceremonies, which combine the elements of purification and fertilization, the notion of purification apparently tends gradually to

overshadow the notion of fertilization in the minds of those who practise the rites. It seems to have been so in the case of the annual expulsion of Mamurius Veturius from ancient Rome and in the parallel processions of the *Perchten* in modern Europe; it may have been so also in the case of the human sacrifices at the Thargelia.

The interpretation which I have adopted of the custom of beating the human scapegoat with certain plants is supported by many analogies. We have already met with examples of a practice of beating sick people with the leaves of certain plants or with branches in order to rid them of noxious influences. Some of the Dravidian tribes of Northern India, who attribute epilepsy, hysteria, and similar maladies to demoniacal possession, endeavour to cure the sufferer by thrashing him soundly with a sacred iron chain, which is believed to have the effect of immediately expelling the demon. When a herd of camels refuses to drink, the Arabs will sometimes beat the male beasts on the back to drive away the jinn who are riding them and frightening the females. In Bikol, the south-western part of Luzon, it was generally believed that if the evil spirit Aswang were not properly exorcised he took possession of the bodies of the dead and tormented them. Hence to deliver a corpse from his clutches the native priestesses used to beat it with a brush or whisk made of the leaves of the aromatic China orange, while they chanted a certain song, throwing their bodies into contortions and uttering shrill cries, as if the evil spirit had entered into themselves. The soul of the deceased, thus delivered from the cruel tyranny of Aswang, was then free to roam at pleasure along the charming lanes or in the thick shade of the forest.

Sometimes it appears that a beating is administered for the purpose of ridding people of a ghost who may be clinging too closely to their persons; in such cases the blows, though they descend on the bodies of the living, are really aimed at the spirit of the dead, and have no other object than to drive it away, just as a coachman will flick the back of a horse with his whip to rid the beast of a fly. At a funeral in the island of Halmahera, before the coffin is lowered into the grave, all the relations whip themselves on the head and shoulders with wands made of plants which are believed to possess the power of keeping off evil spirits. The intention of the custom is said to be to bring back their own spectres or souls and to prevent them from following the ghost; but this may fairly be interpreted to mean that the blows are directed to brushing off the ghost, who would otherwise abstract the soul of the person on whose body he was allowed to settle. This interpretation is strongly confirmed by the practice, observed by the same people on the same occasion, of throwing the trunk of a banana-tree into the grave, and telling the dead man that it is a companion for him; for this practice is expressly intended to prevent the deceased from feeling lonely, and so coming back to fetch away a friend. When Mr. Batchelor returned to a hut after visiting the grave of an old Aino woman, her relations brought him a bowl of water to the door and requested him to wash his face and hands. While he did so, the women beat him and brushed him down with sacred whittled sticks (*inao*). On enquiring into the meaning of this treatment, he discovered that it was intended to purify him from all uncleanness contracted at the grave through contact with the ghost of the deceased, and that the beating and brushing with the whittled sticks had for its object to drive away all evil influences and diseases with which the ghost of the old woman might have attempted to infect him out of spite for his trespassing on her domain. The Banmanas of Senegambia think that the soul of a dead infant becomes for a time a wandering and maleficent spirit. Accordingly when a baby dies, all the uncircumcised children of the same sex in the village run about the streets in a band, each armed with three or four supple rods. Some of them enter every house to beg, and while they are doing so, one of the troop, propping himself against the wall with his hands, is lashed by another of the children on his back or legs till the blood flows. Each of the children takes it in turn to be thus whipped. The object of the whipping, we are told, "appears to be to preserve the

uncircumcised child from being carried off by its comrade who has just died.” The severe scourgings inflicted on each other by some South American Indians at ceremonies connected with the dead may be similarly intended to chase away the dangerous ghost, who is conceived as sticking like a leech or a bur to the skin of the living. The ancient Greeks employed the laurel very commonly as an instrument of ceremonial purification; and from the monuments which represent the purgation of Orestes from the guilt of matricide it seems probable that the regular rite of cleansing a homicide consisted essentially in sprinkling him with pig's blood and beating him with a laurel bough, for the purpose, as we may conjecture, of whisking away the wrathful ghost of his victim, who was thought to buzz about him like an angry wasp in summer. If that was so, the Greek ritual of purification singularly resembles the Nicobarese ceremony of exorcism; for when a man is supposed to be possessed by devils, the Nicobarese rub him all over with pig's blood and beat him with bunches of certain leaves, to which a special power of exorcising demons is attributed. As fast as each devil is thus disengaged from his person, it is carefully folded up in leaves, to be afterwards thrown into the sea at daybreak.

At the autumn festival in Peru people used to strike each other with torches, saying, “Let all harm go away.” Every year when the Pleiades reappeared in the sky, the Guaycurus, an Indian nation of the Gran Chaco, held a festival of rejoicing, at which men, women, and children all thrashed each other, expecting thereby to procure health, abundance, and victory over their enemies. Indians of the Quixos, in South America, before they set out on a long hunting expedition, cause their wives to whip them with nettles, believing that this renders them fleeter, and helps them to overtake the peccaries. They resort to the same proceeding as a cure for sickness. The Roocooyen Indians of French Guiana train up young people in the way they should go by causing them to be stung by ants and wasps; and at the ceremony held for this purpose the grown-up people improve the occasion by allowing themselves to be whacked by the chief with a stick over the arms, the legs, and the chest. They appear to labour under an impression that this conveys to them all sorts of moral and physical excellences. One of the tribe, ambitious of acquiring the European virtues, begged a French traveller to be so kind as to give him a good hiding. The traveller obligingly did his best to gratify him, and the face of the Indian beamed with gratitude as the blows fell on his naked back. The Delaware Indians had two sovereign remedies for sin; one was an emetic, the other a thrashing. In the latter case, the remedy was administered by means of twelve different sticks, with which the sinner was belaboured from the soles of his feet up to his neck. In both cases the sins were supposed to be expelled from the body, and to pass out through the throat. At the inauguration of a king in ancient India it was customary for the priests to strike him lightly on the back with sticks. “By beating him with sticks,” it was said, “they guide him safely over judicial punishment; whence the king is exempt from punishment, because they guide him safely over judicial punishment.” On the thirtieth of December the heathen of Harran used to receive three, five, or seven blows apiece from a priest with a tamarisk branch. After the beating had been duly administered the priest on behalf of the whole community prayed for long life, much offspring, power and glory over all peoples, and the restoration of their ancient kingdom.

Sometimes, in the opinion of those who resort to it, the effect of a beating is not merely the negative one of dispelling demoniac or other baneful influences; it confers positive benefits by virtue of certain useful properties supposed to inhere in the instrument with which the beating is administered. Thus among the Kai of German New Guinea, when a man wishes to make his banana shoots bear fruit quickly, he beats them with a stick cut from a banana-tree which has already borne fruit. Here it is obvious that fruitfulness is believed to inhere in a stick cut from a fruitful tree and to be imparted by contact to the young banana plants.

Similarly in New Caledonia a man will beat his taro plants lightly with a branch, saying as he does so, "I beat this taro that it may grow," after which he plants the branch in the ground at the end of the field. Among the Indians of Brazil at the mouth of the Amazon, when a man wishes to increase the size of his generative organ, he strikes it with the fruit of a white aquatic plant called an *aninga*, which grows luxuriantly on the banks of the river. The fruit, which is inedible, resembles a banana, and is clearly chosen for this purpose on account of its shape. The ceremony should be performed three days before or after the new moon. In the county of Bekes, in Hungary, barren women are fertilized by being struck with a stick which has first been used to separate pairing dogs. Here a fertilizing virtue is clearly supposed to be inherent in the stick and to be conveyed by contact to the women. The Toradjas of Central Celebes think that the plant *Dracaena terminalis* has a strong soul, because when it is lopped, it soon grows up again. Hence when a man is ill, his friends will sometimes beat him on the crown of the head with *Dracaena* leaves in order to strengthen his weak soul with the strong soul of the plant. At Mowat in British New Guinea small boys are beaten lightly with sticks during December "to make them grow strong and hardy."

Among the Arabs of Morocco the Great Feast, which is the annual sacrificial festival of Mohammedan peoples, is the occasion when men go about beating people with the kindly intention of healing or preventing sickness and benefiting the sufferers generally. In some tribes the operator is muffled in the bloody skins of sacrificed sheep, and he strikes everybody within reach of him with a flap of the skin or a foot of the sheep which dangles loose from his arm; sick people present themselves to him in order to receive the health-giving blows, and mothers bring their little children to him for the same purpose. Anybody whom he hits on the head will be free from headache. Nor does he confine his attention to people; he goes about striking the tents also, in order that they too may receive their share of the blessed influence (*baraka*) that radiates like sunshine from a bloody sheepskin. From the costume which he wears the masker is known as the "Lion with Sheepskins"; and he himself participates in the blessings which he diffuses so liberally around him. Hence in at least one tribe he is generally a person who suffers from some illness, because he expects to be healed by the magic virtue or holiness of the bloody skins. Similarly, as we shall see presently, in ancient Mexico the men who masqueraded in the skins of the human victims were commonly persons who suffered from skin disease, because they thought that the bleeding skin of a man who had been killed in the character of a god must surely possess a sovereign virtue for the healing of disease. In Morocco the skin-clad mummer sometimes operates with sticks instead of a flap of the skin, and sometimes the skins in which he is muffled are those of goats instead of sheep, but in all cases the effect, or at least the intention, is probably the same.

In some parts of Eastern and Central Europe a similar custom is very commonly observed in spring. On the first of March the Albanians strike men and beast with cornel branches, believing that this is very good for their health. In March the Greek peasants of Cos switch their cattle, saying, "It is March, and up with your tail!" They think that the ceremony benefits the animals, and brings good luck. It is never observed at any other time of the year. In some parts of Mecklenburg it is customary to beat the cattle before sunrise on the morning of Good Friday with rods of buckthorn, which are afterwards concealed in some secret place where neither sun nor moon can shine on them. The belief is that though the blows light upon the animals, the pain of them is felt by the witches who are riding the beasts. In the neighbourhood of Iserlohn, in Westphalia, the herdsman rises at peep of dawn on May morning, climbs a hill, and cuts down the young rowan-tree which is the first to catch the beams of the rising sun. With this he returns to the farm-yard. The heifer which the farmer desires to "quicken" is then led to the dunghill, and the herdsman strikes it over the hind-quarters, the haunches, and the udders with a branch of the rowan-tree, saying,

*“Quick, quick, quick!
Bring milk into the dugs.
The sap is in the birches.
The heifer receives a name.*

*“Quick, quick, quick!
Bring milk into the dugs.
The sap comes in the beeches,
The leaf comes on the oak.*

*“Quick, quick, quick!
Bring milk into the dugs.
In the name of the sainted Greta,
Gold-flower shall be thy name,”*

and so on. The intention of the ceremony appears to be to make sure that the heifer shall in due time yield a plentiful supply of milk; and this is perhaps supposed to be brought about by driving away the witches, who are particularly apt, as we have seen, to rob the cows of their milk on the morning of May Day. Certainly in the north-east of Scotland pieces of rowan-tree and woodbine used to be placed over the doors of the byres on May Day to keep the witches from the cows; sometimes a single rod of rowan, covered with notches, was found to answer the purpose. An even more effectual guard against witchcraft was to tie a small cross of rowan-wood by a scarlet thread to each beast's tail; hence people said,

*“Rawn-tree in red-threed
Pits the witches t' their speed.”*

In Germany also the rowan-tree is a protection against witchcraft; and Norwegian sailors and fishermen carry a piece of it in their boats for good luck. Thus the benefit to young cows of beating them with rowan appears to be not so much the positive one of pouring milk into their udders, as merely the negative one of averting evil influence; and the same may perhaps be said of most of the beatings with which we are here concerned.

On Good Friday and the two previous days people in Croatia and Slavonia take rods with them to church, and when the service is over they beat each other “fresh and healthy.” In some parts of Russia people returning from the church on Palm Sunday beat the children and servants who have stayed at home with palm branches, saying, “Sickness into the forest, health into the bones.” A similar custom is widely known under the name of *Schmeckostern* or “Easter Smacks” in some parts of Germany and Austria. The regions in which the practice prevails are for the most part districts in which the people either are or once were predominantly of Slavonic blood, such as East and West Prussia, Voigtland, Silesia, Bohemia, and Moravia. While the German population call the custom *Schmeckostern*, the Slavonic inhabitants give it, according to their particular language or dialect, a variety of names which signify to beat or scourge. It is usually observed on Easter Monday, less frequently on Easter Saturday or Easter Sunday. Troops of boys or lads go from house to house on the morning of Easter Monday beating every girl or woman whom they meet; they even make their way into the bedrooms, and if they find any girls or women still abed, they compel them with blows to get up. Even grown-up men indulge themselves in the pastime of going to the houses of friends and relations to inflict the “Easter Smacks.” In some places, for example in the Leobschütz district of Silesia, the boys and men further claim and exercise the right of drenching all the girls and women with water on Easter Monday; and for this purpose they generally go about armed with squirts, which are not always charged with eau de Cologne. Next day, Easter Tuesday, the women have the right to retaliate on the men;

however, they do not as a rule go about the streets but confine their operations to their own houses, beating and chasing from their beds any lads or men they can find lying in them. Children are less discriminating in their "Easter Smacks," which they bestow impartially on parents and relations, friends and strangers, without observing the subtle distinction of sex. In many places it is only the women who are privileged to receive the smacks. The instrument with which the beating is administered is in some districts, such as Lithuania, Samland, and Neumark, a twig or branch of birch on which the fresh green leaves have just sprouted. If the birch-trees have not budded in time, it is customary to keep the rods in pickle for days or even weeks, nursing them tenderly in warm water; and if that measure also fails, they are heated in the stove-pipe. But more commonly the instrument of torture is a branch of willow with catkins on it, which has also been nursed in warm water or the chimney so as to be ripe for execution on Easter Monday. A number of these birch or willow twigs are usually tied together into a switch, and ornamented with motley ribbons and pieces of silk paper, so that they present the appearance of a nosegay; indeed, in northern Bohemia spring flowers form part of the decoration. In some places, particularly in Silesia and Moravia, pieces of licorice root are substituted for willow twigs; or again in the vine-growing districts of Bohemia vine-branches are used for the same purpose. Sometimes a scourge made of leather straps of various colours takes the place of a green bough. The blows are commonly inflicted on the hands and feet; and in some places, particularly in Bohemia, the victims are expected to reward their tormentors with a present of red Easter eggs; nay sometimes a woman is bound to give an egg for every blow she receives. In the afternoon the lads carry their eggs to high ground and let them roll down the slope; he whose egg reaches the bottom first, wins all the rest. The beating is supposed to bring good luck to the beaten, or to warrant them against flies and vermin during the summer, or to save them from pains in their back throughout the whole year. At Gilgenburg in Masuren the rods or bundles of twigs are afterwards laid by and used to drive the cattle out to pasture for the first time after their winter confinement.

In some parts of Germany and Austria a custom like that of "Easter Smacks" is observed at the Christmas holidays, especially on Holy Innocents' Day, the twenty-eighth of December. Young men and women beat each other mutually, but on different days, with branches of fresh green, whether birch, willow, or fir. Thus, for example, among the Germans of western Bohemia it is customary on St. Barbara's Day (the fourth of December) to cut twigs or branches of birch and to steep them in water in order that they may put out leaves or buds. They are afterwards used by each sex to beat the other on subsequent days of the Christmas holidays. In some villages branches of willow or cherry-trees or rosemary are employed for the same purpose. With these green boughs, sometimes tied in bundles with red or green ribbons, the young men go about beating the young women on the morning of St. Stephen's Day (the twenty-sixth of December) and also on Holy Innocents' Day (the twenty-eighth of December). The beating is inflicted on the hands, feet, and face; and in Neugramatin it is said that she who is not thus beaten with fresh green will not herself be fresh and green. As the blows descend, the young men recite verses importing that the beating is administered as a compliment and in order to benefit the health of the victim. For the service which they thus render the damsels they are rewarded by them with cakes, brandy, or money. Early in the morning of New Year's Day the lasses pay off the lads in the same kind. A similar custom is also observed in central and south-west Germany, especially in Voigtland. Thus in Voigtland and the whole of the Saxon Erz-gebirge the lads beat the lasses and women on the second day of the Christmas holidays with something green, such as rosemary or juniper; and if possible the beating is inflicted on the women as they lie in bed. As they beat them, the lads say

*"Fresh and green! Pretty and fine!
Gingerbread and brandy-wine!"*

The last words refer to the present of gingerbread and brandy which the lads expect to receive from the lasses for the trouble of thrashing them. Next day the lasses and women retaliate on the lads and men. In Thüringen on Holy Innocents' Day (the twenty-eighth of December) children armed with rods and green boughs go about the streets beating passers-by and demanding a present in return; they even make their way into the houses and beat the maid-servants. In Orlagau the custom is called "whipping with fresh green." On the second day of the Christmas holidays the girls go to their parents, godparents, relations, and friends, and beat them with fresh green branches of fir; next day the boys and lads do the same. The words spoken while the beating is being administered are "Good morning! fresh green! Long life! You must give us a bright thaler," and so on.

In these European customs the intention of beating persons, especially of the other sex, with fresh green leaves appears unquestionably to be the beneficent one of renewing their life and vigour, whether the purpose is supposed to be accomplished directly and positively by imparting the vital energy of the fresh green to the persons, or negatively and indirectly by dispelling any injurious influences, such as the machinations of witches and demons, by which the persons may be supposed to be beset. The application of the blows by the one sex to the other, especially by young men to young women, suggests that the beating is or was originally intended above all to stimulate the reproductive powers of the men or women who received it; and the pains taken to ensure that the branches with which the strokes are given should have budded or blossomed out just before their services are wanted speak strongly in favour of the view that in these customs we have a deliberate attempt to transfuse a store of vital energy from the vegetable to the animal world.

These analogies, accordingly, support the interpretation which, following my predecessors W. Mannhardt and Mr. W. R. Paton, I have given of the beating inflicted on the human victims at the Greek harvest festival of the Thargelia. That beating, being administered to the generative organs of the victims by fresh green plants and branches, is most naturally explained as a charm to increase the reproductive energies of the men or women either by communicating to them the fruitfulness of the plants and branches, or by ridding them of maleficent influences; and this interpretation is confirmed by the observation that the two victims represented the two sexes, one of them standing for the men in general and the other for the women. The season of the year when the ceremony was performed, namely the time of the corn harvest, tallies well with the theory that the rite had an agricultural significance. Further, that it was above all intended to fertilize the fig-trees is strongly suggested by the strings of black and white figs which were hung round the necks of the victims, as well as by the blows which were given their genital organs with the branches of a wild fig-tree; since this procedure closely resembles the procedure which ancient and modern husbandmen in Greek lands have regularly resorted to for the purpose of actually fertilizing their fig-trees. When we remember what an important part the artificial fertilization of the date palm-tree appears to have played of old not only in the husbandry but in the religion of Mesopotamia, there seems no reason to doubt that the artificial fertilization of the fig-tree may in like manner have vindicated for itself a place in the solemn ritual of Greek religion.

If these considerations are just, we must apparently conclude that while the human victims at the Thargelia certainly appear in later classical times to have figured chiefly as public scapegoats, who carried away with them the sins, misfortunes, and sorrows of the whole people, at an earlier time they may have been looked on as embodiments of vegetation, perhaps of the corn but particularly of the fig-trees; and that the beating which they received and the death which they died were intended primarily to brace and refresh the powers of vegetation then beginning to droop and languish under the torrid heat of the Greek summer.

The view here taken of the Greek scapegoat, if it is correct, obviates an objection which might otherwise be brought against the main argument of this book. To the theory that the priest of Aricia was slain as a representative of the spirit of the grove, it might have been objected that such a custom has no analogy in classical antiquity. But reasons have now been given for believing that the human being periodically and occasionally slain by the Asiatic Greeks was regularly treated as an embodiment of a divinity of vegetation. Probably the persons whom the Athenians kept to be sacrificed were similarly treated as divine. That they were social outcasts did not matter. On the primitive view a man is not chosen to be the mouth-piece or embodiment of a god on account of his high moral qualities or social rank. The divine afflatus descends equally on the good and the bad, the lofty and the lowly. If then the civilized Greeks of Asia and Athens habitually sacrificed men whom they regarded as incarnate gods, there can be no inherent improbability in the supposition that at the dawn of history a similar custom was observed by the semi-barbarous Latins in the Arician Grove.

VII. Killing the God in Mexico

By no people does the custom of sacrificing the human representative of a god appear to have been observed so commonly and with so much solemnity as by the Aztecs of ancient Mexico. With the ritual of these remarkable sacrifices we are well acquainted, for it has been fully described by the Spaniards who conquered Mexico in the sixteenth century, and whose curiosity was naturally excited by the discovery in this distant region of a barbarous and cruel religion which presented many curious points of analogy to the doctrine and ritual of their own church. "They took a captive," says the Jesuit Acosta, "such as they thought good; and afore they did sacrifice him unto their idols, they gave him the name of the idol, to whom he should be sacrificed, and apparelled him with the same ornaments like their idol, saying, that he did represent the same idol. And during the time that this representation lasted, which was for a year in some feasts, in others six months, and in others less, they revered and worshipped him in the same manner as the proper idol; and in the meantime he did eat, drink, and was merry. When he went through the streets, the people came forth to worship him, and every one brought him an alms, with children and sick folks, that he might cure them, and bless them, suffering him to do all things at his pleasure, only he was accompanied with ten or twelve men lest he should fly. And he (to the end he might be revered as he passed) sometimes sounded upon a small flute, that the people might prepare to worship him. The feast being come, and he grown fat, they killed him, opened him, and ate him, making a solemn sacrifice of him."

This general description of the custom may now be illustrated by particular examples. Thus at the festival called *Toxcatl*, the greatest festival of the Mexican year, a young man was annually sacrificed in the character of *Tezcatlipoca*, "the god of gods," after having been maintained and worshipped as that great deity in person for a whole year. According to the old Franciscan monk *Sahagun*, our best authority on the Aztec religion, the sacrifice of the human god fell at Easter or a few days later, so that, if he is right, it would correspond in date as well as in character to the Christian festival of the death and resurrection of the Redeemer. More exactly he tells us that the sacrifice took place on the first day of the fifth Aztec month, which according to him began on the twenty-third or twenty-seventh day of April. However, according to other Spanish authorities of the sixteenth century the festival lasted from the ninth to the nineteenth day of May, and the sacrifice of the human victim in the character of the god was performed on the last of these days. An eminent modern authority, Professor E. Seler, is of opinion that the festival originally celebrated the beginning of the year, and that it fell on the day when the sun on his passage northward to the tropic of Cancer stood in the zenith over the city of Mexico, which in the early part of the sixteenth century would be the ninth or tenth day of May (old style) or the nineteenth or twentieth day of May (new style). Whatever the exact date of the celebration may have been, we are told that the "feast was not made to any other end, but to demand rain, in the same manner that we solemnize the Rogations; and this feast was always in May, which is the time that they have most need of rain in those countries."

At this festival the great god died in the person of one human representative and came to life again in the person of another, who was destined to enjoy the fatal honour of divinity for a year and to perish, like all his predecessors, at the end of it. The young man singled out for this high dignity was carefully chosen from among the captives on the ground of his personal beauty. He had to be of unblemished body, slim as a reed and straight as a pillar, neither too tall nor too short. If through high living he grew too fat, he was obliged to reduce himself by

drinking salt water. And in order that he might behave in his lofty station with becoming grace and dignity he was carefully trained to comport himself like a gentleman of the first quality, to speak correctly and elegantly, to play the flute, to smoke cigars and to snuff at flowers with a dandified air. He was honourably lodged in the temple where the nobles waited on him and paid him homage, bringing him meat and serving like a prince. The king himself saw to it that he was apparelled in gorgeous attire, "for already he esteemed him as a god." Eagle down was gummed to his head and white cock's feathers were stuck in his hair, which drooped to his girdle. A wreath of flowers like roasted maize crowned his brows, and a garland of the same flowers passed over his shoulders and under his arm-pits. Golden ornaments hung from his nose, golden armlets adorned his arms, golden bells jingled on his legs at every step he took; earrings of turquoise dangled from his ears, bracelets of turquoise bedecked his wrists; necklaces of shells encircled his neck and depended on his breast; he wore a mantle of network, and round his middle a rich waist-cloth. When this bejewelled exquisite lounged through the streets playing on his flute, puffing at a cigar, and smelling at a nosegay, the people whom he met threw themselves on the earth before him and prayed to him with sighs and tears, taking up the dust in their hands and putting it in their mouths in token of the deepest humiliation and subjection. Women came forth with children in their arms and presented them to him, saluting him as a god. For "he passed for our Lord God; the people acknowledged him as the Lord." All who thus worshipped him on his passage he saluted gravely and courteously. Lest he should flee, he was everywhere attended by a guard of eight pages in the royal livery, four of them with shaven crowns like the palace-slaves, and four of them with the flowing locks of warriors; and if he contrived to escape, the captain of the guard had to take his place as the representative of the god and to die in his stead. Twenty days before he was to die, his costume was changed, and four damsels, delicately nurtured and bearing the names of four goddesses—the Goddess of Flowers, the Goddess of the Young Maize, the Goddess "Our Mother among the Water," and the Goddess of Salt—were given him to be his brides, and with them he consorted. During the last five days divine honours were showered on the destined victim. The king remained in his palace while the whole court went after the human god. Solemn banquets and dances followed each other in regular succession and at appointed places. On the last day the young man, attended by his wives and pages, embarked in a canoe covered with a royal canopy and was ferried across the lake to a spot where a little hill rose from the edge of the water. It was called the Mountain of Parting, because here his wives bade him a last farewell. Then, accompanied only by his pages, he repaired to a small and lonely temple by the wayside. Like the Mexican temples in general, it was built in the form of a pyramid; and as the young man ascended the stairs he broke at every step one of the flutes on which he had played in the days of his glory. On reaching the summit he was seized and held down by the priests on his back upon a block of stone, while one of them cut open his breast, thrust his hand into the wound, and wrenching out his heart held it up in sacrifice to the sun. The body of the dead god was not, like the bodies of common victims, sent rolling down the steps of the temple, but was carried down to the foot, where the head was cut off and spitted on a pike. Such was the regular end of the man who personated the greatest god of the Mexican pantheon.

But he was not the only man who played the part of a god and was sacrificed as such in the month of May. The great god Vitzilopochtli or Huitzilopochtli was also worshipped at the same season. An image of him was made out of dough in human shape, arrayed in all the ornaments of the deity, and set up in his temple. But the god had also his living representative in the person of a young man, who, like the human representative of Tezcatlipoca, personated the divinity for a whole year and was sacrificed at the end. In the month of May it was the duty of the divine man, destined so soon to die, to lead the dances which formed a conspicuous feature of the festivities. Courtiers and warriors, old and young, danced in

winding figures, holding each other by the hand; and with them danced young women, who had taken a vow to dance with roasted maize. On their heads these damsels wore crowns of roasted maize; festoons of maize hung from their shoulders and crossed on their breasts; their faces were painted, and their arms and legs were covered with red feathers. Dancing in this attire the damsels were said to hold the god Vitzilopochtli in their arms; but they conducted themselves with the utmost gravity and decorum. If any man so far forgot himself as to toy with one of the maidens, the elder warriors dealt with him promptly and severely, reproaching him for the sacrilege of which he had been guilty. Sahagun compares these May dances to the dances of peasant men and women in old Castile, and the crowns of maize worn by the girls he compares to the garlands of flowers worn by rustic Castilian maidens in the month of May. So they danced till nightfall. Next morning they danced again, and in the course of the day the man who represented the god Vitzilopochtli was put to death. He had the privilege of choosing the hour when he was to die. When the fatal moment drew near, they clothed him in a curious dress of paper painted all over with black circles; on his head they clapped a paper mitre decked with eagle feathers and nodding plumes, among which was fastened a blood-stained obsidian knife. Thus attired, with golden bells jingling at his ankles, he led the dance at all the balls of the festival, and thus attired he went to his death. The priests seized him, stretched him out, gripped him tight, cut out his heart, and held it up to the sun. His head was severed from the trunk and spiked beside the head of the other human god, who had been sacrificed not long before.

In Cholula, a wealthy trading city of Mexico, the merchants worshipped a god named Quetzalcoatl. His image, set upon a richly decorated altar or pedestal in a spacious temple, had the body of a man but the head of a bird, with a red beak surmounted by a crest, the face dyed yellow, with a black band running from the eyes to below the beak, and the tongue lolling out. On its head was a paper mitre painted black, white, and red; on its neck a large golden jewel in the shape of butterfly wings; about its body a feather mantle, black, red, and white; golden socks and golden sandals encased its legs and feet. In the right hand the image wielded a wooden instrument like a sickle, and in the left a buckler covered with the black and white plumage of sea-birds. The festival of this god was celebrated on the third day of February. Forty days before the festival "the merchants bought a slave well proportioned, without any fault or blemish, either of sickness or of hurt, whom they did attire with the ornaments of the idol, that he might represent it forty days. Before his clothing they did cleanse him, washing him twice in a lake, which they called the lake of the gods; and being purified, they attired him like the idol. During these forty days, he was much respected for his sake whom he represented. By night they did imprison him (as hath been said) lest he should fly, and in the morning they took him out of prison, setting him upon an eminent place, where they served him, giving him exquisite meats to eat. After he had eaten, they put a chain of flowers about his neck, and many nosegays in his hands. He had a well-appointed guard, with much people to accompany him. When he went through the city, he went dancing and singing through all the streets, that he might be known for the resemblance of their god, and when he began to sing, the women and little children came forth of their houses to salute him, and to offer unto him as to their god. Two old men of the ancients of the temple came unto him nine days before the feast, and humbling themselves before him, they said with a low and submissive voice, 'Sir, you must understand that nine days hence the exercise of dancing and singing doth end, and thou must then die'; and then he must answer, 'In a good hour.' They call this ceremony *Neyòlo Maxilt Ileztli*, which is to say, the advertisement; and when they did thus advertise him, they took very careful heed whether he were sad, or if he danced as joyfully as he was accustomed, the which if he did not as cheerfully as they desired, they made a foolish superstition in this manner. They presently took the sacrificing razors, the which they washed and cleansed from the blood of men which remained of the former

sacrifices. Of this washing they made a drink mingled with another liquor made of cacao, giving it him to drink; they said that this would make him forget what had been said unto him, and would make him in a manner insensible, returning to his former dancing and mirth. They said, moreover, that he would offer himself cheerfully to death, being enchanted with this drink. The cause why they sought to take from him this heaviness, was, for that they held it for an ill augury, and a fore-telling of some great harm. The day of the feast being come, after they had done him much honour, sung, and given him incense, the sacrificers took him about midnight and did sacrifice him, as hath been said, offering his heart unto the Moon, the which they did afterwards cast against the idol, letting the body fall to the bottom of the stairs of the temple, where such as had offered him took him up, which were the merchants, whose feast it was. Then having carried him into the chiefest man's house amongst them, the body was drest with diverse sauces, to celebrate (at the break of day) the banquet and dinner of the feast, having first bid the idol good morrow, with a small dance, which they made whilst the day did break, and that they prepared the sacrifice. Then did all the merchants assemble at this banquet, especially those which made it a traffick to buy and sell slaves, who were bound every year to offer one, for the resemblance of their god. This idol was one of the most honoured in all the land; and therefore the temple where he was, was of great authority.”

The honour of living for a short time in the character of a god and dying a violent death in the same capacity was not restricted to men in Mexico; women were allowed, or rather compelled, to enjoy the glory and to share the doom as representatives of goddesses. Thus in the seventh month of their year, which corresponded roughly to June, the Aztecs celebrated a festival in honour of Huixtocihuatl, the Goddess of Salt. She was said to be a sister of the Rain Gods, but having quarrelled with them she was banished and driven to take up her abode in the salt water. Being of an ingenious turn of mind, she invented the process of extracting salt by means of pans; hence she was worshipped by all salt-makers as their patron goddess. Her garments were yellow; on her head she wore a mitre surmounted by bunches of waving green plumes, which shone with greenish iridescent hues in the sun. Her robe and petticoats were embroidered with patterns simulating the waves of the sea. Golden ear-rings in the form of flowers dangled at her ears; golden bells jingled at her ankles. In one hand she carried a round shield painted with the leaves of a certain plant and adorned with drooping fringes of parrots' feathers; in the other hand she carried a stout baton ending in a knob and bedecked with paper, artificial flowers, and feathers. For ten days before her festival a woman personated the goddess and wore her gorgeous costume. It was her duty during these days to lead the dances which at this season were danced by the women and girls of the salt-makers. They danced, young, old, and children, in a ring, all holding a cord, their heads crowned with garlands of a fragrant flower (*Artemisia laciniata*) and singing airs in a shrill soprano. In the middle of the ring danced the woman who represented the goddess, with her golden bells jingling at every step, brandishing her shield, and marking the time of the dance and song with her baton. On the last day, the eve of the festival, she had to dance all night without resting till break of day, when she was to die. Old women supported her in the weary task, and they all danced together, arm in arm. With her, too, danced the slaves who were to die with her in the morning. When the hour was come, they led her, still personating the goddess, up the steps of the temple of Tlaloc, followed by the doomed captives. Arrived at the summit of the pyramid, the butchery began with the captives, while the woman stood looking on. Her turn being come, they threw her on her back on the block, and while five men held her down and two others compressed her throat with a billet of wood or the sword of a sword-fish to prevent her from screaming, the priest cut open her breast with his knife, and thrusting his hand into the wound tore out her heart and flung it into a bowl. When all was over, the salt-makers who had witnessed the sacrifice went home to drink and make merry.

Again, in the eighth month of the Mexican year, which answered to the latter end of June and the early part of July, the Aztecs sacrificed a woman who personated Xilonen, the goddess of the young maize-cobs (*xilotl*). The festival at which the sacrifice took place was held on the tenth day of the month about the time when the maize is nearly ripe, and when fibres shooting forth from the green ear shew that the grain is fully formed. For eight days before the festival men and women, clad in rich garments and decked with jewels, danced and sang together in the courts of the temples, which were brilliantly illuminated for the purpose. Rows of tall braziers sent up a flickering blaze, and torchbearers held aloft huge torches of pinewood. Some of the dancers themselves carried heavy torches, which flared and spluttered as they danced. The dances began at sundown and lasted till about nine o'clock. None but tried and distinguished warriors might take part in them. The women wore their long hair hanging loose on their back and shoulders, in order that the tassels of the maize might likewise grow long and loose, for the more tassels the more grain in the ear. Men and women danced holding each other by the hand or with their arms round each other's waists, marking time exactly with their feet to the music of the drums and moving out and in among the flaming braziers and torches. The dances were strictly decorous. If any man was detected making love to one of the women dancers, he was publicly disgraced, severely punished, and never allowed to dance and sing in public again. On the eve of the festival the woman who was to die in the character of the Goddess of the Young Maize was arrayed in the rich robes and splendid jewels of the divinity whom she personated. The upper part of her face was painted red and the lower part yellow, probably to assimilate her to the ruddy and orange hues of the ripe maize. Her legs and arms were covered with red feathers. She wore a paper crown decked with a bunch of feathers; necklaces of gems and gold encircled her neck; her garments were embroidered with quaint figures; her shoes were striped with red. In her left hand she held a round shield, in her right a crimson baton. Thus arrayed, she was led by other women to offer incense in four different places. All the rest of the night she and they danced and sang in front of the temple of the goddess Xilonen, whose living image she was supposed to be. In the morning the nobles danced a solemn dance by themselves, leaning, or making believe to lean, on stalks of maize. The women, pranked with garlands and festoons of yellow flowers, danced also by themselves along with the victim. Among the priests the one who was to act as executioner wore a fine bunch of feathers on his back. Another shook a rattle before the doomed woman as she mounted up the steps of the temple of Cinteotl, the Goddess of the Maize. On reaching the summit she was seized by a priest, who threw her on his back, while the sacrificer severed her head from her body, tore out her heart, and threw it in a saucer. When this sacrifice had been performed in honour of Xilonen, the Goddess of the Young Maize, the people were free to eat the green ears of maize and the bread that was baked of it. No one would have dared to eat of these things before the sacrifice.

Again, in the seventeenth month of the Mexican year, which corresponded to the latter part of December and the early part of January, the Aztecs sacrificed a woman, who personated the goddess Ilamatecutli or Tonan, which means "Our Mother." Her festival fell on Christmas Day, the twenty-fifth of December. The image of the goddess wore a two-faced mask with large mouths and protruding eyes. The woman who represented her was dressed in white robes and shod with white sandals. Over her white mantle she wore a leathern jerkin, the lower edge of which was cut into a fringe of straps, and to the end of each strap was fastened a small shell. As she walked, the shells clashed together and made a noise which was heard afar off. The upper half of her face was painted yellow and the lower half black; and she wore a wig. In her hand she carried a round whitewashed shield decorated in the middle with a circle of eagle feathers, while white heron plumes, ending in eagle feathers, drooped from it. Thus arrayed and personating the goddess, the woman danced alone to music played by old men, and as she danced she sighed and wept at the thought of the death that was so near. At

noon or a little later the dance ceased; and when the sun was declining in the west, they led her up the long ascent to the summit of Huitzilopochtli's temple. Behind her marched the priests clad in the trappings of all the gods, with masks on their faces. One of them wore the costume and the mask of the goddess Ilamatecutli, whom the victim also represented. On reaching the lofty platform which crowned the pyramidal temple, they slew her in the usual fashion, wrenched out her heart, and cut off her head. The dripping head was given to the priest who wore the costume and mask of the goddess and waving it up and down he danced round the platform, followed by all the other priests in the attire and masks of the gods. When the dance had lasted a certain time, the leader gave the signal, and they all trooped down the long flight of stairs to disrobe themselves and deposit the masks and costumes in the chapels where they were usually kept. Next day the people indulged in a certain pastime. Men and boys furnished themselves with little bags or nets stuffed with paper, flowers of galingale, or green leaves of maize, which they tied to strings, and used them as instruments to strike any girl or woman they might meet in the streets. Sometimes three or four urchins would gather round one girl, beating her till she cried; but some shrewd wenches went about that day armed with sticks, with which they retaliated smartly on their assailants. It was a penal offence to put stones or anything else that could hurt in the bags.

In the preceding custom, what are we to make of the sacrifice of a woman, who personated the goddess, by a man who also wore the costume and mask of the goddess, and who immediately after the sacrifice danced with the bleeding head of the victim? Perhaps the intention of the strange rite was to represent the resurrection of the slain goddess in the person of the priest who wore her costume and mask and dangled the severed head of her slaughtered representative. If that was so, it would explain another and still ghastlier rite, in which the Mexicans seem to have set forth the doctrine of the divine resurrection. This was to skin the slain woman who had personated the goddess and then to clothe in the bloody skin a man, who pranced about in it, as if he were the dead woman or rather goddess come to life again. Thus in the eleventh Mexican month, which corresponded to the latter part of August and the early part of September, they celebrated a festival in honour of a goddess called the Mother of the Gods (*Teteo innan*) or Our Ancestress (*Toci*), or the Heart of the Earth, and they sacrificed a woman clad in the costume and ornaments of the goddess. She was a slave bought for the purpose by the guilds of physicians, surgeons, blood-letters, midwives and fortune-tellers, who particularly worshipped this deity. When the poor wretch came forth decked in all the trappings of the goddess, the people, we are told, looked on her as equivalent to the Mother of the Gods herself and paid her as much honour and reverence as if she had indeed been that great divinity. For eight days they danced silently in four rows, if dance it could be called in which the dancers scarcely stirred their legs and bodies, but contented themselves with moving their hands, in which they held branches of blossoms, up and down in time to the tuck of drum. These dances began in the afternoon and lasted till the sun went down. No one might speak during their performance; only some lively youths mimicked by a booming murmur of the lips the rub-a-dub of the drums. When the dances were over, the medical women, young and old, divided themselves into two parties and engaged in a sham fight before the woman who acted the part of the Mother of the Gods. This they did to divert her and keep her from being sad and shedding tears; for if she wept, they deemed it an omen that many men would die in battle and many women in childbed. The fight between the women consisted in throwing balls of moss, leaves, or flowers at each other; and she who personated the goddess led one of the parties to the attack. These mock battles lasted four days.

After that they led the woman who was to die to the market-place, that she might bid it farewell; and by way of doing so she scattered the flour of maize wherever she went. The

priests then attended her to a building near the temple in which she was to be sacrificed. The knowledge of her doom was kept from her as far as possible. The medical women and the midwives comforted her, saying, "Be not cast down, sweetheart; this night thou shalt sleep with the king; therefore rejoice." Then they put on her the ornaments of the goddess, and at midnight led her to the temple where she was to die. On the passage not a word was spoken, not a cough was heard; crowds were gathered to see her pass, but all kept a profound silence. Arrived at the summit of the temple she was hoisted on to the back of one priest, while another adroitly cut off her head. The body, still warm, was skinned, and a tall robust young man clothed himself in the bleeding skin and so became in turn a living image of the goddess. One of the woman's thighs was flayed separately, and the skin carried to another temple, where a young man put it over his face as a mask and so personated the maize-goddess Cinteotl, daughter of the Mother of the Gods. Meantime the other, clad in the rest of the woman's skin, hurried down the steps of the temple. The nobles and warriors fled before him, carrying blood-stained besoms of couchgrass, but turned to look back at him from time to time and smote upon their shields as if to bid him come on. He followed hard after them and all who saw that flight and pursuit quaked with fear. On arriving at the foot of the temple of Huitzilopochtli, the man who wore the skin of the dead woman and personated the Mother of the Gods, lifted up his arms and stood like a cross before the image of the god; this action he repeated four times. Then he joined the man who personated the maize-goddess Cinteotl, and together they went slowly to the temple of the Mother of the Gods, where the woman had been sacrificed. All this time it was night. Next morning at break of day the man who personated the Mother of the Gods took up his post on the highest point of the temple; there they decked him in all the gorgeous trappings of the goddess and set a splendid crown on his head. Then the captives were set in a row before him, and arrayed in all his finery he slaughtered four of them with his own hand: the rest he left to be butchered by the priests. A variety of ceremonies and dances followed. Amongst others, the blood of the human victims was collected in a bowl and set before the man who personated the Mother of the Gods. He dipped his finger into the blood and then sucked his bloody finger; and when he had sucked it he bowed his head and uttered a dolorous groan, whereat the Indians believed the earth itself shook and trembled, as did all who heard it. Finally the skin of the slain woman and the skin of her thigh were carried away and deposited separately at two towers, one of which stood on the border of the enemy's country.

This remarkable festival in honour of the Mother of the Gods is said to have been immediately preceded by a similar festival in honour of the Maize Goddess Chicomecohuatl. The image of this goddess was of wood and represented her as a girl of about twelve years of age wearing feminine ornaments painted in gay colours. On her head was a pasteboard mitre; her long hair fell on her shoulders; in her ears she had golden earrings; round her neck she wore a necklace of golden maize-cobs strung on a blue ribbon, and in her hands she held the likeness of maize-cobs made of feathers and garnished with gold. Her festival, which was observed throughout the whole country with great devotion on the fifteenth day of September, was preceded by a strict fast of seven days, during which old and young, sick and whole, ate nothing but broken victuals and dry bread and drank nothing but water, and did penance by drawing blood from their ears. The blood so drawn was kept in vessels, which were not scoured, so that a dry crust formed over it. On the day before the fast began the people ate and drank to their heart's content, and they sanctified a woman to represent Atlatatonan, the Goddess of Lepers, dressing her up in an appropriate costume. When the fast was over, the high priest of the temple of Tlaloc sacrificed the woman in the usual way by tearing out her heart and holding it up as an offering to the sun. Her body, with all the robes and ornaments she had worn, was cast into a well or vault in the temple, and along with the corpse were thrown in all the plates and dishes out of which the people had

eaten, and all the mats on which they had sat or slept during the fast, as if, says the historian, they had been infected with the plague of leprosy. After that the people were free to eat bread, salt, and tomatoes; and immediately after the sacrifice of the woman who personated the Goddess of Leprosy they sanctified a young slave girl of twelve or thirteen years, the prettiest they could find, to represent the Maize Goddess Chicomecohuatl. They invested her with the ornaments of the goddess, putting the mitre on her head and the maize-cobs round her neck and in her hands, and fastening a green feather upright on the crown of her head to imitate an ear of maize. This they did, we are told, in order to signify that the maize was almost ripe at the time of the festival, but because it was still tender they chose a girl of tender years to play the part of the Maize Goddess. The whole long day they led the poor child in all her finery, with the green plume nodding on her head, from house to house dancing merrily to cheer people after the dulness and privations of the fast.

In the evening all the people assembled at the temple, the courts of which they lit up by a multitude of lanterns and candles. There they passed the night without sleeping, and at midnight, while the trumpets, flutes, and horns discoursed solemn music, a portable framework or palanquin was brought forth, bedecked with festoons of maize-cobs and peppers and filled with seeds of all sorts. This the bearers set down at the door of the chamber in which the wooden image of the goddess stood. Now the chamber was adorned and wreathed, both outside and inside, with wreaths of maize-cobs, peppers, pumpkins, roses, and seeds of every kind, a wonder to behold; the whole floor was covered deep with these verdant offerings of the pious. When the music ceased, a solemn procession came forth of priests and dignitaries, with flaring lights and smoking censers, leading in their midst the girl who played the part of the goddess. Then they made her mount the framework, where she stood upright on the maize and peppers and pumpkins with which it was strewed, her hands resting on two bannisters to keep her from falling. Then the priests swung the smoking censers round her; the music struck up again, and while it played, a great dignitary of the temple suddenly stepped up to her with a razor in his hand and adroitly shore off the green feather she wore on her head, together with the hair in which it was fastened, snipping the lock off by the root. The feather and the hair he then presented to the wooden image of the goddess with great solemnity and elaborate ceremonies, weeping and giving her thanks for the fruits of the earth and the abundant crops which she had bestowed on the people that year; and as he wept and prayed, all the people, standing in the courts of the temple, wept and prayed with him. When that ceremony was over, the girl descended from the framework and was escorted to the place where she was to spend the rest of the night. But all the people kept watch in the courts of the temple by the light of torches till break of day.

The morning being come, and the courts of the temple being still crowded by the multitude, who would have deemed it sacrilege to quit the precincts, the priests again brought forth the damsel attired in the costume of the goddess, with the mitre on her head and the cobs of maize about her neck. Again she mounted the portable framework or palanquin and stood on it, supporting herself by her hands on the bannisters. Then the elders of the temple lifted it on their shoulders, and while some swung burning censers and others played on instruments or sang, they carried it in procession through the great courtyard to the hall of the god Huitzilopochtli and then back to the chamber, where stood the wooden image of the Maize Goddess, whom the girl personated. There they caused the damsel to descend from the palanquin and to stand on the heaps of corn and vegetables that had been spread in profusion on the floor of the sacred chamber. While she stood there all the elders and nobles came in a line, one behind the other, carrying the saucers of dry and clotted blood which they had drawn from their ears by way of penance during the seven days' fast. One by one they squatted on their haunches before her, which was the equivalent of falling on their knees with

us, and scraping the crust of blood from the saucer cast it down before her as an offering in return for the benefits which she, as the embodiment of the Maize Goddess, had conferred upon them. When the men had thus humbly offered their blood to the human representative of the goddess, the women, forming a long line, did so likewise, each of them dropping on her hams before the girl and scraping her blood from the saucer. The ceremony lasted a long time, for great and small, young and old, all without exception had to pass before the incarnate deity and make their offering. When it was over, the people returned home with glad hearts to feast on flesh and viands of every sort as merrily, we are told, as good Christians at Easter partake of meat and other carnal mercies after the long abstinence of Lent. And when they had eaten and drunk their fill and rested after the night watch, they returned quite refreshed to the temple to see the end of the festival. And the end of the festival was this. The multitude being assembled, the priests solemnly incensed the girl who personated the goddess; then they threw her on her back on the heap of corn and seeds, cut off her head, caught the gushing blood in a tub, and sprinkled the blood on the wooden image of the goddess, the walls of the chamber, and the offerings of corn, peppers, pumpkins, seeds, and vegetables which cumbered the floor. After that they flayed the headless trunk, and one of the priests made shift to squeeze himself into the bloody skin. Having done so they clad him in all the robes which the girl had worn; they put the mitre on his head, the necklace of golden maize-cobs about his neck, the maize-cobs of feathers and gold in his hands; and thus arrayed they led him forth in public, all of them dancing to the tuck of drum, while he acted as fogleman, skipping and posturing at the head of the procession as briskly as he could be expected to do, incommoded as he was by the tight and clammy skin of the girl and by her clothes, which must have been much too small for a grown man.

In the foregoing custom the identification of the young girl with the Maize Goddess appears to be complete. The golden maize cobs which she wore round her neck, the artificial maize cobs which she carried in her hands, the green feather which was stuck in her hair in imitation (we are told) of a green ear of maize, all set her forth as a personification of the corn-spirit; and we are expressly informed that she was specially chosen as a young girl to represent the young maize, which at the time of the festival had not yet fully ripened. Further, her identification with the corn and the corn-goddess was clearly announced by making her stand on the heaps of maize and there receive the homage and blood-offerings of the whole people, who thereby returned her thanks for the benefits which in her character of a divinity she was supposed to have conferred upon them. Once more, the practice of beheading her on a heap of corn and seeds and sprinkling her blood, not only on the image of the Maize Goddess, but on the piles of maize, peppers, pumpkins, seeds, and vegetables, can seemingly have had no other object but to quicken and strengthen the crops of corn and the fruits of the earth in general by infusing into their representatives the blood of the Corn Goddess herself. The analogy of this Mexican sacrifice, the meaning of which appears to be indisputable, may be allowed to strengthen the interpretation which I have given of other human sacrifices offered for the crops. If the Mexican girl, whose blood was sprinkled on the maize, indeed personated the Maize Goddess, it becomes more than ever probable that the girl whose blood the Pawnees similarly sprinkled on the seed corn personated in like manner the female Spirit of the Corn; and so with the other human beings whom other races have slaughtered for the sake of promoting the growth of the crops.

Lastly, the concluding act of the sacred drama, in which the body of the dead Maize Goddess was flayed and her skin worn, together with all her sacred insignia, by a man who danced before the people in this grim attire, seems to be best explained on the hypothesis that it was intended to ensure that the divine death should be immediately followed by the divine resurrection. If that was so, we may infer with some degree of probability that the practice of

killing a human representative of a deity has commonly, perhaps always, been regarded merely as a means of perpetuating the divine energies in the fulness of youthful vigour, untainted by the weakness and frailty of age, from which they must have suffered if the deity had been allowed to die a natural death.

This interpretation of the Mexican custom of flaying human beings and permitting or requiring other persons to parade publicly in the skins of the victims may perhaps be confirmed by a consideration of the festival at which this strange rite was observed on the largest scale, and which accordingly went by the name of the Festival of the Flaying of Men (*Tlacaxipeualiztli*). It was celebrated in the second month of the Aztec year, which corresponded to the last days of February and the early part of March. The exact day of the festival was the twentieth of March, according to one pious chronicler, who notes with unction that the bloody rite fell only one day later than the feast which Holy Church solemnizes in honour of the glorious St. Joseph. The god whom the Aztecs worshipped in this strange fashion was named Xipe, "the Flayed One," or Totec, "Our Lord." On this occasion he also bore the solemn name of Youallauan, "He who drinks in the Night." His image was of stone and represented him in human form with his mouth open as if in the act of speaking; his body was painted yellow on the one side and drab on the other; he wore the skin of a flayed man over his own, with the hands of the victim dangling at his wrists. On his head he had a hood of various colours, and about his loins a green petticoat reaching to his knees with a fringe of small shells. In his two hands he grasped a rattle like the head of a poppy with the seeds in it; while on his left arm he supported a yellow shield with a red rim. At his festival the Mexicans killed all the prisoners they had taken in war, men, women, and children. The number of the victims was very great. A Spanish historian of the sixteenth century estimated that in Mexico more people used to be sacrificed on the altar than died a natural death. All who were sacrificed to Xipe, "the Flayed God," were themselves flayed, and men who had made a special vow to the god put on the skins of the human victims and went about the city in that guise for twenty days, being everywhere welcomed and revered as living images of the deity. Forty days before the festival, according to the historian Duran, they chose a man to personate the god, clothed him in all the insignia of the divinity, and led him about in public, doing him as much reverence all these days as if he had really been what he pretended to be. Moreover, every parish of the capital did the same; each of them had its own temple and appointed its own human representative of the deity, who received the homage and worship of the parishioners for the forty days.

On the day of the festival these mortal gods and all the other prisoners, with the exception of a few who were reserved for a different death, were killed in the usual way. The scene of the slaughter was the platform on the summit of the god Huitzilopochtli's temple. Some of the poor wretches fainted when they came to the foot of the steps and had to be dragged up the long staircase by the hair of their heads. Arrived at the summit they were slaughtered one by one on the sacrificial stone by the high priest, who cut open their breasts, tore out their hearts, and held them up to the sun, in order to feed the great luminary with these bleeding relics. Then the bodies were sent rolling down the staircase, clattering and turning over and over like gourds as they bumped from step to step till they reached the bottom. There they were received by other priests, or rather human butchers, who with a dexterity acquired by practice slit the back of each body from the nape of the neck to the heels and peeled off the whole skin in a single piece as neatly as if it had been a sheepskin. The skinless body was then fetched away by its owner, that is, by the man who had captured the prisoner in war. He took it home with him, carved it, sent one of the thighs to the king, and other joints to friends, or invited them to come and feast on the carcase in his house. The skins of the human victims were also a perquisite of their captors, and were lent or hired out by them to men who had made a vow

of going about clad in the hides for twenty days. Such men clothed in the reeking skins of the butchered prisoners were called Xixipeme or Tototectin after the god Xipe or Totec, whose living image they were esteemed and whose costume they wore. Among the devotees who bound themselves to this pious exercise were persons who suffered from loathsome skin diseases, such as smallpox, abscesses, and the itch; and among them there was a fair sprinkling of debauchees, who had drunk themselves nearly blind and hoped to recover the use of their precious eyes by parading for a month in this curious mantle. Thus arrayed, they went from house to house throughout the city, entering everywhere and asking alms for the love of God. On entering a house each of these reverend palmers was made to sit on a heap of leaves; festoons of maize and wreaths of flowers were placed round his body; and he was given wine to drink and cakes to eat. And when a mother saw one of these filthy but sanctified ruffians passing along the street, she would run to him with her infant and put it in his arms that he might bless it, which he did with unction, receiving an alms from the happy mother in return. The earnings of these begging-friars on their rounds were sometimes considerable, for the rich people rewarded them handsomely. Whatever they were, the collectors paid them in to the owners of the skins, who thus made a profit by hiring out these valuable articles of property. Every night the wearers of the skins deposited them in the temple and fetched them again next morning when they set out on their rounds. At the end of the twenty days the skins were dry, hard, shrivelled and shrunken, and they smelt so villainously that people held their noses when they met the holy beggars arrayed in their fetid mantles. The time being come to rid themselves of these encumbrances, the devotees walked in solemn procession, wearing the rotten skins and stinking like dead dogs, to the temple called Yopico, where they stripped themselves of the hides and plunged them into a tub or vat, after which they washed and scrubbed themselves thoroughly, while their friends smacked their bare bodies loudly with wet hands in order to squeeze out the human grease with which they were saturated. Finally, the skins were solemnly buried, as holy relics, in a vault of the temple. The burial service was accompanied by chanting and attended by the whole people; and when it was over, one of the high dignitaries preached a sermon to the assembled congregation, in which he dwelt with pathetic eloquence on the meanness and misery of human existence and exhorted his hearers to lead a sober and quiet life, to cultivate the virtues of reverence, modesty, humility and obedience, to be kind and charitable to the poor and to strangers; he warned them against the sins of robbery, fornication, adultery, and covetousness; and kindling with the glow of his oratory, he passionately admonished, entreated, and implored all who heard him to choose the good and shun the evil, drawing a dreadful picture of the ills that would overtake the wicked here and hereafter, while he painted in alluring colours the bliss in store for the righteous and the rewards they might expect to receive at the hands of the deity in the life to come.

While most of the men who masqueraded in the skins of the human victims appear to have personated the Flayed God Xipe, whose name they bore in the form Xixipeme, others assumed the ornaments and bore the names of other Mexican deities, such as Huitzilopochtli and Quetzalcoatl; the ceremony of investing them with the skins and the insignia of divinity was called *netcotoquiliztli*, which means "to think themselves gods." Amongst the gods thus personated was Totec. His human representative wore, over the skin of the flayed man, all the splendid trappings of the deity. On his head was placed a curious crown decorated with rich feathers. A golden crescent dangled from his nose, golden earrings from his ears, and a necklace of hammered gold encircled his neck. His feet were shod in red shoes decorated with quail's feathers; his loins were begirt with a petticoat of gorgeous plumage; and on his back three small paper flags fluttered and rustled in the wind. In his left hand he carried a golden shield and in his right a rattle, which he shook and rattled as he walked with a majestic dancing step. Seats were always prepared for this human god; and when he sat

down, they offered him a paste made of uncooked maize-flour. Also they presented to him little bunches of cobs of maize chosen from the seed-corn; and he received as offerings the first fruits and the first flowers of the season.

In the eighteenth and last month of their year, which fell in January, the Mexicans held a festival in honour of the god of fire. Every fourth year the festival was celebrated on a grand scale by the sacrifice of a great many men and women, husbands and wives, who were dressed in the trappings of the fire-god and regarded as his living images. Bound hand and foot, they were thrown alive into a great furnace, and after roasting in it for a little were raked out of the fire before they were dead in order to allow the priest to cut the hearts out of their scorched, blistered, and still writhing bodies in the usual way. The intention of the sacrifice probably was to maintain the Fire-god in full vigour, lest he should grow decrepit or even die of old age, and mankind should thus be deprived of his valuable services. This important object was attained by feeding the fire with live men and women, who thus as it were poured a fresh stock of vital energy into the veins of the Fire-god and perhaps of his wife also. But they had to be raked out of the flames before they were dead; for clearly it would never do to let them die in the fire, else the Fire-god whom they personated would die also. For the same reason their hearts had to be torn from their bodies while they were still palpitating; what use could the Fire-god make of human hearts that were burnt to cinders?

This was the ordinary mode of sacrificing the human representatives of the Fire-god every fourth year. But in Quauhtitlan, a city distant four leagues from the city of Mexico, the custom was different. On the eve of the festival two women were beheaded on the altar of the temple and afterwards flayed, faces and all, and their thigh bones extracted. Next morning two men of high rank clothed themselves in the skins, including the skins of the women's faces, which they put over their own; and thus arrayed and carrying in their hands the thigh bones of the victims they came down the steps of the temple roaring like wild beasts. A vast crowd of people had assembled to witness the spectacle, and when they saw the two men coming down the steps in the dripping skins, brandishing the bones, and bellowing like beasts, they were filled with fear and said, "There come our gods!" Arrived at the foot of the staircase these human gods engaged in a dance, which they kept up for the rest of the day, never divesting themselves of the bloody skins till the festival was over.

The theory that the custom of wearing the skin of a flayed man or woman and personating a god in that costume is intended to represent the resurrection of the deity derives some support from the class of persons who made a vow to masquerade in the skins. They were, as we have seen, especially men who suffered from diseases of the skin and the eyes: they hoped, we are told, by wearing the skins to be cured of their ailments, and the old Spanish monk who records the belief adds dryly that some were cured and some were not. We may conjecture that by donning the skins of men who had acted the part of gods they expected to slough off their own diseased old skins and to acquire new and healthy skins, like those of the deities. This notion may have been suggested to them by the observation of certain animals, such as serpents and lizards, which seem to renew their youth by casting their skins and appear refreshed and renovated in new integuments. That many savages have noticed such transformations in the animal world is proved by the tales which some of them tell to account for the origin of death among mankind. For example, the Arawaks of British Guiana say that man was created by a good being whom they call Kururumany. Once on a time this kindly creator came to earth to see how his creature man was getting on. But men were so ungrateful that they tried to kill their Maker. Hence he took from them the gift of immortality and bestowed it upon animals that change their skins, such as snakes, lizards, and beetles. Again, the Tamanachiers, an Indian tribe of the Orinoco, tell how the creator kindly intended to make men immortal by telling them that they should change their skins. He meant to say that

by so doing they should renew their youth like serpents and beetles. But the glad tidings were received with such incredulity by an old woman that the creator in a huff changed his tune and said very curtly, "Ye shall die."

In Annam they say that Ngoc hoang sent a messenger from heaven to inform men that when they reached old age they should change their skins and live for ever, but that when serpents grew old, they must die. Unfortunately for the human race the message was perverted in the transmission, so that men do not change their skins and are therefore mortal, whereas serpents do cast their old skins and accordingly live for ever. According to the natives of Nias the personage who was charged by the creator with the duty of putting the last touches to man broke his fast on bananas instead of on river-crabs, as he should have done; for had he only eaten river-crabs, men would have changed their skins like crabs, and like crabs would have never died. But the serpents, wiser in their generation than men, ate the crabs, and that is why they too are immortal. Stories of the same sort are current among the Melanesians. Thus the natives of the Gazelle Peninsula in New Britain account for the origin of death by a tale very like that told in Annam. The Good Spirit, they say, loved men and wished to make them immortal, but he hated serpents and wished to kill them. So he despatched his brother to mankind with this cheering message: "Go to men and take them the secret of immortality. Tell them to cast their skin every year. So will they be protected from death, for their life will be constantly renewed. But tell the serpents that they must henceforth die." Through the carelessness or treachery of the messenger this message was reversed; so that now, as we all know, men die and serpents live for ever by annually casting their skins. Again, if we can trust the traditions of the Banks' Islanders and New Hebrideans, there was a time when men did really cast their skins and renew their youth. The melancholy change to mortality was brought about by an old woman, who most unfortunately resumed her old cast-off skin to please an infant, which squalled at seeing her in her new integument. The Gallas of East Africa say that God sent a certain bird (*holawaka*, "the sheep of God") to tell men that they would not die, but that when they grew old they would slough their skins and so renew their youth. But the bird foolishly or maliciously delivered the message to serpents instead of to men, and that is why ever since men have been mortal and serpents immortal. For that evil deed God punished the bird with a painful malady from which it suffers to this day, and it sits on the tops of trees and moans and wails perpetually.

Thus it appears that some peoples have not only observed the curious transformations which certain animals undergo, but have imagined that by means of such transformations the animals periodically renew their youth and live for ever. From such observations and fancies it is an easy step to the conclusion that man might similarly take a fresh lease of life and renew the lease indefinitely, if only he could contrive like the animals to get a new skin. This desirable object the Mexicans apparently sought to accomplish by flaying men and wearing their bleeding skins like garments thrown over their own. By so doing persons who suffered from cutaneous diseases hoped to acquire a new and healthy skin; and by so doing the priests attempted not merely to revive the gods whom they had just slain in the persons of their human representatives, but also to restore to their wasting and decaying frames all the vigour and energy of youth.

The rites described in the preceding pages suffice to prove that human sacrifices of the sort I suppose to have prevailed at Aricia were, as a matter of fact, systematically offered on a large scale by a people whose level of culture was probably not inferior, if indeed it was not distinctly superior, to that occupied by the Italian races at the early period to which the origin of the Arician priesthood must be referred. The positive and indubitable evidence of the prevalence of such sacrifices in one part of the world may reasonably be allowed to strengthen the probability of their prevalence in places for which the evidence is less full and

trustworthy. Taken all together, the facts which we have passed in review seem to shew that the custom of killing men whom their worshippers regard as divine has prevailed in many parts of the world. But to clinch the argument, it is clearly desirable to prove that the custom of putting to death a human representative of a god was known and practised in ancient Italy elsewhere than in the Arician Grove. This proof I now propose to adduce.

VIII. The Saturnalia and Kindred Festivals

§ 1. The Roman Saturnalia.

In an earlier part of this book we saw that many peoples have been used to observe an annual period of license, when the customary restraints of law and morality are thrown aside, when the whole population give themselves up to extravagant mirth and jollity, and when the darker passions find a vent which would never be allowed them in the more staid and sober course of ordinary life. Such outbursts of the pent-up forces of human nature, too often degenerating into wild orgies of lust and crime, occur most commonly at the end of the year, and are frequently associated, as I have had occasion to point out, with one or other of the agricultural seasons, especially with the time of sowing or of harvest. Now, of all these periods of license the one which is best known and which in modern languages has given its name to the rest, is the Saturnalia. This famous festival fell in December, the last month of the Roman year, and was popularly supposed to commemorate the merry reign of Saturn, the god of sowing and of husbandry, who lived on earth long ago as a righteous and beneficent king of Italy, drew the rude and scattered dwellers on the mountains together, taught them to till the ground, gave them laws, and ruled in peace. His reign was the fabled Golden Age: the earth brought forth abundantly: no sound of war or discord troubled the happy world: no baleful love of lucre worked like poison in the blood of the industrious and contented peasantry. Slavery and private property were alike unknown: all men had all things in common. At last the good god, the kindly king, vanished suddenly; but his memory was cherished to distant ages, shrines were reared in his honour, and many hills and high places in Italy bore his name. Yet the bright tradition of his reign was crossed by a dark shadow: his altars are said to have been stained with the blood of human victims, for whom a more merciful age afterwards substituted effigies. Of this gloomy side of the god's religion there is little or no trace in the descriptions which ancient writers have left us of the Saturnalia. Feasting and revelry and all the mad pursuit of pleasure are the features that seem to have especially marked this carnival of antiquity, as it went on for seven days in the streets and public squares and houses of ancient Rome from the seventeenth to the twenty-third of December.

But no feature of the festival is more remarkable, nothing in it seems to have struck the ancients themselves more than the license granted to slaves at this time. The distinction between the free and the servile classes was temporarily abolished. The slave might rail at his master, intoxicate himself like his betters, sit down at table with them, and not even a word of reproof would be administered to him for conduct which at any other season might have been punished with stripes, imprisonment, or death. Nay, more, masters actually changed places with their slaves and waited on them at table; and not till the serf had done eating and drinking was the board cleared and dinner set for his master. So far was this inversion of ranks carried, that each household became for a time a mimic republic in which the high offices of state were discharged by the slaves, who gave their orders and laid down the law as if they were indeed invested with all the dignity of the consulship, the praetorship, and the bench. Like the pale reflection of power thus accorded to bondsmen at the Saturnalia was the mock kingship for which freemen cast lots at the same season. The person on whom the lot fell enjoyed the title of king, and issued commands of a playful and ludicrous nature to his temporary subjects. One of them he might order to mix the wine, another to drink, another to sing, another to dance, another to speak in his own dispraise, another to carry a flute-girl on his back round the house.

Now, when we remember that the liberty allowed to slaves at this festive season was supposed to be an imitation of the state of society in Saturn's time, and that in general the Saturnalia passed for nothing more or less than a temporary revival or restoration of the reign of that merry monarch, we are tempted to surmise that the mock king who presided over the revels may have originally represented Saturn himself. The conjecture is strongly confirmed, if not established, by a very curious and interesting account of the way in which the Saturnalia was celebrated by the Roman soldiers stationed on the Danube in the reign of Maximian and Diocletian. The account is preserved in a narrative of the martyrdom of St. Dasius, which was unearthed from a Greek manuscript in the Paris library, and published by Professor Franz Cumont of Ghent. Two briefer descriptions of the event and of the custom are contained in manuscripts at Milan and Berlin; one of them had already seen the light in an obscure volume printed at Urbino in 1727, but its importance for the history of the Roman religion, both ancient and modern, appears to have been overlooked until Professor Cumont drew the attention of scholars to all three narratives by publishing them together some years ago. According to these narratives, which have all the appearance of being authentic, and of which the longest is probably based on official documents, the Roman soldiers at Durostorum in Lower Moesia celebrated the Saturnalia year by year in the following manner. Thirty days before the festival they chose by lot from amongst themselves a young and handsome man, who was then clothed in royal attire to resemble Saturn. Thus arrayed and attended by a multitude of soldiers he went about in public with full license to indulge his passions and to taste of every pleasure, however base and shameful. But if his reign was merry, it was short and ended tragically; for when the thirty days were up and the festival of Saturn had come, he cut his own throat on the altar of the god whom he personated. In the year 303 a.d. the lot fell upon the Christian soldier Dasius, but he refused to play the part of the heathen god and soil his last days by debauchery. The threats and arguments of his commanding officer Bassus failed to shake his constancy, and accordingly he was beheaded, as the Christian martyrologist records with minute accuracy, at Durostorum by the soldier John on Friday the twentieth day of November, being the twenty-fourth day of the moon, at the fourth hour.

Since this narrative was published by Professor Cumont, its historical character, which had been doubted or denied, has received strong confirmation from an interesting discovery. In the crypt of the cathedral which crowns the promontory of Ancona there is preserved, among other remarkable antiquities, a white marble sarcophagus bearing a Greek inscription, in characters of the age of Justinian, to the following effect: "Here lies the holy martyr Dasius, brought from Durostorum." The sarcophagus was transferred to the crypt of the cathedral in 1848 from the church of San Pellegrino, under the high altar of which, as we learn from a Latin inscription let into the masonry, the martyr's bones still repose with those of two other saints. How long the sarcophagus was deposited in the church of San Pellegrino, we do not know; but it is recorded to have been there in the year 1650. We may suppose that the saint's relics were transferred for safety to Ancona at some time in the troubled centuries which followed his martyrdom, when Moesia was occupied and ravaged by successive hordes of barbarian invaders. At all events it appears certain from the independent and mutually confirmatory evidence of the martyrology and the monuments that Dasius was no mythical saint, but a real man, who suffered death for his faith at Durostorum in one of the early centuries of the Christian era. Finding the narrative of the nameless martyrologist thus established as to the principal fact recorded, namely, the martyrdom of St. Dasius, we may reasonably accept his testimony as to the manner and cause of the martyrdom, all the more because his narrative is precise, circumstantial, and entirely free from the miraculous element. Accordingly I conclude that the account which he gives of the celebration of the Saturnalia among the Roman soldiers is trustworthy.

This account sets in a new and lurid light the office of the King of the Saturnalia, the ancient Lord of Misrule, who presided over the winter revels at Rome in the time of Horace and of Tacitus. It seems to prove that his business had not always been that of a mere harlequin or merry-andrew whose only care was that the revelry should run high and the fun grow fast and furious, while the fire blazed and crackled on the hearth, while the streets swarmed with festive crowds, and through the clear frosty air, far away to the north, Soracte shewed his coronal of snow. When we compare this comic monarch of the gay, the civilized metropolis with his grim counterpart of the rude camp on the Danube, and when we remember the long array of similar figures, ludicrous yet tragic, who in other ages and in other lands, wearing mock crowns and wrapped in sceptred palls, have played their little pranks for a few brief hours or days, then passed before their time to a violent death, we can hardly doubt that in the King of the Saturnalia at Rome, as he is depicted by classical writers, we see only a feeble emasculated copy of that original, whose strong features have been fortunately preserved for us by the obscure author of the *Martyrdom of St. Dasius*. In other words, the martyrologist's account of the Saturnalia agrees so closely with the accounts of similar rites elsewhere, which could not possibly have been known to him, that the substantial accuracy of his description may be regarded as established; and further, since the custom of putting a mock king to death as a representative of a god cannot have grown out of a practice of appointing him to preside over a holiday revel, whereas the reverse may very well have happened, we are justified in assuming that in an earlier and more barbarous age it was the universal practice in ancient Italy, wherever the worship of Saturn prevailed, to choose a man who played the part and enjoyed all the traditionary privileges of Saturn for a season, and then died, whether by his own or another's hand, whether by the knife or the fire or on the gallows-tree, in the character of the good god who gave his life for the world. In Rome itself and other great towns the growth of civilization had probably mitigated this cruel custom long before the Augustan age, and transformed it into the innocent shape it wears in the writings of the few classical writers who bestow a passing notice on the holiday King of the Saturnalia. But in remoter districts the older and sterner practice may long have survived; and even if after the unification of Italy the barbarous usage was suppressed by the Roman government, the memory of it would be handed down by the peasants and would tend from time to time, as still happens with the lowest forms of superstition among ourselves, to lead to a recrudescence of the practice, especially among the rude soldiery on the outskirts of the empire over whom the once iron hand of Rome was beginning to relax its grasp.

The resemblance between the Saturnalia of ancient and the Carnival of modern Italy has often been remarked; but in the light of all the facts that have come before us, we may well ask whether the resemblance does not amount to identity. We have seen that in Italy, Spain, and France, that is, in the countries where the influence of Rome has been deepest and most lasting, a conspicuous feature of the Carnival is a burlesque figure personifying the festive season, which after a short career of glory and dissipation is publicly shot, burnt, or otherwise destroyed, to the feigned grief or genuine delight of the populace. If the view here suggested of the Carnival is correct, this grotesque personage is no other than a direct successor of the old King of the Saturnalia, the master of the revels, the real man who personated Saturn and, when the revels were over, suffered a real death in his assumed character. The King of the Bean on Twelfth Night and the mediaeval Bishop of Fools, Abbot of Unreason, or Lord of Misrule are figures of the same sort and may perhaps have had a similar origin. We will consider them in the following section.

§ 2. The King of the Bean and the Festival of Fools.

The custom of electing by lot a King and often also a Queen of the Bean on Twelfth Night (Epiphany, the sixth of January) or on the eve of that festival used to prevail in France,

Belgium, Germany, and England, and it is still kept up in some parts of France. It may be traced back to the first half of the sixteenth century at least, and no doubt dates from a very much more remote antiquity. At the French court the Kings themselves did not disdain to countenance the mock royalty, and Louis XIV. even supported with courtly grace the shadowy dignity in his own person. Every family as a rule elected its own King. On the eve of the festival a great cake was baked with a bean in it; the cake was divided in portions, one for each member of the family, together with one for God, one for the Virgin, and sometimes one also for the poor. The person who obtained the portion containing the bean was proclaimed King of the Bean. Where a Queen of the Bean was elected as well as a King, a second bean was sometimes baked in the cake for the Queen. Thus at Blankenheim, near Neuerburg, in the Eifel, a black and a white bean were baked in the cake; he who drew the piece with the black bean was King, and she who drew the white bean was Queen. In Franche-Comté, at the beginning of the nineteenth century, they used to put as many white haricot beans in a hat as there were persons present, and two coloured beans were added; the beans were drawn at haphazard from the hat by a child, and they who got the coloured beans were King and Queen. In England and perhaps elsewhere the practice was to put a bean in the cake for the King and a pea for the Queen. But in some places only the King was elected by lot, and after his election he chose his Queen for himself. Sometimes a coin was substituted for the bean in the cake; but though this usage was followed in southern Germany as early as the first half of the sixteenth century, it is probably an innovation on the older custom of employing a bean as the lot. In France the distribution of the pieces of the cake among the persons present was made in accordance with the directions of a child, the youngest boy present, who was placed under or on the table and addressed by the name of "Phoebe" or "Tébé"; he answered in Latin "*Domine.*" The master of the house, holding a piece of the cake in his hand, asked the child to whom he should give it, and the child named any person he pleased. Sometimes the first slice of cake was regularly assigned to "the good God" and set aside for the poor. In the name "Phoebe" or "Tébé," by which the child was addressed, learned antiquaries have detected a reference to the oracle of Apollo; but more probably the name is a simple corruption of the Latin or French word for bean (Latin *faba*, French *fève*). Immediately on his election the King of the Bean was enthroned, saluted by all, and thrice lifted up, while he made crosses with chalk on the beams and rafters of the ceiling. Great virtue was attributed to these white crosses. They were supposed to protect the house for the whole year against

"all injuryes and harmes

Of cursed devils, sprites, and bugges, of conjurings and charmes."

Then feasting and revelry began and were kept up merrily without respect of persons. Every time the King or Queen drank, the whole company was expected to cry, "The King drinks!" or "The Queen drinks!" Any person who failed to join in the cry was punished by having his face blackened with soot or a burned cork or smeared with the lees of wine. In some parts of the Ardennes the custom was to fasten great horns of paper in the hair of the delinquent and to put a huge pair of spectacles on his nose; and he had to wear these badges of infamy till the end of the festival. The custom of electing a King and Queen of the Bean on Twelfth Day is still kept up all over the north of France. A miniature porcelain figure of a child is sometimes substituted for the bean in the cake. If the lot, whether bean or doll, falls to a boy he becomes King and chooses his Queen; if it falls to a girl she becomes Queen and chooses her King.

So far, apart from the crosses chalked up to ban hobgoblins, witches, and bugs, the King and Queen of the Bean might seem to be merely playful personages appointed at a season of festivity to lead the revels. However, a more serious significance was sometimes attached to

the office and to the ceremonies of Twelfth Day in general. Thus in Lorraine the height of the hemp crop in the coming year was prognosticated from the height of the King and Queen; if the King was the taller of the two, it was supposed that the male hemp would be higher than the female, but that the contrary would happen if the Queen were taller than the King. Again, in the Vosges Mountains, on the borders of Franche-Comté, it is customary on Twelfth Day for people to dance on the roofs in order to make the hemp grow tall. Further, in many places the beans used in the cake were carried to the church to be blessed by the clergy, and people drew omens from the cake as to the good or ill that would befall them throughout the year. Moreover, certain forms of divination were resorted to on Twelfth Night for the purpose of ascertaining in which month of the year wheat would be dearest.

In Franche-Comté, particularly in the Montagne du Doubs, it is still the custom on the Eve of Twelfth Night (the fifth of January) to light bonfires, which appear to have, in the popular mind, some reference to the crops. The whole population takes part in the festivity. In the afternoon the young folk draw a cart about the street collecting fuel. Some people contribute faggots, others bundles of straw or of dry hemp stalks. Towards evening the whole of the fuel thus collected is piled up a little way from the houses and set on fire. While it blazes, the people dance round it, crying, "Good year, come back! Bread and wine, come back!" In the district of Pontarlier the young folk carry lighted torches about the fields, shaking sparks over the sowed lands and shouting, "*Couaille, couaille, blanconnie!*"—words of which the meaning has been forgotten. A similar custom is commonly observed on the same day (the Eve of Twelfth Night, the fifth of January) in the Bocage of Normandy, except that it is the fruit-trees rather than the sowed fields to which the fire is applied. When the evening shadows have fallen on the landscape, the darkness begins to be illuminated here and there by twinkling points of fire, which multiply as the night grows late, till they appear as numerous on earth as the stars in the sky. About every village, in the fields and orchards, on the crests of the hills, wandering lights may be discerned, vanishing and suddenly reappearing, gathering together and then dispersing, pursuing each other capriciously, and tracing broken lines, sparkling arabesques of fire in the gloom of night. The peasants are observing the ceremony of the "Moles and Field-mice" (*Taupes et Mulots*); and that evening there is not a hamlet, not a farm, hardly a solitary cottage that does not contribute its flame to the general illumination, till the whole horizon seems in a blaze, and houses, woods, and hills stand out in dark relief against the glow of the sky. The villages vie with each other in the number and brilliancy of the fires they can exhibit on this occasion. Woods and hedges are scoured to provide the materials for the blaze. Torches of straw wound about poles are provided in abundance; and armed with them men and women, lads and lasses, boys and girls, pour forth from the houses at nightfall into the fields and orchards. There they run about among the trees, waving the lighted torches under the branches and striking the trunks with them so that the sparks fly out in showers. And as they do so they sing or scream at the top of their voices certain traditional curses against the animals and insects that injure the fruit-trees. They bid the moles and field-mice to depart from their orchards, threatening to break their bones and burn their beards if they tarry. The more they do this, the larger, they believe, will be the crop of fruit in the following autumn. When everybody has rushed about his own orchard, meadow or pasture in this fashion, they all assemble on a height or crest of a hill, where they picnic, each bringing his share of provisions, cider, or brandy to the feast. There, too, they kindle a huge bonfire, and dance round it, capering and brandishing their torches in wild enthusiasm. Customs of the same sort used to be observed on the same day (the Eve of Epiphany, the fifth of January) in the Ardennes. People ran about with burning torches, commanding the moles and field-mice to go forth. Then they threw the torches on the ground, and believed that by this proceeding they purified the earth and made it fruitful.

This ceremony appears to be intended to ensure a good crop of fruit by burning out the animals and insects that harm the fruit-trees. In some parts of England it used to be customary to light fires at the same season for the purpose, apparently, of procuring a plentiful crop of wheat in the ensuing autumn. Thus, "in the parish of Pauntley, a village on the borders of the county of Gloucester, next Worcestershire, and in the neighbourhood, a custom prevails, which is intended to prevent the smut in wheat. On the Eve of Twelfth-day, all the servants of every farmer assemble together in one of the fields that has been sown with wheat. At the end of twelve lands, they make twelve fires in a row with straw, around one of which, much larger than the rest, they drink a cheerful glass of cider to their master's health, and success to the future harvest; then, returning home, they feast on cakes soaked in cider, which they claim as a reward for their past labours in sowing the grain." Similarly in Herefordshire, "on the Eve of Twelfth Day, at the approach of evening, the farmers, their friends, servants, etc., all assemble, and, near six o'clock, all walk together to a field where wheat is growing. The highest part of the ground is always chosen, where twelve small fires, and one large one are lighted up. The attendants, headed by the master of the family, pledge the company in old cyder, which circulates freely on these occasions. A circle is formed round the large fire, when a general shout and hallooing takes place, which you hear answered from all the villages and fields near; as I have myself counted fifty or sixty fires burning at the same time, which are generally placed on some eminence. This being finished, the company all return to the house, where the good housewife and her maids are preparing a good supper, which on this occasion is very plentiful. A large cake is always provided, with a hole in the middle. After supper, the company all attend the bailiff (or head of the oxen) to the wain-house, where the following particulars are observed. The master, at the head of his friends, fills the cup (generally of strong ale), and stands opposite the first or finest of the oxen (twenty-four of which I have often seen tied up in their stalls together); he then pledges him in a curious toast; the company then follow his example with all the other oxen, addressing each by their name. This being over, the large cake is produced, and is, with much ceremony, put on the horn of the first ox, through the hole in the cake; he is then tickled to make him toss his head: if he throws the cake behind, it is the mistress's perquisite; if before (in what is termed the *boosy*), the bailiff claims this prize. This ended, the company all return to the house, the doors of which are in the meantime locked, and not opened till some joyous songs are sung. On entering, a scene of mirth and jollity commences, and reigns thro' the house till a late, or rather an early, hour, the next morning."

The custom was known as Wassailing and it was believed to have a beneficial effect on the crops. According to one Herefordshire informant, "on Twelfth Day they make twelve fires of straw and one large one to burn the old witch; they sing, drink, and dance round it; without this festival they think they should have no crop." This explanation of the large fire on Twelfth Day is remarkable and may supply the key to the whole custom of kindling fires on the fields or in the orchards on that day. We have seen that witches and fiends of various sorts are believed to be let loose during the Twelve Days and that in some places they are formally driven away on Twelfth Night. It may well be that the fires lighted on that day were everywhere primarily intended to burn the witches and other maleficent beings swarming invisible in the mischief-laden air, and that the benefit supposed to be conferred by the fires on the crops was not so much the positive one of quickening the growth of vegetation by genial warmth as the negative one of destroying the baleful influences which would otherwise blast the fruits of the earth and of the trees. This interpretation of the English and French custom of lighting fires in fields and orchards on Twelfth Night is confirmed by a parallel custom observed by Macedonian peasants for the express purpose of burning up certain malicious fiends, who are believed to be abroad at this season. These noxious beings are known as *Karkantzari* or *Skatsantzari*. They are thought to be living people, whether men

or women, who during the Twelve Days are transformed into horrible monsters, with long nails, red faces, bloodshot eyes, snottling noses, and slobbering mouths. In this hideous guise they roam about by night haunting houses and making the peasant's life well-nigh unbearable; they knock at the doors and should they be refused admittance they will scramble down the chimney and pinch, worry, and defile the sleepers in their beds. The only way to escape from these tormenters is to seize and bind them fast with a straw rope. If you have no such rope or your heart fails you, there is nothing for it but to shut yourself up in the house before dark, fasten the door tight, block up the chimney, and wait for daylight; for it is only at night that the monsters are on the prowl, during the day they resume their ordinary human shape. However, in some places strenuous efforts are made during the Twelve Days to destroy these hateful nocturnal goblins by fire. For example, on Christmas Eve some people burn the *Karkantzari* by lighting faggots of holm-oak and throwing them out into the streets at early dawn. In other places, notably at Melenik, they scald the fiends to death on New Year's Eve by means of pancakes frizzling and hissing in a pan. While the goodwife is baking the cakes, the goodman disguises himself as one of the fiends in a fur coat turned inside out, and in his assumed character dances and sings outside the door, while he invites his wife to join him in the dance. In other districts people collect faggots during the whole of the Twelve Days and lay them up on the hearth. Then on the Eve of Twelfth Night they set fire to the pile in order that the goblins, who are supposed to be lurking under the ashes, may utterly perish. Thus the view that the large fire in Herefordshire on Twelfth Night is intended "to burn the old witch" is far more probable than the opinion that it represents the Virgin Mary, and that the other twelve fires stand for the twelve apostles. This latter interpretation is in all probability nothing more than a Christian gloss put upon an old heathen custom of which the meaning was forgotten.

The Gloucestershire custom was described by the English traveller Thomas Pennant in the latter part of the eighteenth century. He says: "A custom savouring of the Scotch Bel-tien prevales in Gloucestershire, particularly about Newent and the neighbouring parishes, on the twelfth day, or on the Epiphany, in the evening. All the servants of every particular farmer assemble together in one of the fields that has been sown with wheat; on the border of which, in the most conspicuous or most elevated place, they make twelve fires of straw, in a row; around one of which, made larger than the rest, they drink a cheerful glass of cyder to their master's health, success to the future harvest, and then returning home, they feast on cakes made of carraways, etc., soaked in cyder, which they claim as a reward for their past labours in sowing the grain." In Shropshire also it used to be customary to kindle festal fires on the tops of hills and other high places on Twelfth Night. Again, in Ireland "on Twelfth-Eve in Christmas, they use to set up as high as they can a sieve of oats, and in it a dozen of candles set round, and in the centre one larger, all lighted. This in memory of our Saviour and his Apostles, lights of the world." Down to the present time, apparently, in the county of Roscommon, "Twelfth Night, which is Old Christmas Day, is a greater day than Christmas Day itself. Thirteen rushlights are made in remembrance of the numbers at the Last Supper, and each is named after some member of the family. If there are not enough in the household other relations' names are added. The candles are stuck in a cake of cow-dung and lighted, and as each burns out, so will be the length of each person's life. Rushlights are only used for this occasion."

In these English and Irish customs observed on Twelfth Night the twelve fires or candles probably refer either to the twelve days from Christmas to Epiphany or to the twelve months of the year. In favour of this view it may be said that according to a popular opinion, which has been reported in England and is widely diffused in Germany and the German provinces of Austria, the weather of the twelve days in question determines the weather of the twelve

following months, so that from the weather on each of these days it is possible to predict the weather of the corresponding month in the ensuing year. Hence in Swabia the days are called “the Twelve Lot Days”; and many people seek to pry into the future with scientific precision by means of twelve circles, each subdivided into four quadrants, which they chalk up over the parlour door or inscribe on paper. Each circle represents a month, and each quadrant represents a quarter of a month; and according as the sky is overcast or clear during each quarter of a day from Christmas to Epiphany, you shade the corresponding quadrant of a circle or leave it a blank. By this contrivance, as simple as it is ingenious, you may forecast the weather for the whole year with more or less of accuracy. At Hosskirch in Swabia they say that you can predict the weather for the twelve months from the weather of the twelve hours of Twelfth Day alone. A somewhat different system of meteorology is adopted in various parts of Switzerland, Germany, and Austria. On Christmas, New Year's Day, or another of the twelve days you take an onion, slice it in two, peel off twelve coats, and sprinkle a pinch of salt in each of them. The twelve coats of the onion stand for the twelve months of the year, and from the amount of moisture which has gathered in each of them next morning you may foretell the amount of rain that will fall in the corresponding month.

But the belief that the weather of the twelve months can be predicted from the weather of the twelve days is not confined to the Germanic peoples. It occurs also in France and among the Celts of Brittany and Scotland. Thus in the Bocage of Normandy “the village old wives have a very simple means of divining the general temperature of the coming season. According to them, the twelve days between Christmas and Epiphany, including Epiphany, represent the twelve months of the year. So the thing to do is to mark the temperature of each of these days, for the temperature of the corresponding month will be relatively the same. Some people say that this experience is rarely at fault, and more trust is put in it than in the predictions of the *Double-Liégois*.” In Cornouaille, Brittany, it is popularly believed that the weather of the last six days of December and the first six of January prognosticates the weather of the twelve months; but in other parts of Brittany it is the first twelve days of January that are supposed to be ominous of the weather for the year. These days are called *gour-deziou*, which is commonly interpreted “male days,” but is said to mean properly “additional or supplementary days.” Again, in the Highlands of Scotland the twelve days of Christmas (*Da latha dheug na Nollaig*) “were the twelve days commencing from the Nativity or Big *Nollaig*, and were deemed to represent, in respect of weather, the twelve months of the year. Some say the days should be calculated from New Year's Day.” Others again reckon the Twelve Days from the thirty-first of December. Thus Pennant tells us that “the Highlanders form a sort of almanack or presage of the weather of the ensuing year in the following manner: they make observation on twelve days, beginning at the last of December, and hold as an infallible rule, that whatsoever weather happens on each of those days, the same will prove to agree in the correspondent months. Thus, January is to answer to the weather of December 31st; February to that of January 1st; and so with the rest. Old people still pay great attention to this augury.” It is interesting to observe that in the Celtic regions of Scotland and France popular opinion hesitates as to the exact date of the twelve days, some people dating them from Christmas, others from the New Year, and others again from the thirty-first of December. This hesitation has an important bearing on the question of the origin of the twelve days' period, as I shall point out immediately.

Thus in the popular mind the twelve days from Christmas to Epiphany are conceived as a miniature of the whole year, the character of each particular day answering to the character of a particular month. The conception appears to be very ancient, for it meets us again among the Aryans of the Vedic age in India. They, too, appear to have invested twelve days in midwinter with a sacred character as a time when the three Ribhus or genii of the seasons

rested from their labours in the home of the sun-god; and these twelve rest-days they called "an image or copy of the year."

This curious coincidence, if such it is, between the winter festivals of the ancient Aryans of India and their modern kinsfolk in Europe seems to be best explained on the theory that the twelve days in question derive their sanctity from the position which they occupied in the calendar of the primitive Aryans. The coincidence of the name for month with the name for moon in the various Aryan languages points to the conclusion that the year of our remote ancestors was primarily based on observation of the moon rather than of the sun; but as a year of twelve lunar months or three hundred and fifty-four days (reckoning the months at twenty-nine and thirty days alternately) falls short of the solar year of three hundred and sixty-five and a quarter days by roundly twelve days, the discrepancy could not fail to attract the attention of an intelligent people, such as the primitive Aryans must be supposed to have been, who had made some progress in the arts of life; and the most obvious way of removing the discrepancy and equating the lunar with the solar year is to add twelve days at the end of each period of twelve lunar months so as to bring the total days of the year up to three hundred and sixty-six. The equation is not indeed perfectly exact, but it may well have been sufficiently so for the rudimentary science of the primitive Aryans. As many savage races in modern times have observed the discrepancy between solar and lunar time and have essayed to correct it by observations of the sun or the constellations, especially the Pleiades, there seems no reason to doubt that the ancestors of the Indo-European peoples in prehistoric times were able to make similar observations, and that they were not, as has been suggested, reduced to the necessity of borrowing the knowledge of such simple and obvious facts from the star-gazers of ancient Babylonia. Learned men who make little use of their eyes except to read books are too apt to underrate the observational powers of the savage, who lives under totally different conditions from us, spending most of his time in the open air and depending for his very existence on the accuracy with which he notes the varied and changing aspects of nature.

It has been proposed to explain the manifold superstitions which cluster round the Twelve Days, or rather the Twelve Nights, as they are more popularly called, by reference to the place which they occupy in the Christian calendar, beginning as they do immediately after Christmas and ending with Epiphany. But, in the first place, it is difficult to see why the interval between these two particular festivals should have attracted to itself a greater mass of superstitious belief and custom than the interval between any other two Christian festivals in the calendar; if it really did so, the ground of its special attraction is still to seek, and on this essential point the advocates of the Christian origin of the Twelve Nights throw no light. In the second place, the superstitious beliefs and customs themselves appear to have no relation to Christianity but to be purely pagan in character. Lastly, a fatal objection to the theory in question is that the place of the Twelve Days in the calendar is not uniformly fixed to the interval between Christmas and Epiphany; it varies considerably in popular opinion in different places, but it is significant that the variations never exceed certain comparatively narrow limits. The twelve-days' festival, so to speak, oscillates to and fro about a fixed point, which is either the end of the year or the winter solstice. Thus in Silesia the Twelve Days are usually reckoned to fall before Christmas instead of after it; though in the Polish districts and the mountainous region of the country the ordinary German opinion prevails that the days immediately follow Christmas. In some parts of Bavaria the Twelve Days are counted from St. Thomas's Day (the twenty-first of December) to New Year's Day; while in parts of Mecklenburg they begin with New Year's Day and so coincide with the first twelve days of January, and this last mode of reckoning finds favour, as we saw, with some Celts of Brittany and Scotland. These variations in the dating of the Twelve Days seem irreconcilable with the

theory that they derive their superstitious character purely from the accident that they fall between Christmas and Epiphany; accordingly we may safely dismiss the theory of their Christian origin and recognize, with many good authorities, in the Twelve Days the relics of a purely pagan festival, which was probably celebrated long before the foundation of Christianity. In truth the hypothesis of the Christian derivation of the Twelve Days in all probability exactly inverts the historical order of the facts. On the whole the evidence goes to shew that the great Christian festivals were arbitrarily timed by the church so as to coincide with previously existing pagan festivals for the sake of weaning the heathen from their old faith and bringing them over to the new religion. To make the transition as easy as possible the ecclesiastical authorities, in abolishing the ancient rites, appointed ceremonies of somewhat similar character on the same days, or nearly so, thus filling up the spiritual void by a new creation which the worshipper might accept as an adequate substitute for what he had lost. Christmas and Easter, the two pivots on which the Christian calendar revolves, appear both to have been instituted with this intention: the one superseded a midwinter festival of the birth of the sun-god, the other superseded a vernal festival of the death and resurrection of the vegetation-god.

If the twelve days from Christmas to Epiphany were indeed an ancient intercalary period inserted for the purpose of equating the lunar to the solar year, we can better understand the curious superstitions that have clustered round them and the quaint customs that have been annually observed during their continuance. To the primitive mind it might well seem that an intercalary period stands outside of the regular order of things, forming part neither of the lunar nor of the solar system; it is an excrescence, inevitable but unaccountable, which breaks the smooth surface of ordinary existence, an eddy which interrupts the even flow of months and years. Hence it may be inferred that the ordinary rules of conduct do not apply to such extraordinary periods, and that accordingly men may do in them what they would never dream of doing at other times. Thus intercalary days tend to degenerate into seasons of unbridled license; they form an interregnum during which the customary restraints of law and morality are suspended and the ordinary rulers abdicate their authority in favour of a temporary regent, a sort of puppet king, who bears a more or less indefinite, capricious, and precarious sway over a community given up for a time to riot, turbulence, and disorder. If that is so—though it must be confessed that the view here suggested is to a great extent conjectural—we may perhaps detect the last surviving representatives of such puppet kings in the King of the Bean and other grotesque figures of the same sort who used to parade with the mimic pomp of sovereignty on one or other of the twelve days between Christmas and Epiphany. For the King of the Bean was by no means the only such ruler of the festive season, nor was Twelfth Night the only day on which he and his colleagues played their pranks. We will conclude this part of our subject with a brief notice of some of these mummers.

In the first place it deserves to be noticed that in many parts of the continent, such as France, Spain, Belgium, Germany, and Austria, Twelfth Day is regularly associated with three mythical kings named Caspar, Melchior, and Balthasar, and derives its popular appellation from them, being known in Germany and Austria as the Day of the Three Kings (*Dreikönigstag*) and in France as the Festival of the Kings (*Fête des Rois*). Further, it has been customary in many places to represent the three kings by mummers, who go about arrayed in royal costume from door to door, singing songs and collecting contributions from the households which they visit. The custom may very well be older than Christianity, though it has received a Christian colouring; for the mythical kings are commonly identified with the wise men of the East, who are said to have been attracted to the infant Christ at Bethlehem by the sight of his star in the sky. Yet there is no Biblical authority for regarding these wise men

as kings or for fixing their number at three. In Franche-Comté the old custom is still observed, or at all events it was so down to recent years. The Three Kings are personated by three boys dressed in long white shirts with coloured sashes round their waists; on their heads they wear pointed mitres of pasteboard decorated with a gilt star and floating ribbons. Each carries a long wand topped by a star, which he keeps constantly turning. The one who personates Melchior has his face blackened with soot, because Melchior is supposed to have been a negro king. When they enter a house, they sing a song, setting forth that they are three kings who have come from three different countries, led by a star, to adore the infant Jesus at Bethlehem. After the song the negro king solicits contributions by shaking his money-box or holding out a basket, in which the inmates of the house deposit eggs, nuts, apples and so forth. By way of thanks for this liberality the three kings chant a stave in which they call down the blessing of God on the household. The custom is similar in the Vosges Mountains, where the Three Kings are held in great veneration and invoked by hedge doctors to effect various cures. For example, if a man drops to the ground with the falling sickness, you need only whisper in his right ear, "*Gaspard fert myrrham, thus Melchior, Balthasar aurum,*" and he will get up at once. But to make the cure complete you must knock three nails into the earth on the precise spot where he fell; each nail must be exactly of the length of the patient's little finger, and as you knock it in you must take care to utter the sufferer's name. In many Czech villages of Bohemia the children who play the part of the Three Kings assimilate themselves to the wise men of the East in the gospel by carrying gilt paper, incense, and myrrh with them on their rounds, which they distribute as gifts in the houses they visit, receiving in return money or presents in kind. Moreover they fumigate and sprinkle the houses and describe crosses and letters on the doors. Amongst the Germans of West Bohemia it is the schoolmaster who, accompanied by some boys, goes the round of the village on Twelfth Day. He chalks up the letters C. M. B. (the initials of Caspar, Melchior, and Balthasar), together with three crosses, on every door, and fumigates the house with a burning censer in order to guard it from evil influences and infectious diseases. Some people used to wear as an amulet a picture representing the adoration of the Three Kings with a Latin inscription to the following effect: "Holy three kings, Caspar, Melchior, Balthasar, pray for us, now and in the hour of our death." The picture was thought to protect the wearer not only from epilepsy, headache, and fever, but also from the perils of the roads, from the bite of mad dogs, from sudden death, from sorcery and witchcraft. Whatever its origin, the festival of the Three Kings goes back to the middle ages, for it is known to have been celebrated with great pomp at Milan in 1336. On that occasion the Three Kings appeared wearing crowns, riding richly caparisoned horses, and surrounded by pages, bodyguards, and a great retinue of followers. Before them was carried a golden star, and they offered gifts of gold, frankincense, and myrrh to the infant Christ cradled in a manger beside the high altar of the church of St. Eustorgius.

In our own country a popular figure during the Christmas holidays used to be the Lord of Misrule, or, as he was called in Scotland, the Abbot of Unreason, who led the revels at that merry season in the halls of colleges, the Inns of Court, the palace of the king, and the mansions of nobles. Writing at the end of the sixteenth century, the antiquary John Stow tells us that, "in the feast of Christmas, there was in the King's house, wheresoever he was lodged, a Lord of Misrule, or Master of Merry Disports; and the like had ye in the house of every nobleman of honour or good worship, were he spiritual or temporal. Amongst the which the Mayor of London, and either of the Sheriffs, had their several Lords of Misrule, ever contending, without quarrel or offence, who should make the rarest pastimes to delight the beholders. These Lords beginning their rule on Alhollon eve, continued the same til the morrow after the Feast of the Purification, commonly called Candlemas day. In all which space there were fine and subtle disguisings, masks and mummeries, with playing at cards for

counters, nails, and points, in every house, more for pastime than for gain.” Again, in the seventeenth century the ardent royalist Sir Thomas Urquhart wrote that “they may be likewise said to use their king ... as about Christmas we do the King of Misrule; whom we invest with that title to no other end, but to countenance the Bacchanalian riots and preposterous disorders of the family, where he is installed.” From the former passage it appears that the Lords of Misrule often or even generally reigned for more than three months in winter, namely from Allhallow Even (the thirty-first of October, the Eve of All Saints' Day) till Candlemas (the second of February). Sometimes, however, their reign seems to have been restricted to the Twelve Nights. Thus we are told that George Ferrers of Lincoln's Inn was Lord of Misrule for twelve days one year when King Edward VI. kept his Christmas with open house at Greenwich. At Trinity College, Cambridge, a Master of Arts used to be appointed to this honourable office, which he held for the twelve days from Christmas to Twelfth Day, and he resumed office on Candlemas Day. His duty was to regulate the games and diversions of the students, particularly the plays which were acted in the college hall. Similar masters of the revels were commonly instituted in the colleges at Oxford; for example, at Merton College the fellows annually elected about St. Edmund's Day, in November a Lord of Misrule or, as he was called in the registers, a King of the Bean (*Rex Fabarum*), who held office till Candlemas and sometimes assumed a number of ridiculous titles. In the Inner Temple a Lord of Misrule used to be appointed on St. Stephen's Day (the twenty-sixth of December); surrounded by his courtiers, who were dubbed by various derogatory or ribald names, he presided at the dancing, feasting, and minstrelsy in the hall. Of the mock monarch who in the Christmas holidays of 1635 held office in the Middle Temple the jurisdiction, privileges, and parade have been minutely described. He was attended by his lord keeper, lord treasurer, with eight white staves, a band of gentleman pensioners with poleaxes, and two chaplains. He dined under a canopy of state both in the hall and in his own chambers. He received many petitions, which he passed on in regal style to his Master of Requests; and he attended service in the Temple church, where his chaplains preached before him and did him reverence. His expenses, defrayed from his own purse, amounted to no less than two thousand pounds. “I remember to have heard a Bencher of the Temple tell a story of a tradition in their house, where they had formerly a custom of choosing kings for such a season, and allowing him his expences at the charge of the society: One of our kings, said my friend, carried his royal inclination a little too far, and there was a committee ordered to look into the management of his treasury. Among other things it appeared, that his Majesty walking *incog.* in the cloister, had overheard a poor man say to another, Such a small sum would make me the happiest man in the world. The king out of his royal compassion privately inquired into his character, and finding him a proper object of charity, sent him the money. When the committee read the report, the house passed his accounts with a plaudite without further examination, upon the recital of this article in them, ‘For making a man happy, £10:0:0.’ ”

At the English court the annual Lord of Misrule is not to be confounded with the Master of the Revels, who was a permanent official and probably despised the temporary Lord as an upstart rival and intruder. Certainly there seems to have been at times bad blood between them. Some correspondence which passed between the two merry monarchs in the reign of Edward VI. has been preserved, and from it we learn that on one occasion the Lord of Misrule had much difficulty in extracting from the Master of the Revels the fool's coat, hobby-horses, and other trumpery paraphernalia which he required for the proper support of his dignity. Indeed the costumes furnished by his rival were so shabby that his lordship returned them with a note, in which he informed the Master of the Revels that the gentlemen of rank and position who were to wear these liveries stood too much on their dignity to be

seen prancing about the streets of London rigged out in such old slops. The Lords of Council had actually to interpose in the petty squabble between the two potentates.

In France the counterparts of these English Lords of Misrule masqueraded in clerical attire as mock Bishops, Archbishops, Popes, or Abbots. The festival at which they disported themselves was known as the Festival of Fools (*Fête des Fous*), which fell in different places at different dates, sometimes on Christmas Day, sometimes on St. Stephen's Day (the twenty-sixth of December), sometimes on New Year's Day, and sometimes on Twelfth Day. According to one account "on the first day, which was the festival of Christmas, the lower orders of clergy and monks cried in unison *Noël* (Christmas) and gave themselves up to jollity. On the morrow, St. Stephen's Day, the deacons held a council to elect a Pope or Patriarch of Fools, a Bishop or Archbishop of Innocents, an Abbot of Ninnies; next day, the festival of St. John, the subdeacons began the dance in his honour; afterwards, on the fourth day, the festival of the Holy Innocents, the choristers and minor clergy claimed the Pope or Bishop or Abbot elect, who made his triumphal entry into the church on Circumcision Day (the first of January) and sat enthroned pontifically till the evening of Epiphany. It was then the joyous reign of this Pope or this Bishop or this Abbot of Folly which constituted the Festival of Fools and dominated its whimsical phases, the grotesque and sometimes impious masquerades, the merry and often disgusting scenes, the furious orgies, the dances, the games, the profane songs, the impudent parodies of the catholic liturgy." At these parodies of the most solemn rites of the church the priests, wearing grotesque masks and sometimes dressed as women, danced in the choir and sang obscene chants: laymen disguised as monks and nuns mingled with the clergy: the altar was transformed into a tavern, where the deacons and subdeacons ate sausages and black-puddings or played at dice and cards under the nose of the celebrant; and the censers smoked with bits of old shoes instead of incense, filling the church with a foul stench. After playing these pranks and running, leaping, and cutting capers through the whole church, they rode about the town in mean carts, exchanging scurrilities with the crowds of laughing and jeering spectators.

Amongst the buffooneries of the Festival of Fools one of the most remarkable was the introduction of an ass into the church, where various pranks were played with the animal. At Autun the ass was led with great ceremony to the church under a cloth of gold, the corners of which were held by four canons; and on entering the sacred edifice the animal was wrapt in a rich cope, while a parody of the mass was performed. A regular Latin liturgy in glorification of the ass was chanted on these occasions, and the celebrant priest imitated the braying of an ass. At Beauvais the ceremony was performed every year on the fourteenth of January. A young girl with a child in her arms rode on the back of the ass in imitation of the Flight into Egypt. Escorted by the clergy and the people she was led in triumph from the cathedral to the parish church of St. Stephen. There she and her ass were introduced into the chancel and stationed on the left side of the altar; and a long mass was performed which consisted of scraps borrowed indiscriminately from the services of many church festivals throughout the year. In the intervals the singers quenched their thirst: the congregation imitated their example; and the ass was fed and watered. The services over, the animal was brought from the chancel into the nave, where the whole congregation, clergy and laity mixed up together, danced round the animal and brayed like asses. Finally, after vespers and compline, the merry procession, led by the precentor and preceded by a huge lantern, defiled through the streets to wind up the day with indecent farces in a great theatre erected opposite the church.

A pale reflection or diminutive copy of the Festival of Fools was the Festival of the Innocents, which was celebrated on Childermas or Holy Innocents' Day, the twenty-eighth of December. The custom was widely observed both in France and England. In France on Childermas or the eve of the festival the choristers assembled in the church and chose one of

their number to be a Boy Bishop, who officiated in that character with mock solemnity. Such burlesques of ecclesiastical ritual appear to have been common on that day in monasteries and convents, where the offices performed by the clergy and laity were inverted for the occasion. At the Franciscan monastery of Antibes, for example, the lay brothers, who usually worked in the kitchen and the garden, took the place of the priests on Childermas and celebrated mass in church, clad in tattered sacerdotal vestments turned inside out, holding the books upside down, wearing spectacles made of orange peel, mumbling an unintelligible jargon, and uttering frightful cries. These buffooneries were kept up certainly as late as the eighteenth century, and probably later. In the great convent of the *Congrégation de Notre Dame* at Paris down to the latter part of the nineteenth century the nuns and their girl pupils regularly exchanged parts on Holy Innocents' Day. The pupils pretended to be nuns and a select few of them were attired as such, while the nuns made believe to be pupils, without however changing their dress.

In England the Boy Bishop was widely popular during the later Middle Ages and only succumbed to the austerity of the Reformation. He is known, for example, to have officiated in St. Paul's, London, in the cathedrals of Salisbury, Exeter, Hereford, Gloucester, Lichfield, Norwich, Lincoln, and York, in great collegiate churches such as Beverley minster, St. Peter's, Canterbury, and Ottery St. Mary's, in college chapels such as Magdalen and All Souls' at Oxford, in the private chapels of the king, and in many parish churches throughout the country. The election was usually made on St. Nicholas's Day (the sixth of December), but the office and authority lasted till Holy Innocents' Day (the twenty-eighth of December). Both days were appropriate, for St. Nicholas was the patron saint of school children, and Holy Innocents' Day commemorates the slaughter of the young children by Herod. In cathedrals the Bishop was chosen from among the choir boys. After his election he was completely apparelled in the episcopal vestments, with a mitre and crosier, bore the title and displayed the state of a Bishop, and exacted ceremonial obedience from his fellows, who were dressed like priests. They took possession of the church and, with the exception of mass, performed all the ceremonies and offices. The Boy Bishop preached from the pulpit. At Salisbury the ceremonies at which he presided are elaborately regulated by the statutes of Roger de Mortival, enacted in 1319; and two of the great service-books of the Sarum use, the Breviary and the Processional, furnish full details of the ministrations of the Boy Bishop and his fellows. He is even said to have enjoyed the right of disposing of such prebends as happened to fall vacant during the days of his episcopacy. But the pranks of the mock bishop were not confined to the church. Arrayed in full canonicals he was led about with songs and dances from house to house, blessing the grinning people and collecting money in return for his benedictions. At York in the year 1396 the Boy Bishop is known to have gone on his rounds to places so far distant as Bridlington, Leeds, Beverley, Fountains Abbey, and Allerton; and the profits which he made were considerable. William of Wykeham ordained in 1400 that a Boy Bishop should be chosen at Winchester College and another at New College, Oxford, and that he should recite the office at the Feast of the Innocents. His example was followed some forty years afterwards in the statutes of the royal foundations of Eton College and of King's College, Cambridge. From being elected on St. Nicholas's Day the Boy Bishop was sometimes called a Nicholas Bishop (*Episcopus Nicholatensis*). In Spanish cathedrals, also, it appears to have been customary on St. Nicholas's Day to elect a chorister to the office of Bishop. He exercised a certain jurisdiction till Holy Innocents' Day, and his prebendaries took secular offices, acting in the capacity of alguazils, catchpoles, dog-whippers, and sweepers.

On the whole it seems difficult to suppose that the a curious superstitions and quaint ceremonies, the outbursts of profanity and the inversions of ranks, which characterize the

popular celebration of the twelve days from Christmas to Epiphany, have any connexion with the episodes of Christian history believed to be commemorated by these two festivals. More probably they are relics of an old heathen festival celebrated during the twelve intercalary days which our forefathers annually inserted in their calendar at midwinter in order to equalize the short lunar year of twelve months with the longer solar year of three hundred and sixty-five or sixty-six days. We need not assume that the license and buffooneries of the festive season were borrowed from the Roman Saturnalia; both celebrations may well have been parallel and independent deductions from a like primitive philosophy of nature. There is not indeed, so far as I am aware, any direct evidence that the Saturnalia at Rome was an intercalary festival; but the license which characterized it, and the temporary reign of a mock king, who personated Saturn, suggest that it may have been so. If we were better acquainted with the intercalary periods of peoples at a comparatively low level of culture, we might find that they are commonly marked by similar outbreaks of lawlessness and similar reigns of more or less nominal and farcical rulers. But unfortunately we know too little about the observance of such periods among primitive peoples to be warranted in making any positive affirmation on the subject.

However, there are grounds for thinking that intercalary periods have commonly been esteemed unlucky. The Aztecs certainly regarded as very unlucky the five supplementary days which they added at the end of every year in order to make up a total of three hundred and sixty-five days. These five supplementary days, corresponding to the last four of January and the first of February, were called *nemontemi*, which means "vacant," "superfluous," or "useless." Being dedicated to no god, they were deemed inauspicious, equally unfit for the services of religion and the transaction of civil business. During their continuance no sacrifices were offered by the priests and no worshippers frequented the temples. No cases were tried in the courts of justice. The houses were not swept. People abstained from all actions of importance and confined themselves to performing such as could not be avoided, or spent the time in paying visits to each other. In particular they were careful during these fatal days not to fall asleep in the daytime, not to quarrel, and not to stumble; because they thought that if they did such things at that time they would continue to do so for ever. Persons born on any of these days were deemed unfortunate, destined to fail in their undertakings and to live in wretchedness and poverty all their time on earth. The Mayas of Yucatan employed a calendar like that of the Aztecs, and they too looked upon the five supplementary days at the end of the year as unlucky and of evil omen; hence they gave no names to these days, and while they lasted the people stayed for the most part at home; they neither washed themselves, nor combed their hair, nor loused each other; and they did no servile or fatiguing work lest some evil should befall them.

The ancient Egyptians like the Aztecs considered a year to consist of three hundred and sixty ordinary days divided into months and eked out with five supplementary days so as to bring the total number of days in the year up to three hundred and sixty-five; but whereas the Aztecs divided the three hundred and sixty ordinary days into eighteen arbitrary divisions or months of twenty days each, the Egyptians, keeping much closer to the natural periods marked by the phases of the moon, divided these days into twelve months of thirty days each. This mode of regulating the calendar appears to be exceedingly ancient in Egypt and may even date from the prehistoric period; for the five days over and above the year (*haru duait hiru ronpit*) are expressly mentioned in the texts of the pyramids. The myth told to explain their origin was as follows. Once on a time the earth-god Keb lay secretly with the sky-goddess Nut, and the sun-god Ra in his anger cursed the goddess, saying that she should give birth to her offspring neither in any month nor in any year. He thought, no doubt, by this imprecation to prevent her from bringing forth the fruit of her womb. But he was outwitted

by the wily Thoth, who engaged the goddess of the moon in a game of draughts and having won the game took as a forfeit from her the seventieth part of every day in the year, and out of the fractions thus abstracted he made up five new days, which he added to the old year of three hundred and sixty days. As these days formed no part either of a month or of a year, the goddess Nut might be delivered in them without rendering the sun-god's curse void and of no effect. Accordingly she bore Osiris on the first of the days, Horus on the second, Set or Typhon on the third, Isis on the fourth, and Nephthys on the fifth. Of these five supplementary or intercalary days the third, as the birthday of the evil deity Set or Typhon, was deemed unlucky, and the Egyptian kings neither transacted business on it nor attended to their persons till nightfall. Thus it appears that the ancient Egyptians regarded the five supplementary or intercalary days as belonging neither to a month nor to a year, but as standing outside of both and forming an extraordinary period quite apart and distinct from the ordinary course of time. It is probable, though we cannot prove it, that in all countries intercalary days or months have been so considered by the primitive astronomers who first observed the discrepancy between solar and lunar time and attempted to reconcile it by the expedient of intercalation.

Thus we infer with some probability that the sacred Twelve Days or Nights at midwinter derive their peculiar character in popular custom and superstition from the circumstance that they were originally an intercalary period inserted annually at the end of a lunar year of three hundred and fifty-four days for the purpose of equating it to a solar year reckoned at three hundred and sixty-six days. However, there are grounds for thinking that at a very early time the Aryan peoples sought to correct their lunar year, not by inserting twelve supplementary days every year, but by allowing the annual deficiency to accumulate for several years and then supplying it by a whole intercalary month. In India the Aryans of the Vedic age appear to have adopted a year of three hundred and sixty days, divided into twelve months of thirty days each, and to have remedied the annual deficiency of five days by intercalating a whole month of thirty days every fifth year, thus regulating their calendar according to a five years' cycle. The Celts of Gaul, as we learn from the Coligny calendar, also adopted a five years' cycle, but they managed it differently. They retained the old lunar year of three hundred and fifty-four days divided into twelve months, six of thirty days and six of twenty-nine days; but instead of intercalating twelve days every year to restore the balance between lunar and solar time they intercalated a month of thirty days every two and a half years, so that in each cycle of five years the total number of intercalary days was sixty, which was equivalent to intercalating twelve days annually. Thus the result at the end of each cycle of five years was precisely the same as it would have been if they had followed the old system of annual intercalation. Why they abandoned the simple and obvious expedient of annually intercalating twelve days, and adopted instead the more recondite system of intercalating a month of thirty days every two and a half years, is not plain. It may be that religious or political motives unknown to us concurred with practical considerations to recommend the change. One result of the reform would be the abolition of the temporary king who, if I am right, used to bear a somewhat tumultuary sway over the community during the saturnalia of the Twelve Days. Perhaps the annually recurring disorders which attended that period of license were not the least urgent of the reasons which moved the rulers to strike the twelve intercalary days out of the year and to replace them by an intercalary month at longer intervals.

However that may be, the equivalence of the new intercalary month to the old intercalary Twelve Days multiplied by two and a half is strongly suggested by a remarkable feature of the Coligny calendar; for in it the thirty days of the intercalary month, which bore the name of Ciallos, are named after the ordinary twelve months of the year. Thus the first day of the

intercalary month is called Samon, which is the name of the first month of the year; the second day of the month is called Dumannos, which is the name of the second month of the year; the third day of the month is called Rivros, which is the name of the third month of the year; the fourth day of the month is called Anacan, which is the name of the fourth month of the year; and so on with all the rest, so that the thirty days of the intercalary month bear the names of the twelve months of the year repeated two and a half times. This seems to shew that, just as our modern peasants regard the Twelve Days as representing each a month of the year in their chronological order, so the old Celts of Gaul who drew up the Coligny calendar regarded the thirty days of the intercalary month as representing the thirty ordinary months which were to follow it till the next intercalation took place. And we may conjecture that just as our modern peasants still draw omens from the Twelve Days for the twelve succeeding months, so the old Celts drew omens from the thirty days of the intercalary month for the thirty months of the two and a half succeeding years. Indeed we may suppose that the reformers of the calendar transferred, or attempted to transfer, to the new intercalary month the whole of the quaint customs and superstitions which from time immemorial had clustered round the twelve intercalary days of the old year. Thus, like the old Twelve Days of midwinter, the thirty days of the new intercalary month may have formed an interregnum or break in the ordinary course of government, a tumultuary period of general license, during which the ordinary rules of law and morality were suspended and the direction of affairs committed to a temporary and more or less farcical ruler or King of the Bean, who may possibly have had to pay with his life for his brief reign of thirty days. The floating traditions of such merry monarchs and of the careless happy-go-lucky life under them may have crystallized in after ages into the legend of Saturn and the Golden Age. If that was so—and I put forward the hypothesis for no more than a web of conjectures woven from the gossamer threads of popular superstition—we can understand why the Twelve Days, intercalated every year in the old calendar, should have survived to the present day in the memory of the people, whereas the thirty days, intercalated every two and a half years in the new calendar, have long been forgotten. It is the simplest ideas that live longest in the simple minds of the peasantry; and since the intercalation of twelve days in every year to allow the lagging moon to keep pace with the longer stride of the sun is certainly an easier and more obvious expedient than to wait for two and a half years till he has outrun her by thirty days, we need not wonder that this ancient mode of harmonizing lunar and solar time should have lingered in the recollection and in the usages of the people ages after the more roundabout method, which reflective minds had devised for accomplishing the same end, had faded alike from the memory of the peasant and the page of the historian.

§ 3. The Saturnalia and Lent.

As the Carnival is always held on the last three days before the beginning of Lent, its date shifts somewhat from year to year, but it invariably falls either in February or March. Hence it does not coincide with the date of the Saturnalia, which within historical times seems to have been always celebrated in December even in the old days, before Caesar's reform of the calendar, when the Roman year ended with February instead of December. Yet if the Saturnalia, like many other seasons of license, was originally celebrated as a sort of public purification at the end of the old year or the beginning of the new one, it may at a still more remote period, when the Roman year began with March, have been regularly held either in February or March and therefore at approximately the same date as the modern Carnival. So strong and persistent are the conservative instincts of the peasantry in respect to old custom, that it would be no matter for surprise if, in rural districts of Italy, the ancient festival continued to be celebrated at the ancient time long after the official celebration of the Saturnalia in the towns had been shifted from February to December. Latin Christianity,

which struck at the root of official or civic paganism, has always been tolerant of its rustic cousins, the popular festivals and ceremonies which, unaffected by political and religious revolutions, by the passing of empires and of gods, have been carried on by the people with but little change from time immemorial, and represent in fact the original stock from which the state religions of classical antiquity were comparatively late offshoots. Thus it may very well have come about that while the new faith stamped out the Saturnalia in the towns, it suffered the original festival, disguised by a difference of date, to linger unmolested in the country; and so the old feast of Saturn, under the modern name of the Carnival, has reconquered the cities, and goes on merrily under the eye and with the sanction of the Catholic Church.

The opinion that the Saturnalia originally fell in February or the beginning of March receives some support from the circumstance that the festival of the Matronalia, at which mistresses feasted their slaves just as masters did theirs at the Saturnalia, always continued to be held on the first of March, even when the Roman year began with January. It is further not a little recommended by the consideration that this date would be eminently appropriate for the festival of Saturn, the old Italian god of sowing and planting. It has always been a puzzle to explain why such a festival should have been held at midwinter; but on the present hypothesis the mystery vanishes. With the Italian farmer February and March were the great season of the spring sowing and planting; nothing could be more natural than that the husbandman should inaugurate the season with the worship of the deity to whom he ascribed the function of quickening the seed. It is no small confirmation of this theory that the last day of the Carnival, namely Shrove Tuesday, is still, or was down to recent times, the customary season in Central Europe for promoting the growth of the crops by means of leaps and dances. The custom fits in very well with the view which derives the Carnival from an old festival of sowing such as the Saturnalia probably was in its origin. Further, the orgiastic character of the festival is readily explained by the help of facts which met us in a former part of our investigation. We have seen that between the sower and the seed there is commonly supposed to exist a sympathetic connexion of such a nature that his conduct directly affects and can promote or retard the growth of the crops. What wonder then if the simple husbandman imagined that by cramming his belly, by swilling and guzzling just before he proceeded to sow his fields, he thereby imparted additional vigour to the seed?

But while his crude philosophy may thus have painted gluttony and intoxication in the agreeable colours of duties which he owed to himself, to his family, and to the commonwealth, it is possible that the zest with which he acquitted himself of his obligations may have been whetted by a less comfortable reflection. In modern times the indulgence of the Carnival is immediately followed by the abstinence of Lent; and if the Carnival is the direct descendant of the Saturnalia, may not Lent in like manner be merely the continuation, under a thin disguise, of a period of temperance which was annually observed, from superstitious motives, by Italian farmers long before the Christian era? Direct evidence of this, so far as I am aware, is not forthcoming; but we have seen that a practice of abstinence from fleshly lusts has been observed by various peoples as a sympathetic charm to foster the growth of the seed; and such an observance would be an appropriate sequel to the Saturnalia, if that festival was indeed, as I conjecture it to have been, originally held in spring as a religious or magical preparation for sowing and planting. When we consider how widely diffused is the belief in the sympathetic influence which human conduct, and especially the intercourse of the sexes, exerts on the fruits of the earth, we may be allowed to conjecture that the Lenten fast, with the rule of continence which is recommended, if not strictly enjoined, by the Catholic and Coptic churches during that season, was in its origin intended, not so much to commemorate the sufferings of a dying god, as to foster the growth of the

seed, which in the bleak days of early spring the husbandman commits with anxious care and misgiving to the bosom of the naked earth. Ecclesiastical historians have been puzzled to say why after much hesitation and great diversity of usage in different places the Christian church finally adopted forty days as the proper period for the mournful celebration of Lent. Perhaps in coming to this decision the authorities were guided, as so often, by a regard for an existing pagan celebration of similar character and duration which they hoped by a change of name to convert into a Christian solemnity. Such a heathen Lent they may have found to hand in the rites of Persephone, the Greek goddess of the corn, whose image, carved out of a tree, was annually brought into the cities and mourned for forty nights, after which it was burned. The time of year when these lamentations took place is not mentioned by the old Christian writer who records them; but they would fall most appropriately at the season when the seed was sown or, in mythical language, when the corn-goddess was buried, which in ancient Italy, as we saw, was done above all in the months of February and March. We know that at the time of the autumnal sowing Greek women held a sad and serious festival because the Corn-goddess Persephone or the Maiden, as they called her, then went down into the earth with the sown grain, and Demeter fondly mourned her daughter's absence; hence in sympathy with the sorrowful mother the women likewise mourned and observed a solemn fast and abstained from the marriage bed. It is reasonable, therefore, to suppose that they practised similar rules of mourning and abstinence for a like reason at the time of the spring sowing, and that the ancient ritual survives in the modern Lent, which preserves the memory of the *Mater Dolorosa*, though it has substituted a dead Son for a dead Daughter.

Be that as it may, it is worthy of note that in Burma a similar fast, which English writers call the Buddhist Lent, is observed for three months every year while the ploughing and sowing of the fields go forward; and the custom is believed to be far older than Buddhism, which has merely given it a superficial tinge like the veneer of Christianity which, if I am right, has overlaid an old heathen observance in Lent. This Burmese Lent, we are told, covers the rainy season from the full moon of July to the full moon of October. "This is the time to plough, this is the time to sow; on the villagers' exertions in these months depends all their maintenance for the rest of the year. Every man, every woman, every child, has hard work of some kind or another. And so, what with the difficulties of travelling, what with the work there is to do, and what with the custom of Lent, every one stays at home. It is the time for prayer, for fasting, for improving the soul. Many men during these months will live even as the monks live, will eat but before midday, will abstain from tobacco. There are no plays during Lent, and there are no marriages. It is the time for preparing the land for the crop; it is the time for preparing the soul for eternity. The congregations on the Sundays will be far greater at this time than at any other; there will be more thought of the serious things of life."

§ 4. Saturnalia in Ancient Greece.

Beyond the limits of Italy festivals of the same general character as the Saturnalia appear to have been held over a considerable area of the ancient world. A characteristic feature of the Saturnalia, as we saw, was an inversion of social ranks, masters changing places with their slaves and waiting upon them, while slaves were indulged with a semblance not merely of freedom but even of power and office. In various parts of Greece the same hollow show of granting liberty to slaves was made at certain festivals. Thus at a Cretan festival of Hermes the servants feasted and their masters waited upon them. In the month of Geraestius the Troezenians observed a certain solemnity lasting many days, on one of which the slaves played at dice with the citizens and were treated to a banquet by their lords. The Thessalians held a great festival called Peloria, which Baton of Sinope identified with the Saturnalia, and of which the antiquity is vouched for by a tradition that it originated with the Pelasgians. At this festival sacrifices were offered to Pelorian Zeus, tables splendidly adorned were set out,

all strangers were invited to the feast, all prisoners released, and the slaves sat down to the banquet, enjoyed full freedom of speech, and were served by their masters.

But the Greek festival which appears to have corresponded most closely to the Italian Saturnalia was the Cronia or festival of Cronus, a god whose barbarous myth and cruel ritual clearly belong to a very early stratum of Greek religion, and who was by the unanimous voice of antiquity identified with Saturn. We are told that his festival was celebrated in most parts of Greece, but especially at Athens, where the old god and his wife Rhea had a shrine near the stately, but far more modern, temple of Olympian Zeus. A joyous feast, at which masters and slaves sat down together, formed a leading feature of the solemnity. At Athens the festival fell in the height of summer, on the twelfth day of the month Hecatombaeon, formerly called the month of Cronus, which answered nearly to July; and tradition ran that Cecrops, the first king of Attica, had founded an altar in honour of Cronus and Rhea, and had ordained that master and man should share a common meal when the harvest was got in. Yet there are indications that at Athens the Cronia may once have been a spring festival. For a cake with twelve knobs, which perhaps referred to the twelve months of the year, was offered to Cronus by the Athenians on the fifteenth day of the month Elaphebolion, which corresponded roughly to March, and there are traces of a license accorded to slaves at the Dionysiac festival of the opening of the wine-jars, which fell on the eleventh day of the preceding month Anthesterion. At Olympia the festival of Cronus undoubtedly occurred in spring; for here a low but steep hill, now covered with a tangled growth of dark holly-oaks and firs, was sacred to him, and on its top certain magistrates, who bore the title of kings, offered sacrifice to the old god at the vernal equinox in the Elean month Elaphius.

In this last ceremony, which probably went on year by year long before the upstart Zeus had a temple built for himself at the foot of the hill, there are two points of special interest, first the date of the ceremony, and second the title of the celebrants. First, as to the date, the spring equinox, or the twenty-first of March, must have fallen so near the fifteenth day of the Athenian month Elaphebolion, that we may fairly ask whether the Athenian custom of offering a cake to Cronus on that day may not also have been an equinoctial ceremony. In the second place, the title of kings borne by the magistrates who sacrificed to Cronus renders it probable that, like magistrates with similar high-sounding titles elsewhere in republican Greece, they were the lineal descendants of sacred kings whom the superstition of their subjects invested with the attributes of divinity. If that was so, it would be natural enough that one of these nominal kings should pose as the god Cronus in person. For, like his Italian counterpart Saturn, the Greek Cronus was believed to have been a king who reigned in heaven or on earth during the blissful Golden Age, when men passed their days like gods without toil or sorrow, when life was a long round of festivity, and death came like sleep, sudden but gentle, announced by none of his sad forerunners, the ailments and infirmities of age. Thus the analogy of the Olympian Cronia, probably one of the oldest of Greek festivals, to the Italian Saturnalia would be very close if originally, as I conjecture, the Saturnalia fell in spring and Saturn was personated at it, as we have good reason to believe, by a man dressed as a king. May we go a step further and suppose that, just as the man who acted King Saturn at the Saturnalia was formerly slain in that character, so one of the kings who celebrated the Cronia at Olympia not only played the part of Cronus, but was sacrificed, as god and victim in one, on the top of the hill? Cronus certainly bore a sinister reputation in antiquity. He passed for an unnatural parent who had devoured his own offspring, and he was regularly identified by the Greeks with the cruel Semitic Baals who delighted in the sacrifice of human victims, especially of children. A legend which savours strongly of infant sacrifice is reported of a shrine that stood at the very foot of the god's own hill at Olympia; and a quite unambiguous story was told of the sacrifice of a babe to Lycaean Zeus on Mount Lycaeus in

Arcadia, where the worship of Zeus was probably nothing but a continuation, under a new name, of the old worship of Cronus, and where human victims appear to have been regularly offered down to the Christian era. The Rhodians annually sacrificed a man to Cronus in the month Metageitnion; at a later time they kept a condemned criminal in prison till the festival of the Cronia was come, then led him forth outside the gates, made him drunk with wine, and cut his throat. With the parallel of the Saturnalia before our eyes, we may surmise that the victim who thus ended his life in a state of intoxication at the Cronia perhaps personated King Cronus himself, the god who reigned in the happy days of old when men had nothing to do but to eat and drink and make merry. At least the Rhodian custom lends some countenance to the conjecture that formerly a human victim may have figured at the sacrifice which the so-called kings offered to Cronus on his hill at Olympia. In this connexion it is to be remembered that we have already found well-attested examples of a custom of sacrificing the scions of royal houses in ancient Greece. If the god to whom, or perhaps rather in whose character, the princes were sacrificed, was Cronus, it would be natural that the Greeks of a later age should identify him with Baal or Moloch, to whom in like manner Semitic kings offered up their children. The Laphystian Zeus of Thessaly and Boeotia, whom tradition associated with these human sacrifices, was probably, like the Lycaean Zeus of Arcadia, nothing but the aboriginal deity, commonly known as Cronus, whose gloomy rites the Greek invaders suffered the priests of the vanquished race to continue after the ancient manner, while they quieted their scruples of conscience or satisfied their pride as conquerors by investing the bloodthirsty old savage with the name, if not with the character, of their own milder deity, the humane and gracious Zeus.

§ 5. Saturnalia in Western Asia.

When we pass from Europe to western Asia, from ancient Greece to ancient Babylon and the regions where Babylonian influence penetrated, we are still met with festivals which bear the closest resemblance to the oldest form of the Italian Saturnalia. The reader may remember the festival of the Sacaea, on which I had occasion to touch in an earlier part of this work. It was held at Babylon during five days of the month Lous, beginning with the sixteenth day of the month. During its continuance, just as at the Saturnalia, masters and servants changed places, the servants issuing orders and the masters obeying them; and in each house one of the servants, dressed as a king and bearing the title of Zoganes, bore rule over the household. Further, just as at the Saturnalia in its original form a man was dressed as King Saturn in royal robes, allowed to indulge his passions and caprices to the full, and then put to death, so at the Sacaea a condemned prisoner, who probably also bore for the time being the title of Zoganes, was arrayed in the king's attire and suffered to play the despot, to use the king's concubines, and to give himself up to feasting and debauchery without restraint, only however in the end to be stript of his borrowed finery, scourged, and hanged or crucified. From Strabo we learn that this Asiatic counterpart of the Saturnalia was celebrated in Asia Minor wherever the worship of the Persian goddess Anaitis had established itself. He describes it as a Bacchic orgy, at which the revellers were disguised as Scythians, and men and women drank and dallied together by day and night.

As the worship of Anaitis, though of Persian origin, appears to have been deeply leavened with coarse elements which it derived from the religion of Babylon, we may perhaps regard Mesopotamia as the original home from which the Sacaeian festival spread westward into other parts of Asia Minor. Now the Sacaeian festival, described by the Babylonian priest Berosus in the first book of his history of Babylon, has been plausibly identified with the great Babylonian festival of the New year called Zakmuk, Zagmuk, Zakmuku, or Zagmuku, which has become known to us in recent times through inscriptions. The Babylonian year began with the spring month of Nisan, which seems to have covered the second half of March

and the first half of April. Thus the New Year festival, which occupied at least the first eleven days of Nisan, probably included the spring equinox. It was held in honour of Marduk or Merodach, the chief god of Babylon, whose great temple of Esagila in the city formed the religious centre of the solemnity. For here, in a splendid chamber of the vast edifice, all the gods were believed to assemble at this season under the presidency of Marduk for the purpose of determining the fates for the new year, especially the fate of the king's life. On this occasion the king of Babylon was bound annually to renew his regal power by grasping the hands of the image of Marduk in his temple, as if to signify that he received the kingdom directly from the deity and was unable without the divine assistance and authority to retain it for more than a year. Unless he thus formally reinstated himself on the throne once a year, the king ceased to reign legitimately. When Babylonia was conquered by Assyria, the Assyrian monarchs themselves used to come to Babylon and perform the ceremony of grasping the god's hands in order to establish by this solemn act their title to the kingdom which they had won for themselves by the sword; until they had done so, they were not recognized as kings by their Babylonian subjects. Some of them indeed found the ceremony either so burdensome or so humiliating to their pride as conquerors, that rather than perform it they renounced the title of king of Babylon altogether and contented themselves with the more modest title of regent. Another notable feature of the Babylonian festival of the New Year appears to have been a ceremonial marriage of the god Marduk; for in a hymn relating to the solemnity it is said of the deity that "he hastened to his bridal." The festival was of hoar antiquity, for it was known to Gudea, an old king of Southern Babylonia who flourished between two and three thousand years before the beginning of our era, and it is mentioned in an early account of the Great Flood. At a much later period it is repeatedly referred to by King Nebuchadnezzar and his successors. Nebuchadnezzar records how he built of bricks and bitumen a chapel or altar, "a thing of joy and rejoicing," for the great festival of Marduk, the lord of the gods; and we read of the rich and abundant offerings which were made by the high priest at this time.

Unfortunately the notices of this Babylonian festival of the New Year which have come down to us deal chiefly with its mythical aspect and throw little light on the mode of its celebration. Hence its identity with the Sacaea must remain for the present a more or less probable hypothesis. In favour of the hypothesis may be alleged in the first place the resemblance of the names Sacaea and Zoganes to Zakmuk or Zagmuku, if that was the real pronunciation of the name, and in the second place the very significant statement that the fate of the king's life was supposed to be determined by the gods, under the presidency of Marduk, at the Zakmuk or New Year's festival. When we remember that the central feature of the Sacaea appears to have been the saving of the king's life for another year by the vicarious sacrifice of a criminal on the cross or the gallows, we can understand that the season was a critical one for the king, and that it may well have been regarded as determining his fate for the ensuing twelve months. The annual ceremony of renewing the king's power by contact with the god's image, which formed a leading feature of the Zakmuk festival, would be very appropriately performed immediately after the execution or sacrifice of the temporary king who died in the room of the real monarch.

A difficulty, however, in the way of identifying the Sacaea with the Zakmuk arises from the statement of Berossus that the Sacaea fell on the sixteenth day of Lous, which was the tenth month of the Syro-Macedonian calendar and appears to have nearly coincided with July. Thus if the Sacaea occurred in July and the Zakmuk in March, the theory of their identity could not be maintained. But the dating of the months of the Syro-Macedonian calendar is a matter of some uncertainty; the month of Lous in particular appears to have fallen at different times of the year in different places, and until we have ascertained beyond the reach of doubt when Lous fell at Babylon in the time of Berossus, it would be premature to allow much

weight to the seeming discrepancy in the dates of the two festivals. At all events, whether the festivals were the same or different, we are confronted with difficulties which in the present state of our knowledge may be pronounced insoluble. If the festivals were the same, we cannot explain their apparent difference of date: if they were different, we cannot explain their apparent similarity of character. In what follows I shall, with some eminent Oriental scholars, provisionally assume the identity of Zakmuk and Sacaea, but I would ask the reader to bear clearly in mind that the hypothesis leaves the apparent discrepancy of their dates unexplained. Towards a solution of the problem I can only suggest conjecturally either that the date of the festival had been for some reason shifted in the time of Berosus, or that two different festivals of the same type may have been held at different seasons of the year, one in spring and one in summer, perhaps by two distinct but kindred tribes, who retained their separate religious rites after they had coalesced in the Babylonian empire. Both conjectures might be supported by analogies. On the one hand, for example, in the Jewish calendar New Year's Day was shifted under Babylonian influence from autumn to spring, and in a later part of this work we shall see that the Chinese festival of new fire, at first celebrated in spring, was afterwards shifted to the summer solstice, only however to be brought back at a later time to its original date. On the other hand, the popular festivals of our European peasantry afford many examples of rites which appear to be similar in character, though they fall at different times of the year; such, for instance, are the ceremonies concerned with vegetation on May Day, Whitsuntide, and Midsummer Day, and the fire festivals which are distributed at still wider intervals throughout the months. Similarly in ancient Italy the agricultural festival of the Ambarvalia was celebrated by Italian farmers at different dates in different places. These cases may warn us against the danger of hastily inferring an essential difference between Zakmuk and Sacaea on the ground of a real or apparent difference in their dates.

A fresh and powerful argument in favour of the identity of the two festivals is furnished by the connexion which has been traced between both of them and the Jewish feast of Purim. There are good grounds for believing that Purim was unknown to the Jews until after the exile, and that they learned to observe it during their captivity in the East. The festival is first mentioned in the book of Esther, which by the majority of critics is assigned to the fourth or third century b.c., and which certainly cannot be older than the Persian period, since the scene of the narrative is laid in Susa at the court of a Persian king Ahasuerus, whose name appears to be the Hebrew equivalent of Xerxes. The next reference to Purim occurs in the second book of Maccabees, a work written probably about the beginning of our era. Thus from the absence of all notice of Purim in the older books of the Bible, we may fairly conclude that the festival was instituted or imported at a comparatively late date among the Jews. The same conclusion is supported by the book of Esther itself, which was manifestly written to explain the origin of the feast and to suggest motives for its observance. For, according to the author of the book, the festival was established to commemorate the deliverance of the Jews from a great danger which threatened them in Persia under the reign of King Xerxes. Thus the opinion of modern scholars that the feast of Purim, as celebrated by the Jews, was of late date and oriental origin, is borne out by the tradition of the Jews themselves. An examination of that tradition and the mode of celebrating the feast renders it probable that Purim is nothing but a more or less disguised form of the Babylonian festival of the Sacaea or Zakmuk.

In the first place, the feast of Purim was and is held on the fourteenth and fifteenth days of Adar, the last month of the Jewish year, which corresponds roughly to March. Thus the date agrees nearly, though not exactly, with the date of the Babylonian Zakmuk, which fell a fortnight later in the early days of the following month Nisan. A trace of the original celebration of Purim in Nisan may perhaps be found in the statement that "they cast Pur, that

is, the lot, before Haman” in Nisan, the first month of the year. It has been suggested with some plausibility that the Jews may have shifted the date of Purim in order that the new and foreign festival might not clash with their own old festival of the Passover, which began on the fourteenth day of Nisan. Another circumstance which speaks at once for the alien origin of Purim and for its identity with Zakmuk is its name. The author of the book of Esther derives the name Purim from *pur*, “a lot,” but no such word with this signification exists in Hebrew, and hence we are driven to look for the meaning and etymology of Purim in some other language. A specious theory is that the name was derived from an Assyrian word *puvru*, “an assembly,” and referred primarily to the great assembly of the gods which, as we have seen, formed a chief feature of the festival of Zakmuk, and was held annually in the temple of Marduk at Babylon for the purpose of determining the fates or lots of the new year; the august assembly appears to have been occasionally, if not regularly, designated by the very name *puvru*. On this hypothesis the traditional Jewish explanation of the name Purim preserved a genuine kernel of historical truth, or at least of mythical fancy, under the husk of a verbal error; for the name, if this derivation of it is correct, really signified, not “the lots,” but the assembly for drawing or otherwise determining the lots. Another explanation which has been offered is “that *pūr* or *būr* seems to be an old Assyrian word for ‘stone,’ and that therefore it is possible that the word was also used to signify ‘lot,’ like the Hebrew גורל ‘lot,’ which originally, no doubt, meant ‘little stone.’” Either of these explanations of the name Purim, by tracing it back to the New Year assembly of the gods at Babylon for settling the lots, furnishes an adequate explanation of the traditional association of Purim with the casting of lots—an association all the more remarkable and all the more likely to be ancient because there is nothing to justify it either in the Hebrew language or in the Jewish mode of celebrating the festival. When to this we add the joyous, nay, extravagant festivity which has always been characteristic of Purim, and is entirely in keeping with a New Year celebration, we may perhaps be thought to have made out a fairly probable case for holding that the Jewish feast is derived from the Babylonian New Year festival of Zakmuk. Whether the Jews borrowed the feast directly from the Babylonians or indirectly through the Persian conquerors of Babylon is a question which deserves to be considered; but the Persian colouring of the book of Esther speaks strongly for the view that Purim came to Israel by way of Persia, or at all events from Babylon under Persian rule, and this view is confirmed by other evidence, to which I shall have to ask the reader's attention a little later on.

If the links which bind Purim to Zakmuk are reasonably strong, the chain of evidence which connects the Jewish festival with the Sacaea is much stronger. Nor is this surprising when we remember that, while the popular mode of celebrating Zakmuk is unknown, we possess important and trustworthy details as to the manner of holding the Sacaea. We have seen that the Sacaea was a wild Bacchanalian revel at which men and women disguised themselves and drank and played together in a fashion that was more gay than modest. Now this is, or used to be, precisely the nature of Purim. The two days of the festival, according to the author of the book of Esther, were to be kept for ever as “days of feasting and gladness, and of sending portions one to another, and gifts to the poor.” And this joyous character the festival seems always to have retained. The author of a tract in the Talmud lays it down as a rule that at the feast of Purim every Jew is bound to drink until he cannot distinguish between the words “Cursed be Haman” and “Blessed be Mordecai”; and he tells how on one occasion a certain Rabba drank so deep at Purim that he murdered a rabbi without knowing what he was about. Indeed Purim has been described as the Jewish Bacchanalia, and we are told that at this season everything is lawful which can contribute to the mirth and gaiety of the festival. Writers of the seventeenth century assert that during the two days, and especially on the evening of the second day, the Jews did nothing but feast and drink to repletion, play, dance, sing, and make merry; in particular they disguised themselves, men and women

exchanging clothes, and thus attired ran about like mad, in open defiance of the Mosaic law, which expressly forbids men to dress as women and women as men. Among the Jews of Frankfort, who inhabited the squalid but quaint and picturesque old street known as the Judengasse, which many of us still remember, the revelry at Purim ran as high as ever in the eighteenth century. The gluttony and intoxication began punctually at three o'clock in the afternoon of the first day and went on until the whole community seemed to have taken leave of their senses. They ate and drank, they frolicked and cut capers, they reeled and staggered about, they shrieked, yelled, stamped, clattered, and broke each other's heads with wooden hammers till the blood flowed. On the evening of the first day the women were allowed, as a special favour, to open their latticed window and look into the men's synagogue, because the great deliverance of the Jews from their enemies in the time of King Ahasuerus was said to have been effected by a woman. A feature of the festival which should not be overlooked was the acting of the story of Esther as a comedy, in which Esther, Ahasuerus, Haman, Mordecai, and others played their parts after a fashion that sometimes degenerated from farce into ribaldry. Thus on the whole we may take it that Purim has always been a Saturnalia, and therefore corresponds in character to the Sacaea as that festival has been described for us by Strabo.

But further, when we examine the narrative which professes to account for the institution of Purim, we discover in it not only the strongest traces of Babylonian origin, but also certain singular analogies to those very features of the Sacaeian festival with which we are here more immediately concerned. The book of Esther turns upon the fortunes of two men, the vizier Haman and the despised Jew Mordecai, at the court of a Persian king. Mordecai, we are told, had given mortal offence to the vizier, who accordingly prepares a tall gallows on which he hopes to see his enemy hanged, while he himself expects to receive the highest mark of the king's favour by being allowed to wear the royal crown and the royal robes, and thus attired to parade the streets mounted on the king's own horse and attended by one of the noblest princes, who should proclaim to the multitude his temporary exaltation and glory. But the artful intrigues of the wicked vizier miscarried and resulted in precisely the opposite of what he had hoped and expected; for the royal honours which he had looked for fell to his rival Mordecai, and he himself was hanged on the gallows which he had made ready for his foe. In this story we seem to detect a reminiscence, more or less confused, of the Zoganes of the Sacaea, in other words, of the custom of investing a private man with the insignia of royalty for a few days and then putting him to death on the gallows or the cross. It is true that in the narrative the part of the Zoganes is divided between two actors, one of whom hopes to play the king but is hanged instead, while the other acts the royal part and escapes the gallows to which he was destined by his enemy. But this bisection, so to say, of the Zoganes may have been deliberately invented by the Jewish author of the book of Esther for the sake of setting the origin of Purim, which it was his purpose to explain, in a light that should reflect glory on his own nation. Or, perhaps more probably, it points back to a custom of appointing two mock kings at the Sacaea, one of whom was put to death at the end of the festival, while the other was allowed to go free, at least for a time. We shall be the more inclined to adopt the latter hypothesis when we observe that corresponding to the two rival aspirants to the temporary kingship there appear in the Jewish narrative two rival queens, Vashti and Esther, one of whom succeeds to the high estate from which the other has fallen. Further, it is to be noted that Mordecai, the successful candidate for the mock kingship, and Esther, the successful candidate for the queenship, are linked together by close ties both of interest and blood, the two being said to be cousins. This suggests that in the original story or the original custom there may have figured two pairs of kings and queens, of whom one pair is represented in the Jewish narrative by Mordecai and Esther and the other by Haman and Vashti.

Some confirmation of this view is furnished by the names of two at least out of the four personages. It seems to be now generally recognized by Biblical scholars that the name Mordecai, which has no meaning in Hebrew, is nothing but a slightly altered form of Marduk or Merodach, the name of the chief god of Babylon, whose great festival was the Zakmuk; and further, it is generally admitted that Esther in like manner is equivalent to Ishtar, the great Babylonian goddess whom the Greeks called Astarte, and who is more familiar to English readers as Ashtaroath. The derivation of the names of Haman and Vashti is less certain, but some high authorities are disposed to accept the view of Jensen that Haman is identical with Humman or Homman, the national god of the Elamites, and that Vashti is in like manner an Elamite goddess whose name Jensen read as Mashti in inscriptions. Now, when we consider that the Elamites were from time immemorial the hereditary foes of the Babylonians and had their capital at Susa, the very place in which the scene of the book of Esther is laid, we can hardly deny the plausibility of the theory that Haman and Vashti on the one side and Mordecai and Esther on the other represent the antagonism between the gods of Elam and the gods of Babylon, and the final victory of the Babylonian deities in the very capital of their rivals. "It is therefore possible," says Professor Nöldeke, "that we here have to do with a feast whereby the Babylonians commemorated a victory gained by their gods over the gods of their neighbours the Elamites, against whom they had so often waged war. The Jewish feast of Purim is an annual merrymaking of a wholly secular kind, and it is known that there were similar feasts among the Babylonians. That the Jews in Babylonia should have adopted a festival of this sort cannot be deemed improbable, since in modern Germany, to cite an analogous case, many Jews celebrate Christmas after the manner of their Christian fellow-countrymen, in so far at least as it is a secular institution. It is true that hitherto no Babylonian feast coinciding, like Purim, with the full moon of the twelfth month has been discovered; but our knowledge of the Babylonian feasts is derived from documents of an earlier period. Possibly the calendar may have undergone some change by the time when the Jewish feast of Purim was established. Or it may be that the Jews intentionally shifted the date of the festival which they borrowed from the heathen."

However, the theory of an opposition between the gods of Babylon and the gods of Elam at the festival appears to break down at a crucial point; for the latest and most accurate reading of the Elamite inscriptions proves, I am informed, that the name of the goddess which Jensen read as Mashti, and which on that assumption he legitimately compared to the Hebrew Vashti, must really be read as Parti, between which and Vashti there is no connexion. Accordingly, in a discussion of the origin of Purim it is safer at present to lay no weight on the supposed religious antagonism between the deities of Babylon and Elam.

If we are right in tracing the origin of Purim to the Babylonian Sacaea and in finding the counterpart of the Zoganes in Haman and Mordecai, it would appear that the Zoganes during his five days of office personated not merely a king but a god, whether that god was the Babylonian Marduk or some other deity not yet identified. The union of the divine and royal characters in a single person is so common that we need not be surprised at meeting with it in ancient Babylon. And the view that the mock king of the Sacaea died as a god on the cross or the gallows is no novelty. The acute and learned Movers long ago observed that "we should be overlooking the religious significance of oriental festivals and the connexion of the Sacaea with the worship of Anaitis, if we were to treat as a mere jest the custom of disguising a slave as a king. We may take it for certain that with the royal dignity the king of the Sacaea assumed also the character of an oriental ruler as representative of the divinity, and that when he took his pleasure among the women of the king's harem, he played the part of Sandan or Sardanapalus himself. For according to ancient oriental ideas the use of the king's concubines constituted a claim to the throne, and we know from Dio that the five-days' king received full

power over the harem. Perhaps he began his reign by publicly cohabiting with the king's concubines, just as Absalom went in to his father's concubines in a tent spread on the roof of the palace before all Israel, for the purpose of thereby making known and strengthening his claim to the throne.”

Whatever may be thought of this latter conjecture, there can be no doubt that Movers is right in laying great stress both on the permission given to the mock king to invade the real king's harem, and on the intimate connexion of the Sacaea with the worship of Anaitis. That connexion is vouched for by Strabo, and when we consider that in Strabo's time the cult of the old Persian goddess Anaitis was thoroughly saturated with Babylonian elements and had practically merged in the sensual worship of the Babylonian Ishtar or Astarte, we shall incline to view with favour Movers's further conjecture, that a female slave may have been appointed to play the divine queen to the part of the divine king supported by the Zoganes, and that reminiscences of such a queen have survived in the myth or legend of Semiramis. According to tradition, Semiramis was a fair courtesan beloved by the king of Assyria, who took her to wife. She won the king's heart so far that she persuaded him to yield up to her the kingdom for five days, and having assumed the sceptre and the royal robes she made a great banquet on the first day, but on the second day she shut up her husband in prison or put him to death and thenceforward reigned alone. Taken with Strabo's evidence as to the association of the Sacaea with the worship of Anaitis, this tradition seems clearly to point to a custom of giving the Zoganes, during his five days' reign, a queen who represented the goddess Anaitis or Semiramis or Astarte, in short the great Asiatic goddess of love and fertility, by whatever name she was called. For that in Eastern legend Semiramis was a real queen of Assyria, who had absorbed many of the attributes of the goddess Astarte, appears to be established by the researches of modern scholars; in particular it has been shewn by Robertson Smith that the worship of Anaitis is not only modelled on Astarte worship in general, but corresponds to that particular type of it which was specially associated with the name of Semiramis. The identity of Anaitis and the mythical Semiramis is clearly proved by the circumstance that the great sanctuary of Anaitis at Zela in Pontus was actually built upon a mound of Semiramis; probably the old worship of the Semitic goddess always continued there even after her Semitic name of Semiramis or Astarte had been exchanged for the Persian name of Anaitis, perhaps in obedience to a decree of the Persian king Artaxerxes II., who first spread the worship of Anaitis in the west of Asia. It is highly significant, not only that the Sacaeen festival was annually held at this ancient seat of the worship of Semiramis or Astarte; but further, that the whole city of Zela was formerly inhabited by sacred slaves and harlots, ruled over by a supreme pontiff, who administered it as a sanctuary rather than as a city. Formerly, we may suppose, this priestly king himself died a violent death at the Sacaea in the character of the divine lover of Semiramis, while the part of the goddess was played by one of the sacred prostitutes. The probability of this is greatly strengthened by the existence of the so-called mound of Semiramis under the sanctuary. For the mounds of Semiramis, which were pointed out all over Western Asia, were said to have been the graves of her lovers whom she buried alive. The tradition ran that the great and lustful queen Semiramis, fearing to contract a lawful marriage lest her husband should deprive her of power, admitted to her bed the handsomest of her soldiers, only, however, to destroy them all afterwards. Now this tradition is one of the surest indications of the identity of the mythical Semiramis with the Babylonian goddess Ishtar or Astarte. For the famous Babylonian epic which recounts the deeds of the hero Gilgamesh tells how, when he clothed himself in royal robes and put his crown on his head, the goddess Ishtar was smitten with love of him and wooed him to be her mate. But Gilgamesh rejected her insidious advances, for he knew the sad fate that had overtaken all her lovers, and he reproached the cruel goddess, saying:—

*“Tammuz, the lover of thy youth,
 Thou causest to weep every year.
 The bright-coloured allallu bird thou didst love.
 Thou didst crush him and break his pinions.
 In the woods he stands and laments, ‘O my pinions!’
 Thou didst love the lion of perfect strength,
 Seven and seven times thou didst dig pit-falls for him.
 Thou didst love the horse that joyed in the fray,
 With whip and spur and lash thou didst urge him on.
 Thou didst force him on for seven double hours,
 Thou didst force him on when wearied and thirsty;
 His mother the goddess Silili thou madest weep.
 Thou didst also love a shepherd of the flock,
 Who continually poured out for thee the libation,
 And daily slaughtered kids for thee;
 But thou didst smite him, and didst change him into a wolf,
 So that his own sheep-boys hunted him,
 And his own hounds tore him to pieces.”*

The hero also tells the miserable end of a gardener in the service of the goddess's father. The hapless swain had once been honoured with the love of the goddess, but when she tired of him she changed him into a cripple so that he could not rise from his bed. Therefore Gilgamesh fears to share the fate of all her former lovers and spurns her proffered favours. But it is not merely that the myth of Ishtar thus tallies with the legend of Semiramis; the worship of the goddess was marked by a profligacy which has found its echo in the loose character ascribed by tradition to the queen. Inscriptions, which confirm and supplement the evidence of Herodotus, inform us that Ishtar was served by harlots of three different classes all dedicated to her worship. Indeed, there is reason to think that these women personated the goddess herself, since one of the names given to them is applied also to her.

Thus we can hardly doubt that the mythical Semiramis is substantially a form of Ishtar or Astarte, the great Semitic goddess of love and fertility; and if this is so, we may assume with at least a fair degree of probability that the high pontiff of Zela or his deputy, who played the king of the Sacaea at the sanctuary of Semiramis, perished as one of the unhappy lovers of the goddess, perhaps as Tammuz, whom she caused “to weep every year.” When he had run his brief meteoric career of pleasure and glory, his bones would be laid in the great mound which covered the mouldering remains of many mortal gods, his predecessors, whom the goddess had honoured with her fatal love.

Here then at the great sanctuary of the goddess in Zela it appears that her myth was regularly translated into action; the story of her love and the death of her divine lover was performed year by year as a sort of mystery-play by men and women who lived for a season and sometimes died in the character of the visionary beings whom they personated. The intention of these sacred dramas, we may be sure, was neither to amuse nor to instruct an idle audience, and as little were they designed to gratify the actors, to whose baser passions they gave the reins for a time. They were solemn rites which mimicked the doings of divine beings, because man fancied that by such mimicry he was able to arrogate to himself the divine functions and to exercise them for the good of his fellows. The operations of nature, to his thinking, were carried on by mythical personages very like himself; and if he could only assimilate himself to them completely he would be able to wield all their powers. This is probably the original motive of most religious dramas or mysteries among rude peoples. The dramas are played, the mysteries are performed, not to teach the spectators the doctrines of

their creed, still less to entertain them, but for the purpose of bringing about those natural effects which they represent in mythical disguise; in a word, they are magical ceremonies and their mode of operation is mimicry or sympathy. We shall probably not err in assuming that many myths, which we now know only as myths, had once their counterpart in magic; in other words, that they used to be acted as a means of producing in fact the events which they describe in figurative language. Ceremonies often die out while myths survive, and thus we are left to infer the dead ceremony from the living myth. If myths are, in a sense, the reflections or shadows of men cast upon the clouds, we may say that these reflections continue to be visible in the sky and to inform us of the doings of the men who cast them, long after the men themselves are not only beyond our range of vision but sunk beneath the horizon.

The principle of mimicry is implanted so deep in human nature and has exerted so far-reaching an influence on the development of religion as well as of the arts that it may be well, even at the cost of a short digression, to illustrate by example some of the modes in which primitive man has attempted to apply it to the satisfaction of his wants by means of religious or magical dramas. For it seems probable that the masked dances and ceremonies, which have played a great part in the social life of savages in many quarters of the world, were primarily designed to subserve practical purposes rather than simply to stir the emotions of the spectators and to while away the languor and tedium of idle hours. The actors sought to draw down blessings on the community by mimicking certain powerful superhuman beings and in their assumed character working those beneficent miracles which in the capacity of mere men they would have confessed themselves powerless to effect. In fact the aim of these elementary dramas, which contain in germ the tragedy and comedy of civilized nations, was the acquisition of superhuman power for the public good. That this is the real intention of at least many of these dramatic performances will appear from the following accounts, which for the sake of accuracy I will quote for the most part in the words of the original observers.

A conspicuous feature in the social life of the Indian tribes of North-Western America are the elaborate masked dances or pantomimes in which the actors personate spirits or legendary animals. Most of them appear designed to bring before the eyes of the people the guardian spirits of the clans. "Owing to the fact that these spirits are hereditary, their gifts are always contained in the legend detailing their acquisition by the ancestor of a clan. The principal gifts in these tales are the magic harpoon which insures success in sea-otter hunting; the death bringer which, when pointed against enemies, kills them; the water of life which resuscitates the dead; the burning fire which, when pointed against an object, burns it; and a dance, a song, and cries which are peculiar to the spirit. The gift of this dance means that the protégé of the spirit is to perform the same dances which have been shown to him. In these dances he personates the spirit. He wears his mask and his ornaments. Thus the dance must be considered a dramatic performance of the myth relating to the acquisition of the spirit, and shows to the people that the performer by his visit to the spirit has obtained his powers and desires. When nowadays a spirit appears to a young Indian, he gives him the same dance, and the youth also returns from the initiation filled with the powers and desires of the spirit. He authenticates his initiation by his dance in the same way as his mythical ancestor did. The obtaining of the magical gifts from these spirits is called *lokoala*, while the person who has obtained them becomes *naualaku*, supernatural, which is also the quality of the spirit himself. The ornaments of all these spirits are described as made of cedar bark, which is dyed red in the juice of alder bark. They appear to their devotees only in winter, and therefore the dances are also performed only in winter." In some of the dances the performers imitate animals, and the explanation which the Indians give of these dances is that "the ceremonial was instituted at the time when men had still the form of animals; before the transformer had put everything

into its present shape. The present ceremonial is a repetition of the ceremonial performed by the man animals or, as we may say, a dramatization of the myth. Therefore the people who do not represent spirits, represent these animals.”

Another observer of these Indians writes on the same subject as follows: “The *dukwally* (*i.e.*, *lokoala*) and other *tamanawas* performances are exhibitions intended to represent incidents connected with their mythological legends. There are a great variety, and they seem to take the place, in a measure, of theatrical performances or games during the season of the religious festivals. There are no persons especially set apart as priests for the performance of these ceremonies, although some, who seem more expert than others, are usually hired to give life to the scenes, but these performers are quite as often found among the slaves or common people as among the chiefs, and excepting during the continuance of the festivities are not looked on as of any particular importance. On inquiring the origin of these ceremonies, I was informed that they did not originate with the Indians, but were revelations of the guardian spirits, who made known what they wished to be performed. An Indian, for instance, who has been consulting with his guardian spirit, which is done by going through the washing and fasting process before described, will imagine or think he is called upon to represent the owl. He arranges in his mind the style of dress, the number of performers, the songs and dances or other movements, and, having the plan perfected, announces at a *tamanawas* meeting that he has had a revelation which he will impart to a select few. These are then taught and drilled in strict secrecy, and when they have perfected themselves, will suddenly make their appearance and perform before the astonished tribe. Another Indian gets up the representation of the whale, others do the same of birds, and in fact of everything that they can think of. If any performance is a success, it is repeated, and gradually comes to be looked upon as one of the regular order in the ceremonies; if it does not satisfy the audience, it is laid aside. Thus they have performances that have been handed down from remote ages, while others are of a more recent date.”

Another writer, who travelled among the Indians of North-Western America, has expressed himself on this subject as follows: “The task of representing the gods is undertaken in every tribe by some intelligent and, according to their own account, inspired men; they form the Secret Societies, in order that their secret arts and doctrines, their mummeries and masquerades may not be revealed to the uninitiated and to the public. The intention of these exhibitions is to confirm the faith of the young people and the women in the ancient traditions as to the intercourse of the gods with men and as to their own intimate relations to the gods. In order to convince possible doubters, the members of the Secret Societies have had recourse to all kinds of mysterious means, which to a civilized man must appear the height of savagery; for example, they mutilate their bodies, rend corpses in pieces and devour them, tear pieces out of the bodies of living men, and so on. Further, the almost morbid vanity of the North-Western Indians and their desire to win fame, respect, and distinction may have served as a motive for joining the Secret Societies; since every member of them enjoys great respect.

“There were and still are hundreds of masks in use, every one of which represents a spirit who occurs in their legends. In the exhibitions they appear singly or in groups, according as the legend to be represented requires, and the masked men are then looked upon by the astonished crowd, not only as actors representing the gods, but as the very gods themselves who have come down from heaven to earth. Hence every such representative must do exactly what legend says the spirit did. If the representative wears no mask, as often happens with the *Hametzes* (the Cannibals or Biters) or the *Pakwalla* (Medicine-men), then the spirit whom he represents has passed into his body, and accordingly the man possessed by the spirit is not responsible for what he does amiss in this condition. As the use of masks throws a sort of

mysterious glamour over the performance and at the same time allows the actor to remain unknown, the peculiarly sacred festivals are much oftener celebrated with masks than without them. In every Secret Society there are definite rules as to how often and how long a mask may be used. Amongst the Kwakiutl the masks may not, under the heaviest penalties, be disposed of for four winters, the season when such festivals are usually celebrated. After that time they may be destroyed or hidden in the forest, that no uninitiated person may find them, or they may be finally sold. The masks are made only in secret, generally in the deep solitude of the woods, in order that no uninitiated person may detect the maker at work....

“The dance is accompanied by a song which celebrates in boastful words the power of the gods and the mighty deeds represented in the performance. At the main part of the performance all present join in the song, for it is generally known to everybody and is repeated in recitative again and again. It seems that new songs and new performances are constantly springing up in one or other of the villages through the agency of some intelligent young man, hitherto without a song of his own, who treats in a poetical fashion some legend which has been handed down orally from their forefathers. For every man who takes part in the performances and festivals must make his *début* with a song composed by himself. In this way new songs and dances are constantly originating, the material for them being, of course, always taken from the tribal deities of the particular singer and poet.”

Similar masquerades are in vogue among the neighbours of these Indians, the Esquimaux of Bering Strait, and from the following account it will appear that the performances are based on similar ideas and beliefs. “Shamans make masks representing grotesque faces of supernatural beings which they claim to have seen. These may be *yu-ā*, which are the spirits of the elements, of places, and of inanimate things in general; the *tunghät*, or wandering genii, or the shades of people and animals. The first-named are seen in lonely places, on the plains and mountains or at sea, and more rarely about the villages, by the clairvoyant vision of the shamans. They are usually invisible to common eyes, but sometimes render themselves visible to the people for various purposes.

“Many of them, especially among the *tunghät*, are of evil character, bringing sickness and misfortune upon people from mere wantonness or for some fancied injury. The Eskimo believe that everything, animate or inanimate, is possessed of a shade, having semihuman form and features, enjoying more or less freedom of motion; the shamans give form to their ideas of them in masks, as well as of others which they claim inhabit the moon and the sky-land. In their daily life, if the people witness some strange occurrence, are curiously affected, or have a remarkable adventure, during which they seem to be influenced or aided in a supernatural manner, the shamans interpret the meaning and describe the appearance of the being that exerted its power.

“Curious mythological beasts are also said to inhabit both land and sea, but to become visible only on special occasions. These ideas furnish material upon which their fancy works, conjuring up strange forms that are usually modifications of known creatures. It is also believed that in early days all animate beings had a dual existence, becoming at will either like man or the animal forms they now wear. In those early days there were but few people; if an animal wished to assume its human form, the forearm, wing, or other limb was raised and pushed up the muzzle or beak as if it were a mask, and the creature became manlike in form and features. This idea is still held, and it is believed that many animals now possess this power. The manlike form thus appearing is called the *inua*, and is supposed to represent the thinking part of the creature, and at death becomes its shade. Shamans are believed to have the power of seeing through the animal mask to the manlike features behind. The ideas held

on this subject are well illustrated in the Raven legends, where the changes are made repeatedly from one form to another.

“Masks may also represent totemic animals, and the wearers during the festivals are believed actually to become the creature represented or at least to be endowed with its spiritual essence. Some of the masks of the lower Yukon and the adjacent territory to the Kuskokwim are made with double faces. This is done by having the muzzle of the animal fitted over and concealing the face of the *inua* below, the outer mask being held in place by pegs so arranged that it can be removed quickly at a certain time in the ceremony, thus symbolizing the transformation. Another style of mask from the lower Kuskokwim has the under face concealed by a small hinged door on each side, which opens out at the proper time in a ceremony, indicating the metamorphosis. When the mask represents a totemic animal, the wearer needs no double face, since he represents in person the shade of the totemic animal.

“When worn in any ceremonial, either as a totem mask or as representing the shade, *yu-ă* or *tunghâk*, the wearer is believed to become mysteriously and unconsciously imbued with the spirit of the being which his mask represents, just as the namesakes are entered into and possessed by the shades at certain parts of the Festival to the Dead...

“Mask festivals are usually held as a species of thanksgiving to the shades and powers of earth, air, and water for giving the hunter success. The *inuas* or shades of the powers and creatures of the earth are represented that they may be propitiated, thus insuring further success.”

The religious ritual of the Cora Indians of Mexico comprises elaborate dramatic ceremonies or dances, in which the actors or dancers identify themselves with the gods, such as the god of the Morning Star, the goddess of the Moon, and the divinities of the Rain. These dances form the principal part of the Cora festivals and are accompanied by liturgical songs, the words of which the Indians believe to have been revealed to their forefathers by the gods and to exercise a direct magical influence upon the deities themselves and through them upon nature. The Kobeua and Kaua Indians of North-Western Brazil perform masked dances at their festivals in honour of the dead. The maskers imitate the actions and the habits of birds, beasts, and insects. For example, there is a large azure-blue butterfly which delights the eye with the splendour of its colour, like a fallen fragment of the sky; and in the butterfly dance two men represent the play of these brilliant insects in the sunshine, fluttering on the wing and settling on sandbanks and rocks. Again, the sloth is acted by a masker who holds on to a cross-beam of the house by means of a hooked stick, in imitation of the sluggish creature which will hang by its claws from the bough of a tree for hours together without stirring. Again, the darting of swallows, as they flit to and fro across a river, is mimicked by masked men dancing side by side: the swarming of sandflies in the air is acted by a swarm of maskers; and so with the movements of the black vulture, the owl, the jaguar, the *aracu* fish, the house-spider, and the dung-beetle. Yet these representations are not simple dramas designed to amuse and divert the mourners in their hour of sorrow; the Indian attributes to them a much deeper significance, for under the outer husk of beasts and birds and insects he believes that there lurk foul fiends and powerful spirits. “All these mimicries are based on an idea of magical efficiency. They are intended to bring blessing and fertility to the village and its inhabitants, to the plantations, and to the whole of surrounding nature, thereby compensating, as it were, for the loss of the dead man in whose honour the festival is held. By copying as faithfully as possible the movements and actions of the being whom he personates, the actor identifies himself with him. The mysterious force which resides in the mask passes into the dancer, turns the man himself into a mighty demon, and endows him with the power of banishing demons or earning their favour. Especially is it the intention by

means of mimicry to obtain for man control over the demons of growth and the spirits of game and fish.” When the festival is over, the masks are burned, and the demons, which are thought to have animated them, take flight to their own place, it may be to the other world or to a mountain top, or to the side of a thundering cascade.

The Monumbo of German New Guinea perform masked dances in which the dancers personate supernatural beings or animals, such as kangaroos, dogs, and cassowaries. They consecrate the masks by fumigating them with the smoke of a certain creeper, and believe that by doing so they put life into them. Accordingly they afterwards treat the masks with respect, talk to them as if they were alive, and refuse to part with them to Europeans. Certain of the masks they even regard as guardian spirits and appeal to them for fine weather, help in the chase or in war, and so forth. Every clan owns some masks and the head man of the clan makes all the arrangements for a masquerade. The dances are accompanied by songs of which the words are unintelligible even to the natives themselves. Again, the Kayans of Central Borneo perform masked dances for the purpose of ensuring abundant crops of rice. The actors personate demons, wearing grotesque masks on their faces, their bodies swathed in cumbrous masses of green leaves. “In accordance with their belief that the spirits are more powerful than men, the Kayans assume that when they imitate the form of spirits and play their part, they acquire superhuman power. Hence just as their spirits can fetch back the souls of men, so they imagine that they can lure to themselves the souls of the rice.”

When the Sea Dyaks of Borneo have taken a human head, they hold a Head-feast (*Gawè Pala*) in honour of the war-god or bird-chief Singalang Burong, who lives far away above the sky. At this festival a long liturgy called *mengap* is chanted, the god is invoked, and is believed to be present in the person of an actor, who poses as the deity and blesses the people in his name. “But the invocation is not made by the human performer in the manner of a prayer direct to this great being; it takes the form of a story, setting forth how the mythical hero Kling or Klieng made a head-feast and fetched Singalang Burong to it. This Kling, about whom there are many fables, is a spirit, and is supposed to live somewhere or other not far from mankind, and to be able to confer benefits upon them. The Dyak performer or performers then, as they walk up and down the long verandah of the house singing the *mengap*, in reality describe Kling's *Gawè Pala* [head-feast], and how Singalang Burong was invited and came. In thought the Dyaks identify themselves with Kling, and the resultant signification is that the recitation of this story is an invocation to Singalang Burong, who is supposed to come not to Kling's house only, but to the actual Dyak house where the feast is celebrated; and he is received by a particular ceremony, and is offered food or sacrifice.” At the close of the ceremony “the performer goes along the house, beginning with the head man, touches each person in it, and pronounces an invocation upon him. In this he is supposed to personate Singalang Burong and his sons-in-law, who are believed to be the real actors. Singalang Burong himself *nenjangs* the headmen, and his sons-in-law, the birds, bless the rest. The touch of the human performer, and the accompanying invocation are thought to effect a communication between these bird-spirits from the skies and each individual being. The great bird-chief and his dependants come from above to give men their charms and their blessings. Upon the men the performer invokes physical strength and bravery in war; and upon the women luck with paddy, cleverness in Dyak feminine accomplishments, and beauty in form and complexion.”

Thus the dramatic performances of these primitive peoples are in fact religious or oftener perhaps magical ceremonies, and the songs or recitations which accompany them are spells or incantations, though the real character of both is apt to be overlooked by civilized man, accustomed as he is to see in the drama nothing more than an agreeable pastime or at best a vehicle of moral instruction. Yet if we could trace the drama of the civilized nations back to

its origin, we might find that it had its roots in magical or religious ideas like those which still mould and direct the masked dances of many savages. Certainly the Athenians in the heyday of their brilliant civilization retained a lively sense of the religious import of dramatic performances; for they associated them directly with the worship of Dionysus and allowed them to be enacted only during the festivals of the god. In India, also, the drama appears to have been developed out of religious dances or pantomimes, in which the actors recited the deeds and played the parts of national gods and heroes. Hence it is at least a legitimate hypothesis that the criminal, who masqueraded as a king and perished in that character at the Bacchanalian festival of the Sacaëa, was only one of a company of actors, who figured on that occasion in a sacred drama of which the substance has been preserved to us in the book of Esther.

When once we perceive that the gods and goddesses, the heroes and heroines of mythology have been represented officially, so to say, by a long succession of living men and women who bore the names and were supposed to exercise the functions of these fabulous creatures, we have attained a point of vantage from which it seems possible to propose terms of peace between two rival schools of mythologists who have been waging fierce war on each other for ages. On the one hand it has been argued that mythical beings are nothing but personifications of natural objects and natural processes; on the other hand, it has been maintained that they are nothing but notable men and women who in their lifetime, for one reason or another, made a great impression on their fellows, but whose doings have been distorted and exaggerated by a false and credulous tradition. These two views, it is now easy to see, are not so mutually exclusive as their supporters have imagined. The personages about whom all the marvels of mythology have been told may have been real human beings, as the Euhemerists allege; and yet they may have been at the same time personifications of natural objects or processes, as the adversaries of Euhemerism assert. The doctrine of incarnation supplies the missing link that was needed to unite the two seemingly inconsistent theories. If the powers of nature or a certain department of nature be conceived as personified in a deity, and that deity can become incarnate in a man or woman, it is obvious that the incarnate deity is at the same time a real human being and a personification of nature. To take the instance with which we are here concerned, Semiramis may have been the great Semitic goddess of love, Ishtar or Astarte, and yet she may be supposed to have been incarnate in a woman or even in a series of real women, whether queens or harlots, whose memory survives in ancient history. Saturn, again, may have been the god of sowing and planting, and yet may have been represented on earth by a succession or dynasty of sacred kings, whose gay but short lives may have contributed to build up the legend of the Golden Age. The longer the series of such human divinities, the greater, obviously, the chance of their myth or legend surviving; and when moreover a deity of a uniform type was represented, whether under the same name or not, over a great extent of country by many local dynasties of divine men or women, it is clear that the stories about him would tend still further to persist and be stereotyped.

The conclusions which we have reached in regard to the legend of Semiramis and her lovers probably holds good of all the similar tales that were current in antiquity throughout the East; in particular, it may be assumed to apply to the myths of Aphrodite and Adonis in Syria, of Cybele and Attis in Phrygia, and of Isis and Osiris in Egypt. If we could trace these stories back to their origin, we might find that in every case a human couple acted year by year the parts of the loving goddess and the dying god. We know that down to Roman times Attis was personated by priests who bore his name; and if within the period of which we have knowledge the dead Attis and the dead Adonis were represented only by effigies, we may surmise that it had not always been so, and that in both cases the dead god was once represented by a dead man. Further, the license accorded to the man who played the dying

god at the Sacaea speaks strongly in favour of the hypothesis that before the incarnate deity was put to a public death he was in all cases allowed, or rather required, to enjoy the embraces of a woman who played the goddess of love. The reason for such an enforced union of the human god and goddess is not hard to divine. If primitive man believes that the growth of the crops can be stimulated by the intercourse of common men and women, what showers of blessings will he not anticipate from the commerce of a pair whom his fancy invests with all the dignity and powers of deities of fertility?

Thus the theory of Movers, that at the Sacaea the Zoganes represented a god and paired with a woman who personated a goddess, turns out to rest on deeper and wider foundations than that able scholar was aware of. He thought that the divine couple who figured by deputy at the ceremony were Semiramis and Sandan or Sardanapalus. It now appears that he was substantially right as to the goddess; but we have still to enquire into the god. There seems to be no doubt that the name Sardanapalus is only the Greek way of representing Ashurbanapal, the name of the greatest and nearly the last king of Assyria. But the records of the real monarch which have come to light within recent years give little support to the fables that attached to his name in classical tradition. For they prove that, far from being the effeminate weakling he seemed to the Greeks of a later age, he was a warlike and enlightened monarch, who carried the arms of Assyria to distant lands and fostered at home the growth of science and letters. Still, though the historical reality of King Ashurbanapal is as well attested as that of Alexander or Charlemagne, it would be no wonder if myths gathered, like clouds, round the great figure that loomed large in the stormy sunset of Assyrian glory. Now the two features that stand out most prominently in the legends of Sardanapalus are his extravagant debauchery and his violent death in the flames of a great pyre, on which he burned himself and his concubines to save them from falling into the hands of his victorious enemies. It is said that the womanish king, with painted face and arrayed in female attire, passed his days in the seclusion of the harem, spinning purple wool among his concubines and wallowing in sensual delights; and that in the epitaph which he caused to be carved on his tomb he recorded that all the days of his life he ate and drank and toyed, remembering that life is short and full of trouble, that fortune is uncertain, and that others would soon enjoy the good things which he must leave behind. These traits bear little resemblance to the portrait of Ashurbanapal either in life or in death; for after a brilliant career of conquest the Assyrian king died in old age, at the height of human ambition, with peace at home and triumph abroad, the admiration of his subjects and the terror of his foes. But if the traditional characteristics of Sardanapalus harmonize but ill with what we know of the real monarch of that name, they fit well enough with all that we know or can conjecture of the mock kings who led a short life and a merry during the revelry of the Sacaea, the Asiatic equivalent of the Saturnalia. We can hardly doubt that for the most part such men, with death staring them in the face at the end of a few days, sought to drown care and deaden fear by plunging madly into all the fleeting joys that still offered themselves under the sun. When their brief pleasures and sharp sufferings were over, and their bones or ashes mingled with the dust, what more natural that on their tomb—those mounds in which the people saw, not untruly, the graves of the lovers of Semiramis—there should be carved some such lines as those which tradition placed in the mouth of the great Assyrian king, to remind the heedless passer-by of the shortness and vanity of life?

When we turn to Sandan, the other legendary or mythical being whom Movers thought that the Zoganes may have personated, we find the arguments in support of his theory still stronger. The city of Tarsus in Cilicia is said to have been founded by a certain Sandan whom the Greeks identified with Hercules; and at the festival of this god or hero an effigy of him was burned on a great pyre. This Sandan is doubtless the same with the Sandes whom

Agathias calls the old Persian Hercules. Professing to give a list of the gods whom the Persians worshipped before the days of Zoroaster, the Byzantine historian mentions Bel, Sandes, and Anaitis, whom he identifies with Zeus, Hercules, and Aphrodite respectively. As we know that Bel was a Babylonian, not a Persian deity, and that in later times Anaitis was practically equivalent to the Babylonian Ishtar or Astarte, a strong presumption is raised that Sandes also was a Babylonian or at all events Semitic deity, and that in speaking of him as Persian the historian confused the ancient Persians with the Babylonians and perhaps other stocks of Western Asia. The presumption is strengthened when we find that in Lydia the surname of Sandon, doubtless equivalent to Sandan, is said to have been borne by Hercules because he wore a woman's garment called a *sandyx*, fine and diaphanous as gossamer, at the bidding of Queen Omphale, whom the hero served for three years in the guise of a female slave, clad in purple, humbly carding wool and submitting to be slapped by the saucy queen with her golden slipper. The familiar legend that Hercules burned himself alive on a great pyre completes the parallel between the effeminate Hercules Sandon of Lydia and the Assyrian Sardanapalus. So exact a parallel must surely rest on a common base of custom as well as of myth. That base, according to the conjecture of the admirable scholar K. O. Müller, may have been a custom of dressing up an effigy of an effeminate Asiatic deity in the semblance of a reveller, and then publicly burning it on a pyre. Such a custom appears to have prevailed not only at Tarsus in Cilicia, but also in Lydia; for a coin of the Lydian Philadelphia, a city which lay not far from the old royal capital Sardes, exhibits a device like that on coins of Tarsus, consisting of a figure stretched on a pyre. "We may suppose," says Müller, "that in the old Assyrian mythology a certain being called Sandan, or perhaps Sardan, figured beside Baal and Mylitta or Astarte. The character of this mythical personage is one which often meets us in oriental religion—the extreme of voluptuousness and sensuality combined with miraculous force and heroic strength. We may imagine that at the great festivals of Nineveh this Sandan or Sardan was exhibited as a buxom figure with womanish features, the pale face painted with white lead, the eyebrows and eyelashes blackened with kohl, his person loaded with golden chains, rings, and earrings, arrayed in a bright red transparent garment, grasping a goblet in one hand and perhaps, as a symbol of strength, a double axe in the other, while he sat cross-legged and surrounded by women on a splendidly adorned couch under a purple canopy, altogether not unlike the figure of Adonis at the court festivals of Alexandria. Then the people of 'mad Nineveh,' as the poet Phocylides called it, 'the well-favoured harlot,' as the prophet Nahum has it, would rejoice and make merry with this their darling hero. Afterwards there may have been another show, when this gorgeous Sandan or Sardan was to be seen on a huge pyre of precious wood, draped in gold-embroidered tapestry and laden with incense and spices of every sort, which being set on fire, to the howling of a countless multitude and the deafening din of shrill music, sent up a monstrous pillar of fire whirling towards heaven and flooded half Nineveh with smoke and smell."

The distinguished scholar whom I have just quoted does not fail to recognize the part which imagination plays in the picture he has set before us; but he reminds us very properly that in historical enquiries imagination must always supply the cement that binds together the broken fragments of tradition. One thing, he thinks, emerges clearly from the present investigation: the worship and legend of an effeminate hero like Sandan appear to have spread, by means of an early diffusion of the Semitic stock, first to the neighbourhood of Tarsus in Cilicia and afterwards to Sardes in Lydia. In favour of the former prevalence of the rite in Lydia it may be added that the oldest dynasty of Lydian kings traced their descent, not only from the mythical Assyrian hero Ninus, but also from the Greek hero Hercules, whose legendary death in the fire finds at least a curious echo in the story that Croesus, the last king of Lydia, was laid by his Persian conqueror Cyrus on a great pyre of wood, and was only saved at the last

moment from being consumed in the flames. May not this story embody a reminiscence of the manner in which the ancient kings of Lydia, as living embodiments of their god, formerly met their end? It was thus, as we have seen, that the old Prussian rulers used to burn themselves alive in front of the sacred oak; and by an odd coincidence, if it is nothing more, the Greek Hercules directed that the pyre on which he was to be consumed should be made of the wood of the oak and the wild olive. Some grounds have also been shewn for thinking that in certain South African tribes the chiefs may formerly have been burnt alive as a religious or magical ceremony. All these facts and indications tend to support the view of Movers that at the Sacaea also the man who played the god for five days was originally burnt at the end of them. Death by hanging or crucifixion may have been a later mitigation of his sufferings, though it is quite possible that both forms of execution or rather of sacrifice may have been combined by hanging or crucifying the victim first and burning him afterwards, much as our forefathers used to disembowel traitors after suspending them for a few minutes on a gibbet. At Tarsus apparently the custom was still further softened by burning an effigy instead of a man; but on this point the evidence is not explicit. It is worth observing that as late as Lucian's time the principal festival of the year at Hierapolis—the great seat of the worship of Astarte—fell at the beginning of spring and took its name of the Pyre or the Torch from the tall masts which were burnt in the court of the temple with sheep, goats, and other animals hanging from them. Here the season, the fire, and the gallows-tree all fit our hypothesis; only the man-god is wanting.

If the Jewish festival of Purim was, as I have attempted to shew, directly descended either from the Sacaea or from some other Semitic festival, of which the central feature was the sacrifice of a man in the character of a god, we should expect to find traces of human sacrifice lingering about it in one or other of those mitigated forms to which I have just referred. This expectation is fully borne out by the facts. For from an early time it has been customary with the Jews at the feast of Purim to burn or otherwise destroy effigies of Haman. The practice was well known under the Roman empire, for in the year 408 a.d. the emperors Honorius and Theodosius issued a decree commanding the governors of the provinces to take care that the Jews should not burn effigies of Haman on a cross at one of their festivals. We learn from the decree that the custom gave great offence to the Christians, who regarded it as a blasphemous parody of the central mystery of their own religion, little suspecting that it was nothing but a continuation, in a milder form, of a rite that had probably been celebrated in the East long ages before the birth of Christ. Apparently the custom long survived the publication of the edict, for in a form of abjuration which the Greek church imposed on Jewish converts and which seems to date from the tenth century, the renegade is made to speak as follows: "I curse also those who celebrate the festival of the so-called Mordecai on the first Sabbath (Saturday) of the Christian fast, and who nail Haman forsooth to the tree, attaching to it the symbol of the cross and burning him along with it, while they heap all sorts of imprecations and curses on the Christians." A Jewish account of the custom as it was observed in Babylonia and Persia in the tenth century of our era runs as follows: "It is customary in Babylonia and Elam for boys to make an effigy resembling Haman; this they suspend on their roofs, four or five days before Purim. On Purim day they erect a bonfire, and cast the effigy into its midst, while the boys stand round about it jesting and singing. And they have a ring suspended in the midst of the fire, which (ring) they hold and wave from one side of the fire to the other." Again, the Arab historian Albîrûnî, who wrote in the year 1000 a.d., informs us that at Purim the Jews of his time rejoiced greatly over the death of Haman, and that they made figures which they beat and burned, "imitating the burning of Haman." Hence one name for the festival was Hâmân-Sûr. Another Arabic writer, Makrîzî, who died in 1442 a.d., says that at the feast of Purim, which fell on the fifteenth day of the month Adar, some of the Jews used to make effigies of Haman which they first played with

and then threw into the fire. During the Middle Ages the Italian Jews celebrated Purim in a lively fashion which has been compared by their own historians to that of the Carnival. The children used to range themselves in rows opposite each other and pelt one another with nuts, while grown-up people rode on horseback through the streets with pine branches in their hands or blew trumpets and made merry round a puppet representing Haman, which was set on a platform or scaffold and then solemnly burnt on a pyre. In the eighteenth century the Jews of Frankfort used at Purim to make pyramids of thin wax candles, which they set on fire; also they fashioned images of Haman and his wife out of candles and burned them on the reading-desk in the synagogue.

Now, when we consider the close correspondence in character as well as in date between the Jewish Purim and the Christian Carnival, and remember further that the effigy of Carnival, which is now destroyed at this merry season, had probably its prototype in a living man who was put to a violent death in the character of Saturn at the Saturnalia, analogy of itself would suggest that in former times the Jews, like the Babylonians, from whom they appear to have derived their Purim, may at one time have burned, hanged, or crucified a real man in the character of Haman. There are some positive grounds for thinking that this was so. The early church historian Socrates informs us that at Inmestar, a town in Syria, the Jews were wont to observe certain sports among themselves, in the course of which they played many foolish pranks. In the year 416 a.d., being heated with wine, they carried these sports further than usual and began deriding Christians and even Christ himself, and to give the more zest to their mockery they seized a Christian child, bound him to a cross, and hung him up. At first they only laughed and jeered at him, but soon, their passions getting the better of them, they ill-treated the child so that he died under their hands. The thing got noised abroad, and resulted in a serious brawl between the Jews and their Christian neighbours. The authorities then stepped in, and the Jews had to pay dear for the crime they had perpetrated in sport. The Christian historian does not mention, and perhaps did not know, the name of the drunken and jovial festival which ended so tragically; but we can hardly doubt that it was Purim, and that the boy who died on the cross represented Haman. In mediæval and modern times many accusations of ritual murders, as they are called, have been brought against the Jews, and the arguments for and against the charge have been discussed on both sides with a heat which, however natural, has tended rather to inflame the passions of the disputants than to elicit the truth. Into this troubled arena I prefer not to enter; I will only observe that, so far as I have looked into the alleged cases, and these are reported in sufficient detail, the majority of the victims are said to have been children and to have met their fate in spring, often in the week before Easter. This last circumstance points, if there is any truth in the accusations, to a connexion of the human sacrifice with the Passover, which falls in this week, rather than with Purim, which falls a month earlier. Indeed it has often been made a part of the accusation that the blood of the youthful victims was intended to be used at the Passover. If all the charges of ritual murder which have been brought against the Jews in modern times are not, as seems most probable, mere idle calumnies, the baneful fruit of bigotry, ignorance, and malice, the extraordinary tenacity of life exhibited by the lowest forms of superstition in the minds of ignorant people, whether they are Jews or Gentiles, would suffice to account for an occasional recrudescence of primitive barbarity among the most degraded part of the Jewish community. To make the Jews as a nation responsible for outrages which, if they occur at all, are doubtless quite as repugnant to them as they are to every humane mind, would be a monstrous injustice; it would be as fair to charge Christians in general with complicity in the incalculably greater number of massacres and atrocities of every kind that have been perpetrated by Christians in the name of Christianity, not merely on Jews and heathen, but on men and women and children who professed—and died for—the same faith as their torturers and murderers. If deeds of the sort alleged have been really done by Jews—a question on

which I must decline to pronounce an opinion—they would interest the student of custom as isolated instances of reversion to an old and barbarous ritual which once flourished commonly enough among the ancestors both of Jews and Gentiles, but on which, as on a noxious monster, an enlightened humanity has long set its heel. Such customs die hard; it is not the fault of society as a whole if sometimes the reptile has strength enough left to lift its venomous head and sting.

But between the stage when human sacrifice goes on unabashed in the light of common day, and the stage when it has been driven out of sight into dark holes and corners, there intervenes a period during which the custom is slowly dwindling away under the growing light of knowledge and philanthropy. In this middle period many subterfuges are resorted to for the sake of preserving the old ritual in a form which will not offend the new morality. A common and successful device is to consummate the sacrifice on the person of a malefactor, whose death at the altar or elsewhere is little likely to excite pity or indignation, since it partakes of the character of a punishment, and people recognize that if the miscreant had not been dealt with by the priest, it would have been needful in the public interest to hand him over to the executioner. We have seen that in the Rhodian sacrifices to Cronus a condemned criminal was after a time substituted for an innocent victim; and there can be little doubt that at Babylon the criminals, who perished in the character of gods at the Sacaea, enjoyed an honour which, at an earlier period, had been reserved for more respectable persons. It seems therefore by no means impossible that the Jews, in borrowing the Sacaea from Babylon under the new name of Purim, should have borrowed along with it the custom of putting to death a malefactor who, after masquerading as Mordecai in a crown and royal robe, was hanged or crucified in the character of Haman. There are some grounds for thinking that this or something of this sort was done; but a consideration of them had better be deferred till we have cleared up some points which still remain obscure in Purim, and in the account which the Jews give of its origin.

In the first place, then, it deserves to be remarked that the joyous festival of Purim on the fourteenth and fifteenth days of the month Adar is invariably preceded by a fast, known as the fast of Esther, on the thirteenth; indeed, some Jews fast for several days before Purim. In the book of Esther the fast is traditionally explained as a commemoration of the mourning and lamentation excited among the Jews by the decree of King Ahasuerus that they should all be massacred on the thirteenth day of the month Adar; for “in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.” And Esther, before she went into the presence of the king to plead for the lives of her people, “bade them return answer unto Mordecai, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner.” Hence fasting and lamentation were ordained as the proper preparation for the happy feast of Purim which commemorated the great deliverance of the Jews from the destruction that had threatened them on the thirteenth day of Adar. Now we have seen that, in the opinion of some eminent modern scholars, the basis of the book of Esther is not history but a Babylonian myth, which celebrated the triumphs and sufferings of deities rather than of men. On this hypothesis, how is the fast that precedes Purim to be explained? The best solution appears to be that of Jensen, that the fasting and mourning were originally for the supposed annual death of a Semitic god or hero of the type of Tammuz or Adonis, whose resurrection on the following day occasioned that outburst of joy and gladness which is characteristic of Purim. The particular god or hero, whose death and resurrection thus touched with sorrow and filled with joy the hearts of his worshippers, may have been, according to Jensen, either the great hero Gilgamesh, or his comrade and friend Eabani. The

doughty deeds and adventures of this mighty pair are the theme of the longest Babylonian poem that has been as yet discovered. It is recorded on twelve tablets, and this circumstance has suggested to some scholars the view that the story may be a solar myth, descriptive of the sun's annual course through the twelve months or the twelve signs of the zodiac. However that may be, the scene of the poem is laid chiefly at the very ancient Babylonian city of Erech, the chief seat of the worship of the goddess Ishtar or Astarte, who plays an important part in the story. For the goddess is said to have been smitten with the charms of Gilgamesh, and to have made love to him; but he spurned her proffered favours, and thereafter fell into a sore sickness, probably through the wrath of the offended goddess. His comrade Eabani also roused the fury of Ishtar, and was wounded to death. For twelve days he lingered on a bed of pain, and, when he died, his friend Gilgamesh mourned and lamented for him, and rested not until he had prevailed on the god of the dead to suffer the spirit of Eabani to return to the upper world. The resurrection of Eabani, recorded on the twelfth tablet, forms the conclusion of the long poem. Jensen's theory is that the death and resurrection of a mythical being, who combined in himself the features of a solar god and an ancient king of Erech, were celebrated at the Babylonian Zakmuk or festival of the New Year, and that the transference of the drama from Erech, its original seat, to Babylon led naturally to the substitution of Marduk, the great god of Babylon, for Gilgamesh or Eabani in the part of the hero. Although Jensen apparently does not identify the Zakmuk with the Sacaea, a little consideration will shew how well his general theory of Zakmuk fits in with those features of the Sacaeian festival which have emerged in the course of our enquiry. At the Sacaeian festival, if I am right, a man, who personated a god or hero of the type of Tammuz or Adonis, enjoyed the favours of a woman, probably a sacred harlot, who represented the great Semitic goddess Ishtar or Astarte; and after he had thus done his part towards securing, by means of sympathetic magic, the revival of plant life in spring, he was put to death. We may suppose that the death of this divine man was mourned over by his worshippers, and especially by women, in much the same fashion as the women of Jerusalem wept for Tammuz at the gate of the temple, and as Syrian damsels mourned the dead Adonis, while the river ran red with his blood. Such rites appear, in fact, to have been common all over Western Asia; the particular name of the dying god varied in different places, but in substance the ritual was the same. Fundamentally, the custom was a religious or rather magical ceremony intended to ensure the revival and reproduction of life in spring.

Now, if this interpretation of the Sacaea is correct, it is obvious that one important feature of the ceremony is wanting in the brief notices of the festival that have come down to us. The death of the man-god at the festival is recorded, but nothing is said of his resurrection. Yet if he really personated a being of the Adonis or Attis type, we may feel pretty sure that his dramatic death was followed at a shorter or longer interval by his dramatic revival, just as at the festivals of Attis and Adonis the resurrection of the dead god quickly succeeded to his mimic death. Here, however, a difficulty presents itself. At the Sacaea the man-god died a real, not a mere mimic death; and in ordinary life the resurrection even of a man-god is at least not an everyday occurrence. What was to be done? The man, or rather the god, was undoubtedly dead. How was he to come to life again? Obviously the best, if not the only way, was to set another and living man to support the character of the reviving god, and we may conjecture that this was done. We may suppose that the insignia of royalty which had adorned the dead man were transferred to his successor, who, arrayed in them, would be presented to his rejoicing worshippers as their god come to life again; and by his side would probably be displayed a woman in the character of his divine consort, the goddess Ishtar or Astarte. In favour of this hypothesis it may be observed that it at once furnishes a clear and intelligible explanation of a remarkable feature in the book of Esther which has not yet, so far as I am aware, been adequately elucidated; I mean that apparent duplication of the principal

characters to which I have already directed the reader's attention. If I am right, Haman represents the temporary king or mortal god who was put to death at the Sacaea; and his rival Mordecai represents the other temporary king who, on the death of his predecessor, was invested with his royal insignia, and exhibited to the people as the god come to life again. Similarly Vashti, the deposed queen in the narrative, corresponds to the woman who played the part of queen and goddess to the first mock king, the Haman; and her successful rival, Esther or Ishtar, answers to the woman who figured as the divine consort of the second mock king, the Mordecai or Marduk. A trace of the sexual license accorded to the mock king of the festival seems to be preserved in the statement that King Ahasuerus found Haman fallen on the bed with Esther and asked, "Will he even force the queen before me in the house?" We have seen that the mock king of the Sacaea did actually possess the right of using the real king's concubines, and there is much to be said for the view of Movers that he began his short reign by exercising the right in public. In the parallel ritual of Adonis the marriage of the goddess with her ill-fated lover was publicly celebrated the day before his mimic death. A clear reminiscence of the time when the relation between Esther and Mordecai was conceived as much more intimate than mere cousinship appears to be preserved in some of the Jewish plays acted at Purim, in which Mordecai appears as the lover of Esther; and this significant indication is confirmed by the teaching of the rabbis that King Ahasuerus never really knew Esther, but that a phantom in her likeness lay with him while the real Esther sat on the lap of Mordecai.

The Persian setting, in which the Hebrew author of the book of Esther has framed his highly-coloured picture, naturally suggests that the Jews derived their feast of Purim not directly from the old Babylonians, but from their Persian conquerors. Even if this could be demonstrated, it would in no way invalidate the theory that Purim originated in the Babylonian festival of the Sacaea, since we know that the Sacaea was celebrated by the Persians. Hence it becomes worth while to enquire whether in the Persian religion we can detect any traces of a festival akin to the Sacaea or Purim. Here Lagarde has shewn the way by directing attention to the old Persian ceremony known as the "Ride of the Beardless One." This was a rite performed both in Persia and Babylonia at the beginning of spring, on the first day of the first month, which in the most ancient Persian calendar corresponded to March, so that the date of the ceremony agrees with that of the Babylonian New Year festival of Zakmuk. A beardless and, if possible, one-eyed buffoon was set naked on an ass, a horse, or a mule, and conducted in a sort of mock triumph through the streets of the city. In one hand he held a crow and in the other a fan, with which he fanned himself, complaining of the heat, while the people pelted him with ice and snow and drenched him with cold water. He was supposed to drive away the cold, and to aid him perhaps in discharging this useful function he was fed with hot food, and hot stuffs were smeared on his body. Riding on his ass and attended by all the king's household, if the city happened to be the capital, or, if it was not, by all the retainers of the governor, who were also mounted, he paraded the streets and extorted contributions. He stopped at the doors of the rich, and if they did not give him what he asked for, he befouled their garments with mud or a mixture of red ochre and water, which he carried in an earthenware pot. If a shopkeeper hesitated a moment to respond to his demands, the importunate beggar had the right to confiscate all the goods in the shop; so the tradesmen who saw him bearing down on them, not unnaturally hastened to anticipate his wants by contributing of their substance before he could board them. Everything that he thus collected from break of day to the time of morning prayers belonged to the king or governor of the city; but everything that he laid hands on between the first and the second hour of prayer he kept for himself. After the second prayers he disappeared, and if the people caught him later in the day they were free to beat him to their heart's content. "In like manner," proceeds one of the native writers who has described the custom, "people at the

present time appoint a New Year Lord and make merry. And this they do because the season, which is the beginning of Azur or March, coincides with the sun's entry into Aries, for on that day they disport themselves and rejoice because the winter is over."

Now in this harlequin, who rode through the streets attended by all the king's men, and levying contributions which went either to the royal treasury or to the pocket of the collector, we recognize the familiar features of the mock or temporary king, who is invested for a short time with the pomp and privileges of royalty for reasons which have been already explained. The abrupt disappearance of the Persian clown at a certain hour of the day, coupled with the leave given to the populace to thrash him if they found him afterwards, points plainly enough to the harder fate that probably awaited him in former days, when he paid with his life for his brief tenure of a kingly crown. The resemblance between his burlesque progress and that of Mordecai through the streets of Susa is obvious; though the Jewish author of Esther has depicted in brighter colours the pomp of his hero "in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple," riding the king's own charger, and led through the city by one of the king's most noble princes. The difference between the two scenes is probably not to be explained simply by the desire of the Jewish writer to shed a halo of glory round the personage whom he regarded as the deliverer of his people. So long as the temporary king was a real substitute for the reigning monarch, and had to die sooner or later in his stead, it was natural that he should be treated with a greater show of deference, and should simulate his royal brother more closely than a clown who had nothing worse than a beating to fear when he laid down his office. In short, after the serious meaning of the custom had been forgotten, and the substitute was allowed to escape with his life, the high tragedy of the ancient ceremony would rapidly degenerate into farce.

But while the "Ride of the Beardless One" is, from one point of view, a degenerate copy of the original, regarded from another point of view, it preserves some features which are almost certainly primitive, though they do not appear in the kindred Babylonian and Jewish festivals. The Persian custom bears the stamp of a popular festivity rather than of a state ceremonial, and everywhere it seems as if popular festivals, when left to propagate themselves freely among the folk, reveal their old meaning and intention more transparently than when they have been adopted into the official religion and enshrined in a ritual. The simple thoughts of our simple forefathers are better understood by their unlettered descendants than by the majority of educated people; their rude rites are more faithfully preserved and more truly interpreted by a rude peasantry than by the priest, who wraps up their nakedness in the gorgeous pall of religious pomp, or by the philosopher, who dissolves their crudities into the thin air of allegory. In the present instance the purpose of the "Ride of the Beardless One" at the beginning of spring is sufficiently obvious; it was meant to hasten the departure of winter and the approach of summer. We are expressly told that the clown who went about fanning himself and complaining of the heat, while the populace snowballed him, was supposed to dispel the cold; and even without any such assurance we should be justified in inferring as much from his behaviour. On the principles of homoeopathic or imitative magic, which is little more than an elaborate system of make-believe, you can make the weather warm by pretending that it is so; or if you cannot, you may be sure that there is some person wiser than yourself who can. Such a wizard, in the estimation of the Persians, was the beardless one-eyed man who went through the performance I have described; and no doubt his physical defects were believed to contribute in some occult manner to the success of the rite. The ceremony was thus, as Lagarde acutely perceived, the oriental equivalent of those popular European customs which celebrate the advent of spring by representing in a dramatic form the expulsion or defeat of winter by the victorious summer. But whereas in Europe the two

rival seasons are often, if not regularly, personated by two actors or two effigies, in Persia a single actor sufficed. Whether he definitely represented winter or summer is not quite clear; but his pretence of suffering from heat and his final disappearance suggest that, if he personified either of the seasons, it was the departing winter rather than the coming summer.

If there is any truth in the connexion thus traced between Purim and the "Ride of the Beardless One," we are now in a position finally to unmask the leading personages in the book of Esther. I have attempted to shew that Haman and Vashti are little more than doubles of Mordecai and Esther, who in turn conceal under a thin disguise the features of Marduk and Ishtar, the great god and goddess of Babylon. But why, the reader may ask, should the divine pair be thus duplicated and the two pairs set in opposition to each other? The answer is suggested by the popular European celebrations of spring to which I have just adverted. If my interpretation of these customs is right, the contrast between the summer and winter, or between the life and death, which figure in effigy or in the persons of living representatives at the spring ceremonies of our peasantry, is fundamentally a contrast between the dying or dead vegetation of the old and the sprouting vegetation of the new year—a contrast which would lose nothing of its point when, as in ancient Rome and Babylon and Persia, the beginning of spring was also the beginning of the new year. In these and in all the ceremonies we have been examining the antagonism is not between powers of a different order, but between the same power viewed in different aspects as old and young; it is, in short, nothing but the eternal and pathetic contrast between youth and age. And as the power or spirit of vegetation is represented in religious ritual and popular custom by a human pair, whether they be called Ishtar and Tammuz, or Venus and Adonis, or the Queen and King of May, so we may expect to find the old decrepit spirit of the past year personated by one pair, and the fresh young spirit of the new year by another. This, if my hypothesis is right, is the ultimate explanation of the struggle between Haman and Vashti on the one side, and their doubles Mordecai and Esther on the other. In the last analysis both pairs stood for the powers that make for the fertility of plants and perhaps also of animals; but the one pair embodied the failing energies of the past, and the other the vigorous and growing energies of the coming year. Both powers, on my hypothesis, were personified not merely in myth, but in custom; for year by year a human couple undertook to quicken the life of nature by a union in which, as in a microcosm, the loves of tree and plant, of herb and flower, of bird and beast were supposed in some mystic fashion to be summed up. Originally, we may conjecture, such couples exercised their functions for a whole year, on the conclusion of which the male partner—the divine king—was put to death; but in historical times it seems that, as a rule, the human god—the Saturn, Zoganes, Tammuz, or whatever he was called—enjoyed his divine privileges, and discharged his divine duties only for a short part of the year. This curtailment of his reign on earth was probably introduced at the time when the old hereditary divinities or deified kings contrived to shift the most painful part of their duties to a substitute, whether that substitute was a son or a slave or a malefactor. Having to die as a king, it was necessary that the substitute should also live as a king for a season; but the real monarch would naturally restrict within the narrowest limits both of time and of power a reign which, so long as it lasted, necessarily encroached upon and indeed superseded his own. What became of the divine king's female partner, the human goddess who shared his bed and transmitted his beneficent energies to the rest of nature, we cannot say. So far as I am aware, there is little or no evidence that she like him suffered death when her primary function was discharged. The nature of maternity suggests an obvious reason for sparing her a little longer, till that mysterious law, which links together woman's life with the changing aspects of the nightly sky, had been fulfilled by the birth of an infant god, who should in his turn, reared perhaps by her tender care, grow up to live and die for the world.

§ 6. Conclusion.

We may now sum up the general results of the enquiry which we have pursued in the present chapter. We have found evidence that festivals of the type of the Saturnalia, characterized by an inversion of social ranks and the sacrifice of a man in the character of a god, were at one time held all over the ancient world from Italy to Babylon. Such festivals seem to date from an early age in the history of agriculture, when people lived in small communities, each presided over by a sacred or divine king, whose primary duty was to secure the orderly succession of the seasons, the fertility of the earth, and the fecundity both of cattle and of women. Associated with him was his wife or other female consort, with whom he performed some of the necessary ceremonies, and who therefore shared his divine character. Originally his term of office appears to have been limited to a year, on the conclusion of which he was put to death; but in time he contrived by force or craft to extend his reign and sometimes to procure a substitute, who after a short and more or less nominal tenure of the crown was slain in his stead. At first the substitute for the divine father was probably the divine son, but afterwards this rule was no longer insisted on, and still later the growth of a humane feeling demanded that the victim should always be a condemned criminal. In this advanced stage of degeneration it is no wonder if the light of divinity suffered eclipse, and many should fail to detect the god in the malefactor. Yet the downward career of fallen deity does not stop here; even a criminal comes to be thought too good to personate a god on the gallows or in the fire; and then there is nothing left but to make up a more or less grotesque effigy, and so to hang, burn, or otherwise destroy the god in the person of this sorry representative. By this time the original meaning of the ceremony may be so completely forgotten that the puppet is supposed to represent some historical personage, who earned the hatred and contempt of his fellows in his life, and whose memory has ever since been held up to eternal execration by the annual destruction of his effigy. The figures of Haman, of the Carnival, and of Winter or Death which are or used to be annually destroyed in spring by Jews, Catholics, and the peasants of Central Europe respectively, appear to be all lineal descendants of those human incarnations of the powers of nature whose life and death were deemed essential to the welfare of mankind. But of the three the only one which has preserved a clear trace of its original meaning is the effigy of Winter or Death. In the others the ancient significance of the custom as a magical ceremony designed to direct the course of nature has been almost wholly obscured by a thick aftergrowth of legend and myth. The cause of this distinction is that, whereas the practice of destroying an effigy of Winter or Death has been handed down from time immemorial through generations of simple peasants, the festivals of Purim and the Carnival, as well as their Babylonian and Italian prototypes, the Sacaea and the Saturnalia, were for centuries domesticated in cities, where they were necessarily exposed to those thousand transforming and disintegrating currents of speculation and enquiry, of priestcraft and policy, which roll their turbid waters through the busy haunts of men, but leave undefiled the limpid springs of mythic fancy in the country.

If there is any truth in the analysis of the Saturnalia and kindred festivals which I have now brought to a close, it seems to point to a remarkable homogeneity of civilization throughout Southern Europe and Western Asia in prehistoric times. How far such homogeneity of civilization may be taken as evidence of homogeneity of race is a question for the ethnologist; it does not concern us here. But without discussing it, I may remind the reader that in the far east of Asia we have met with temporary kings whose magical functions and intimate relation to agriculture stand out in the clearest light; while India furnishes examples of kings who have regularly been obliged to sacrifice themselves at the end of a term of years. All these things appear to hang together; all of them may, perhaps, be regarded as the shattered remnants of a uniform zone of religion and society which at a remote era belted the

Old World from the Mediterranean to the Pacific. Whether that was so or not, I may at least claim to have made it probable that if the King of the Wood at Aricia lived and died as an incarnation of a sylvan deity, the functions he thus discharged were by no means singular, and that for the nearest parallel to them we need not go beyond the bounds of Italy, where the divine king Saturn—the god of the sown and sprouting seed—was annually slain in the person of a human representative at his ancient festival of the Saturnalia.

It is possible that such sacrifices of deified men, performed for the salvation of the world, may have helped to beget the notion that the universe or some part of it was originally created out of the bodies of gods offered up in sacrifice. Certainly it is curious that notions of this sort meet us precisely in parts of the world where such sacrifices appear to have been regularly accomplished. Thus in ancient Mexico, where the sacrifice of human beings in the character of gods formed a conspicuous feature of the national religion, it is said that in the beginning, when as yet the light of day was not, the gods created the sun to illumine the earth by voluntarily burning themselves in the fire, leaping one after the other into the flames of a great furnace. Again, in the Babylonian Genesis the great god Bel created the world by cleaving the female monster Tiamat in twain and using the severed halves of her body to form the heaven and the earth. Afterwards, perceiving that the earth was waste and void, he obligingly ordered one of the gods to cut off his, the Creator's, head, and with the flowing blood mixed with clay he kneaded a paste out of which he moulded men and animals. Similarly in a hymn of the Rig Veda we read how the gods created the world out of the dismembered body of the great primordial giant Purushu. The sky was made out of his head, the earth out of his feet, the sun out of his eye, and the moon out of his mind; animals and men were also engendered from his dripping fat or his limbs, and the great gods Indra and Agni sprang from his mouth. The crude, nay savage, account of creation thus set forth by the poet was retained by the Brahman doctors of a later age and refined by them into a subtle theory of sacrifice in general. According to them the world was not only created in the beginning by the sacrifice of the creator Prajapati, the Lord of Creatures; to this day it is renewed and preserved solely by a repetition of that mystic sacrifice in the daily sacrificial ritual celebrated by the Brahmans. Every day the body of the Creator and Saviour is broken anew, and every day it is pieced together for the restoration and conservation of a universe which otherwise must dissolve and be shattered into fragments. Thus is the world continually created afresh by the self-sacrifice of the deity; and, wonderful to relate, the priest who offers the sacrifice identifies himself with the Creator, and so by the very act of sacrificing renews the universe and keeps up uninterrupted the revolution of time and matter. All things depend on his beneficent, nay divine activity, from the heaven above to the earth beneath, from the greatest god to the meanest worm, from the sun and moon to the humblest blade of grass and the minutest particle of dust. Happily this grandiose theory of sacrifice as a process essential to the salvation of the world does not oblige the priest to imitate his glorious prototype by dismembering his own body and shedding his blood on the altar; on the contrary a comfortable corollary deduced from it holds out to him the pleasing prospect of living for the unspeakable benefit of society to a good old age, indeed of stretching out the brief span of human existence to a full hundred years. Well is it, not only for the priest but for mankind, when with the slow progress of civilization and humanity the hard facts of a cruel ritual have thus been softened and diluted into the nebulous abstractions of a mystical theology.

Note. The Crucifixion Of Christ

An eminent scholar has recently pointed out the remarkable resemblance between the treatment of Christ by the Roman soldiers at Jerusalem and the treatment of the mock king of the Saturnalia by the Roman soldiers at Durostorum; and he would explain the similarity by supposing that the soldiers ridiculed the claims of Christ to a divine kingdom by arraying him in the familiar garb of old King Saturn, whose quaint person figured so prominently at the winter revels. Even if the theory should prove to be right, we can hardly suppose that Christ played the part of the regular Saturn of the year, since at the beginning of our era the Saturnalia fell at midwinter, whereas Christ was crucified at the Passover in spring. There is, indeed, as I have pointed out, some reason to think that when the Roman year began in March the Saturnalia was held in spring, and that in remote districts the festival always continued to be celebrated at the ancient date. If the Roman garrison of Jerusalem conformed to the old fashion in this respect, it seems not quite impossible that their celebration of the Saturnalia may have coincided with the Passover; and that thus Christ, as a condemned criminal, may have been given up to them to make sport with as the Saturn of the year. But on the other hand it is rather unlikely that the officers, as representatives of the State, would have allowed their men to hold the festival at any but the official date; even in the distant town of Durostorum we saw that the Roman soldiers celebrated the Saturnalia in December. Thus if the legionaries at Jerusalem really intended to mock Christ by treating him like the burlesque king of the Saturnalia, they probably did so only by way of a jest which was in more senses than one unseasonable.

But closely as the passion of Christ resembles the treatment of the mock king of the Saturnalia, it resembles still more closely the treatment of the mock king of the Sacaea. The description of the mockery by St. Matthew is the fullest. It runs thus: "Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him." Compare with this the treatment of the mock king of the Sacaea, as it is described by Dio Chrysostom: "They take one of the prisoners condemned to death and seat him upon the king's throne, and give him the king's raiment, and let him lord it and drink and run riot and use the king's concubines during these days, and no man prevents him from doing just what he likes. But afterwards they strip and scourge and crucify him." Now it is quite possible that this remarkable resemblance is after all a mere coincidence, and that Christ was executed in the ordinary way as a common malefactor; but on the other hand there are so many scattered hints and indications of something unusual, so many broken lines seemingly converging towards the cross on Calvary, that it is worth while to follow them up and see where they lead us. In attempting to draw these fragmentary data together, to bridge the chasms, and to restore the shattered whole, we must beware of mistaking hypothesis for the facts which it only professes to cement; yet even if our hypothesis should be thought to bear a somewhat undue proportion to the facts, the excess may perhaps be overlooked in consideration of the obscurity and the importance of the enquiry.

We have seen reason to think that the Jewish festival of Purim is a continuation, under a changed name, of the Babylonian Sacaea, and that in celebrating it by the destruction of an effigy of Haman the modern Jews have kept up a reminiscence of the ancient custom of crucifying or hanging a man in the character of a god at the festival. Is it not possible that at an earlier time they may, like the Babylonians themselves, have regularly compelled a condemned criminal to play the tragic part, and that Christ thus perished in the character of Haman? The resemblance between the hanged Haman and the crucified Christ struck the early Christians themselves; and whenever the Jews destroyed an effigy of Haman they were accused by their Christian neighbours of deriding the most sacred mystery of the new faith. It is probable that on this painful subject the Christians were too sensitive; remembering the manner of their Founder's death it was natural that they should wince at any pointed allusion to a cross, a gallows, or a public execution, even when the shaft was not aimed at them. An objection to supposing that Christ died as the Haman of the year is that according to the Gospel narrative the crucifixion occurred at the Passover, on the fourteenth day of the month Nisan, whereas the feast of Purim, at which the hanging of Haman would naturally take place, fell exactly a month earlier, namely, on the fourteenth day of the month Adar. I have no wish to blink or extenuate the serious nature of the difficulty arising from this discrepancy of dates, but I would suggest some considerations which may make us hesitate to decide that the discrepancy is fatal. In the first place, it is possible, though perhaps not probable, that Christian tradition shifted the date of the crucifixion by a month in order to make the great sacrifice of the Lamb of God coincide with that annual sacrifice of the Passover lamb which in the belief of pious hearts had so long foreshadowed it and was thenceforth to cease. Instances of gentle pressure brought to bear, for purposes of edification, on stubborn facts are perhaps not wholly unknown in the annals of religion. But the express testimony of history is never to be lightly set aside; and in the investigation of its problems a solution which assumes the veracity and accuracy of the historian is, on an even balance of probabilities, always to be preferred to one which impugns them both. Now in the present case we have seen reason to think that the Babylonian New Year festival, of which Purim was a continuation, did fall in Nisan at or near the time of the Passover, and that when the Jews borrowed the festival they altered the date from Nisan to Adar in order to prevent the new feast from clashing with the old Passover. A reminiscence of the original date of Purim perhaps survives, as I have already pointed out, in the statement in the book of Esther that Haman caused *pur* or lots to be cast before him from the month of Nisan onward. It thus seems not impossible that occasionally, for some special reason, the Jews should have celebrated the feast of Purim, or at least the death of Haman, at or about the time of the Passover. But there is another possibility which, remote and fanciful as it may appear, deserves at least to be mentioned. The mock king of the Saturnalia, whose resemblance to the dying Christ was first pointed out by Mr. Wendland, was allowed a period of license of thirty days before he was put to death. If we could suppose that in like manner the Jews spared the human representative of Haman for one month from Purim, the date of his execution would fall exactly on the Passover. Which, if any, of these conjectural solutions of the difficulty is the true one, I will not undertake to say. I am fully conscious of the doubt and uncertainty that hang round the whole subject; and if in this and what follows I throw out some hints and suggestions, it is more in the hope of stimulating and directing further enquiry than with any expectation of reaching definite conclusions.

It may be objected that the mockery of Christ was done, not by the Jews, but by the Roman soldiers, who knew and cared nothing about Haman; how then can we suppose that the purple or scarlet robe, the sceptre of reed, and the crown of thorns, which the soldiers thrust upon Christ, were the regular insignia of the Haman of the year? To this we may reply, in the first place, that even if the legions stationed in Syria were not recruited in the country, they may

have contracted some of the native superstitions and have fallen in with the local customs. This is not an idle conjecture. We know that the third legion during its stay in Syria learned the Syrian custom of saluting the rising sun, and that this formal salute, performed by the whole regiment as one man at a critical moment of the great battle of Bedriacum, actually helped to turn the scale when the fortune of empire hung trembling in the balance. But it is not necessary to suppose that the garrison of Jerusalem really shared the beliefs and prejudices of the mob whom they overawed; soldiers everywhere are ready to go with a crowd bent on sport, without asking any curious questions as to the history or quality of the entertainment, and we should probably do the humanity of Roman soldiers too much honour if we imagined that they would be deterred by any qualm of conscience from joining in the pastime, which is still so popular, of baiting a Jew to death. But in the second place it should be observed that, according to one of the Evangelists, it was not the soldiers of Pilate who mocked Jesus, but the soldiers of Herod, and we may fairly assume that Herod's guards were Jews.

The hypothesis that the crucifixion with all its cruel mockery was not a punishment specially devised for Christ, but was merely the fate that annually befell the malefactor who played Haman, appears to go some way towards relieving the Gospel narrative of certain difficulties which otherwise beset it. If, as we read in the Gospels, Pilate was really anxious to save the innocent man whose fine bearing seems to have struck him, what was to hinder him from doing so? He had the power of life and death; why should he not have exercised it on the side of mercy, if his own judgment inclined that way? His reluctant acquiescence in the importunate demand of the rabble becomes easier to understand if we assume that custom obliged him annually at this season to give up to them a prisoner on whom they might play their cruel pranks. On this assumption Pilate had no power to prevent the sacrifice; the most he could do was to choose the victim.

Again, consider the remarkable statement of the Evangelists that Pilate set up over the cross a superscription stating that the man who hung on it was king of the Jews. Is it likely that in the reign of Tiberius a Roman governor, with the fear of the jealous and suspicious old emperor before his eyes, would have ventured, even in mockery, to blazon forth a seditious claim of this sort unless it were the regular formula employed on such occasions, recognized by custom, and therefore not liable to be misconstrued into treason by the malignity of informers and the fears of a tyrant?

But if the tragedy of the ill-fated aspirant after royal honours was annually enacted at Jerusalem by a prisoner who perished on the cross, it becomes probable that the part of his successful rival was also played by another actor who paraded in the same kingly trappings but did not share the same fate. If Jesus was the Haman of the year, where was the Mordecai? Perhaps we may find him in Barabbas.

We are told by the Evangelists that at the feast which witnessed the crucifixion of Christ it was the custom for the Roman governor to release one prisoner, whomsoever the people desired, and that Pilate, convinced of the innocence of Jesus, attempted to persuade the multitude to choose him as the man who should go free. But, hounded on by the priests and elders who had marked out Jesus for destruction, the rabble would not hear of this, and clamoured for the blood of Jesus, while they demanded the release of a certain miscreant, by name Barabbas, who lay in gaol for murder and sedition. Accordingly Pilate had to give way: Christ was crucified and Barabbas set at liberty. Now what, we may ask, was the reason for setting free a prisoner at this festival? In the absence of positive information, we may conjecture that the gaol-bird whose cage was thrown open at this time had to purchase his freedom by performing some service from which decent people would shrink. Such a service

may very well have been that of going about the streets, rigged out in tawdry splendour with a tinsel crown on his head and a sham sceptre in his hand, preceded and followed by all the tag-rag and bobtail of the town hooting, jeering, and breaking coarse jests at his expense, while some pretended to salaam his mock majesty, and others belaboured the donkey on which he rode. It was in this fashion, probably, that in Persia the beardless and one-eyed man made his undignified progress through the town, to the delight of ragamuffins and the terror of shopkeepers, whose goods he unceremoniously confiscated if they did not hasten to lay their peace-offerings at his feet. So, perhaps, the ruffian Barabbas, when his irons were knocked off and the prison door had grated on its hinges to let him forth, tasted the first sweets of liberty in this public manner, even if he was not suffered, like his one-eyed brother, to make raids with impunity on the stalls of the merchants and the tables of the money-changers. A curious confirmation of this conjecture is supplied by a passage in the writings of Philo the Jew, who lived at Alexandria in the time of Christ. He tells us that when Agrippa, the grandson of Herod, had received the crown of Judaea from Caligula at Rome, the new king passed through Alexandria on his way to his own country. The disorderly populace of that great city, animated by a hearty dislike of his nation, seized the opportunity of venting their spite by publicly defaming and ridiculing the Jewish monarch. Among other things they laid hold of a certain harmless lunatic named Carabas, who used to roam the streets stark naked, the butt and laughing-stock of urchins and idlers. This poor wretch they set up in a public place, clapped a paper crown on his head, thrust a broken reed into his hand by way of a sceptre, and having huddled a mat instead of a royal robe about his naked body, and surrounded him with a guard of bludgeon-men, they did obeisance to him as to a king and made a show of taking his opinion on questions of law and policy. To point the jest unmistakably at the Syrian king Agrippa, the bystanders raised cries of "Marin! Marin!" which they understood to be the Syrian word for "lord." This mockery of the Jewish king closely resembles the mockery of Christ; and the joke, such as it was, would receive a keener edge if we could suppose that the riff-raff of Alexandria were familiar with the Jewish practice of setting up a sham king on certain occasions, and that they meant by implication to ridicule the real King Agrippa by comparing him to his holiday counterfeit. May we go a step further and conjecture that one at least of the titles of the mock king of the Jews was regularly Barabbas? The poor imbecile who masqueraded in a paper crown at Alexandria was probably a Jew, otherwise the jest would have lost much of its point; and his name, according to the Greek manuscripts of Philo, was Carabas. But Carabas is meaningless in Hebrew, whereas Barabbas is a regularly formed Hebrew word meaning "Son of the Father." The palaeographic difference between the two forms is slight, and perhaps we shall hardly be deemed very rash if we conjecture that in the passage in question Philo himself wrote Barabbas, which a Greek copyist, ignorant of Hebrew, afterwards corrupted into Carabas. If this were granted, we should still have to assume that both Philo and the authors of the Gospels fell into the mistake of treating as the name of an individual what in fact was a title of office.

Thus the hypothesis which, with great diffidence, I would put forward for consideration is this. It was customary, we may suppose, with the Jews at Purim, or perhaps occasionally at Passover, to employ two prisoners to act the parts respectively of Haman and Mordecai in the passion-play which formed a central feature of the festival. Both men paraded for a short time in the insignia of royalty, but their fates were different; for while at the end of the performance the one who played Haman was hanged or crucified, the one who personated Mordecai and bore in popular parlance the title of Barabbas was allowed to go free. Pilate, perceiving the trumpery nature of the charges brought against Jesus, tried to persuade the Jews to let him play the part of Barabbas, which would have saved his life; but the merciful attempt failed and Jesus perished on the cross in the character of Haman. The description of

his last triumphal ride into Jerusalem reads almost like an echo of that brilliant progress through the streets of Susa which Haman aspired to and Mordecai accomplished; and the account of the raid which he immediately afterwards made upon the stalls of the hucksters and money-changers in the temple, may raise a question whether we have not here a trace of those arbitrary rights over property which it has been customary on such occasions to accord to the temporary king.

If it be asked why one of these temporary kings should bear the remarkable title of Barabbas or "Son of the Father," I can only surmise that the title may perhaps be a relic of the time when the real king, the deified man, used to redeem his own life by deputing his son to reign for a short time and to die in his stead. We have seen that the custom of sacrificing the son for the father was common, if not universal, among Semitic peoples; and if we are right in our interpretation of the Passover, that festival—the traditional date of the crucifixion—was the very season when the dreadful sacrifice of the first-born was consummated. Hence Barabbas or the "Son of the Father" would be a natural enough title for the man or child who reigned and died as a substitute for his royal sire. Even in later times, when the father provided a less precious substitute than his own offspring, it would be quite in accordance with the formal conservatism of religion that the old title should be retained after it had ceased to be appropriate; indeed the efficacy of the sacrifice might be thought to require and justify the pious fiction that the substitute was the very son of that divine father who should have died, but who preferred to live, for the good of his people. If in the time of Christ, as I have conjectured, the title of Barabbas or Son of the Father was bestowed on the Mordecai, the mock king who lived, rather than on the Haman, the mock king who died at the festival, this distinction can hardly have been original; for at first, we may suppose, the same man served in both capacities at different times, as the Mordecai of one year and the Haman of the next. The two characters, as I have attempted to shew, are probably nothing but two different aspects of the same deity considered at one time as dead and at another as risen; hence the human being who personated the risen god would in due time, after he had enjoyed his divine honours for a season, act the dead god by dying in good earnest in his own person; for it would be unreasonable to expect of the ordinary man-god that he should play the two parts in the reverse order by dying first and coming to life afterwards. In both parts the substitute would still be, whether in sober fact or in pious fiction, the Barabbas or Son of that divine Father who generously gave his own son to die for the world.

To conclude this speculation, into which I have perhaps been led by the interest and importance of the subject somewhat deeper than the evidence warrants, I venture to urge in its favour that it seems to shed fresh light on some of the causes which contributed to the remarkably rapid diffusion of Christianity in Asia Minor. We know from a famous letter of the younger Pliny addressed to the Emperor Trajan in the year 112 a.d. that by the beginning of our era, less than a hundred years after the Founder's death, Christianity had made such strides in Bithynia and Pontus that not only cities but villages and rural districts were affected by it, and that multitudes of both sexes and of every age and every rank professed its tenets; indeed things had gone so far that the temples were almost deserted, the sacred rites of the public religion discontinued, and hardly a purchaser could be found for the sacrificial victims. It is obvious, therefore, that the new faith had elements in it which appealed powerfully to the Asiatic mind. What these elements were, the present investigation has perhaps to some extent disclosed. We have seen that the conception of the dying and risen god was no new one in these regions. All over Western Asia from time immemorial the mournful death and happy resurrection of a divine being appear to have been annually celebrated with alternate rites of bitter lamentation and exultant joy; and through the veil which mythic fancy has woven round this tragic figure we can still detect the features of

those great yearly changes in earth and sky which, under all distinctions of race and religion, must always touch the natural human heart with alternate emotions of gladness and regret, because they exhibit on the vastest scale open to our observation the mysterious struggle between life and death. But man has not always been willing to watch passively this momentous conflict; he has felt that he has too great a stake in its issue to stand by with folded hands while it is being fought out; he has taken sides against the forces of death and decay—has flung into the trembling scale all the weight of his puny person, and has exulted in his fancied strength when the great balance has slowly inclined towards the side of life, little knowing that for all his strenuous efforts he can as little stir that balance by a hair's-breadth as can the primrose on a mossy bank in spring or the dead leaf blown by the chilly breath of autumn. Nowhere do these efforts, vain and pitiful, yet pathetic, appear to have been made more persistently and systematically than in Western Asia. In name they varied from place to place, but in substance they were all alike. A man, whom the fond imagination of his worshippers invested with the attributes of a god, gave his life for the life of the world; after infusing from his own body a fresh current of vital energy into the stagnant veins of nature, he was cut off from among the living before his failing strength should initiate a universal decay, and his place was taken by another who played, like all his predecessors, the ever-recurring drama of the divine resurrection and death. Such a drama, if our interpretation of it is right, was the original story of Esther and Mordecai or, to give them their older names, of Ishtar and Marduk. It was played in Babylonia, and from Babylonia the returning captives brought it to Judaea, where it was acted, rather as an historical than a mythical piece, by players who, having to die in grim earnest on a cross or gallows, were naturally drawn rather from the gaol than the green-room. A chain of causes which, because we cannot follow them, might in the loose language of daily life be called an accident, determined that the part of the dying god in this annual play should be thrust upon Jesus of Nazareth, whom the enemies he had made in high places by his outspoken strictures were resolved to put out of the way. They succeeded in ridding themselves of the popular and troublesome preacher; but the very step by which they fancied they had simultaneously stamped out his revolutionary doctrines contributed more than anything else they could have done to scatter them broadcast not only over Judaea but over Asia; for it impressed upon what had been hitherto mainly an ethical mission the character of a divine revelation culminating in the passion and death of the incarnate Son of a heavenly Father. In this form the story of the life and death of Jesus exerted an influence which it could never have had if the great teacher had died, as is commonly supposed, the death of a vulgar malefactor. It shed round the cross on Calvary a halo of divinity which multitudes saw and worshipped afar off; the blow struck on Golgotha set a thousand expectant strings vibrating in unison wherever men had heard the old, old story of the dying and risen god. Every year, as another spring bloomed and another autumn faded across the earth, the field had been ploughed and sown and borne fruit of a kind till it received that seed which was destined to spring up and overshadow the world. In the great army of martyrs who in many ages and in many lands, not in Asia only, have died a cruel death in the character of gods, the devout Christian will doubtless discern types and forerunners of the coming Saviour—stars that heralded in the morning sky the advent of the Sun of Righteousness—earthen vessels wherein it pleased the divine wisdom to set before hungering souls the bread of heaven. The sceptic, on the other hand, with equal confidence, will reduce Jesus of Nazareth to the level of a multitude of other victims of a barbarous superstition, and will see in him no more than a moral teacher, whom the fortunate accident of his execution invested with the crown, not merely of a martyr, but of a god. The divergence between these views is wide and deep. Which of them is the truer and will in the end prevail? Time will decide the question of prevalence, if not of truth. Yet we would fain

believe that in this and in all things the old maxim will hold good—*Magna est veritas et praevalebit.*

Part VII. Balder the Beautiful

(Originally published in Volumes X and XI)

Preface

In this concluding part of *The Golden Bough* I have discussed the problem which gives its title to the whole work. If I am right, the Golden Bough over which the King of the Wood, Diana's priest at Aricia, kept watch and ward was no other than a branch of mistletoe growing on an oak within the sacred grove; and as the plucking of the bough was a necessary prelude to the slaughter of the priest, I have been led to institute a parallel between the King of the Wood at Nemi and the Norse god Balder, who was worshipped in a sacred grove beside the beautiful Sogne fiord of Norway and was said to have perished by a stroke of mistletoe, which alone of all things on earth or in heaven could wound him. On the theory here suggested both Balder and the King of the Wood personified in a sense the sacred oak of our Aryan forefathers, and both had deposited their lives or souls for safety in the parasite which sometimes, though rarely, is found growing on an oak and by the very rarity of its appearance excites the wonder and stimulates the devotion of ignorant men. Though I am now less than ever disposed to lay weight on the analogy between the Italian priest and the Norse god, I have allowed it to stand because it furnishes me with a pretext for discussing not only the general question of the external soul in popular superstition, but also the fire-festivals of Europe, since fire played a part both in the myth of Balder and in the ritual of the Arician grove. Thus Balder the Beautiful in my hands is little more than a stalking-horse to carry two heavy pack-loads of facts. And what is true of Balder applies equally to the priest of Nemi himself, the nominal hero of the long tragedy of human folly and suffering which has unrolled itself before the readers of these volumes, and on which the curtain is now about to fall. He, too, for all the quaint garb he wears and the gravity with which he stalks across the stage, is merely a puppet, and it is time to unmask him before laying him up in the box.

To drop metaphor, while nominally investigating a particular problem of ancient mythology, I have really been discussing questions of more general interest which concern the gradual evolution of human thought from savagery to civilization. The enquiry is beset with difficulties of many kinds, for the record of man's mental development is even more imperfect than the record of his physical development, and it is harder to read, not only by reason of the incomparably more subtle and complex nature of the subject, but because the reader's eyes are apt to be dimmed by thick mists of passion and prejudice, which cloud in a far less degree the fields of comparative anatomy and geology. My contribution to the history of the human mind consists of little more than a rough and purely provisional classification of facts gathered almost entirely from printed sources. If there is one general conclusion which seems to emerge from the mass of particulars, I venture to think that it is the essential similarity in the working of the less developed human mind among all races, which corresponds to the essential similarity in their bodily frame revealed by comparative anatomy. But while this general mental similarity may, I believe, be taken as established, we must always be on our guard against tracing to it a multitude of particular resemblances which may be and often are due to simple diffusion, since nothing is more certain than that the various races of men have borrowed from each other many of their arts and crafts, their ideas, customs, and institutions. To sift out the elements of culture which a race has independently evolved and to distinguish them accurately from those which it has derived from other races is a task of extreme difficulty and delicacy, which promises to occupy students of man for a long time to come; indeed so complex are the facts and so imperfect in most cases is the historical record that it may be doubted whether in regard to many of the lower races we shall ever arrive at more than probable conjectures.

Since the last edition of *The Golden Bough* was published some thirteen years ago, I have seen reason to change my views on several matters discussed in this concluding part of the work, and though I have called attention to these changes in the text, it may be well for the sake of clearness to recapitulate them here.

In the first place, the arguments of Dr. Edward Westermarck have satisfied me that the solar theory of the European fire-festivals, which I accepted from W. Mannhardt, is very slightly, if at all, supported by the evidence and is probably erroneous. The true explanation of the festivals I now believe to be the one advocated by Dr. Westermarck himself, namely that they are purificatory in intention, the fire being designed not, as I formerly held, to reinforce the sun's light and heat by sympathetic magic, but merely to burn or repel the noxious things, whether conceived as material or spiritual, which threaten the life of man, of animals, and of plants. This aspect of the fire-festivals had not wholly escaped me in former editions; I pointed it out explicitly, but, biassed perhaps by the great authority of Mannhardt, I treated it as secondary and subordinate instead of primary and dominant. Out of deference to Mannhardt, for whose work I entertain the highest respect, and because the evidence for the purificatory theory of the fires is perhaps not quite conclusive, I have in this edition repeated and even reinforced the arguments for the solar theory of the festivals, so that the reader may see for himself what can be said on both sides of the question and may draw his own conclusion; but for my part I cannot but think that the arguments for the purificatory theory far outweigh the arguments for the solar theory. Dr. Westermarck based his criticisms largely on his own observations of the Mohammedan fire-festivals of Morocco, which present a remarkable resemblance to those of Christian Europe, though there seems no reason to assume that herein Africa has borrowed from Europe or Europe from Africa. So far as Europe is concerned, the evidence tends strongly to shew that the grand evil which the festivals aimed at combating was witchcraft, and that they were conceived to attain their end by actually burning the witches, whether visible or invisible, in the flames. If that was so, the wide prevalence and the immense popularity of the fire-festivals provides us with a measure for estimating the extent of the hold which the belief in witchcraft had on the European mind before the rise of Christianity or rather of rationalism; for Christianity, both Catholic and Protestant, accepted the old belief and enforced it in the old way by the faggot and the stake. It was not until human reason at last awoke after the long slumber of the Middle Ages that this dreadful obsession gradually passed away like a dark cloud from the intellectual horizon of Europe.

Yet we should deceive ourselves if we imagined that the belief in witchcraft is even now dead in the mass of the people; on the contrary there is ample evidence to shew that it only hibernates under the chilling influence of rationalism, and that it would start into active life if that influence were ever seriously relaxed. The truth seems to be that to this day the peasant remains a pagan and savage at heart; his civilization is merely a thin veneer which the hard knocks of life soon abrade, exposing the solid core of paganism and savagery below. The danger created by a bottomless layer of ignorance and superstition under the crust of civilized society is lessened, not only by the natural torpidity and inertia of the bucolic mind, but also by the progressive decrease of the rural as compared with the urban population in modern states; for I believe it will be found that the artisans who congregate in towns are far less retentive of primitive modes of thought than their rustic brethren. In every age cities have been the centres and as it were the lighthouses from which ideas radiate into the surrounding darkness, kindled by the friction of mind with mind in the crowded haunts of men; and it is natural that at these beacons of intellectual light all should partake in some measure of the general illumination. No doubt the mental ferment and unrest of great cities have their dark as

well as their bright side; but among the evils to be apprehended from them the chances of a pagan revival need hardly be reckoned.

Another point on which I have changed my mind is the nature of the great Aryan god whom the Romans called Jupiter and the Greeks Zeus. Whereas I formerly argued that he was primarily a personification of the sacred oak and only in the second place a personification of the thundering sky, I now invert the order of his divine functions and believe that he was a sky-god before he came to be associated with the oak. In fact, I revert to the traditional view of Jupiter, recant my heresy, and am gathered like a lost sheep into the fold of mythological orthodoxy. The good shepherd who has brought me back is my friend Mr. W. Warde Fowler. He has removed the stone over which I stumbled in the wilderness by explaining in a simple and natural way how a god of the thundering sky might easily come to be afterwards associated with the oak. The explanation turns on the great frequency with which, as statistics prove, the oak is struck by lightning beyond any other tree of the wood in Europe. To our rude forefathers, who dwelt in the gloomy depths of the *primaeval* forest, it might well seem that the riven and blackened oaks must indeed be favourites of the sky-god, who so often descended on them from the murky cloud in a flash of lightning and a crash of thunder.

This change of view as to the great Aryan god necessarily affects my interpretation of the King of the Wood, the priest of Diana at Aricia, if I may take that discarded puppet out of the box again for a moment. On my theory the priest represented Jupiter in the flesh, and accordingly, if Jupiter was primarily a sky-god, his priest cannot have been a mere incarnation of the sacred oak, but must, like the deity whose commission he bore, have been invested in the imagination of his worshippers with the power of overcasting the heaven with clouds and eliciting storms of thunder and rain from the celestial vault. The attribution of weather-making powers to kings or priests is very common in primitive society, and is indeed one of the principal levers by which such personages raise themselves to a position of superiority above their fellows. There is therefore no improbability in the supposition that as a representative of Jupiter the priest of Diana enjoyed this reputation, though positive evidence of it appears to be lacking.

Lastly, in the present edition I have shewn some grounds for thinking that the Golden Bough itself, or in common parlance the mistletoe on the oak, was supposed to have dropped from the sky upon the tree in a flash of lightning and therefore to contain within itself the seed of celestial fire, a sort of smouldering thunderbolt. This view of the priest and of the bough which he guarded at the peril of his life has the advantage of accounting for the importance which the sanctuary at Nemi acquired and the treasure which it amassed through the offerings of the faithful; for the shrine would seem to have been to ancient what Loreto has been to modern Italy, a place of pilgrimage, where princes and nobles as well as commoners poured wealth into the coffers of Diana in her green recess among the Alban hills, just as in modern times kings and queens vied with each other in enriching the black Virgin who from her Holy House on the hillside at Loreto looks out on the blue Adriatic and the purple Apennines. Such pious prodigality becomes more intelligible if the greatest of the gods was indeed believed to dwell in human shape with his wife among the woods of Nemi.

These are the principal points on which I have altered my opinion since the last edition of my book was published. The mere admission of such changes may suffice to indicate the doubt and uncertainty which attend enquiries of this nature. The whole fabric of ancient mythology is so foreign to our modern ways of thought, and the evidence concerning it is for the most part so fragmentary, obscure, and conflicting that in our attempts to piece together and interpret it we can hardly hope to reach conclusions that will completely satisfy either ourselves or others. In this as in other branches of study it is the fate of theories to be washed

away like children's castles of sand by the rising tide of knowledge, and I am not so presumptuous as to expect or desire for mine an exemption from the common lot. I hold them all very lightly and have used them chiefly as convenient pegs on which to hang my collections of facts. For I believe that, while theories are transitory, a record of facts has a permanent value, and that as a chronicle of ancient customs and beliefs my book may retain its utility when my theories are as obsolete as the customs and beliefs themselves deserve to be.

I cannot dismiss without some natural regret a task which has occupied and amused me at intervals for many years. But the regret is tempered by thankfulness and hope. I am thankful that I have been able to conclude at least one chapter of the work I projected a long time ago. I am hopeful that I may not now be taking a final leave of my indulgent readers, but that, as I am sensible of little abatement in my bodily strength and of none in my ardour for study, they will bear with me yet a while if I should attempt to entertain them with fresh subjects of laughter and tears drawn from the comedy and the tragedy of man's endless quest after happiness and truth.

J. G. FRAZER.

Cambridge, *17th October 1913.*

I. Between Heaven And Earth

§ 1. Not to touch the Earth.

We have travelled far since we turned our backs on Nemi and set forth in quest of the secret of the Golden Bough. With the present volume we enter on the last stage of our long journey. The reader who has had the patience to follow the enquiry thus far may remember that at the outset two questions were proposed for answer: Why had the priest of Aricia to slay his predecessor? And why, before doing so, had he to pluck the Golden Bough? Of these two questions the first has now been answered. The priest of Aricia, if I am right, was one of those sacred kings or human divinities on whose life the welfare of the community and even the course of nature in general are believed to be intimately dependent. It does not appear that the subjects or worshippers of such a spiritual potentate form to themselves any very clear notion of the exact relationship in which they stand to him; probably their ideas on the point are vague and fluctuating, and we should err if we attempted to define the relationship with logical precision. All that the people know, or rather imagine, is that somehow they themselves, their cattle, and their crops are mysteriously bound up with their divine king, so that according as he is well or ill the community is healthy or sickly, the flocks and herds thrive or languish with disease, and the fields yield an abundant or a scanty harvest. The worst evil which they can conceive of is the natural death of their ruler, whether he succumb to sickness or old age, for in the opinion of his followers such a death would entail the most disastrous consequences on themselves and their possessions; fatal epidemics would sweep away man and beast, the earth would refuse her increase, nay the very frame of nature itself might be dissolved. To guard against these catastrophes it is necessary to put the king to death while he is still in the full bloom of his divine manhood, in order that his sacred life, transmitted in unabated force to his successor, may renew its youth, and thus by successive transmissions through a perpetual line of vigorous incarnations may remain eternally fresh and young, a pledge and security that men and animals shall in like manner renew their youth by a perpetual succession of generations, and that seedtime and harvest, and summer and winter, and rain and sunshine shall never fail. That, if my conjecture is right, was why the priest of Aricia, the King of the Wood at Nemi, had regularly to perish by the sword of his successor.

But we have still to ask, What was the Golden Bough? and why had each candidate for the Arician priesthood to pluck it before he could slay the priest? These questions I will now try to answer.

It will be well to begin by noticing two of those rules or taboos by which, as we have seen, the life of divine kings or priests is regulated. The first of the rules to which I desire to call the reader's attention is that the divine personage may not touch the ground with his foot. This rule was observed by the supreme pontiff of the Zapotecs in Mexico; he profaned his sanctity if he so much as touched the ground with his foot. Montezuma, emperor of Mexico, never set foot on the ground; he was always carried on the shoulders of noblemen, and if he lighted anywhere they laid rich tapestry for him to walk upon. For the Mikado of Japan to touch the ground with his foot was a shameful degradation; indeed, in the sixteenth century, it was enough to deprive him of his office. Outside his palace he was carried on men's shoulders; within it he walked on exquisitely wrought mats. The king and queen of Tahiti might not touch the ground anywhere but within their hereditary domains; for the ground on which they trod became sacred. In travelling from place to place they were carried on the shoulders of sacred men. They were always accompanied by several pairs of these sanctified attendants;

and when it became necessary to change their bearers, the king and queen vaulted on to the shoulders of their new bearers without letting their feet touch the ground. It was an evil omen if the king of Dosuma touched the ground, and he had to perform an expiatory ceremony. Within his palace the king of Persia walked on carpets on which no one else might tread; outside of it he was never seen on foot but only in a chariot or on horseback. In old days the king of Siam never set foot upon the earth, but was carried on a throne of gold from place to place. Formerly neither the kings of Uganda, nor their mothers, nor their queens might walk on foot outside of the spacious enclosures in which they lived. Whenever they went forth they were carried on the shoulders of men of the Buffalo clan, several of whom accompanied any of these royal personages on a journey and took it in turn to bear the burden. The king sat astride the bearer's neck with a leg over each shoulder and his feet tucked under the bearer's arms. When one of these royal carriers grew tired he shot the king on to the shoulders of a second man without allowing the royal feet to touch the ground. In this way they went at a great pace and travelled long distances in a day, when the king was on a journey. The bearers had a special hut in the king's enclosure in order to be at hand the moment they were wanted. Among the Bakuba or rather Bushongo, a nation in the southern region of the Congo, down to a few years ago persons of the royal blood were forbidden to touch the ground; they must sit on a hide, a chair, or the back of a slave, who crouched on hands and feet; their feet rested on the feet of others. When they travelled they were carried on the backs of men; but the king journeyed in a litter supported on shafts. Among the Ibo people about Awka, in Southern Nigeria, the priest of the Earth has to observe many taboos; for example, he may not see a corpse, and if he meets one on the road he must hide his eyes with his wristlet. He must abstain from many foods, such as eggs, birds of all sorts, mutton, dog, bush-buck, and so forth. He may neither wear nor touch a mask, and no masked man may enter his house. If a dog enters his house, it is killed and thrown out. As priest of the Earth he may not sit on the bare ground, nor eat things that have fallen on the ground, nor may earth be thrown at him. According to ancient Brahmanic ritual a king at his inauguration trod on a tiger's skin and a golden plate; he was shod with shoes of boar's skin, and so long as he lived thereafter he might not stand on the earth with his bare feet.

But besides persons who are permanently sacred or tabooed and are therefore permanently forbidden to touch the ground with their feet, there are others who enjoy the character of sanctity or taboo only on certain occasions, and to whom accordingly the prohibition in question only applies at the definite seasons during which they exhale the odour of sanctity. Thus among the Kayans or Bahaus of Central Borneo, while the priestesses are engaged in the performance of certain rites they may not step on the ground, and boards are laid for them to tread on. At a funeral ceremony observed by night among the Michemis, a Tibetan tribe near the northern frontier of Assam, a priest fantastically bedecked with tiger's teeth, many-coloured plumes, bells, and shells, executed a wild dance for the purpose of exorcising the evil spirits; then all fires were extinguished and a new light was struck by a man suspended by his feet from a beam in the ceiling; "he did not touch the ground," we are told, "in order to indicate that the light came from heaven." Again, newly born infants are strongly tabooed; accordingly in Loango they are not allowed to touch the earth. Among the Iluvans of Malabar the bridegroom on his wedding-day is bathed by seven young men and then carried or walks on planks from the bathing-place to the marriage booth; he may not touch the ground with his feet. With the Dyaks of Landak and Tajan, two districts of Dutch Borneo, it is a custom that for a certain time after marriage neither bride nor bridegroom may tread on the earth. Warriors, again, on the war-path are surrounded, so to say, by an atmosphere of taboo; hence some Indians of North America might not sit on the bare ground the whole time they were out on a warlike expedition. In Laos the hunting of elephants gives rise to many taboos; one of them is that the chief hunter may not touch the earth with his foot. Accordingly, when

he alights from his elephant, the others spread a carpet of leaves for him to step upon. German wiseacres recommended that when witches were led to the block or the stake, they should not be allowed to touch the bare earth, and a reason suggested for the rule was that if they touched the earth they might make themselves invisible and so escape. The sagacious author of *The Striped-petticoat Philosophy* in the eighteenth century ridicules the idea as mere silly talk. He admits, indeed, that the women were conveyed to the place of execution in carts; but he denies that there is any deep significance in the cart, and he is prepared to maintain this view by a chemical analysis of the timber of which the cart was built. To clinch his argument he appeals to plain matter of fact and his own personal experience. Not a single instance, he assures us with apparent satisfaction, can be produced of a witch who escaped the axe or the fire in this fashion. "I have myself," says he, "in my youth seen divers witches burned, some at Arnstadt, some at Ilmenau, some at Schwenda, a noble village between Arnstadt and Ilmenau, and some of them were pardoned and beheaded before being burned. They were laid on the earth in the place of execution and beheaded like any other poor sinner; whereas if they could have escaped by touching the earth, not one of them would have failed to do so."

Apparently holiness, magical virtue, taboo, or whatever we may call that mysterious quality which is supposed to pervade sacred or tabooed persons, is conceived by the primitive philosopher as a physical substance or fluid, with which the sacred man is charged just as a Leyden jar is charged with electricity; and exactly as the electricity in the jar can be discharged by contact with a good conductor, so the holiness or magical virtue in the man can be discharged and drained away by contact with the earth, which on this theory serves as an excellent conductor for the magical fluid. Hence in order to preserve the charge from running to waste, the sacred or tabooed personage must be carefully prevented from touching the ground; in electrical language he must be insulated, if he is not to be emptied of the precious substance or fluid with which he, as a vial, is filled to the brim. And in many cases apparently the insulation of the tabooed person is recommended as a precaution not merely for his own sake but for the sake of others; for since the virtue of holiness or taboo is, so to say, a powerful explosive which the smallest touch may detonate, it is necessary in the interest of the general safety to keep it within narrow bounds, lest breaking out it should blast, blight, and destroy whatever it comes into contact with.

But things as well as persons are often charged with the mysterious quality of holiness or taboo; hence it frequently becomes necessary for similar reasons to guard them also from coming into contact with the ground, lest they should in like manner be drained of their valuable properties and be reduced to mere commonplace material objects, empty husks from which the good grain has been eliminated. Thus, for example, the most sacred object of the Arunta tribe in Central Australia is, or rather used to be, a pole about twenty feet high, which is completely smeared with human blood, crowned with an imitation of a human head, and set up on the ground where the final initiatory ceremonies of young men are performed. A young gum-tree is chosen to form the pole, and it must be cut down and transported in such a way that it does not touch the earth till it is erected in its place on the holy ground. Apparently the pole represents some famous ancestor of the olden time.

Again, at a great dancing festival celebrated by the natives of Bartle Bay, in British New Guinea, a wild mango tree plays a prominent part. The tree must be self-sown, that is, really wild and so young that it has never flowered. It is chosen in the jungle some five or six weeks before the festival, and a circle is cleared round its trunk. From that time the master of the ceremonies and some eight to twenty other men, who have aided him in choosing the tree and in clearing the jungle, become strictly holy or tabooed. They sleep by themselves in a house into which no one else may intrude: they may not wash or drink water, nor even allow it

accidentally to touch their bodies: they are forbidden to eat boiled food and the fruit of mango trees: they may drink only the milk of a young coco-nut which has been baked, and they may eat certain fruits and vegetables, such as paw-paws (*Carica papaya*) and sugar-cane, but only on condition that they have been baked. All refuse of their food is kept in baskets in their sleeping-house and may not be removed from it till the festival is over. At the time when the men begin to observe these rules of abstinence, some six to ten women, members of the same clan as the master of the ceremonies, enter on a like period of mortification, avoiding the company of the other sex, and refraining from water, all boiled food, and the fruit of the mango tree. These fasting men and women are the principal dancers at the festival. The dancing takes place on a special platform in a temporary village which has been erected for the purpose. When the platform is about to be set up, the fasting men rub the stepping posts and then suck their hands for the purpose of extracting the ghost of any dead man that might chance to be in the post and might be injured by the weight of the platform pressing down on him. Having carefully extracted these poor souls, the men carry them away tenderly and set them free in the forest or the long grass.

On the day before the festival one of the fasting men cuts down the chosen mango tree in the jungle with a stone adze, which is never afterwards put to any other use; an iron tool may not be used for the purpose, though iron tools are now common enough in the district. In cutting down the mango they place nets on the ground to catch any leaves or twigs that might fall from the tree as it is being felled, and they surround the trunk with new mats to receive the chips which fly out under the adze of the woodman; for the chips may not drop on the earth. Once the tree is down, it is carried to the centre of the temporary village, the greatest care being taken to prevent it from coming into contact with the ground. But when it is brought into the village, the houses are connected with the top of the mango by means of long vines decorated with streamers. In the afternoon the fasting men and women begin to dance, the men bedizened with gay feathers, armlets, streamers, and anklets, the women flaunting in parti-coloured petticoats and sprigs of croton leaves, which wave from their waistbands as they dance. The dancing stops at sundown, and when the full moon rises over the shoulder of the eastern hill (for the date of the festival seems to be determined with reference to the time of the moon), two chiefs mount the gables of two houses on the eastern side of the square, and, their dusky figures standing sharply out against the moonlight, pray to the evil spirits to go away and not to hurt the people. Next morning pigs are killed by being speared as slowly as possible in order that they may squeal loud and long; for the people believe that the mango trees hear the squealing, and are pleased at the sound, and bear plenty of fruit, whereas if they heard no squeals they would bear no fruit. However, the trees have to content themselves with the squeals; the flesh of the pigs is eaten by the people. This ends the festival.

Next day the mango is taken down from the platform, wrapt in new mats, and carried by the fasting men to their sleeping house, where it is hung from the roof. But after an interval, it may be of many months, the tree is brought forth again. As to the reason for its reappearance in public opinions are divided; but some say that the tree itself orders the master of the ceremonies to bring it forth, appearing to him in his dreams and saying, "Let me smell the smoking fat of pigs. So will your pigs be healthy and your crops will grow." Be that as it may, out it comes, conducted by the fasting men in their dancing costume; and with it come in the solemn procession all the pots, spoons, cups and so forth used by the fasting men during their period of holiness or taboo, also all the refuse of their food which has been collected for months, and all the fallen leaves and chips of the mango in their bundles of mats. These holy relics are carried in front and the mango tree itself brings up the rear of the procession. While these sacred objects are being handed out of the house, the men who are present rush up, wipe off the hallowed dust which has accumulated on them, and smear it

over their own bodies, no doubt in order to steep themselves in their blessed influence. Thus the tree is carried as before to the centre of the temporary village, care being again taken not to let it touch the ground. Then one of the fasting men takes from a basket a number of young green mangoes, cuts them in pieces, and places them with his own hands in the mouths of his fellows, the other fasting men, who chew the pieces small and turning round spit the morsels in the direction of the setting sun, in order that "the sun should carry the mango bits over the whole country and everyone should know." A portion of the mango tree is then broken off and in the evening it is burnt along with the bundles of leaves, chips, and refuse of food, which have been stored up. What remains of the tree is taken to the house of the master of the ceremonies and hung over the fire-place; it will be brought out again at intervals and burned bit by bit, till all is consumed, whereupon a new mango will be cut down and treated in like manner. The ashes of the holy fire on each occasion are gathered by the people and preserved in the house of the master of the ceremonies.

The meaning of these ceremonies is not explained by the authorities who describe them; but we may conjecture that they are intended to fertilize the mango trees and cause them to bear a good crop of fruit. The central feature of the whole ritual is a wild mango tree, so young that it has never flowered: the men who cut it down, carry it into the village, and dance at the festival, are forbidden to eat mangoes: pigs are killed in order that their dying squeals may move the mango trees to bear fruit: at the end of the ceremonies pieces of young green mangoes are solemnly placed in the mouths of the fasting men and are by them spurted out towards the setting sun in order that the luminary may carry the fragments to every part of the country; and finally when after a longer or shorter interval the tree is wholly consumed, its place is supplied by another. All these circumstances are explained simply and naturally by the supposition that the young mango tree is taken as a representative of mangoes generally, that the dances are intended to quicken it, and that it is preserved, like a May-pole of old in England, as a sort of general fund of vegetable life, till the fund being exhausted by the destruction of the tree it is renewed by the importation of a fresh young tree from the forest. We can therefore understand why, as a storehouse of vital energy, the tree should be carefully kept from contact with the ground, lest the pent-up and concentrated energy should escape and dribbling away into the earth be dissipated to no purpose.

To take other instances of what we may call the conservation of energy in magic or religion by insulating sacred bodies from the ground, the natives of New Britain have a secret society called the Duk-duk, the members of which masquerade in petticoats of leaves and tall headdresses of wickerwork shaped like candle extinguishers, which descend to the shoulders of the wearers, completely concealing their faces. Thus disguised they dance about to the awe and terror, real or assumed, of the women and uninitiated, who take, or pretend to take, them for spirits. When lads are being initiated into the secrets of this august society, the adepts cut down some very large and heavy bamboos, one for each lad, and the novices carry them, carefully wrapt up in leaves, to the sacred ground, where they arrive very tired and weary, for they may not let the bamboos touch the ground nor the sun shine on them. Outside the fence of the enclosure every lad deposits his bamboo on a couple of forked sticks and covers it up with nut leaves. Among the Carrier Indians of North-Western America, who burned their dead, the ashes of a chief used to be placed in a box and set on the top of a pole beside his hut: the box was never allowed to touch the ground. In the Omaha tribe of North American Indians the sacred clam shell of the Elk clan was wrapt up from sight in a mat, placed on a stand, and never suffered to come in contact with the earth. The Cherokees and kindred Indian tribes of the United States used to have certain sacred boxes or arks, which they regularly took with them to war. Such a holy ark consisted of a square wooden box, which contained "certain consecrated vessels made by beloved superannuated women, and of such

various antiquated forms, as would have puzzled Adam to have given significant names to each." The leader of a war party and his attendant bore the ark by turns, but they never set it on the ground nor would they themselves sit on the bare earth while they were carrying it against the enemy. Where stones were plentiful they rested the ark on them; but where no stones were to be found, they deposited it on short logs. "The Indian ark is deemed so sacred and dangerous to be touched, either by their own sanctified warriors, or the spoiling enemy, that they durst not touch it upon any account. It is not to be meddled with by any, except the war chieftain and his waiter, under the penalty of incurring great evil. Nor would the most inveterate enemy touch it in the woods, for the very same reason." After their return home they used to hang the ark on the leader's red-painted war pole. At Sipi, near Simla, in Northern India, an annual fair is held, at which men purchase wives. A square box with a domed top figures prominently at the fair. It is fixed on two poles to be carried on men's shoulders, and long heavily-plaited petticoats hang from it nearly to the ground. Three sides of the box are adorned with the head and shoulders of a female figure and the fourth side with a black yak's tail. Four men bear the poles, each carrying an axe in his right hand. They dance round, with a swinging rhythmical step, to the music of drums and a pipe. The dance goes on for hours and is thought to avert ill-luck from the fair. It is said that the box is brought to Simla from a place sixty miles off by relays of men, who may not stop nor set the box on the ground the whole way. In Scotland, when water was carried from sacred wells to sick people, the water-vessel might not touch the earth. In some parts of Aberdeenshire the last bunch of standing corn, which is commonly viewed as very sacred, being the last refuge of the corn-spirit retreating before the reapers, is not suffered to touch the ground; the master or "guedman" sits down and receives each handful of corn as it is cut on his lap.

Again, sacred food may not under certain circumstances be brought into contact with the earth. Some of the aborigines of Victoria used to regard the fat of the emu as sacred, believing that it had once been the fat of the black man. In taking it from the bird or giving it to another they handled it reverently. Any one who threw away the fat or flesh of the emu was held accursed. "The late Mr. Thomas observed on one occasion, at Nerrennerre-Warreen, a remarkable exhibition of the effects of this superstition. An aboriginal child—one attending the school—having eaten some part of the flesh of an emu, threw away the skin. The skin fell to the ground, and this being observed by his parents, they showed by their gestures every token of horror. They looked upon their child as one utterly lost. His desecration of the bird was regarded as a sin for which there was no atonement." The Roumanians of Transylvania believe that "every fresh-baked loaf of wheaten bread is sacred, and should a piece inadvertently fall to the ground, it is hastily picked up, carefully wiped and kissed, and if soiled, thrown into the fire—partly as an offering to the dead, and partly because it were a heavy sin to throw away or tread upon any particle of it." At certain festivals in south-eastern Borneo the food which is consumed in the common house may not touch the ground; hence, a little before the festivals take place, foot-bridges made of thin poles are constructed from the private dwellings to the common house. When Hall was living with the Esquimaux and grew tired of eating walrus, one of the women brought the head and neck of a reindeer for him to eat. This venison had to be completely wrapt up before it was brought into the house, and once in the house it could only be placed on the platform which served as a bed. "To have placed it on the floor or on the platform behind the fire-lamp, among the walrus, musk-ox, and polar-bear meat which occupy a goodly portion of both of these places, would have horrified the whole town, as, according to the actual belief of the Innuits, not another walrus could be secured this year, and there would ever be trouble in catching any more." But in this case the real scruple appears to have been felt not so much at placing the venison on the ground as at bringing it into contact with walrus meat.

Sometimes magical implements and remedies are supposed to lose their virtue by contact with the ground, the volatile essence with which they are impregnated being no doubt drained off into the earth. Thus in the Boulia district of Queensland the magical bone, which the native sorcerer points at his victim as a means of killing him, is never by any chance allowed to touch the earth. The wives of rajahs in Macassar, a district of southern Celebes, pride themselves on their luxuriant tresses and are at great pains to oil and preserve them. Should the hair begin to grow thin, the lady resorts to many devices to stay the ravages of time; among other things she applies to her locks a fat extracted from crocodiles and venomous snakes. The unguent is believed to be very efficacious, but during its application the woman's feet may not come into contact with the ground, or all the benefit of the nostrum would be lost. Some people in antiquity believed that a woman in hard labour would be delivered if a spear, which had been wrenched from a man's body without touching the ground, were thrown over the house where the sufferer lay. Again, according to certain ancient writers, arrows which had been extracted from a body without coming into contact with the earth and laid under sleepers, acted as a love-charm. Among the peasantry of the north-east of Scotland the prehistoric weapons called celts went by the name of "thunderbolts" and were coveted as the sure bringers of success, always provided that they were not allowed to fall to the ground.

In ancient Gaul certain glass or paste beads attained great celebrity as amulets under the name of serpents' eggs; it was believed that serpents, coiling together in a wriggling, writhing mass, generated them from their slaver and shot them into the air from their hissing jaws. If a man was bold and dexterous enough to catch one of these eggs in his cloak before it touched the ground, he rode off on horseback with it at full speed, pursued by the whole pack of serpents, till he was saved by the interposition of a river, which the snakes could not pass. The proof of the egg being genuine was that if it were thrown into a stream it would float up against the current, even though it were hooped in gold. The Druids held these beads in high esteem; according to them, the precious objects could only be obtained on a certain day of the moon, and the peculiar virtue that resided in them was to secure success in law suits and free access to kings. Pliny knew of a Gaulish knight who was executed by the emperor Claudius for wearing one of these amulets. Under the name of Snake Stones (*glain neidr*) or Adder Stones the beads are still known in those parts of our own country where the Celtic population has lingered, with its immemorial superstitions, down to the present or recent times; and the old story of the origin of the beads from the slaver of serpents was believed by the modern peasantry of Cornwall, Wales, and Scotland as by the Druids of ancient Gaul. In Cornwall the time when the serpents united to fashion the beads was commonly said to be at or about Midsummer Eve; in Wales it was usually thought to be spring, especially the Eve of May Day, and even within recent years persons in the Principality have affirmed that they witnessed the great vernal congress of the snakes and saw the magic stone in the midst of the froth. The Welsh peasants believe the beads to possess medicinal virtues of many sorts and to be particularly efficacious for all maladies of the eyes. In Wales and Ireland the beads sometimes went by the name of the Magician's or Druid's Glass (*Gleini na Droedh* and *Glaine nan Druidhe*). Specimens of them may be seen in museums; some have been found in British barrows. They are of glass of various colours, green, blue, pink, red, brown, and so forth, some plain and some ribbed. Some are streaked with brilliant hues. The beads are perforated, and in the Highlands of Scotland the hole is explained by saying that when the bead has just been conflated by the serpents jointly, one of the reptiles sticks his tail through the still viscous glass. An Englishman who visited Scotland in 1699 found many of these beads in use throughout the country. They were hung from children's necks to protect them from whooping cough and other ailments. Snake Stones were, moreover, a charm to ensure prosperity in general and to repel evil spirits. When one of these priceless treasures

was not on active service, the owner kept it in an iron box to guard it against fairies, who, as is well known, cannot abide iron.

Pliny mentions several medicinal plants, which, if they were to retain their healing virtue, ought not to be allowed to touch the earth. The curious medical treatise of Marcellus, a native of Bordeaux in the fourth century of our era, abounds with prescriptions of this sort; and we can well believe the writer when he assures us that he borrowed many of his quaint remedies from the lips of common folk and peasants rather than from the books of the learned. Thus he tells us that certain white stones found in the stomachs of young swallows assuage the most persistent headache, always provided that their virtue be not impaired by contact with the ground. Another of his cures for the same malady is a wreath of fleabane placed on the head, but it must not touch the earth. On the same condition a decoction of the root of elecampane in wine kills worms; a fern, found growing on a tree, relieves the stomach-ache; and the pastern-bone of a hare is an infallible remedy for colic, provided, first, it be found in the dung of a wolf, second, that it does not touch the ground, and, third, that it is not touched by a woman. Another cure for colic is effected by certain hocus-pocus with a scrap of wool from the forehead of a first-born lamb, if only the lamb, instead of being allowed to fall to the ground, has been caught by hand as it dropped from its dam. In Andjra, a district of Morocco, the people attribute many magical virtues to rain-water which has fallen on the twenty-seventh day of April, Old Style; accordingly they collect it and use it for a variety of purposes. Mixed with tar and sprinkled on the door-posts it prevents snakes and scorpions from entering the house: sprinkled on heaps of threshed corn it protects them from the evil eye: mixed with an egg, henna, and seeds of cress it is an invaluable medicine for sick cows: poured over a plate, on which a passage of the Koran has been written, it strengthens the memory of schoolboys who drink it; and if you mix it with cowdung and red earth and paint rings with the mixture round the trunks of your fig-trees at sunset on Midsummer Day, you may depend on it that the trees will bear an excellent crop and will not shed their fruit untimely on the ground. But in order to preserve these remarkable properties it is absolutely essential that the water should on no account be allowed to touch the ground; some say too that it should not be exposed to the sun nor breathed upon by anybody. Again, the Moors ascribe great magical efficacy to what they call "the sultan of the oleander," which is a stalk of oleander with a cluster of four pairs of leaves springing from it. They think that the magical virtue is greatest if the stalk has been cut immediately before midsummer. But when the plant is brought into the house, the branches may not touch the ground, lest they should lose their marvellous qualities. In the olden days, before a Lithuanian or Prussian farmer went forth to plough for the first time in spring, he called in a wizard to perform a certain ceremony for the good of the crops. The sage seized a mug of beer with his teeth, quaffed the liquor, and then tossed the mug over his head. This signified that the corn in that year should grow taller than a man. But the mug might not fall to the ground; it had to be caught by somebody stationed at the wizard's back, for if it fell to the ground the consequence naturally would be that the corn also would be laid low on the earth.

§ 2. Not to see the Sun.

The second rule to be here noted is that the sun may not shine upon the divine person. This rule was observed both by the Mikado and by the pontiff of the Zapotecs. The latter "was looked upon as a god whom the earth was not worthy to hold, nor the sun to shine upon." The Japanese would not allow that the Mikado should expose his sacred person to the open air, and the sun was not thought worthy to shine on his head. The Indians of Granada, in South America, "kept those who were to be rulers or commanders, whether men or women, locked up for several years when they were children, some of them seven years, and this so close that they were not to see the sun, for if they should happen to see it they forfeited their

lordship, eating certain sorts of food appointed; and those who were their keepers at certain times went into their retreat or prison and scourged them severely.” Thus, for example, the heir to the throne of Bogota, who was not the son but the sister's son of the king, had to undergo a rigorous training from his infancy: he lived in complete retirement in a temple, where he might not see the sun nor eat salt nor converse with a woman: he was surrounded by guards who observed his conduct and noted all his actions: if he broke a single one of the rules laid down for him, he was deemed infamous and forfeited all his rights to the throne. So, too, the heir to the kingdom of Sogamoso, before succeeding to the crown, had to fast for seven years in the temple, being shut up in the dark and not allowed to see the sun or light. The prince who was to become Inca of Peru had to fast for a month without seeing light. On the day when a Brahman student of the Veda took a bath, to signify that the time of his studentship was at an end, he entered a cow-shed before sunrise, hung over the door a skin with the hair inside, and sat there; on that day the sun should not shine upon him.

Again, women after childbirth and their offspring are more or less tabooed all the world over; hence in Corea the rays of the sun are rigidly excluded from both mother and child for a period of twenty-one or a hundred days, according to their rank, after the birth has taken place. Among some of the tribes on the north-west coast of New Guinea a woman may not leave the house for months after childbirth. When she does go out, she must cover her head with a hood or mat; for if the sun were to shine upon her, it is thought that one of her male relations would die. Again, mourners are everywhere taboo; accordingly in mourning the Ainos of Japan wear peculiar caps in order that the sun may not shine upon their heads. During a solemn fast of three days the Indians of Costa Rica eat no salt, speak as little as possible, light no fires, and stay strictly indoors, or if they go out during the day they carefully cover themselves from the light of the sun, believing that exposure to the sun's rays would turn them black. On Yule Night it has been customary in parts of Sweden from time immemorial to go on pilgrimage, whereby people learn many secret things and know what is to happen in the coming year. As a preparation for this pilgrimage, “some secrete themselves for three days previously in a dark cellar, so as to be shut out altogether from the light of heaven. Others retire at an early hour of the preceding morning to some out-of-the-way place, such as a hay-loft, where they bury themselves in the hay, that they may neither see nor hear any living creature; and here they remain, in silence and fasting, until after sundown; whilst there are those who think it sufficient if they rigidly abstain from food on the day before commencing their wanderings. During this period of probation a man ought not to see fire, but should this have happened, he must strike a light with flint and steel, whereby the evil that would otherwise have ensued will be obviated.” During the sixteen days that a Pima Indian is undergoing purification for killing an Apache he may not see a blazing fire.

Acarmanian peasants tell of a handsome prince called Sunless, who would die if he saw the sun. So he lived in an underground palace on the site of the ancient Oeniadae, but at night he came forth and crossed the river to visit a famous enchantress who dwelt in a castle on the further bank. She was loth to part with him every night long before the sun was up, and as he turned a deaf ear to all her entreaties to linger, she hit upon the device of cutting the throats of all the cocks in the neighbourhood. So the prince, whose ear had learned to expect the shrill clarion of the birds as the signal of the growing light, tarried too long, and hardly had he reached the ford when the sun rose over the Aetolian mountains, and its fatal beams fell on him before he could regain his dark abode.

II. The Seclusion of Girls at Puberty

§ 1. Seclusion of Girls at Puberty in Africa.

Now it is remarkable that the foregoing two rules—not to touch the ground and not to see the sun—are observed either separately or conjointly by girls at puberty in many parts of the world. Thus amongst the negroes of Loango girls at puberty are confined in separate huts, and they may not touch the ground with any part of their bare body. Among the Zulus and kindred tribes of South Africa, when the first signs of puberty shew themselves “while a girl is walking, gathering wood, or working in the field, she runs to the river and hides herself among the reeds for the day, so as not to be seen by men. She covers her head carefully with her blanket that the sun may not shine on it and shrivel her up into a withered skeleton, as would result from exposure to the sun's beams. After dark she returns to her home and is secluded” in a hut for some time. During her seclusion, which lasts for about a fortnight, neither she nor the girls who wait upon her may drink any milk, lest the cattle should die. And should she be overtaken by the first flow while she is in the fields, she must, after hiding in the bush, scrupulously avoid all pathways in returning home. A reason for this avoidance is assigned by the A-Kamba of British East Africa, whose girls under similar circumstances observe the same rule. “A girl's first menstruation is a very critical period of her life according to A-Kamba beliefs. If this condition appears when she is away from the village, say at work in the fields, she returns at once to her village, but is careful to walk through the grass and not on a path, for if she followed a path and a stranger accidentally trod on a spot of blood and then cohabited with a member of the opposite sex before the girl was better again, it is believed that she would never bear a child.” She remains at home till the symptoms have ceased, and during this time she may be fed by none but her mother. When the flux is over, her father and mother are bound to cohabit with each other, else it is believed that the girl would be barren all her life. Similarly, among the Baganda, when a girl menstruated for the first time she was secluded and not allowed to handle food; and at the end of her seclusion the kinsman with whom she was staying (for among the Baganda young people did not reside with their parents) was obliged to jump over his wife, which with the Baganda is regarded as equivalent to having intercourse with her. Should the girl happen to be living near her parents at the moment when she attained to puberty, she was expected on her recovery to inform them of the fact, whereupon her father jumped over her mother. Were this custom omitted, the Baganda, like the A-Kamba, thought that the girl would never have children or that they would die in infancy. Thus the pretence of sexual intercourse between the parents or other relatives of the girl was a magical ceremony to ensure her fertility. It is significant that among the Baganda the first menstruation was often called a marriage, and the girl was spoken of as a bride. These terms so applied point to a belief like that of the Siamese, that a girl's first menstruation results from her defloration by one of a host of aerial spirits, and that the wound thus inflicted is repeated afterwards every month by the same ghostly agency. For a like reason, probably, the Baganda imagine that a woman who does not menstruate exerts a malign influence on gardens and makes them barren if she works in them. For not being herself fertilized by a spirit, how can she fertilize the garden?

Among the Amambwe, Winamwanga, Alungu, and other tribes of the great plateau to the west of Lake Tanganyika, “when a young girl knows that she has attained puberty, she forthwith leaves her mother's hut, and hides herself in the long grass near the village, covering her face with a cloth and weeping bitterly. Towards sunset one of the older women—who, as directress of the ceremonies, is called *nachimbusa*—follows her, places a

cooking-pot by the cross-roads, and boils therein a concoction of various herbs, with which she anoints the neophyte. At nightfall the girl is carried on the old woman's back to her mother's hut. When the customary period of a few days has elapsed, she is allowed to cook again, after first whitewashing the floor of the hut. But, by the following month, the preparations for her initiation are complete. The novice must remain in her hut throughout the whole period of initiation, and is carefully guarded by the old women, who accompany her whenever she leaves her quarters, veiling her head with a native cloth. The ceremonies last for at least one month." During this period of seclusion, drumming and songs are kept up within the mother's hut by the village women, and no male, except, it is said, the father of twins, is allowed to enter. The directress of the rites and the older women instruct the young girl as to the elementary facts of life, the duties of marriage, and the rules of conduct, decorum, and hospitality to be observed by a married woman. Amongst other things the damsel must submit to a series of tests such as leaping over fences, thrusting her head into a collar made of thorns, and so on. The lessons which she receives are illustrated by mud figures of animals and of the common objects of domestic life. Moreover, the directress of studies embellishes the walls of the hut with rude pictures, each with its special significance and song, which must be understood and learned by the girl. In the foregoing account the rule that a damsel at puberty may neither see the sun nor touch the ground seems implied by the statement that on the first discovery of her condition she hides in long grass and is carried home after sunset on the back of an old woman.

Among the Nyanja-speaking tribes of Central Angoniland, in British Central Africa, when a young girl finds that she has become a woman, she stands silent by the pathway leading to the village, her face wrapt in her calico. An old woman, finding her there, takes her off to a stream to bathe; after that the girl is secluded for six days in the old woman's hut. She eats her porridge out of an old basket and her relish, in which no salt is put, from a potsherd. The basket is afterwards thrown away. On the seventh day the aged matrons gather together, go with the girl to a stream, and throw her into the water. In returning they sing songs, and the old woman, who directs the proceedings, carries the maiden on her back. Then they spread a mat and fetch her husband and set the two down on the mat and shave his head. When it is dark, the old women escort the girl to her husband's hut. There the *ndiwo* relish is cooking on the fire. During the night the woman rises and puts some salt in the pot. Next morning, before dawn, while all is dark and the villagers have not yet opened their doors, the young married woman goes off and gives some of the relish to her mother and to the old woman who was mistress of the ceremony. This relish she sets down at the doors of their houses and goes away. And in the morning, when the sun has risen and all is light in the village, the two women open their doors, and there they find the relish with the salt in it; and they take of it and rub it on their feet and under their arm-pits; and if there are little children in the house, they eat of it. And if the young wife has a kinsman who is absent from the village, some of the relish is put on a splinter of bamboo and kept against his return, that when he comes he, too, may rub his feet with it. But if the woman finds that her husband is impotent, she does not rise betimes and go out in the dark to lay the relish at the doors of her mother and the old woman. And in the morning, when the sun is up and all the village is light, the old women open their doors, and see no relish there, and they know what has happened, and so they go wilily to work. For they persuade the husband to consult the diviner that he may discover how to cure his impotence; and while he is closeted with the wizard, they fetch another man, who finishes the ceremony with the young wife, in order that the relish may be given out and that people may rub their feet with it. But if it happens that when a girl comes to maturity she is not yet betrothed to any man, and therefore has no husband to go to, the matrons tell her that she must go to a lover instead. And this is the custom which they call *chigango*. So in the evening she takes her cooking pot and relish and hies away to the quarters of the young

bachelors, and they very civilly sleep somewhere else that night. And in the morning the girl goes back to the *kuka* hut.

From the foregoing account it appears that among these tribes no sooner has a girl attained to womanhood than she is expected and indeed required to give proof of her newly acquired powers by cohabiting with a man, whether her husband or another. And the abstinence from salt during the girl's seclusion is all the more remarkable because as soon as the seclusion is over she has to use salt for a particular purpose, to which the people evidently attach very great importance, since in the event of her husband proving impotent she is even compelled, apparently, to commit adultery in order that the salted relish may be given out as usual. In this connexion it deserves to be noted that among the Wagogo of German East Africa women at their monthly periods may not sleep with their husbands and may not put salt in food. A similar rule is observed by the Nyanja-speaking tribes of Central Angoniland, with whose puberty customs we are here concerned. Among them, we are told, "some superstition exists with regard to the use of salt. A woman during her monthly sickness must on no account put salt into any food she is cooking, lest she give her husband or children a disease called *tsempo* (*chitsoko soko*), but calls a child to put it in, or, as the song goes, '*Natira mchere ni bondo chifukwa n'kupanda mwana,*' and pours in the salt by placing it on her knee, because there is no child handy. Should a party of villagers have gone to make salt, all sexual intercourse is forbidden among the people of the village, until the people who have gone to make the salt (from grass) return. When they do come back, they must make their entry into the village at night, and no one must see them. Then one of the elders of the village sleeps with his wife. She then cooks some relish, into which she puts some of the salt. This relish is handed round to the people who went to make the salt, who rub it on their feet and under their armpits." Hence it would seem that in the mind of these people abstinence from salt is somehow associated with the idea of chastity. The same association meets us in the customs of many peoples in various parts of the world. For example, ancient Hindoo ritual prescribed that for three nights after a husband had brought his bride home, the two should sleep on the ground, remain chaste, and eat no salt. Among the Baganda, when a man was making a net, he had to refrain from eating salt and meat and from living with his wife; these restrictions he observed until the net took its first catch of fish. Similarly, so long as a fisherman's nets or traps were in the water, he must live apart from his wife, and neither he nor she nor their children might eat salt or meat. Evidence of the same sort could be multiplied, but without going into it further we may say that for some reason which is not obvious to us primitive man connects salt with the intercourse of the sexes and therefore forbids the use of that condiment in a variety of circumstances in which he deems continence necessary or desirable. As there is nothing which the savage regards as a greater bar between the sexes than the state of menstruation, he naturally prohibits the use of salt to women and girls at their monthly periods.

With the Awa-nkonde, a tribe at the northern end of Lake Nyassa, it is a rule that after her first menstruation a girl must be kept apart, with a few companions of her own sex, in a darkened house. The floor is covered with dry banana leaves, but no fire may be lit in the house, which is called "the house of the Awasungu," that is, "of maidens who have no hearts." When a girl reaches puberty, the Wafiomi of Eastern Africa hold a festival at which they make a noise with a peculiar kind of rattle. After that the girl remains for a year in the large common hut (*tembe*), where she occupies a special compartment screened off from the men's quarters. She may not cut her hair or touch food, but is fed by other women. At night, however, she quits the hut and dances with young men. Among the Barotse or Marotse of the upper Zambesi, "when a girl arrives at the age of puberty she is sent into the fields, where a hut is constructed far from the village. There, with two or three companions, she spends a

month, returning home late and starting before dawn in order not to be seen by the men. The women of the village visit her, bringing food and honey, and singing and dancing to amuse her. At the end of a month her husband comes and fetches her. It is only after this ceremony that women have the right to smear themselves with ochre." We may suspect that the chief reason why the girl during her seclusion may visit her home only by night is a fear, not so much lest she should be seen by men, as that she might be seen by the sun. Among the Wafiomi, as we have just learned, the young woman in similar circumstances is even free to dance with men, provided always that the dance is danced at night. The ceremonies among the Barotse or Marotse are somewhat more elaborate for a girl of the royal family. She is shut up for three months in a place which is kept secret from the public; only the women of her family know where it is. There she sits alone in the darkness of the hut, waited on by female slaves, who are strictly forbidden to speak and may communicate with her and with each other only by signs. During all this time, though she does nothing, she eats much, and when at last she comes forth, her appearance is quite changed, so fat has she grown. She is then led by night to the river and bathed in presence of all the women of the village. Next day she flaunts before the public in her gayest attire, her head bedecked with ornaments and her face mottled with red paint. So everybody knows what has happened.

Among the northern clans of the Thonga tribe, in South-Eastern Africa, about Delagoa Bay, when a girl thinks that the time of her nubility is near, she chooses an adoptive mother, perhaps in a neighbouring village. When the symptoms appear, she flies away from her own village and repairs to that of her adopted mother "to weep near her." After that she is secluded with several other girls in the same condition for a month. They are shut up in a hut, and whenever they come outside they must wear a dirty greasy cloth over their faces as a veil. Every morning they are led to a pool and plunged in the water up to their necks. Initiated girls or women accompany them, singing obscene songs and driving away with sticks any man who meets them; for no man may see a girl during this time of seclusion. If he saw her, it is said that he would be struck blind. On their return from the river, the girls are again imprisoned in the hut, where they remain wet and shivering, for they may not go near the fire to warm themselves. During their seclusion they listen to lascivious songs sung by grown women and are instructed in sexual matters. At the end of the month the adoptive mother brings the girl home to her true mother and presents her with a pot of beer.

Among the Caffre tribes of South Africa the period of a girl's seclusion at puberty varies with the rank of her father. If he is a rich man, it may last twelve days; if he is a chief, it may last twenty-four days. And when it is over, the girl rubs herself over with red earth, and strews finely powdered red earth on the ground, before she leaves the hut where she has been shut up. Finally, though she was forbidden to drink milk all the days of her separation, she washes out her mouth with milk, and is from that moment regarded as a full-grown woman. Afterwards, in the dusk of the evening, she carries away all the objects with which she came into contact in the hut during her seclusion and buries them secretly in a sequestered spot. When the girl is a chief's daughter the ceremonies at her liberation from the hut are more elaborate than usual. She is led forth from the hut by a son of her father's councillor, who, wearing the wings of a blue crane, the badge of bravery, on his head, escorts her to the cattle kraal, where cows are slaughtered and dancing takes place. Large skins full of milk are sent to the spot from neighbouring villages; and after the dances are over the girl drinks milk for the first time since the day she entered into retreat. But the first mouthful is drunk by the girl's aunt or other female relative who had charge of her during her seclusion; and a little of it is poured on the fire-place. Amongst the Zulus, when the girl was a princess royal, the end of her time of separation was celebrated by a sort of saturnalia: law and order were for the time being in abeyance: every man, woman, and child might appropriate any

article of property: the king abstained from interfering; and if during this reign of misrule he was robbed of anything he valued he could only recover it by paying a fine. Among the Basutos, when girls at puberty are bathed as usual by the matrons in a river, they are hidden separately in the turns and bends of the stream, and told to cover their heads, as they will be visited by a large serpent. Their limbs are then plastered with clay, little masks of straw are put on their faces, and thus arrayed they daily follow each other in procession, singing melancholy airs, to the fields, there to learn the labours of husbandry in which a great part of their adult life will be passed. We may suppose, though we are not told, that the straw masks which they wear in these processions are intended to hide their faces from the gaze of men and the rays of the sun.

Among the tribes in the lower valley of the Congo, such as the Bavili, when a girl arrives at puberty, she has to pass two or three months in seclusion in a small hut built for the purpose. The hair of her head is shaved off, and every day the whole of her body is smeared with a red paint (*takulla*) made from a powdered wood mixed with water. Some of her companions reside in the hut with her and prepare the paint for her use. A woman is appointed to take charge of the hut and to keep off intruders. At the end of her confinement she is taken to water by the women of her family and bathed; the paint is rubbed off her body, her arms and legs are loaded with brass rings, and she is led in solemn procession under an umbrella to her husband's house. If these ceremonies were not performed, the people believe that the girl would be barren or would give birth to monsters, that the rain would cease to fall, the earth to bear fruit, and the fishing to be successful. Such serious importance do these savages ascribe to the performance of rites which to us seem so childish.

§ 2. Seclusion of Girls at Puberty in New Ireland, New Guinea, and Indonesia.

In New Ireland girls are confined for four or five years in small cages, being kept in the dark and not allowed to set foot on the ground. The custom has been thus described by an eye-witness. "I heard from a teacher about some strange custom connected with some of the young girls here, so I asked the chief to take me to the house where they were. The house was about twenty-five feet in length, and stood in a reed and bamboo enclosure, across the entrance to which a bundle of dried grass was suspended to show that it was strictly '*tabu*.' Inside the house were three conical structures about seven or eight feet in height, and about ten or twelve feet in circumference at the bottom, and for about four feet from the ground, at which point they tapered off to a point at the top. These cages were made of the broad leaves of the pandanus-tree, sewn quite close together so that no light and little or no air could enter. On one side of each is an opening which is closed by a double door of plaited cocoa-nut tree and pandanus-tree leaves. About three feet from the ground there is a stage of bamboos which forms the floor. In each of these cages we were told there was a young woman confined, each of whom had to remain for at least four or five years, without ever being allowed to go outside the house. I could scarcely credit the story when I heard it; the whole thing seemed too horrible to be true. I spoke to the chief, and told him that I wished to see the inside of the cages, and also to see the girls that I might make them a present of a few beads. He told me that it was '*tabu*,' forbidden for any men but their own relations to look at them; but I suppose the promised beads acted as an inducement, and so he sent away for some old lady who had charge, and who alone is allowed to open the doors. While we were waiting we could hear the girls talking to the chief in a querulous way as if objecting to something or expressing their fears. The old woman came at length and certainly she did not seem a very pleasant jailor or guardian; nor did she seem to favour the request of the chief to allow us to see the girls, as she regarded us with anything but pleasant looks. However, she had to undo the door when the chief told her to do so, and then the girls peeped out at us, and, when told to do so, they held out their hands for the beads. I, however, purposely sat at some

distance away and merely held out the beads to them, as I wished to draw them quite outside, that I might inspect the inside of the cages. This desire of mine gave rise to another difficulty, as these girls were not allowed to put their feet to the ground all the time they were confined in these places. However, they wished to get the beads, and so the old lady had to go outside and collect a lot of pieces of wood and bamboo, which she placed on the ground, and then going to one of the girls, she helped her down and held her hand as she stepped from one piece of wood to another until she came near enough to get the beads I held out to her. I then went to inspect the inside of the cage out of which she had come, but could scarcely put my head inside of it, the atmosphere was so hot and stifling. It was clean and contained nothing but a few short lengths of bamboo for holding water. There was only room for the girl to sit or lie down in a crouched position on the bamboo platform, and when the doors are shut it must be nearly or quite dark inside. The girls are never allowed to come out except once a day to bathe in a dish or wooden bowl placed close to each cage. They say that they perspire profusely. They are placed in these stifling cages when quite young, and must remain there until they are young women, when they are taken out and have each a great marriage feast provided for them. One of them was about fourteen or fifteen years old, and the chief told us that she had been there for five years, but would soon be taken out now. The other two were about eight and ten years old, and they have to stay there for several years longer." A more recent observer has described the custom as it is observed on the western coast of New Ireland. He says: "A *buck* is the name of a little house, not larger than an ordinary hen-coop, in which a little girl is shut up, sometimes for weeks only, and at other times for months.... Briefly stated, the custom is this. Girls, on attaining puberty or betrothal, are enclosed in one of these little coops for a considerable time. They must remain there night and day. We saw two of these girls in two coops; the girls were not more than ten years old, still they were lying in a doubled-up position, as their little houses would not admit of them lying in any other way. These two coops were inside a large house; but the chief, in consideration of a present of a couple of tomahawks, ordered the ends to be torn out of the house to admit the light, so that we might photograph the *buck*. The occupant was allowed to put her face through an opening to be photographed, in consideration of another present." As a consequence of their long enforced idleness in the shade the girls grow fat and their dusky complexion bleaches to a more pallid hue. Both their corpulence and their pallor are regarded as beauties.

In Kabadi, a district of British New Guinea, "daughters of chiefs, when they are about twelve or thirteen years of age, are kept indoors for two or three years, never being allowed, under any pretence, to descend from the house, and the house is so shaded that the sun cannot shine on them." Among the Yabim and Bukaua, two neighbouring and kindred tribes on the coast of German New Guinea, a girl at puberty is secluded for some five or six weeks in an inner part of the house; but she may not sit on the floor, lest her uncleanness should cleave to it, so a log of wood is placed for her to squat on. Moreover, she may not touch the ground with her feet; hence if she is obliged to quit the house for a short time, she is muffled up in mats and walks on two halves of a coco-nut shell, which are fastened like sandals to her feet by creeping plants. During her seclusion she is in charge of her aunts or other female relatives. At the end of the time she bathes, her person is loaded with ornaments, her face is grotesquely painted with red stripes on a white ground, and thus adorned she is brought forth in public to be admired by everybody. She is now marriageable. Among the Ot Danoms of Borneo girls at the age of eight or ten years are shut up in a little room or cell of the house, and cut off from all intercourse with the world for a long time. The cell, like the rest of the house, is raised on piles above the ground, and is lit by a single small window opening on a lonely place, so that the girl is in almost total darkness. She may not leave the room on any pretext whatever, not even for the most necessary purposes. None of her family may see her

all the time she is shut up, but a single slave woman is appointed to wait on her. During her lonely confinement, which often lasts seven years, the girl occupies herself in weaving mats or with other handiwork. Her bodily growth is stunted by the long want of exercise, and when, on attaining womanhood, she is brought out, her complexion is pale and wax-like. She is now shewn the sun, the earth, the water, the trees, and the flowers, as if she were newly born. Then a great feast is made, a slave is killed, and the girl is smeared with his blood. In Ceram girls at puberty were formerly shut up by themselves in a hut which was kept dark. In Yap, one of the Caroline Islands, should a girl be overtaken by her first menstruation on the public road, she may not sit down on the earth, but must beg for a coco-nut shell to put under her. She is shut up for several days in a small hut at a distance from her parents' house, and afterwards she is bound to sleep for a hundred days in one of the special houses which are provided for the use of menstruous women.

§ 3. Seclusion of Girls at Puberty in the Torres Straits Islands and Northern Australia.

In the island of Mabuiag, Torres Straits, when the signs of puberty appear on a girl, a circle of bushes is made in a dark corner of the house. Here, decked with shoulder-belts, armllets, leglets just below the knees, and anklets, wearing a chaplet on her head, and shell ornaments in her ears, on her chest, and on her back, she squats in the midst of the bushes, which are piled so high round about her that only her head is visible. In this state of seclusion she must remain for three months. All this time the sun may not shine upon her, but at night she is allowed to slip out of the hut, and the bushes that hedge her in are then changed. She may not feed herself or handle food, but is fed by one or two old women, her maternal aunts, who are especially appointed to look after her. One of these women cooks food for her at a special fire in the forest. The girl is forbidden to eat turtle or turtle eggs during the season when the turtles are breeding; but no vegetable food is refused her. No man, not even her own father, may come into the house while her seclusion lasts; for if her father saw her at this time he would certainly have bad luck in his fishing, and would probably smash his canoe the very next time he went out in it. At the end of the three months she is carried down to a fresh-water creek by her attendants, hanging on to their shoulders in such a way that her feet do not touch the ground, while the women of the tribe form a ring round her, and thus escort her to the beach. Arrived at the shore, she is stripped of her ornaments, and the bearers stagger with her into the creek, where they immerse her, and all the other women join in splashing water over both the girl and her bearers. When they come out of the water one of the two attendants makes a heap of grass for her charge to squat upon. The other runs to the reef, catches a small crab, tears off its claws, and hastens back with them to the creek. Here in the meantime a fire has been kindled, and the claws are roasted at it. The girl is then fed by her attendants with the roasted claws. After that she is freshly decorated, and the whole party marches back to the village in a single rank, the girl walking in the centre between her two old aunts, who hold her by the wrists. The husbands of her aunts now receive her and lead her into the house of one of them, where all partake of food, and the girl is allowed once more to feed herself in the usual manner. A dance follows, in which the girl takes a prominent part, dancing between the husbands of the two aunts who had charge of her in her retirement.

Among the Yaraikanna tribe of Cape York Peninsula, in Northern Queensland, a girl at puberty is said to live by herself for a month or six weeks; no man may see her, though any woman may. She stays in a hut or shelter specially made for her, on the floor of which she lies supine. She may not see the sun, and towards sunset she must keep her eyes shut until the sun has gone down, otherwise it is thought that her nose will be diseased. During her seclusion she may eat nothing that lives in salt water, or a snake would kill her. An old woman waits upon her and supplies her with roots, yams, and water. Some tribes are wont to bury their girls at such seasons more or less deeply in the ground, perhaps in order to hide

them from the light of the sun. Thus the Larrakeeyah tribe in the northern territory of South Australia used to cover a girl up with dirt for three days at her first monthly period. In similar circumstances the Otati tribe, on the east coast of the Cape York Peninsula, make an excavation in the ground, where the girl squats. A bower is then built over the hole, and sand is thrown on the young woman till she is covered up to the hips. In this condition she remains for the first day, but comes out at night. So long as the period lasts, she stays in the bower during the day-time, but is not again covered with sand. Afterwards her body is painted red and white from the head to the hips, and she returns to the camp, where she squats first on the right side, then on the left side, and then on the lap of her future husband, who has been previously selected for her. Among the natives of the Pennefather River, in the Cape York Peninsula, Queensland, when a girl menstruates for the first time, her mother takes her away from the camp to some secluded spot, where she digs a circular hole in the sandy soil under the shade of a tree. In this hole the girl squats with crossed legs and is covered with sand from the waist downwards. A digging-stick is planted firmly in the sand on each side of her, and the place is surrounded by a fence of bushes except in front, where her mother kindles a fire. Here the girl stays all day, sitting with her arms crossed and the palms of her hands resting on the sand. She may not move her arms except to take food from her mother or to scratch herself; and in scratching herself she may not touch herself with her own hands, but must use for the purpose a splinter of wood, which, when it is not in use, is stuck in her hair. She may speak to nobody but her mother; indeed nobody else would think of coming near her. At evening she lays hold of the two digging-sticks and by their help frees herself from the superincumbent weight of sand and returns to the camp. Next morning she is again buried in the sand under the shade of the tree and remains there again till evening. This she does daily for five days. On her return at evening on the fifth day her mother decorates her with a waist-band, a forehead-band, and a necklet of pearl-shell, ties green parrot feathers round her arms and wrists and across her chest, and smears her body, back and front, from the waist upwards with blotches of red, white, and yellow paint. She has in like manner to be buried in the sand at her second and third menstruations, but at the fourth she is allowed to remain in camp, only signifying her condition by wearing a basket of empty shells on her back. Among the Kia blacks of the Prosperine River, on the east coast of Queensland, a girl at puberty has to sit or lie down in a shallow pit away from the camp; a rough hut of bushes is erected over her to protect her from the inclemency of the weather. There she stays for about a week, waited on by her mother and sister, the only persons to whom she may speak. She is allowed to drink water, but may not touch it with her hands; and she may scratch herself a little with a mussel-shell. This seclusion is repeated at her second and third monthly periods, but when the third is over she is brought to her husband bedecked with savage finery. Eagle-hawk or cockatoo feathers are stuck in her hair: a shell hangs over her forehead: grass bugles encircle her neck and an apron of opossum skin her waist: strings are tied to her arms and wrists; and her whole body is mottled with patterns drawn in red, white, and yellow pigments and charcoal.

Among the Uiyumkwi tribe in Red Island the girl lies at full length in a shallow trench dug in the foreshore, and sand is lightly thrown over her legs and body up to the breasts, which appear not to be covered. A rough shelter of boughs is then built over her, and thus she remains lying for a few hours. Then she and her attendant go into the bush and look for food, which they cook at a fire close to the shelter. They sleep under the boughs, the girl remaining secluded from the camp but apparently not being again buried. At the end of the symptoms she stands over hot stones and water is poured over her, till, trickling from her body on the stones, it is converted into steam and envelops her in a cloud of vapour. Then she is painted with red and white stripes and returns to the camp. If her future husband has already been chosen, she goes to him and they eat some food together, which the girl has previously brought from the bush. In Prince of Wales Island, Torres Strait, the treatment of

the patient is similar, but lasts for about two months. During the day she lies covered up with sand in a shallow hole on the beach, over which a hut is built. At night she may get out of the hole, but she may not leave the hut. Her paternal aunt looks after her, and both of them must abstain from eating turtle, dugong, and the heads of fish. Were they to eat the heads of fish no more fish would be caught. During the time of the girl's seclusion, the aunt who waits upon her has the right to enter any house and take from it anything she likes without payment, provided she does so before the sun rises. When the time of her retirement has come to an end, the girl bathes in the sea while the morning star is rising, and after performing various other ceremonies is readmitted to society. In Saibai, another island of Torres Straits, at her first monthly sickness a girl lives secluded in the forest for about a fortnight, during which no man may see her; even the women who have spoken to her in the forest must wash in salt water before they speak to a man. Two girls wait upon and feed the damsel, putting the food into her mouth, for she is not allowed to touch it with her own hands. Nor may she eat dugong and turtle. At the end of a fortnight the girl and her attendants bathe in salt water while the tide is running out. Afterwards they are clean, may again speak to men without ceremony, and move freely about the village. In Yam and Tutu a girl at puberty retires for a month to the forest, where no man nor even her own mother may look upon her. She is waited on by women who stand to her in a certain relationship (*mowai*), apparently her paternal aunts. She is blackened all over with charcoal and wears a long petticoat reaching below her knees. During her seclusion the married women of the village often assemble in the forest and dance, and the girl's aunts relieve the tedium of the proceedings by thrashing her from time to time as a useful preparation for matrimony. At the end of a month the whole party go into the sea, and the charcoal is washed off the girl. After that she is decorated, her body blackened again, her hair reddened with ochre, and in the evening she is brought back to her father's house, where she is received with weeping and lamentation because she has been so long away.

§ 4. Seclusion of Girls at Puberty among the Indians of North America.

Among the Indians of California a girl at her first menstruation "was thought to be possessed of a particular degree of supernatural power, and this was not always regarded as entirely defiling or malevolent. Often, however, there was a strong feeling of the power of evil inherent in her condition. Not only was she secluded from her family and the community, but an attempt was made to seclude the world from her. One of the injunctions most strongly laid upon her was not to look about her. She kept her head bowed and was forbidden to see the world and the sun. Some tribes covered her with a blanket. Many of the customs in this connection resembled those of the North Pacific Coast most strongly, such as the prohibition to the girl to touch or scratch her head with her hand, a special implement being furnished her for the purpose. Sometimes she could eat only when fed and in other cases fasted altogether. Some form of public ceremony, often accompanied by a dance and sometimes by a form of ordeal for the girl, was practised nearly everywhere. Such ceremonies were well developed in Southern California, where a number of actions symbolical of the girl's maturity and subsequent life were performed." Thus among the Maidu Indians of California a girl at puberty remained shut up in a small separate hut. For five days she might not eat flesh or fish nor feed herself, but was fed by her mother or other old woman. She had a basket, plate, and cup for her own use, and a stick with which to scratch her head, for she might not scratch it with her fingers. At the end of five days she took a warm bath and, while she still remained in the hut and plied the scratching-stick on her head, was privileged to feed herself with her own hands. After five days more she bathed in the river, after which her parents gave a great feast in her honour. At the feast the girl was dressed in her best, and anybody might ask her parents for anything he pleased, and they had to give it, even if it was the hand of their daughter in

marriage. During the period of her seclusion in the hut the girl was allowed to go by night to her parents' house and listen to songs sung by her friends and relations, who assembled for the purpose. Among the songs were some that related to the different roots and seeds which in these tribes it is the business of women to gather for food. While the singers sang, she sat by herself in a corner of the house muffled up completely in mats and skins; no man or boy might come near her. Among the Hupa, another Indian tribe of California, when a girl had reached maturity her male relatives danced all night for nine successive nights, while the girl remained apart, eating no meat and blindfolded. But on the tenth night she entered the house and took part in the last dance. Among the Wintun, another Californian tribe, a girl at puberty was banished from the camp and lived alone in a distant booth, fasting rigidly from animal food; it was death to any person to touch or even approach her.

In the interior of Washington State, about Colville, "the customs of the Indians, in relation to the treatment of females, are singular. On the first appearance of the menses, they are furnished with provisions, and sent into the woods, to remain concealed for two days; for they have a superstition, that if a man should be seen or met with during that time, death will be the consequence. At the end of the second day, the woman is permitted to return to the lodge, when she is placed in a hut just large enough for her to lie in at full length, in which she is compelled to remain for twenty days, cut off from all communication with her friends, and is obliged to hide her face at the appearance of a man. Provisions are supplied her daily. After this, she is required to perform repeated ablutions, before she can resume her place in the family. At every return, the women go into seclusion for two or more days." Among the Chinook Indians who inhabited the coast of Washington State, from Shoalwater Bay as far as Grey's Harbour, when a chief's daughter attained to puberty, she was hidden for five days from the view of the people; she might not look at them nor at the sky, nor might she pick berries. It was believed that if she were to look at the sky, the weather would be bad; that if she picked berries, it would rain; and that when she hung her towel of cedar-bark on a spruce-tree, the tree withered up at once. She went out of the house by a separate door and bathed in a creek far from the village. She fasted for some days, and for many days more she might not eat fresh food.

Amongst the Aht or Nootka Indians of Vancouver Island, when girls reach puberty they are placed in a sort of gallery in the house "and are there surrounded completely with mats, so that neither the sun nor any fire can be seen. In this cage they remain for several days. Water is given them, but no food. The longer a girl remains in this retirement the greater honour is it to the parents; but she is disgraced for life if it is known that she has seen fire or the sun during this initiatory ordeal." Pictures of the mythical thunder-bird are painted on the screens behind which she hides. During her seclusion she may neither move nor lie down, but must always sit in a squatting posture. She may not touch her hair with her hands, but is allowed to scratch her head with a comb or a piece of bone provided for the purpose. To scratch her body is also forbidden, as it is believed that every scratch would leave a scar. For eight months after reaching maturity she may not eat any fresh food, particularly salmon; moreover, she must eat by herself, and use a cup and dish of her own.

Among the Haida Indians of the Queen Charlotte Islands girls at puberty were secluded behind screens in the house for about twenty days. In some parts of the islands separate fires were provided for the girls, and they went out and in by a separate door at the back of the house. If a girl at such a time was obliged to go out by the front door, all the weapons, gambling-sticks, medicine, and other articles had to be removed from the house till her return, for otherwise it was thought that they would be unlucky; and if there was a good hunter in the house, he also had to go out at the same time on pain of losing his good luck if he remained. During several months or even half a year the girl was bound to wear a peculiar

cloak or hood made of cedar-bark, nearly conical in shape and reaching down below the breast, but open before the face. After the twenty days were over the girl took a bath; none of the water might be spilled, it had all to be taken back to the woods, else the girl would not live long. On the west coast of the islands the damsel might eat nothing but black cod for four years; for the people believed that other kinds of fish would become scarce if she partook of them. At Kloo the young woman at such times was forbidden to look at the sea, and for forty days she might not gaze at the fire; for a whole year she might not walk on the beach below high-water mark, because then the tide would come in, covering part of the food supply, and there would be bad weather. For five years she might not eat salmon, or the fish would be scarce; and when her family went to a salmon-creek, she landed from the canoe at the mouth of the creek and came to the smoke-house from behind; for were she to see a salmon leap, all the salmon might leave the creek. Among the Haidas of Masset it was believed that if the girl looked at the sky, the weather would be bad, and that if she stepped over a salmon-creek, all the salmon would disappear.

Amongst the Tlingit (Thlinkeet) or Kolosh Indians of Alaska, when a girl shewed signs of womanhood she used to be confined to a little hut or cage, which was completely blocked up with the exception of a small air-hole. In this dark and filthy abode she had to remain a year, without fire, exercise, or associates. Only her mother and a female slave might supply her with nourishment. Her food was put in at the little window; she had to drink out of the wing-bone of a white-headed eagle. The time of her seclusion was afterwards reduced in some places to six or three months or even less. She had to wear a sort of hat with long flaps, that her gaze might not pollute the sky; for she was thought unfit for the sun to shine upon, and it was imagined that her look would destroy the luck of a hunter, fisher, or gambler, turn things to stone, and do other mischief. At the end of her confinement her old clothes were burnt, new ones were made, and a feast was given, at which a slit was cut in her under lip parallel to the mouth, and a piece of wood or shell was inserted to keep the aperture open.

In the Tsetsaut tribe of British Columbia a girl at puberty wears a large hat of skin which comes down over her face and screens it from the sun. It is believed that if she were to expose her face to the sun or to the sky, rain would fall. The hat protects her face also against the fire, which ought not to strike her skin; to shield her hands she wears mittens. In her mouth she carries the tooth of an animal to prevent her own teeth from becoming hollow. For a whole year she may not see blood unless her face is blackened; otherwise she would grow blind. For two years she wears the hat and lives in a hut by herself, although she is allowed to see other people. At the end of two years a man takes the hat from her head and throws it away. In the Bilkula or Bella Coola tribe of British Columbia, when a girl attains puberty she must stay in the shed which serves as her bedroom, where she has a separate fireplace. She is not allowed to descend to the main part of the house, and may not sit by the fire of the family. For four days she is bound to remain motionless in a sitting posture. She fasts during the day, but is allowed a little food and drink very early in the morning. After the four days' seclusion she may leave her room, but only through a separate opening cut in the floor, for the houses are raised on piles. She may not yet come into the chief room. In leaving the house she wears a large hat which protects her face against the rays of the sun. It is believed that if the sun were to shine on her face her eyes would suffer. She may pick berries on the hills, but may not come near the river or sea for a whole year. Were she to eat fresh salmon she would lose her senses, or her mouth would be changed into a long beak.

Among the Tinneh Indians about Stuart Lake, Babine Lake, and Fraser Lake in British Columbia "girls verging on maturity, that is when their breasts begin to form, take swans' feathers mixed with human hair and plait bands, which they tie round their wrists and ankles to secure long life. At this time they are careful that the dishes out of which they eat, are used

by no other person, and wholly devoted to their own use; during this period they eat nothing but dog fish, and starvation *only* will drive them to eat either fresh fish or meat. When their first periodical sickness comes on, they are fed by their mothers or nearest female relation by *themselves*, and on no account will they touch their food with their own hands. They are at this time also careful not to touch their heads with their hands, and keep a small stick to scratch their heads with. They remain outside the lodge, all the time they are in this state, in a hut made for the purpose. During all this period they wear a skull-cap made of skin to fit very tight; this is never taken off until their first monthly sickness ceases; they also wear a strip of black paint about one inch wide across their eyes, and wear a fringe of shells, bones, etc., hanging down from their foreheads to below their eyes; and this is never taken off till the second monthly period arrives and ceases, when the nearest male relative makes a feast; after which she is considered a fully matured woman; but she has to refrain from eating anything fresh for one year after her first monthly sickness; she may however eat partridge, but it must be cooked in the crop of the bird to render it harmless. I would have thought it impossible to perform this feat had I not seen it done. The crop is blown out, and a small bent willow put round the mouth; it is then filled with water, and the meat being first minced up, put in also, then put on the fire and boiled till cooked. Their reason for hanging fringes before their eyes, is to hinder any bad medicine man from harming them during this critical period: they are very careful not to drink whilst facing a medicine man, and do so only when their backs are turned to him. All these habits are left off when the girl is a recognised woman, with the exception of their going out of the lodge and remaining in a hut, every time their periodical sickness comes on. This is a rigidly observed law with both single and married women.”

Among the Hareskin Tinnah a girl at puberty was secluded for five days in a hut made specially for the purpose; she might only drink out of a tube made from a swan's bone, and for a month she might not break a hare's bones, nor taste blood, nor eat the heart or fat of animals, nor birds' eggs. Among the Tinnah Indians of the middle Yukon valley, in Alaska, the period of the girl's seclusion lasts exactly a lunar month; for the day of the moon on which the symptoms first occur is noted, and she is sequestered until the same day of the next moon. If the season is winter, a corner of the house is curtained off for her use by a blanket or a sheet of canvas; if it is summer, a small tent is erected for her near the common one. Here she lives and sleeps. She wears a long robe and a large hood, which she must pull down over her eyes whenever she leaves the hut, and she must keep it down till she returns. She may not speak to a man nor see his face, much less touch his clothes or anything that belongs to him; for if she did so, though no harm would come to her, he would grow unmanly. She has her own dishes for eating out of and may use no other; at Kaltag she must suck the water through a swan's bone without applying her lips to the cup. She may eat no fresh meat or fish except the flesh of the porcupine. She may not undress, but sleeps with all her clothes on, even her mittens. In her socks she wears, next to the skin, the horny soles cut from the feet of a porcupine, in order that for the rest of her life her shoes may never wear out. Round her waist she wears a cord to which are tied the heads of femurs of a porcupine; because of all animals known to the Tinnah the porcupine suffers least in parturition, it simply drops its young and continues to walk or skip about as if nothing had happened. Hence it is easy to see that a girl who wears these portions of a porcupine about her waist, will be delivered just as easily as the animal. To make quite sure of this, if anybody happens to kill a porcupine big with young while the girl is undergoing her period of separation, the foetus is given to her, and she lets it slide down between her shirt and her body so as to fall on the ground like an infant. Here the imitation of childbirth is a piece of homoeopathic or imitative magic designed to facilitate the effect which it simulates.

Among the Thompson Indians of British Columbia, when a girl attained puberty, she was at once separated from all the people. A conical hut of fir branches and bark was erected at some little distance from the other houses, and in it the girl had to squat on her heels during the day. Often a deep circular hole was dug in the hut and the girl squatted in the hole, with her head projecting above the surface of the ground. She might quit the hut for various purposes in the early morning, but had always to be back at sunrise. On the first appearance of the symptoms her face was painted red all over, and the paint was renewed every morning during her term of seclusion. A heavy blanket swathed her body from top to toe, and during the first four days she wore a conical cap made of small fir branches, which reached below the breast but left an opening for the face. In her hair was fastened an implement made of deer-bone with which she scratched herself. For the first four days she might neither wash nor eat, but a little water was given her in a birch-bark cup painted red, and she sucked up the liquid through a tube made out of the leg of a crane, a swan, or a goose, for her lips might not touch the surface of the water. After the four days she was allowed, during the rest of the period of isolation, to eat, to wash, to lie down, to comb her hair, and to drink of streams and springs. But in drinking at these sources she had still to use her tube, otherwise the spring would dry up. While her seclusion lasted she performed by night various ceremonies, which were supposed to exert a beneficial influence on her future life. For example, she ran as fast as she could, praying at the same time to the Earth or Nature that she might be fleet of foot and tireless of limb. She dug trenches, in order that in after life she might be able to dig well and to work hard. These and other ceremonies she repeated for four nights or mornings in succession, four times each morning, and each time she supplicated the Dawn of the Day. Among the Lower Thompson Indians she carried a staff for one night; and when the day was breaking she leaned the staff against the stump of a tree and prayed to the Dawn that she might be blessed with a good husband, who was symbolized by the staff. She also wandered some nights to lonely parts of the mountains, where she would dance, imploring the spirits to pity and protect her during her future life; then, the dance and prayer over, she would lie down on the spot and fall asleep. Again, she carried four stones in her bosom to a spring, where she spat upon the stones and threw them one after the other into the water, praying that all disease might leave her, as these stones did. Also she ran four times in the early morning with two small stones in her bosom; and as she ran the stones slipped down between her bare body and her clothes and fell to the ground. At the same time she prayed to the Dawn that when she should be with child, she might be delivered as easily as she was delivered of these stones. But whatever exercises she performed or prayers she offered on the lonely mountains during the hours of darkness or while the morning light was growing in the east, she must always be back in her little hut before the sun rose. There she often passed the tedious hours away picking the needles, one by one, from the cones on two large branches of fir, which hung from the roof of her hut on purpose to provide her with occupation. And as she picked she prayed to the fir-branch that she might never be lazy, but always quick and active at work. During her seclusion, too, she had to make miniatures of all the articles that Indian women make, or used to make, such as baskets, mats, ropes, and thread. This she did in order that afterwards she might be able to make the real things properly. Four large fir-branches also were placed in front of the hut, so that when she went out or in, she had to step over them. The branches were renewed every morning and the old ones thrown away into the water, while the girl prayed, "May I never bewitch any man, nor my fellow-women! May it never happen!" The first four times that she went out and in, she prayed to the fir-branches, saying, "If ever I step into trouble or difficulties or step unknowingly inside the magical spell of some person, may you help me, O Fir-branches, with your power!" Every day she painted her face afresh, and she wore strings of parts of deer-hoofs round her ankles and knees, and tied to her waistband on either side, which rattled when she walked or ran. Even the shape of

the hut in which she lived was adapted to her future rather than to her present needs and wishes. If she wished to be tall, the hut was tall; if she wished to be short, it was low, sometimes so low that there was not room in it for her to stand erect, and she would lay the palm of her hand on the top of her head and pray to the Dawn that she might grow no taller. Her seclusion lasted four months. The Indians say that long ago it extended over a year, and that fourteen days elapsed before the girl was permitted to wash for the first time. The dress which she wore during her time of separation was afterwards taken to the top of a hill and burned, and the rest of her clothes were hung up on trees.

Among the Lillooet Indians of British Columbia, neighbours of the Thompsons, the customs observed by girls at puberty were similar. The damsels were secluded for a period of not less than one year nor more than four years, according to their own inclination and the wishes of their parents. Among the Upper Lillooets the hut in which the girl lodged was made of bushy fir-trees set up like a conical tent, the inner branches being lopped off, while the outer branches were closely interwoven and padded to form a roof. Every month or half-month the hut was shifted to another site or a new one erected. By day the girl sat in the hut; for the first month she squatted in a hole dug in the middle of it; and she passed the time making miniature baskets of birch-bark and other things, praying that she might be able to make the real things well in after years. At the dusk of the evening she left the hut and wandered about all night, but she returned before the sun rose. Before she quitted the hut at nightfall to roam abroad, she painted her face red and put on a mask of fir-branches, and in her hand, as she walked, she carried a basket-rattle to frighten ghosts and guard herself from evil. Among the Lower Lillooets, the girl's mask was often made of goat-skin, covering her head, neck, shoulders and breast, and leaving only a narrow opening from the brow to the chin. During the nocturnal hours she performed many ceremonies. Thus she put two smooth stones in her bosom and ran, and as they fell down between her body and her clothes, she prayed, saying, "May I always have easy child-births!" Now one of these stones represented her future child and the other represented the afterbirth. Also she dug trenches, praying that in the years to come she might be strong and tireless in digging roots; she picked leaves and needles from the fir-trees, praying that her fingers might be nimble in picking berries; and she tore sheets of birch-bark into shreds, dropping the shreds as she walked and asking that her hands might never tire and that she might make neat and fine work of birch-bark. Moreover, she ran and walked much that she might be light of foot. And every evening, when the shadows were falling, and every morning, when the day was breaking, she prayed to the Dusk of the Evening or to the Dawn of Day, saying, "O Dawn of Day!" or "O Dusk," as it might be, "may I be able to dig roots fast and easily, and may I always find plenty!" All her prayers were addressed to the Dusk of the Evening or the Dawn of Day. She supplicated both, asking for long life, health, wealth, and happiness.

Among the Shuswap Indians of British Columbia, who are neighbours of the Thompsons and Lillooets, "a girl on reaching maturity has to go through a great number of ceremonies. She must leave the village and live alone in a small hut on the mountains. She cooks her own food, and must not eat anything that bleeds. She is forbidden to touch her head, for which purpose she uses a comb with three points. Neither is she allowed to scratch her body, except with a painted deer-bone. She wears the bone and the comb suspended from her belt. She drinks out of a painted cup of birch-bark, and neither more nor less than the quantity it holds. Every night she walks about her hut, and plants willow twigs, which she has painted, and to the ends of which she has attached pieces of cloth, into the ground. It is believed that thus she will become rich in later life. In order to become strong she should climb trees and try to break off their points. She plays with *lehal* sticks that her future husbands might have good luck when gambling." During the day the girl stays in her hut and occupies herself in making

miniature bags, mats, and baskets, in sewing and embroidery, in manufacturing thread, twine, and so forth; in short she makes a beginning of all kinds of woman's work, in order that she may be a good housewife in after life. By night she roams the mountains and practises running, climbing, carrying burdens, and digging trenches, so that she may be expert at digging roots. If she has wandered far and daylight overtakes her, she hides herself behind a veil of fir branches; for no one, except her instructor or nearest relatives, should see her face during her period of seclusion. She wore a large robe painted red on the breast and sides, and her hair was done up in a knot at each ear.

Ceremonies of the same general type were probably observed by girls at puberty among all the Indian tribes of North America. But the record of them is far less full for the Central and Eastern tribes, perhaps because the settlers who first came into contact with the Red Man in these regions were too busy fighting him to find leisure, even if they had the desire, to study his manners and customs. However, among the Delaware Indians, a tribe in the extreme east of the continent, we read that "when a Delaware girl has her first monthly period, she must withdraw into a hut at some distance from the village. Her head is wrapped up for twelve days, so that she can see nobody, and she must submit to frequent vomits and fasting, and abstain from all labor. After this she is washed and new clothed, but confined to a solitary life for two months, at the close of which she is declared marriageable." Again, among the Cheyennes, an Indian tribe of the Missouri valley, a girl at her first menstruation is painted red all over her body and secluded in a special little lodge for four days. However, she may remain in her father's lodge provided that there are no charms ("medicine"), no sacred bundle, and no shield in it, or that these and all other objects invested with a sacred character have been removed. For four days she may not eat boiled meat; the flesh of which she partakes must be roasted over coals. Young men will not eat from the dish nor drink from the pot, which has been used by her; because they believe that were they to do so they would be wounded in the next fight. She may not handle nor even touch any weapon of war or any sacred object. If the camp moves, she may not ride a horse, but is mounted on a mare.

Among the Esquimaux also, in the extreme north of the continent, who belong to an entirely different race from the Indians, the attainment of puberty in the female sex is, or used to be, the occasion of similar observances. Thus among the Koniags, an Esquimau people of Alaska, a girl at puberty was placed in a small hut in which she had to remain on her hands and knees for six months; then the hut was enlarged a little so as to allow her to straighten her back, but in this posture she had to remain for six months more. All this time she was regarded as an unclean being with whom no one might hold intercourse. At the end of the year she was received back by her parents and a great feast held. Again, among the Malemut, and southward from the lower Yukon and adjacent districts, when a girl reaches the age of puberty she is considered unclean for forty days and must therefore live by herself in a corner of the house with her face to the wall, always keeping her hood over her head and her hair hanging dishevelled over her eyes. But if it is summer, she commonly lives in a rough shelter outside the house. She may not go out by day, and only once at night, when every one else is asleep. At the end of the period she bathes and is clothed in new garments, whereupon she may be taken in marriage. During her seclusion she is supposed to be enveloped in a peculiar atmosphere of such a sort that were a young man to come near enough for it to touch him, it would render him visible to every animal he might hunt, so that his luck as a hunter would be gone.

§ 5. Seclusion of Girls at Puberty among the Indians of South America.

When symptoms of puberty appeared on a girl for the first time, the Guaranis of Southern Brazil, on the borders of Paraguay, used to sew her up in her hammock, leaving only a small

opening in it to allow her to breathe. In this condition, wrapt up and shrouded like a corpse, she was kept for two or three days or so long as the symptoms lasted, and during this time she had to observe a most rigorous fast. After that she was entrusted to a matron, who cut the girl's hair and enjoined her to abstain most strictly from eating flesh of any kind until her hair should be grown long enough to hide her ears. Meanwhile the diviners drew omens of her future character from the various birds or animals that flew past or crossed her path. If they saw a parrot, they would say she was a chatterbox; if an owl, she was lazy and useless for domestic labours, and so on. In similar circumstances the Chiriguanos of south-eastern Bolivia hoisted the girl in her hammock to the roof, where she stayed for a month: the second month the hammock was let half-way down from the roof; and in the third month old women, armed with sticks, entered the hut and ran about striking everything they met, saying they were hunting the snake that had wounded the girl. The Lengua Indians of the Paraguayan Chaco under similar circumstances hang the girl in her hammock from the roof of the house, but they leave her there only three days and nights, during which they give her nothing to eat but a little Paraguay tea or boiled maize. Only her mother or grandmother has access to her; nobody else approaches or speaks to her. If she is obliged to leave the hammock for a little, her friends take great care to prevent her from touching the *Boyrusu*, which is an imaginary serpent that would swallow her up. She must also be very careful not to set foot on the droppings of fowls or animals, else she would suffer from sores on the throat and breast. On the third day they let her down from the hammock, cut her hair, and make her sit in a corner of the room with her face turned to the wall. She may speak to nobody, and must abstain from flesh and fish. These rigorous observances she must practise for nearly a year. Many girls die or are injured for life in consequence of the hardships they endure at this time. Their only occupations during their seclusion are spinning and weaving.

Among the Yuracares, an Indian tribe of Bolivia, at the eastern foot of the Andes, when a girl perceives the signs of puberty, she informs her parents. The mother weeps and the father constructs a little hut of palm leaves near the house. In this cabin he shuts up his daughter so that she cannot see the light, and there she remains fasting rigorously for four days. Meantime the mother, assisted by the women of the neighbourhood, has brewed a large quantity of the native intoxicant called *chicha*, and poured it into wooden troughs and palm leaves. On the morning of the fourth day, three hours before the dawn, the girl's father, having arrayed himself in his savage finery, summons all his neighbours with loud cries. The damsel is seated on a stone, and every guest in turn cuts off a lock of her hair, and running away hides it in the hollow trunk of a tree in the depths of the forest. When they have all done so and seated themselves again gravely in the circle, the girl offers to each of them a calabash full of very strong *chicha*. Before the wassailing begins, the various fathers perform a curious operation on the arms of their sons, who are seated beside them. The operator takes a very sharp bone of an ape, rubs it with a pungent spice, and then pinching up the skin of his son's arm he pierces it with the bone through and through, as a surgeon might introduce a seton. This operation he repeats till the young man's arm is riddled with holes at regular intervals from the shoulder to the wrist. Almost all who take part in the festival are covered with these wounds, which the Indians call *culucute*. Having thus prepared themselves to spend a happy day, they drink, play on flutes, sing and dance till evening. Rain, thunder, and lightning, should they befall, have no effect in damping the general enjoyment or preventing its continuance till after the sun has set. The motive for perforating the arms of the young men is to make them skilful hunters; at each perforation the sufferer is cheered by the promise of another sort of game or fish which the surgical operation will infallibly procure for him. The same operation is performed on the arms and legs of the girls, in order that they may be brave and strong; even the dogs are operated on with the intention of making them run down the game better. For five or six months afterwards the damsel must cover her head with bark and

refrain from speaking to men. The Yuracares think that if they did not submit a young girl to this severe ordeal, her children would afterwards perish by accidents of various kinds, such as the sting of a serpent, the bite of a jaguar, the fall of a tree, the wound of an arrow, or what not.

Among the Maticos or Mataguayos, an Indian tribe of the Gran Chaco, a girl at puberty has to remain in seclusion for some time. She lies covered up with branches or other things in a corner of the hut, seeing no one and speaking to no one, and during this time she may eat neither flesh nor fish. Meantime a man beats a drum in front of the house. Similarly among the Tobas, another Indian tribe of the same region, when a chief's daughter has just attained to womanhood, she is shut up for two or three days in the house, all the men of the tribe scour the country to bring in game and fish for a feast, and a Matico Indian is engaged to drum, sing, and dance in front of the house without cessation, day and night, till the festival is over. As the merrymaking lasts for two or three weeks, the exhaustion of the musician at the end of it may be readily conceived. Meat and drink are supplied to him on the spot where he pays his laborious court to the Muses. The proceedings wind up with a saturnalia and a drunken debauch. Among the Yaguas, an Indian tribe of the Upper Amazon, a girl at puberty is shut up for three months in a lonely hut in the forest, where her mother brings her food daily. When a girl of the Peguenches tribe perceives in herself the first signs of womanhood, she is secluded by her mother in a corner of the hut screened off with blankets, and is warned not to lift up her eyes on any man. Next day, very early in the morning and again after sunset, she is taken out by two women and made to run till she is tired; in the interval she is again secluded in her corner. On the following day she lays three packets of wool beside the path near the house to signify that she is now a woman. Among the Passes, Mauhes, and other tribes of Brazil the young woman in similar circumstances is hung in her hammock from the roof and has to fast there for a month or as long as she can hold out. One of the early settlers in Brazil, about the middle of the sixteenth century, has described the severe ordeal which damsels at puberty had to undergo among the Indians on the south-east coast of that country, near what is now Rio de Janeiro. When a girl had reached this critical period of life, her hair was burned or shaved off close to the head. Then she was placed on a flat stone and cut with the tooth of an animal from the shoulders all down the back, till she ran with blood. Next the ashes of a wild gourd were rubbed into the wounds; the girl was bound hand and foot, and hung in a hammock, being enveloped in it so closely that no one could see her. Here she had to stay for three days without eating or drinking. When the three days were over, she stepped out of the hammock upon the flat stone, for her feet might not touch the ground. If she had a call of nature, a female relation took the girl on her back and carried her out, taking with her a live coal to prevent evil influences from entering the girl's body. Being replaced in her hammock, she was now allowed to get some flour, boiled roots, and water, but might not taste salt or flesh. Thus she continued to the end of the first monthly period, at the expiry of which she was gashed on the breast and belly as well as all down the back. During the second month she still stayed in her hammock, but her rule of abstinence was less rigid, and she was allowed to spin. The third month she was blackened with a certain pigment and began to go about as usual.

Amongst the Macuis of British Guiana, when a girl shews the first signs of puberty, she is hung in a hammock at the highest point of the hut. For the first few days she may not leave the hammock by day, but at night she must come down, light a fire, and spend the night beside it, else she would break out in sores on her neck, throat, and other parts of her body. So long as the symptoms are at their height, she must fast rigorously. When they have abated, she may come down and take up her abode in a little compartment that is made for her in the darkest corner of the hut. In the morning she may cook her food, but it must be at a separate

fire and in a vessel of her own. After about ten days the magician comes and undoes the spell by muttering charms and breathing on her and on the more valuable of the things with which she has come in contact. The pots and drinking-vessels which she used are broken and the fragments buried. After her first bath, the girl must submit to be beaten by her mother with thin rods without uttering a cry. At the end of the second period she is again beaten, but not afterwards. She is now "clean," and can mix again with people. Other Indians of Guiana, after keeping the girl in her hammock at the top of the hut for a month, expose her to certain large ants, whose bite is very painful. Sometimes, in addition to being stung with ants, the sufferer has to fast day and night so long as she remains slung up on high in her hammock, so that when she comes down she is reduced to a skeleton. The intention of stinging her with ants is said to be to make her strong to bear the burden of maternity. Amongst the Uaupes of Brazil a girl at puberty is secluded in the house for a month, and allowed only a small quantity of bread and water. Then she is taken out into the midst of her relations and friends, each of whom gives her four or five blows with pieces of *sipo* (an elastic climber), till she falls senseless or dead. If she recovers, the operation is repeated four times at intervals of six hours, and it is considered an offence to the parents not to strike hard. Meantime, pots of meats and fish have been made ready; the *sipos* are dipped into them and then given to the girl to lick, who is now considered a marriageable woman.

The custom of stinging the girl at such times with ants or beating her with rods is intended, we may be sure, not as a punishment or a test of endurance, but as a purification, the object being to drive away the malignant influences with which a girl in this condition is believed to be beset and enveloped. Examples of purification, by beating, by incisions in the flesh, and by stinging with ants, have already come before us. In some Indian tribes of Brazil and Guiana young men do not rank as warriors and may not marry till they have passed through a terrible ordeal, which consists in being stung by swarms of venomous ants whose bite is like fire. Thus among the Mauhes on the Tapajós river, a southern tributary of the Amazon, boys of eight to ten years are obliged to thrust their arms into sleeves stuffed with great ferocious ants, which the Indians call *tocandeira* (*Cryptocerus atratus*, F.). When the young victim shrieks with pain, an excited mob of men dances round him, shouting and encouraging him till he falls exhausted to the ground. He is then committed to the care of old women, who treat his fearfully swollen arms with fresh juice of the manioc; and on his recovery he has to shew his strength and skill in bending a bow. This cruel ordeal is commonly repeated again and again, till the lad has reached his fourteenth year and can bear the agony without betraying any sign of emotion. Then he is a man and can marry. A lad's age is reckoned by the number of times he has passed through the ordeal. An eye-witness has described how a young Mauhe hero bore the torture with an endurance more than Spartan, dancing and singing, with his arms cased in the terrible mittens, before every cabin of the great common house, till pallid, staggering, and with chattering teeth he triumphantly laid the gloves before the old chief and received the congratulations of the men and the caresses of the women; then breaking away from his friends and admirers he threw himself into the river and remained in its cool soothing water till nightfall. Similarly among the Ticunas of the Upper Amazon, on the border of Peru, the young man who would take his place among the warriors must plunge his arm into a sort of basket full of venomous ants and keep it there for several minutes without uttering a cry. He generally falls backwards and sometimes succumbs to the fever which ensues; hence as soon as the ordeal is over the women are prodigal of their attentions to him, and rub the swollen arm with a particular kind of herb. Ordeals of this sort appear to be in vogue among the Indians of the Rio Negro as well as of the Amazon. Among the Rucuyennes, a tribe of Indians in the north of Brazil, on the borders of Guiana, young men who are candidates for marriage must submit to be stung all over their persons not only with ants but with wasps, which are applied to their naked bodies in curious instruments of trellis-

work shaped like fantastic quadrupeds or birds. The patient invariably falls down in a swoon and is carried like dead to his hammock, where he is tightly lashed with cords. As they come to themselves, they writhe in agony, so that their hammocks rock violently to and fro, causing the hut to shake as if it were about to collapse. This dreadful ordeal is called by the Indians a *maraké*.

The same ordeal, under the same name, is also practised by the Wayanas, an Indian tribe of French Guiana, but with them, we are told, it is no longer deemed an indispensable preliminary to marriage; "it is rather a sort of national medicine administered chiefly to the youth of both sexes." Applied to men, the *maraké*, as it is called, "sharpen them, prevents them from being heavy and lazy, makes them active, brisk, industrious, imparts strength, and helps them to shoot well with the bow; without it the Indians would always be slack and rather sickly, would always have a little fever, and would lie perpetually in their hammocks. As for the women, the *maraké* keeps them from going to sleep, renders them active, alert, brisk, gives them strength and a liking for work, makes them good housekeepers, good workers at the stockade, good makers of *cachiri*. Every one undergoes the *maraké* at least twice in his life, sometimes thrice, and oftener if he likes. It may be had from the age of about eight years and upward, and no one thinks it odd that a man of forty should voluntarily submit to it." Similarly the Indians of St. Juan Capistrano in California used to be branded on some part of their bodies, generally on the right arm, but sometimes on the leg also, not as a proof of manly fortitude, but because they believed that the custom "added greater strength to the nerves, and gave a better pulse for the management of the bow." Afterwards "they were whipped with nettles, and covered with ants, that they might become robust, and the infliction was always performed in summer, during the months of July and August, when the nettle was in its most fiery state. They gathered small bunches, which they fastened together, and the poor deluded Indian was chastised, by inflicting blows with them upon his naked limbs, until unable to walk; and then he was carried to the nest of the nearest and most furious species of ants, and laid down among them, while some of his friends, with sticks, kept annoying the insects to make them still more violent. What torments did they not undergo! What pain! What hellish inflictions! Yet their faith gave them power to endure all without a murmur, and they remained as if dead. Having undergone these dreadful ordeals, they were considered as invulnerable, and believed that the arrows of their enemies could no longer harm them." Among the Alur, a tribe inhabiting the south-western region of the upper Nile, to bury a man in an ant-hill and leave him there for a while is the regular treatment for insanity.

In like manner it is probable that beating or scourging as a religious or ceremonial rite was originally a mode of purification. It was meant to wipe off and drive away a dangerous contagion, whether personified as demoniacal or not, which was supposed to be adhering physically, though invisibly, to the body of the sufferer. The pain inflicted on the person beaten was no more the object of the beating than it is of a surgical operation with us; it was a necessary accident, that was all. In later times such customs were interpreted otherwise, and the pain, from being an accident, became the prime object of the ceremony, which was now regarded either as a test of endurance imposed upon persons at critical epochs of life, or as a mortification of the flesh well pleasing to the god. But asceticism, under any shape or form, is never primitive. The savage, it is true, in certain circumstances will voluntarily subject himself to pains and privations which appear to us wholly needless; but he never acts thus unless he believes that some solid temporal advantage is to be gained by so doing. Pain for the sake of pain, whether as a moral discipline in this life or as a means of winning a glorious immortality hereafter, is not an object which he sets himself deliberately to pursue.

If this view is correct, we can understand why so many Indian tribes of South America compel the youth of both sexes to submit to these painful and sometimes fatal ordeals. They

imagine that in this way they rid the young folk of certain evils inherent in youth, especially at the critical age of puberty; and when they picture to themselves the evils in a personal form as dangerous spirits or demons, the ceremony of their expulsion may in the strict sense be termed an exorcism. This certainly appears to be the interpretation which the Banivas of the Orinoco put upon the cruel scourgings which they inflict on girls at puberty. At her first menstruation a Baniva girl must pass several days and nights in her hammock, almost motionless and getting nothing to eat and drink but water and a little manioc. While she lies there, the suitors for her hand apply to her father, and he who can afford to give most for her or can prove himself the best man, is promised the damsel in marriage. The fast over, some old men enter the hut, bandage the girl's eyes, cover her head with a bonnet of which the fringes fall on her shoulders, and then lead her forth and tie her to a post set up in an open place. The head of the post is carved in the shape of a grotesque face. None but the old men may witness what follows. Were a woman caught peeping and prying, it would go ill with her; she would be marked out for the vengeance of the demon, who would make her expiate her crime at the very next moon by madness or death. Every participant in the ceremony comes armed with a scourge of cords or of fish skins; some of them reinforce the virtue of the instrument by tying little sharp stones to the end of the thongs. Then, to the dismal and deafening notes of shell-trumpets blown by two or three supernumeraries, the men circle round and round the post, every one applying his scourge as he passes to the girl's back, till it streams with blood. At last the musicians, winding tremendous blasts on their trumpets against the demon, advance and touch the post in which he is supposed to be incorporate. Then the blows cease to descend; the girl is untied, often in a fainting state, and carried away to have her wounds washed and simples applied to them. The youngest of the executioners, or rather of the exorcists, hastens to inform her betrothed husband of the happy issue of the exorcism. "The spirit," he says, "had cast thy beloved into a sleep as deep almost as that of death. But we have rescued her from his attacks, and laid her down in such and such a place. Go seek her." Then going from house to house through the village he cries to the inmates, "Come, let us burn the demon who would have taken possession of such and such a girl, our friend." The bridegroom at once carries his wounded and suffering bride to his own house; and all the people gather round the post for the pleasure of burning it and the demon together. A great pile of firewood has meanwhile been heaped up about it, and the women run round the pyre cursing in shrill voices the wicked spirit who has wrought all this evil. The men join in with hoarser cries and animate themselves for the business in hand by deep draughts of an intoxicant which has been provided for the occasion by the parents-in-law. Soon the bridegroom, having committed the bride to the care of his mother, appears on the scene brandishing a lighted torch. He addresses the demon with bitter mockery and reproaches; informs him that the fair creature on whom he, the demon, had nefarious designs, is now his, the bridegroom's, blooming spouse; and shaking his torch at the grinning head on the post, he screams out, "This is how the victims of thy persecution take vengeance on thee!" With these words he puts a light to the pyre. At once the drums strike up, the trumpets blare, and men, women, and children begin to dance. In two long rows they dance, the men on one side, the women on the other, advancing till they almost touch and then retiring again. After that the two rows join hands, and forming a huge circle trip it round and round the blaze, till the post with its grotesque face is consumed in the flames and nothing of the pyre remains but a heap of red and glowing embers. "The evil spirit has been destroyed. Thus delivered from her persecutor, the young wife will be free from sickness, will not die in childbed, and will bear many children to her husband." From this account it appears that the Banivas attribute the symptoms of puberty in girls to the wounds inflicted on them by an amorous devil, who, however, can be not only exorcised but burnt to ashes at the stake.

§ 6. Seclusion of Girls at Puberty in India and Cambodia.

When a Hindoo maiden reaches maturity she is kept in a dark room for four days, and is forbidden to see the sun. She is regarded as unclean; no one may touch her. Her diet is restricted to boiled rice, milk, sugar, curd, and tamarind without salt. On the morning of the fifth day she goes to a neighbouring tank, accompanied by five women whose husbands are alive. Smearred with turmeric water, they all bathe and return home, throwing away the mat and other things that were in the room. The Rarhi Brahmans of Bengal compel a girl at puberty to live alone, and do not allow her to see the face of any male. For three days she remains shut up in a dark room, and has to undergo certain penances. Fish, flesh, and sweetmeats are forbidden her; she must live upon rice and ghee. Among the Tiyans of Malabar a girl is thought to be polluted for four days from the beginning of her first menstruation. During this time she must keep to the north side of the house, where she sleeps on a grass mat of a particular kind, in a room festooned with garlands of young coco-nut leaves. Another girl keeps her company and sleeps with her, but she may not touch any other person, tree or plant. Further, she may not see the sky, and woe betide her if she catches sight of a crow or a cat! Her diet must be strictly vegetarian, without salt, tamarinds, or chillies. She is armed against evil spirits by a knife, which is placed on the mat or carried on her person. Among the Kappiliyans of Madura and Tinnevely a girl at her first monthly period remains under pollution for thirteen days, either in a corner of the house, which is screened off for her use by her maternal uncle, or in a temporary hut, which is erected by the same relative on the common land of the village. On the thirteenth day she bathes in a tank, and, on entering the house, steps over a pestle and a cake. Near the entrance some food is placed and a dog is allowed to partake of it; but his enjoyment is marred by suffering, for while he eats he receives a sound thrashing, and the louder he howls the better, for the larger will be the family to which the young woman will give birth; should there be no howls, there will be no children. The temporary hut in which the girl passed the days of her seclusion is burnt down, and the pots which she used are smashed to shivers. Similarly among the Parivarams of Madura, when a girl attains to puberty she is kept for sixteen days in a hut, which is guarded at night by her relations; and when her sequestration is over the hut is burnt down and the pots she used are broken into very small pieces, because they think that if rain-water gathered in any of them, the girl would be childless. The Pulayars of Travancore build a special hut in the jungle for the use of a girl at puberty; there she remains for seven days. No one else may enter the hut, not even her mother. Women stand a little way off and lay down food for her. At the end of the time she is brought home, clad in a new or clean cloth, and friends are treated to betel-nut, toddy, and arack. Among the Singhalese a girl at her first menstruation is confined to a room, where she may neither see nor be seen by any male. After being thus secluded for two weeks she is taken out, with her face covered, and is bathed by women at the back of the house. Near the bathing-place are kept branches of any milk-bearing tree, usually of the *jak*-tree. In some cases, while the time of purification or uncleanness lasts, the maiden stays in a separate hut, which is afterwards burnt down.

In Cambodia a girl at puberty is put to bed under a mosquito curtain, where she should stay a hundred days. Usually, however, four, five, ten, or twenty days are thought enough; and even this, in a hot climate and under the close meshes of the curtain, is sufficiently trying. According to another account, a Cambodian maiden at puberty is said to "enter into the shade." During her retirement, which, according to the rank and position of her family, may last any time from a few days to several years, she has to observe a number of rules, such as not to be seen by a strange man, not to eat flesh or fish, and so on. She goes nowhere, not even to the pagoda. But this state of seclusion is discontinued during eclipses; at such times she goes forth and pays her devotions to the monster who is supposed to cause eclipses by catching the heavenly bodies between his teeth. This permission to break her rule of

retirement and appear abroad during an eclipse seems to shew how literally the injunction is interpreted which forbids maidens entering on womanhood to look upon the sun.

§ 7. Seclusion of Girls at Puberty in Folk-tales.

A superstition so widely diffused as this might be expected to leave traces in legends and folk-tales. And it has done so. In a Danish story we read of a princess who was fated to be carried off by a warlock if ever the sun shone on her before she had passed her thirtieth year; so the king her father kept her shut up in the palace, and had all the windows on the east, south, and west sides blocked up, lest a sunbeam should fall on his darling child, and he should thus lose her for ever. Only at evening, when the sun was down, might she walk for a little in the beautiful garden of the castle. In time a prince came a-wooing, followed by a train of gorgeous knights and squires on horses all ablaze with gold and silver. The king said the prince might have his daughter to wife on condition that he would not carry her away to his home till she was thirty years old but would live with her in the castle, where the windows looked out only to the north. The prince agreed, so married they were. The bride was only fifteen, and fifteen more long weary years must pass before she might step out of the gloomy donjon, breathe the fresh air, and see the sun. But she and her gallant young bridegroom loved each other and they were happy. Often they sat hand in hand at the window looking out to the north and talked of what they would do when they were free. Still it was a little dull to look out always at the same window and to see nothing but the castle woods, and the distant hills, and the clouds drifting silently over them. Well, one day it happened that all the people in the castle had gone away to a neighbouring castle to witness a tournament and other gaieties, and the two young folks were left as usual all alone at the window looking out to the north. They sat silent for a time gazing away to the hills. It was a grey sad day, the sky was overcast, and the weather seemed to draw to rain. At last the prince said, "There will be no sunshine to-day. What if we were to drive over and join the rest at the tournament?" His young wife gladly consented, for she longed to see more of the world than those eternal green woods and those eternal blue hills, which were all she ever saw from the window. So the horses were put into the coach, and it rattled up to the door, and in they got and away they drove. At first all went well. The clouds hung low over the woods, the wind sighed in the trees, a drearier day you could hardly imagine. So they joined the rest at the other castle and took their seats to watch the jousting in the lists. So intent were they in watching the gay spectacle of the prancing steeds, the fluttering pennons, and the glittering armour of the knights, that they failed to mark the change, the fatal change, in the weather. For the wind was rising and had begun to disperse the clouds, and suddenly the sun broke through, and the glory of it fell like an aureole on the young wife, and at once she vanished away. No sooner did her husband miss her from his side than he, too, mysteriously disappeared. The tournament broke up in confusion, the bereft father hastened home, and shut himself up in the dark castle from which the light of life had departed. The green woods and the blue hills could still be seen from the window that looked to the north, but the young faces that had gazed out of it so wistfully were gone, as it seemed, for ever.

A Tyrolese story tells how it was the doom of a lovely maiden with golden hair to be transported into the belly of a whale if ever a sunbeam fell on her. Hearing of the fame of her beauty the king of the country sent for her to be his bride, and her brother drove the fair damsel to the palace in a carefully closed coach, himself sitting on the box and handling the reins. On the way they overtook two hideous witches, who pretended they were weary and begged for a lift in the coach. At first the brother refused to take them in, but his tender-hearted sister entreated him to have compassion on the two poor footsore women; for you may easily imagine that she was not acquainted with their true character. So down he got rather surlily from the box, opened the coach door, and in the two witches stepped, laughing

in their sleeves. But no sooner had the brother mounted the box and whipped up the horses, than one of the two wicked witches bored a hole in the closed coach. A sunbeam at once shot through the hole and fell on the fair damsel. So she vanished from the coach and was spirited away into the belly of a whale in the neighbouring sea. You can imagine the consternation of the king, when the coach door opened and instead of his blooming bride out bounced two hideous hags!

In a modern Greek folk-tale the Fates predict that in her fifteenth year a princess must be careful not to let the sun shine on her, for if this were to happen she would be turned into a lizard. In another modern Greek tale the Sun bestows a daughter upon a childless woman on condition of taking the child back to himself when she is twelve years old. So, when the child was twelve, the mother closed the doors and windows, and stopped up all the chinks and crannies, to prevent the Sun from coming to fetch away her daughter. But she forgot to stop up the key-hole, and a sunbeam streamed through it and carried off the girl. In a Sicilian story a seer foretells that a king will have a daughter who, in her fourteenth year, will conceive a child by the Sun. So, when the child was born, the king shut her up in a lonely tower which had no window, lest a sunbeam should fall on her. When she was nearly fourteen years old, it happened that her parents sent her a piece of roasted kid, in which she found a sharp bone. With this bone she scraped a hole in the wall, and a sunbeam shot through the hole and got her with child.

The old Greek story of Danae, who was confined by her father in a subterranean chamber or a brazen tower, but impregnated by Zeus, who reached her in the shape of a shower of gold, perhaps belongs to the same class of tales. It has its counterpart in the legend which the Kirghiz of Siberia tell of their ancestry. A certain Khan had a fair daughter, whom he kept in a dark iron house, that no man might see her. An old woman tended her; and when the girl was grown to maidenhood she asked the old woman, "Where do you go so often?" "My child," said the old dame, "there is a bright world. In that bright world your father and mother live, and all sorts of people live there. That is where I go." The maiden said, "Good mother, I will tell nobody, but shew me that bright world." So the old woman took the girl out of the iron house. But when she saw the bright world, the girl tottered and fainted; and the eye of God fell upon her, and she conceived. Her angry father put her in a golden chest and sent her floating away (fairy gold can float in fairyland) over the wide sea. The shower of gold in the Greek story, and the eye of God in the Kirghiz legend, probably stand for sunlight and the sun.

The idea that women may be impregnated by the sun is not uncommon in legends. Thus, for example, among the Indians of Guacheta in Colombia, it is said, a report once ran that the sun would impregnate one of their maidens, who should bear a child and yet remain a virgin. The chief had two daughters, and was very desirous that one of them should conceive in this miraculous manner. So every day he made them climb a hill to the east of his house in order to be touched by the first beams of the rising sun. His wishes were fulfilled, for one of the damsels conceived and after nine months gave birth to an emerald. So she wrapped it in cotton and placed it in her bosom, and in a few days it turned into a child, who received the name of Garanchacha and was universally recognized as a son of the sun. Again, the Samoans tell of a woman named Mangamangai, who became pregnant by looking at the rising sun. Her son grew up and was named "Child of the Sun." At his marriage he applied to his mother for a dowry, but she bade him apply to his father, the sun, and told him how to go to him. So one morning he took a long vine and made a noose in it; then climbing up a tree he threw the noose over the sun and caught him fast. Thus arrested in his progress, the luminary asked him what he wanted, and being told by the young man that he wanted a present for his

bride, the sun obligingly packed up a store of blessings in a basket, with which the youth descended to the earth.

Even in the marriage customs of various races we may perhaps detect traces of this belief that women can be impregnated by the sun. Thus amongst the Chaco Indians of South America a newly married couple used to sleep the first night on a mare's or bullock's skin with their heads towards the west, "for the marriage is not considered ratified till the rising sun shines on their feet the succeeding morning." At old Hindoo marriages the first ceremony was the "Impregnation-rite" (*Garbhādhāna*); during the previous day the bride was made to look towards the sun or to be in some way exposed to its rays. Amongst the Turks of Siberia it was formerly the custom on the morning after the marriage to lead the young couple out of the hut to greet the rising sun. The same custom is said to be still practised in Iran and Central Asia under a belief that the beams of the rising sun are the surest means of impregnating the new bride. And as some people think that women may be gotten with child by the sun, so others imagine that they can conceive by the moon. According to the Greenlanders the moon is a young man, and he "now and then comes down to give their wives a visit and caress them; for which reason no woman dare sleep lying upon her back, without she first spits upon her fingers and rubs her belly with it. For the same reason the young maids are afraid to stare long at the moon, imagining they may get a child by the bargain." Similarly Breton peasants are reported to believe that women or girls who expose their persons to the moonlight may be impregnated by it and give birth to monsters.

§ 8. Reasons for the Seclusion of Girls at Puberty.

The motive for the restraints so commonly imposed on girls at puberty is the deeply engrained dread which primitive man universally entertains of menstruous blood. He fears it at all times but especially on its first appearance; hence the restrictions under which women lie at their first menstruation are usually more stringent than those which they have to observe at any subsequent recurrence of the mysterious flow. Some evidence of the fear and of the customs based on it has been cited in an earlier part of this work; but as the terror, for it is nothing less, which the phenomenon periodically strikes into the mind of the savage has deeply influenced his life and institutions, it may be well to illustrate the subject with some further examples.

Thus in the Encounter Bay tribe of South Australia there is, or used to be, a "superstition which obliges a woman to separate herself from the camp at the time of her monthly illness, when, if a young man or boy should approach, she calls out, and he immediately makes a circuit to avoid her. If she is neglectful upon this point, she exposes herself to scolding, and sometimes to severe beating by her husband or nearest relation, because the boys are told from their infancy, that if they see the blood they will early become grey-headed, and their strength will fail prematurely." And of the South Australian aborigines in general we read that there is a "custom requiring all boys and uninitiated young men to sleep at some distance from the huts of the adults, and to remove altogether away in the morning as soon as daylight dawns, and the natives begin to move about. This is to prevent their seeing the women, some of whom may be menstruating; and if looked upon by the young males, it is supposed that dire results will follow." And amongst these tribes women in their courses "are not allowed to eat fish of any kind, or to go near the water at all; it being one of their superstitions, that if a female, in that state, goes near the water, no success can be expected by the men in fishing." Similarly, among the natives of the Murray River, menstruous women "were not allowed to go near water for fear of frightening the fish. They were also not allowed to eat them, for the same reason. A woman during such periods would never cross the river in a canoe, or even fetch water for the camp. It was sufficient for her to say *Thama*, to ensure her

husband getting the water himself.” The Dieri of Central Australia believe that if women at these times were to eat fish or bathe in a river, the fish would all die and the water would dry up. In this tribe a mark made with red ochre round a woman's mouth indicates that she has her courses; no one would offer fish to such a woman. The Arunta of Central Australia forbid menstruous women to gather the *irriakura* bulbs, which form a staple article of diet for both men and women. They believe that were a woman to break this rule, the supply of bulbs would fail. Among the aborigines of Victoria the wife at her monthly periods had to sleep on the opposite side of the fire from her husband; she might partake of nobody's food, and nobody would partake of hers, for people thought that if they ate or drank anything that had been touched by a woman in her courses, it would make them weak or ill. Unmarried girls and widows at such times had to paint their heads and the upper parts of their bodies red, no doubt as a danger signal.

In some Australian tribes the seclusion of menstruous women was even more rigid, and was enforced by severer penalties than a scolding or a beating. Thus with regard to certain tribes of New South Wales and Southern Queensland we are told that “during the monthly illness, the woman is not allowed to touch anything that men use, or even to walk on a path that any man frequents, on pain of death.” Again, “there is a regulation relating to camps in the Wakelbura tribe which forbids the women coming into the encampment by the same path as the men. Any violation of this rule would in a large camp be punished with death. The reason for this is the dread with which they regard the menstrual period of women. During such a time, a woman is kept entirely away from the camp, half a mile at least. A woman in such a condition has boughs of some tree of her totem tied round her loins, and is constantly watched and guarded, for it is thought that should any male be so unfortunate as to see a woman in such a condition, he would die. If such a woman were to let herself be seen by a man, she would probably be put to death. When the woman has recovered, she is painted red and white, her head covered with feathers, and returns to the camp.”

In Muralug, one of the Torres Straits Islands, a menstruous woman may not eat anything that lives in the sea, else the natives believe that the fisheries would fail. Again, in Mabuiag, another of these islands, women who have their courses on them may not eat turtle flesh nor turtle eggs, probably for a similar reason. And during the season when the turtles are pairing the restrictions laid on such a woman are much severer. She may not even enter a house in which there is turtle flesh, nor approach a fire on which the flesh is cooking; she may not go near the sea and she should not walk on the beach below high-water mark. Nay, the infection extends to her husband, who may not himself harpoon or otherwise take an active part in catching turtle; however, he is permitted to form one of the crew on a turtling expedition, provided he takes the precaution of rubbing his armpits with certain leaves, to which no doubt a disinfectant virtue is ascribed. Among the Kai of German New Guinea women at their monthly sickness must live in little huts built for them in the forest; they may not enter the cultivated fields, for if they did go to them, and the pigs were to taste of the blood, it would inspire the animals with an irresistible desire to go likewise into the fields, where they would commit great depredations on the growing crops. Hence the issue from women at these times is carefully buried to prevent the pigs from getting at it. And conversely, if the pigs often break into the fields, the blame is laid on the women who by the neglect of these elementary precautions have put temptation in the way of the swine. In Galela, to the west of New Guinea, women at their monthly periods may not enter a tobacco-field, or the plants would be attacked by disease. The Minangkabauers of Sumatra are persuaded that if a woman in her unclean state were to go near a rice-field, the crop would be spoiled.

The Bushmen of South Africa think that, by a glance of a girl's eye at the time when she ought to be kept in strict retirement, men become fixed in whatever position they happen to

occupy, with whatever they were holding in their hands, and are changed into trees that talk. Cattle-rearing tribes of South Africa hold that their cattle would die if the milk were drunk by a menstruous woman; and they fear the same disaster if a drop of her blood were to fall on the ground and the oxen were to pass over it. To prevent such a calamity women in general, not menstruous women only, are forbidden to enter the cattle enclosure; and more than that, they may not use the ordinary paths in entering the village or in passing from one hut to another. They are obliged to make circuitous tracks at the back of the huts in order to avoid the ground in the middle of the village where the cattle stand or lie down. These women's tracks may be seen at every Caffre village. Similarly among the Bahima, a cattle-breeding tribe of Ankole, in Central Africa, no menstruous woman may drink milk, lest by so doing she should injure the cows; and she may not lie on her husband's bed, no doubt lest she should injure him. Indeed she is forbidden to lie on a bed at all and must sleep on the ground. Her diet is restricted to vegetables and beer. Among the Baganda, in like manner, no menstruous woman might drink milk or come into contact with any milk-vessel; and she might not touch anything that belonged to her husband, nor sit on his mat, nor cook his food. If she touched anything of his at such a time it was deemed equivalent to wishing him dead or to actually working magic for his destruction. Were she to handle any article of his, he would surely fall ill; were she to handle his weapons, he would certainly be killed in the next battle. Even a woman who did not menstruate was believed by the Baganda to be a source of danger to her husband, indeed capable of killing him. Hence, before he went to war, he used to wound her slightly with his spear so as to draw blood; this was thought to ensure his safe return. Apparently the notion was that if the wife did not lose blood in one way or another, her husband would be bled in war to make up for her deficiency; so by way of guarding against this undesirable event, he took care to relieve her of a little superfluous blood before he repaired to the field of honour. Further, the Baganda would not suffer a menstruous woman to visit a well; if she did so, they feared that the water would dry up, and that she herself would fall sick and die, unless she confessed her fault and the medicine-man made atonement for her. Among the Akikuyu of British East Africa, if a new hut is built in a village and the wife chances to menstruate in it on the day she lights the first fire there, the hut must be broken down and demolished the very next day. The woman may on no account sleep a second night in it; there is a curse (*thahu*) both on her and on it. In the Suk tribe of British East Africa warriors may not eat anything that has been touched by menstruous women. If they did so, it is believed that they would lose their virility; "in the rain they will shiver and in the heat they will faint." Suk men and women take their meals apart, because the men fear that one or more of the women may be menstruating. The Anyanja of British Central Africa, at the southern end of Lake Nyassa, think that a man who should sleep with a woman in her courses would fall sick and die, unless some remedy were applied in time. And with them it is a rule that at such times a woman should not put any salt into the food she is cooking, otherwise the people who partook of the food salted by her would suffer from a certain disease called *tsempo*; hence to obviate the danger she calls a child to put the salt into the dish.

Among the Hos, a tribe of Ewe negroes of Togoland in West Africa, so long as a wife has her monthly sickness she may not cook for her husband, nor lie on his bed, nor sit on his stool; an infraction of these rules would assuredly, it is believed, cause her husband to die. If her husband is a priest, or a magician, or a chief, she may not pass the days of her uncleanness in the house, but must go elsewhere till she is clean. Among the Ewe negroes of this region each village has its huts where women who have their courses on them must spend their time secluded from intercourse with other people. Sometimes these huts stand by themselves in public places; sometimes they are mere shelters built either at the back or front of the ordinary dwelling-houses. A woman is punishable if she does not pass the time of her

monthly sickness in one of these huts or shelters provided for her use. Thus, if she shews herself in her own house or even in the yard of the house, she may be fined a sheep, which is killed, its flesh divided among the people, and its blood poured on the image of the chief god as a sin-offering to expiate her offence. She is also forbidden to go to the place where the villagers draw water, and if she breaks the rule, she must give a goat to be killed; its flesh is distributed, and its blood, diluted with water and mixed with herbs, is sprinkled on the watering-place and on the paths leading to it. Were any woman to disregard these salutary precautions, the chief fetish-man in the village would fall sick and die, which would be an irreparable loss to society.

The miraculous virtue ascribed to menstruous blood is well illustrated in a story told by the Arab chronicler Tabari. He relates how Sapor, king of Persia, besieged the strong city of Atræ, in the desert of Mesopotamia, for several years without being able to take it. But the king of the city, whose name was Daizan, had a daughter, and when it was with her after the manner of women she went forth from the city and dwelt for a time in the suburb, for such was the custom of the place. Now it fell out that, while she tarried there, Sapor saw her and loved her, and she loved him; for he was a handsome man and she a lovely maid. And she said to him, "What will you give me if I shew you how you may destroy the walls of this city and slay my father?" And he said to her, "I will give you what you will, and I will exalt you above my other wives, and will set you nearer to me than them all." Then she said to him, "Take a greenish dove with a ring about its neck, and write something on its foot with the menstruous blood of a blue-eyed maid; then let the bird loose, and it will perch on the walls of the city, and they will fall down." For that, says the Arab historian, was the talisman of the city, which could not be destroyed in any other way. And Sapor did as she bade him, and the city fell down in a heap, and he stormed it and slew Daizan on the spot.

According to the Talmud, if a woman at the beginning of her period passes between two men, she thereby kills one of them; if she passes between them towards the end of her period, she only causes them to quarrel violently. Maimonides tells us that down to his time it was a common custom in the East to keep women at their periods in a separate house and to burn everything on which they had trodden; a man who spoke with such a woman or who was merely exposed to the same wind that blew over her, became thereby unclean. Peasants of the Lebanon think that menstruous women are the cause of many misfortunes; their shadow causes flowers to wither and trees to perish, it even arrests the movements of serpents; if one of them mounts a horse, the animal might die or at least be disabled for a long time. In Syria to this day a woman who has her courses on her may neither salt nor pickle, for the people think that whatever she pickled or salted would not keep. The Toaripi of New Guinea, doubtless for a similar reason, will not allow women at such times to cook. The Bhuiyars, a Dravidian tribe of South Mirzapur, are said to feel an intense dread of menstrual pollution. Every house has two doors, one of which is used only by women in this condition. During her impurity the wife is fed by her husband apart from the rest of the family, and whenever she has to quit the house she is obliged to creep out on her hands and knees in order not to defile the thatch by her touch. The Kharwars, another aboriginal tribe of the same district, keep their women at such seasons in the outer verandah of the house for eight days, and will not let them enter the kitchen or the cow-house; during this time the unclean woman may not cook nor even touch the cooking vessels. When the eight days are over, she bathes, washes her clothes, and returns to family life. Hindoo women seclude themselves at their monthly periods and observe a number of rules, such as not to drink milk, not to milk cows, not to touch fire, not to lie on a high bed, not to walk on common paths, not to cross the track of animals, not to walk by the side of flowering plants, and not to observe the heavenly bodies. The motive for these restrictions is not mentioned, but probably it is a dread of the

baleful influence which is supposed to emanate from women at these times. The Parsees, who reverence fire, will not suffer menstruous women to see it or even to look on a lighted taper; during their infirmity the women retire from their houses to little lodges in the country, whither victuals are brought to them daily; at the end of their seclusion they bathe and send a kid, a fowl, or a pigeon to the priest as an offering. In Annam a woman at her monthly periods is deemed a centre of impurity, and contact with her is avoided. She is subject to all sorts of restrictions which she must observe herself and which others must observe towards her. She may not touch any food which is to be preserved by salting, whether it be fish, flesh, or vegetables; for were she to touch it the food would putrefy. She may not enter any sacred place, she may not be present at any religious ceremony. The linen which she wears at such times must be washed by herself at sunrise, never at night. On reaching puberty girls may not touch flowers or the fruits of certain trees, for touched by them the flowers would fade and the fruits fall to the ground. "It is on account of their reputation for impurity that the women generally live isolated. In every house they have an apartment reserved for them, and they never eat at the same table as the men. For the same reason they are excluded from all religious ceremonies. They may only be present at family ceremonies, but without ever officiating in them."

The Guayquiries of the Orinoco think that when a woman has her courses, everything upon which she steps will die, and that if a man treads on the place where she has passed, his legs will immediately swell up. Among the Guaraunos of the same great river, women at their periods are regarded as unclean and kept apart in special huts, where all that they need is brought to them. In like manner among the Piapocos, an Indian tribe on the Guayabero, a tributary of the Orinoco, a menstruous woman is secluded from her family every month for four or five days. She passes the time in a special hut, whither her husband brings her food; and at the end of the time she takes a bath and resumes her usual occupations. So among the Indians of the Mosquito territory in Central America, when a woman is in her courses, she must quit the village for seven or eight days. A small hut is built for her in the wood, and at night some of the village girls go and sleep with her to keep her company. Or if the nights are dark and jaguars are known to be prowling in the neighbourhood, her husband will take his gun or bow and sleep in a hammock near her. She may neither handle nor cook food; all is prepared and carried to her. When the sickness is over, she bathes in the river, puts on clean clothes, and returns to her household duties. Among the Bri-bri Indians of Costa Rica a girl at her first menstruation retires to a hut built for the purpose in the forest, and there she must stay till she has been purified by a medicine-man, who breathes on her and places various objects, such as feathers, the beaks of birds, the teeth of beasts, and so forth, upon her body. A married woman at her periods remains in the house with her husband, but she is reckoned unclean (*bukuru*) and must avoid all intimate relations with him. She uses for plates only banana leaves, which, when she has done with them, she throws away in a sequestered spot; for should a cow find and eat them, the animal would waste away and perish. Also she drinks only out of a special vessel, because any person who should afterwards drink out of the same vessel would infallibly pine away and die.

Among most tribes of North American Indians the custom was that women in their courses retired from the camp or the village and lived during the time of their uncleanness in special huts or shelters which were appropriated to their use. There they dwelt apart, eating and sleeping by themselves, warming themselves at their own fires, and strictly abstaining from all communications with men, who shunned them just as if they were stricken with the plague. No article of furniture used in these menstrual huts might be used in any other, not even the flint and steel with which in the old days the fires were kindled. No one would borrow a light from a woman in her seclusion. If a white man in his ignorance asked to light

his pipe at her fire, she would refuse to grant the request, telling him that it would make his nose bleed and his head ache, and that he would fall sick in consequence. If an Indian's wooden pipe cracked, his friends would think that he had either lit it at one of these polluted fires or had held some converse with a woman during her retirement, which was esteemed a most disgraceful and wicked thing to do. Decent men would not approach within a certain distance of a woman at such times, and if they had to convey anything to her they would stand some forty or fifty paces off and throw it to her. Everything which was touched by her hands during this period was deemed ceremonially unclean. Indeed her touch was thought to convey such pollution that if she chanced to lay a finger on a chief's lodge or his gun or anything else belonging to him, it would be instantly destroyed. If she crossed the path of a hunter or a warrior, his luck for that day at least would be gone. Were she not thus secluded, it was supposed that the men would be attacked by diseases of various kinds, which would prove mortal. In some tribes a woman who infringed the rules of separation might have to answer with her life for any misfortunes that might happen to individuals or to the tribe in consequence, as it was supposed, of her criminal negligence. When she quitted her tent or hut to go into retirement, the fire in it was extinguished and the ashes thrown away outside of the village, and a new fire was kindled, as if the old one had been defiled by her presence. At the end of their seclusion the women bathed in running streams and returned to their usual occupations.

Thus, to take examples, the Creek and kindred Indians of the United States compelled women at menstruation to live in separate huts at some distance from the village. There the women had to stay, at the risk of being surprised and cut off by enemies. It was thought "a most horrid and dangerous pollution" to go near the women at such times; and the danger extended to enemies who, if they slew the women, had to cleanse themselves from the pollution by means of certain sacred herbs and roots. Similarly, the Choctaw women had to quit their huts during their monthly periods, and might not return till after they had been purified. While their uncleanness lasted they had to prepare their own food. The men believed that if they were to approach a menstruous woman, they would fall ill, and that some mishap would overtake them when they went to the wars. When an Omaha woman has her courses on her, she retires from the family to a little shelter of bark or grass, supported by sticks, where she kindles a fire and cooks her victuals alone. Her seclusion lasts four days. During this time she may not approach or touch a horse, for the Indians believe that such contamination would impoverish or weaken the animal. Among the Potawatomis the women at their monthly periods "are not allowed to associate with the rest of the nation; they are completely laid aside, and are not permitted to touch any article of furniture or food which the men have occasion to use. If the Indians be stationary at the time, the women are placed outside of the camp; if on a march, they are not allowed to follow the trail, but must take a different path and keep at a distance from the main body." Among the Cheyennes menstruous women slept in special lodges; the men believed that if they slept with their wives at such times, they would probably be wounded in their next battle. A man who owned a shield had very particularly to be on his guard against women in their courses. He might not go into a lodge where one of them happened to be, nor even into a lodge where one of them had been, until a ceremony of purification had been performed. Sweet grass and juniper were burnt in the tent, and the pegs were pulled up and the covering thrown back, as if the tent were about to be struck. After this pretence of decamping from the polluted spot the owner of the shield might enter the tent.

The Stseelis Indians of British Columbia imagined that if a menstruous woman were to step over a bundle of arrows, the arrows would thereby be rendered useless and might even cause the death of their owner; and similarly that if she passed in front of a hunter who carried a

gun, the weapon would never shoot straight again. Neither her husband nor her father would dream of going out to hunt while she was in this state; and even if he had wished to do so, the other hunters would not go with him. Hence to keep them out of harm's way, the women, both married and unmarried, were secluded at these times for four days in shelters. Among the Thompson Indians of British Columbia every woman had to isolate herself from the rest of the people during every recurring period of menstruation, and had to live some little way off in a small brush or bark lodge made for the purpose. At these times she was considered unclean, must use cooking and eating utensils of her own, and was supplied with food by some other woman. If she smoked out of a pipe other than her own, that pipe would ever afterwards be hot to smoke. If she crossed in front of a gun, that gun would thenceforth be useless for the war or the chase, unless indeed the owner promptly washed the weapon in "medecine" or struck the woman with it once on each principal part of her body. If a man ate or had any intercourse with a menstruous woman, nay if he merely wore clothes or mocassins made or patched by her, he would have bad luck in hunting and the bears would attack him fiercely. Before being admitted again among the people, she had to change all her clothes and wash several times in clear water. The clothes worn during her isolation were hung on a tree, to be used next time, or to be washed. For one day after coming back among the people she did not cook food. Were a man to eat food cooked by a woman at such times, he would have incapacitated himself for hunting and exposed himself to sickness or death.

Among the Chippeways and other Indians of the Hudson Bay Territory, menstruous women are excluded from the camp, and take up their abode in huts of branches. They wear long hoods, which effectually conceal the head and breast. They may not touch the household furniture nor any objects used by men; for their touch "is supposed to defile them, so that their subsequent use would be followed by certain mischief or misfortune," such as disease or death. They must drink out of a swan's bone. They may not walk on the common paths nor cross the tracks of animals. They "are never permitted to walk on the ice of rivers or lakes, or near the part where the men are hunting beaver, or where a fishing-net is set, for fear of averting their success. They are also prohibited at those times from partaking of the head of any animal, and even from walking in or crossing the track where the head of a deer, moose, beaver, and many other animals have lately been carried, either on a sledge or on the back. To be guilty of a violation of this custom is considered as of the greatest importance; because they firmly believe that it would be a means of preventing the hunter from having an equal success in his future excursions." So the Lapps forbid women at menstruation to walk on that part of the shore where the fishers are in the habit of setting out their fish; and the Esquimaux of Bering Strait believe that if hunters were to come near women in their courses they would catch no game.

But the beliefs and superstitions of this sort that prevail among the western tribes of the great Déné or Tinné stock, to which the Chippeways belong, have been so well described by an experienced missionary, that I will give his description in his own words. Prominent among the ceremonial rites of these Indians, he says, "are the observances peculiar to the fair sex, and many of them are remarkably analogous to those practised by the Hebrew women, so much so that, were it not savouring of profanity, the ordinances of the Déné ritual code might be termed a new edition 'revised and considerably augmented' of the Mosaic ceremonial law. Among the Carriers, as soon as a girl has experienced the first flow of the menses which in the female constitution are a natural discharge, her father believed himself under the obligation of atoning for her supposedly sinful condition by a small impromptu distribution of clothes among the natives. This periodical state of women was considered as one of legal impurity fateful both to the man who happened to have any intercourse, however indirect,

with her, and to the woman herself who failed in scrupulously observing all the rites prescribed by ancient usage for persons in her condition.

“Upon entering into that stage of her life, the maiden was immediately sequestered from company, even that of her parents, and compelled to dwell in a small branch hut by herself away from beaten paths and the gaze of passers-by. As she was supposed to exercise malefic influence on any man who might inadvertently glance at her, she had to wear a sort of head-dress combining in itself the purposes of a veil, a bonnet, and a mantlet. It was made of tanned skin, its forepart was shaped like a long fringe completely hiding from view the face and breasts; then it formed on the head a close-fitting cap or bonnet, and finally fell in a broad band almost to the heels. This head-dress was made and publicly placed on her head by a paternal aunt, who received at once some present from the girl's father. When, three or four years later, the period of sequestration ceased, only this same aunt had the right to take off her niece's ceremonial head-dress. Furthermore, the girl's fingers, wrists, and legs at the ankles and immediately below the knees, were encircled with ornamental rings and bracelets of sinew intended as a protection against the malign influences she was supposed to be possessed with. To a belt girding her waist were suspended two bone implements called respectively *Tsoenkuz* (bone tube) and *Tsiltsoet* (head scratcher). The former was a hollowed swan bone to drink with, any other mode of drinking being unlawful to her. The latter was fork-like and was called into requisition whenever she wanted to scratch her head—immediate contact of the fingers with the head being reputed injurious to her health. While thus secluded, she was called *asta*, that is ‘interred alive’ in Carrier, and she had to submit to a rigorous fast and abstinence. Her only allowed food consisted of dried fish boiled in a small bark vessel which nobody else must touch, and she had to abstain especially from meat of any kind, as well as fresh fish. Nor was this all she had to endure; even her contact, however remote, with these two articles of diet was so dreaded that she could not cross the public paths or trails, or the tracks of animals. Whenever absolute necessity constrained her to go beyond such spots, she had to be packed or carried over them lest she should contaminate the game or meat which had passed that way, or had been brought over these paths; and also for the sake of self-preservation against tabooed, and consequently to her, deleterious food. In the same way she was never allowed to wade in streams or lakes, for fear of causing death to the fish.

“It was also a prescription of the ancient ritual code for females during this primary condition to eat as little as possible, and to remain lying down, especially in course of each monthly flow, not only as a natural consequence of the prolonged fast and resulting weakness; but chiefly as an exhibition of a becoming penitential spirit which was believed to be rewarded by long life and continual good health in after years.

“These mortifications or seclusion did not last less than three or four years. Useless to say that during all that time marriage could not be thought of, since the girl could not so much as be seen by men. When married, the same sequestration was practised relatively to husband and fellow-villagers—without the particular head-dress and rings spoken of—on the occasion of every recurring menstruation. Sometimes it was protracted as long as ten days at a time, especially during the first years of cohabitation. Even when she returned to her mate, she was not permitted to sleep with him on the first nor frequently on the second night, but would choose a distant corner of the lodge to spread her blanket, as if afraid to defile him with her dread uncleanness.” Elsewhere the same writer tells us that most of the devices to which these Indians used to resort for the sake of ensuring success in the chase “were based on their regard for continence and their excessive repugnance for, and dread of, menstruating women.” But the strict observances imposed on Tinneh or Déné women at such times were designed at the same time to protect the women themselves from the evil consequences of

their dangerous condition. Thus it was thought that women in their courses could not partake of the head, heart, or hind part of an animal that had been caught in a snare without exposing themselves to a premature death through a kind of rabies. They might not cut or carve salmon, because to do so would seriously endanger their health, and especially would enfeeble their arms for life. And they had to abstain from cutting up the grebes which are caught by the Carriers in great numbers every spring, because otherwise the blood with which these fowls abound would occasion hæmorrhage or an unnaturally prolonged flux in the transgressor. Similarly Indian women of the Thompson tribe abstained from venison and the flesh of other large game during menstruation, lest the animals should be displeased and the menstrual flow increased. For a similar reason, probably, Shuswap girls during their seclusion at puberty are forbidden to eat anything that bleeds. The same principle may perhaps partly explain the rule, of which we have had some examples, that women at such times should refrain from fish and flesh, and restrict themselves to a vegetable diet.

The philosophic student of human nature will observe, or learn, without surprise that ideas thus deeply ingrained in the savage mind reappear at a more advanced stage of society in those elaborate codes which have been drawn up for the guidance of certain peoples by lawgivers who claim to have derived the rules they inculcate from the direct inspiration of the deity. However we may explain it, the resemblance which exists between the earliest official utterances of the deity and the ideas of savages is unquestionably close and remarkable; whether it be, as some suppose, that God communed face to face with man in those early days, or, as others maintain, that man mistook his wild and wandering thoughts for a revelation from heaven. Be that as it may, certain it is that the natural uncleanness of woman at her monthly periods is a conception which has occurred, or been revealed, with singular unanimity to several ancient legislators. The Hindoo lawgiver Manu, who professed to have received his institutes from the creator Brahman, informs us that the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman in her courses will utterly perish; whereas, if he avoids her, his wisdom, energy, strength, sight, and vitality will all increase. The Persian lawgiver Zoroaster, who, if we can take his word for it, derived his code from the mouth of the supreme being Ahura Mazda, devoted special attention to the subject. According to him, the menstuous flow, at least in its abnormal manifestations, is a work of Ahriman, or the devil. Therefore, so long as it lasts, a woman “is unclean and possessed of the demon; she must be kept confined, apart from the faithful whom her touch would defile, and from the fire which her very look would injure; she is not allowed to eat as much as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given her from hand to hand, but is passed to her from a distance, in a long leaden spoon.” The Hebrew lawgiver Moses, whose divine legation is as little open to question as that of Manu and Zoroaster, treats the subject at still greater length; but I must leave to the reader the task of comparing the inspired ordinances on this head with the merely human regulations of the Carrier Indians which they so closely resemble.

Amongst the civilized nations of Europe the superstitions which cluster round this mysterious aspect of woman's nature are not less extravagant than those which prevail among savages. In the oldest existing cyclopaedia—the *Natural History* of Pliny—the list of dangers apprehended from menstruation is longer than any furnished by mere barbarians. According to Pliny, the touch of a menstuous woman turned wine to vinegar, blighted crops, killed seedlings, blasted gardens, brought down the fruit from trees, dimmed mirrors, blunted razors, rusted iron and brass (especially at the waning of the moon), killed bees, or at least drove them from their hives, caused mares to miscarry, and so forth. Similarly, in various parts of Europe, it is still believed that if a woman in her courses enters a brewery the beer will turn sour; if she touches beer, wine, vinegar, or milk, it will go bad; if she makes jam, it

will not keep; if she mounts a mare, it will miscarry; if she touches buds, they will wither; if she climbs a cherry tree, it will die. In Brunswick people think that if a menstruous woman assists at the killing of a pig, the pork will putrefy. In the Greek island of Calymnos a woman at such times may not go to the well to draw water, nor cross a running stream, nor enter the sea. Her presence in a boat is said to raise storms.

Thus the object of secluding women at menstruation is to neutralize the dangerous influences which are supposed to emanate from them at such times. That the danger is believed to be especially great at the first menstruation appears from the unusual precautions taken to isolate girls at this crisis. Two of these precautions have been illustrated above, namely, the rules that the girl may not touch the ground nor see the sun. The general effect of these rules is to keep her suspended, so to say, between heaven and earth. Whether enveloped in her hammock and slung up to the roof, as in South America, or raised above the ground in a dark and narrow cage, as in New Ireland, she may be considered to be out of the way of doing mischief, since, being shut off both from the earth and from the sun, she can poison neither of these great sources of life by her deadly contagion. In short, she is rendered harmless by being, in electrical language, insulated. But the precautions thus taken to isolate or insulate the girl are dictated by a regard for her own safety as well as for the safety of others. For it is thought that she herself would suffer if she were to neglect the prescribed regimen. Thus Zulu girls, as we have seen, believe that they would shrivel to skeletons if the sun were to shine on them at puberty, and in some Brazilian tribes the young women think that a transgression of the rules would entail sores on the neck and throat. In short, the girl is viewed as charged with a powerful force which, if not kept within bounds, may prove destructive both to herself and to all with whom she comes in contact. To repress this force within the limits necessary for the safety of all concerned is the object of the taboos in question.

The same explanation applies to the observance of the same rules by divine kings and priests. The uncleanness, as it is called, of girls at puberty and the sanctity of holy men do not, to the primitive mind, differ materially from each other. They are only different manifestations of the same mysterious energy which, like energy in general, is in itself neither good nor bad, but becomes beneficent or maleficent according to its application. Accordingly, if, like girls at puberty, divine personages may neither touch the ground nor see the sun, the reason is, on the one hand, a fear lest their divinity might, at contact with earth or heaven, discharge itself with fatal violence on either; and, on the other hand, an apprehension that the divine being, thus drained of his ethereal virtue, might thereby be incapacitated for the future performance of those magical functions, upon the proper discharge of which the safety of the people and even of the world is believed to hang. Thus the rules in question fall under the head of the taboos which we examined in the second part of this work; they are intended to preserve the life of the divine person and with it the life of his subjects and worshippers. Nowhere, it is thought, can his precious yet dangerous life be at once so safe and so harmless as when it is neither in heaven nor in earth, but, as far as possible, suspended between the two.

In legends and folk-tales, which reflect the ideas of earlier ages, we find this suspension between heaven and earth attributed to beings who have been endowed with the coveted yet burdensome gift of immortality. The wizened remains of the deathless Sibyl are said to have been preserved in a jar or urn which hung in a temple of Apollo at Cumae; and when a group of merry children, tired, perhaps, of playing in the sunny streets, sought the shade of the temple and amused themselves by gathering underneath the familiar jar and calling out, "Sibyl, what do you wish?" a hollow voice, like an echo, used to answer from the urn, "I wish to die." A story, taken down from the lips of a German peasant at Thomsdorf, relates that once upon a time there was a girl in London who wished to live for ever, so they say:

*“London, London is a fine town.
A maiden prayed to live for ever.”*

And still she lives and hangs in a basket in a church, and every St. John's Day, about the hour of noon, she eats a roll of bread. Another German story tells of a lady who resided at Danzig and was so rich and so blest with all that life can give that she wished to live always. So when she came to her latter end, she did not really die but only looked like dead, and very soon they found her in a hollow of a pillar in the church, half standing and half sitting, motionless. She stirred never a limb, but they saw quite plainly that she was alive, and she sits there down to this blessed day. Every New Year's Day the sacristan comes and puts a morsel of the holy bread in her mouth, and that is all she has to live on. Long, long has she rued her fatal wish who set this transient life above the eternal joys of heaven. A third German story tells of a noble damsel who cherished the same foolish wish for immortality. So they put her in a basket and hung her up in a church, and there she hangs and never dies, though many a year has come and gone since they put her there. But every year on a certain day they give her a roll, and she eats it and cries out, “For ever! for ever! for ever!” And when she has so cried she falls silent again till the same time next year, and so it will go on for ever and for ever. A fourth story, taken down near Oldenburg in Holstein, tells of a jolly dame that ate and drank and lived right merrily and had all that heart could desire, and she wished to live always. For the first hundred years all went well, but after that she began to shrink and shrivel up, till at last she could neither walk nor stand nor eat nor drink. But die she could not. At first they fed her as if she were a little child, but when she grew smaller and smaller they put her in a glass bottle and hung her up in the church. And there she still hangs, in the church of St. Mary, at Lübeck. She is as small as a mouse, but once a year she stirs.

III. The Myth of Balder

A deity whose life might in a sense be said to be neither in heaven nor on earth but between the two, was the Norse Balder, the good and beautiful god, the son of the great god Odin, and himself the wisest, mildest, best beloved of all the immortals. The story of his death, as it is told in the younger or prose *Edda*, runs thus. Once on a time Balder dreamed heavy dreams which seemed to forebode his death. Thereupon the gods held a council and resolved to make him secure against every danger. So the goddess Frigg took an oath from fire and water, iron and all metals, stones and earth, from trees, sicknesses and poisons, and from all four-footed beasts, birds, and creeping things, that they would not hurt Balder. When this was done Balder was deemed invulnerable; so the gods amused themselves by setting him in their midst, while some shot at him, others hewed at him, and others threw stones at him. But whatever they did, nothing could hurt him; and at this they were all glad, Only Loki, the mischief-maker, was displeased, and he went in the guise of an old woman to Frigg, who told him that the weapons of the gods could not wound Balder, since she had made them all swear not to hurt him. Then Loki asked, "Have all things sworn to spare Balder?" She answered, "East of Walhalla grows a plant called mistletoe; it seemed to me too young to swear." So Loki went and pulled the mistletoe and took it to the assembly of the gods. There he found the blind god Hother standing at the outside of the circle. Loki asked him, "Why do you not shoot at Balder?" Hother answered, "Because I do not see where he stands; besides I have no weapon." Then said Loki, "Do like the rest and shew Balder honour, as they all do. I will shew you where he stands, and do you shoot at him with this twig." Hother took the mistletoe and threw it at Balder, as Loki directed him. The mistletoe struck Balder and pierced him through and through, and he fell down dead. And that was the greatest misfortune that ever befell gods and men. For a while the gods stood speechless, then they lifted up their voices and wept bitterly. They took Balder's body and brought it to the sea-shore. There stood Balder's ship; it was called Ringhorn, and was the hugest of all ships. The gods wished to launch the ship and to burn Balder's body on it, but the ship would not stir. So they sent for a giantess called Hyrrockin. She came riding on a wolf and gave the ship such a push that fire flashed from the rollers and all the earth shook. Then Balder's body was taken and placed on the funeral pile upon his ship. When his wife Nanna saw that, her heart burst for sorrow and she died. So she was laid on the funeral pile with her husband, and fire was put to it. Balder's horse, too, with all its trappings, was burned on the pile.

In the older or poetic *Edda* the tragic tale of Balder is hinted at rather than told at length. Among the visions which the Norse Sibyl sees and describes in the weird prophecy known as the *Voluspa* is one of the fatal mistletoe. "I behold," says she, "Fate looming for Balder, Woden's son, the bloody victim. There stands the Mistletoe slender and delicate, blooming high above the ground. Out of this shoot, so slender to look on, there shall grow a harmful fateful shaft. Hod shall shoot it, but Frigga in Fen-hall shall weep over the woe of Wal-hall." Yet looking far into the future the Sibyl sees a brighter vision of a new heaven and a new earth, where the fields unsown shall yield their increase and all sorrows shall be healed; then Balder will come back to dwell in Odin's mansions of bliss, in a hall brighter than the sun, shingled with gold, where the righteous shall live in joy for ever more.

Writing about the end of the twelfth century, the old Danish historian Saxo Grammaticus tells the story of Balder in a form which professes to be historical. According to him, Balder and Hother were rival suitors for the hand of Nanna, daughter of Gewar, King of Norway. Now Balder was a demigod and common steel could not wound his sacred body. The two rivals

encountered each other in a terrific battle, and though Odin and Thor and the rest of the gods fought for Balder, yet was he defeated and fled away, and Hother married the princess. Nevertheless Balder took heart of grace and again met Hother in a stricken field. But he fared even worse than before; for Hother dealt him a deadly wound with a magic sword, which he had received from Miming, the Satyr of the woods; and after lingering three days in pain Balder died of his hurt and was buried with royal honours in a barrow.

Whether he was a real or merely a mythical personage, Balder was worshipped in Norway. On one of the bays of the beautiful Sogne Fiord, which penetrates far into the depths of the solemn Norwegian mountains, with their sombre pine-forests and their lofty cascades dissolving into spray before they reach the dark water of the fiord far below, Balder had a great sanctuary. It was called Balder's Grove. A palisade enclosed the hallowed ground, and within it stood a spacious temple with the images of many gods, but none of them was worshipped with such devotion as Balder. So great was the awe with which the heathen regarded the place that no man might harm another there, nor steal his cattle, nor defile himself with women. But women cared for the images of the gods in the temple; they warmed them at the fire, anointed them with oil, and dried them with cloths.

It might be rash to affirm that the romantic figure of Balder was nothing but a creation of the mythical fancy, a radiant phantom conjured up as by a wizard's wand to glitter for a time against the gloomy background of the stern Norwegian landscape. It may be so; yet it is also possible that the myth was founded on the tradition of a hero, popular and beloved in his lifetime, who long survived in the memory of the people, gathering more and more of the marvellous about him as he passed from generation to generation of story-tellers. At all events it is worth while to observe that a somewhat similar story is told of another national hero, who may well have been a real man. In his great poem, *The Epic of Kings*, which is founded on Persian traditions, the poet Firdusi tells us that in the combat between Rustem and Isfendiyar the arrows of the former did no harm to his adversary, "because Zerdusht had charmed his body against all dangers, so that it was like unto brass." But Simurgh, the bird of God, shewed Rustem the way he should follow in order to vanquish his redoubtable foe. He rode after her, and they halted not till they came to the sea-shore. There she led him into a garden, where grew a tamarisk, tall and strong, and the roots thereof were in the ground, but the branches pierced even unto the sky. Then the bird of God bade Rustem break from the tree a branch that was long and slender, and fashion it into an arrow, and she said, "Only through his eyes can Isfendiyar be wounded. If, therefore, thou wouldst slay him, direct this arrow unto his forehead, and verily it shall not miss its aim." Rustem did as he was bid; and when next he fought with Isfendiyar, he shot the arrow at him, and it pierced his eye, and he died. Great was the mourning for Isfendiyar. For the space of one year men ceased not to lament for him, and for many years they shed bitter tears for that arrow, and they said, "The glory of Iran hath been laid low."

Whatever may be thought of an historical kernel underlying a mythical husk in the legend of Balder, the details of the story suggest that it belongs to that class of myths which have been dramatized in ritual, or, to put it otherwise, which have been performed as magical ceremonies for the sake of producing those natural effects which they describe in figurative language. A myth is never so graphic and precise in its details as when it is, so to speak, the book of the words which are spoken and acted by the performers of the sacred rite. That the Norse story of Balder was a myth of this sort will become probable if we can prove that ceremonies resembling the incidents in the tale have been performed by Norsemen and other European peoples. Now the main incidents in the tale are two—first, the pulling of the mistletoe, and second, the death and burning of the god; and both of them may perhaps be found to have had their counterparts in yearly rites observed, whether separately or

conjointly, by people in various parts of Europe. These rites will be described and discussed in the following chapters. We shall begin with the annual festivals of fire and shall reserve the pulling of the mistletoe for consideration later on.

IV. The Fire-Festivals of Europe

§ 1. The Lenten Fires.

All over Europe the peasants have been accustomed from time immemorial to kindle bonfires on certain days of the year, and to dance round or leap over them. Customs of this kind can be traced back on historical evidence to the Middle Ages, and their analogy to similar customs observed in antiquity goes with strong internal evidence to prove that their origin must be sought in a period long prior to the spread of Christianity. Indeed the earliest proof of their observance in Northern Europe is furnished by the attempts made by Christian synods in the eighth century to put them down as heathenish rites. Not uncommonly effigies are burned in these fires, or a pretence is made of burning a living person in them; and there are grounds for believing that anciently human beings were actually burned on these occasions. A general survey of the customs in question will bring out the traces of human sacrifice, and will serve at the same time to throw light on their meaning.

The seasons of the year when these bonfires are most commonly lit are spring and midsummer; but in some places they are kindled also at the end of autumn or during the course of the winter, particularly on Hallow E'en (the thirty-first of October), Christmas Day, and the Eve of Twelfth Day. We shall consider them in the order in which they occur in the calendar year. The earliest of them is the winter festival of the Eve of Twelfth Day (the fifth of January); but as it has been already described in an earlier part of this work we shall pass it over here and begin with the fire-festivals of spring, which usually fall on the first Sunday of Lent (*Quadragesima* or *Invocavit*), Easter Eve, and May Day.

The custom of kindling bonfires on the first Sunday in Lent has prevailed in Belgium, the north of France, and many parts of Germany. Thus in the Belgian Ardennes for a week or a fortnight before the "day of the great fire," as it is called, children go about from farm to farm collecting fuel. At Grand Halleux any one who refuses their request is pursued next day by the children, who try to blacken his face with the ashes of the extinct fire. When the day has come, they cut down bushes, especially juniper and broom, and in the evening great bonfires blaze on all the heights. It is a common saying that seven bonfires should be seen if the village is to be safe from conflagrations. If the Meuse happens to be frozen hard at the time, bonfires are lit also on the ice. At Grand Halleux they set up a pole called *makral*, or "the witch," in the midst of the pile, and the fire is kindled by the man who was last married in the village. In the neighbourhood of Morlanwelz a straw man is burnt in the fire. Young people and children dance and sing round the bonfires, and leap over the embers to secure good crops or a happy marriage within the year, or as a means of guarding themselves against colic. In Brabant on the same Sunday, down to the beginning of the nineteenth century, women and men disguised in female attire used to go with burning torches to the fields, where they danced and sang comic songs for the purpose, as they alleged, of driving away "the wicked sower," who is mentioned in the Gospel for the day. At Maeseyck and in many villages of Limburg, on the evening of the day children run through the streets carrying lighted torches; then they kindle little fires of straw in the fields and dance round them. At Ensival old folks tell young folks that they will have as many Easter eggs as they see bonfires on this day. At Pâturages, in the province of Hainaut, down to about 1840 the custom was observed under the name of *Escouvion* or *Scouvion*. Every year on the first Sunday of Lent, which was called the Day of the Little Scouvion, young folks and children used to run with lighted torches through the gardens and orchards. As they ran they cried at the pitch of their voices,

“Bear apples, bear pears
And cherries all black
To Scouvion!”

At these words the torch-bearer whirled his blazing brand and hurled it among the branches of the apple-trees, the pear-trees, and the cherry-trees. The next Sunday was called the Day of the Great Scouvion, and the same race with lighted torches among the trees of the orchards was repeated in the afternoon till darkness fell. The same custom was observed on the same two days at Wasmes. In the neighbourhood of Liège, where the Lenten fires were put down by the police about the middle of the nineteenth century, girls thought that by leaping over the fires without being smirched they made sure of a happy marriage. Elsewhere in order to get a good husband it was necessary to see seven of the bonfires from one spot. In Famenne, a district of Namur, men and cattle who traversed the Lenten fires were thought to be safe from sickness and witchcraft. Anybody who saw seven such fires at once had nothing to fear from sorcerers. An old saying ran, that if you do not light “the great fire,” God will light it for you; which seems to imply that the kindling of the bonfires was deemed a protection against conflagrations throughout the year.

In the French department of the Ardennes the whole village used to dance and sing round the bonfires which were lighted on the first Sunday in Lent. Here, too, it was the person last married, sometimes a man and sometimes a woman, who put the match to the fire. The custom is still kept up very commonly in the district. Cats used to be burnt in the fire or roasted to death by being held over it; and while they were burning the shepherds drove their flocks through the smoke and flames as a sure means of guarding them against sickness and witchcraft. In some communes it was believed that the livelier the dance round the fire, the better would be the crops that year. In the Vosges Mountains it is still customary to light great fires on the heights and around the villages on the first Sunday in Lent; and at Rupt and elsewhere the right of kindling them belongs to the person who was last married. Round the fires the people dance and sing merrily till the flames have died out. Then the master of the fire, as they call the man who kindled it, invites all who contributed to the erection of the pile to follow him to the nearest tavern, where they partake of good cheer. At Dommartin they say that, if you would have the hemp tall, it is absolutely necessary that the women should be tipsy on the evening of this day. At Épinal in the Vosges, on the first Sunday in Lent, bonfires used to be kindled at various places both in the town and on the banks of the Moselle. They consisted of pyramids of sticks and faggots, which had been collected some days earlier by young folks going from door to door. When the flames blazed up, the names of various couples, whether young or old, handsome or ugly, rich or poor, were called out, and the persons thus linked in mock marriage were forced, whether they liked it or not, to march arm in arm round the fire amid the laughter and jests of the crowd. The festivity lasted till the fire died out, and then the spectators dispersed through the streets, stopping under the windows of the houses and proclaiming the names of the *fêchenots* and *fêchenottes* or Valentines whom the popular voice had assigned to each other. These couples had to exchange presents; the mock bridegroom gave his mock bride something for her toilet, while she in turn presented him with a cockade of coloured ribbon. Next Sunday, if the weather allowed it, all the couples, arrayed in their best attire and attended by their relations, repaired to the wood of Saint Antony, where they mounted a famous stone called the *danserosse* or *danseresse*. Here they found cakes and refreshments of all sorts, and danced to the music of a couple of fiddlers. The evening bell, ringing the Angelus, gave the signal to depart. As soon as its solemn chime was heard, every one quitted the forest and returned home. The exchange of presents between the Valentines went by the name of ransom or redemption (*rachat*), because it was supposed to redeem the couple from the flames of the bonfire. Any pair who failed

thus to ransom themselves were not suffered to share the merrymaking at the great stone in the forest; and a pretence was made of burning them in small fires kindled before their own doors.

In the French province of Franche-Comté, to the west of the Jura Mountains, the first Sunday of Lent is known as the Sunday of the Firebrands (*Brandons*), on account of the fires which it is customary to kindle on that day. On the Saturday or the Sunday the village lads harness themselves to a cart and drag it about the streets, stopping at the doors of the houses where there are girls and begging for a faggot. When they have got enough, they cart the fuel to a spot at some little distance from the village, pile it up, and set it on fire. All the people of the parish come out to see the bonfire. In some villages, when the bells have rung the Angelus, the signal for the observance is given by cries of, "To the fire! to the fire!" Lads, lasses, and children dance round the blaze, and when the flames have died down they vie with each other in leaping over the red embers. He or she who does so without singeing his or her garments will be married within the year. Young folk also carry lighted torches about the streets or the fields, and when they pass an orchard they cry out, "More fruit than leaves!" Down to recent years at Laviron, in the department of Doubs, it was the young married couples of the year who had charge of the bonfires. In the midst of the bonfire a pole was planted with a wooden figure of a cock fastened to the top. Then there were races, and the winner received the cock as a prize.

In Auvergne fires are everywhere kindled on the evening of the first Sunday in Lent. Every village, every hamlet, even every ward, every isolated farm has its bonfire or *figo*, as it is called, which blazes up as the shades of night are falling. The fires may be seen flaring on the heights and in the plains; the people dance and sing round about them and leap through the flames. Then they proceed to the ceremony of the *Grannas-mias*. A *granno-mio* is a torch of straw fastened to the top of a pole. When the pyre is half consumed, the bystanders kindle the torches at the expiring flames and carry them into the neighbouring orchards, fields, and gardens, wherever there are fruit-trees. As they march they sing at the top of their voices,

"*Granno, mo mio,
Granno, mon pouère,
Granno, mo mouère!*"

that is, "Grannus my friend, Grannus my father, Grannus my mother." Then they pass the burning torches under the branches of every tree, singing,

"*Brando, brandounci
Tsaque brantso, in plan panei!*"

that is, "Firebrand burn; every branch a basketful!" In some villages the people also run across the sown fields and shake the ashes of the torches on the ground; also they put some of the ashes in the fowls' nests, in order that the hens may lay plenty of eggs throughout the year. When all these ceremonies have been performed, everybody goes home and feasts; the special dishes of the evening are fritters and pancakes. Here the application of the fire to the fruit-trees, to the sown fields, and to the nests of the poultry is clearly a charm intended to ensure fertility; and the Granno to whom the invocations are addressed, and who gives his name to the torches, may possibly be, as Dr. Pommerol suggests, no other than the ancient Celtic god Grannus, whom the Romans identified with Apollo, and whose worship is attested by inscriptions found not only in France but in Scotland and on the Danube. If the name Grannus is derived, as the learned tell us, from a root meaning "to glow, burn, shine," the deity who bore the name and was identified with Apollo may well have been a sun-god; and in that case the prayers addressed to him by the peasants of the Auvergne, while they wave

the blazing, crackling torches about the fruit-trees, would be eminently appropriate. For who could ripen the fruit so well as the sun-god? and what better process could be devised to draw the blossoms from the bare boughs than the application to them of that genial warmth which is ultimately derived from the solar beams? Thus the fire-festival of the first Sunday in Lent, as it is observed in Auvergne, may be interpreted very naturally and simply as a religious or rather perhaps magical ceremony designed to procure a due supply of the sun's heat for plants and animals. At the same time we should remember that the employment of fire in this and kindred ceremonies may have been designed originally, not so much to stimulate growth and reproduction, as to burn and destroy all agencies, whether in the shape of vermin, witches, or what not, which threatened or were supposed to threaten the growth of the crops and the multiplication of animals. It is often difficult to decide between these two different interpretations of the use of fire in agricultural rites. In any case the fire-festival of Auvergne on the first Sunday in Lent may date from Druidical times.

The custom of carrying lighted torches of straw (*brandons*) about the orchards and fields to fertilize them on the first Sunday of Lent seems to have been common in France, whether it was accompanied with the practice of kindling bonfires or not. Thus in the province of Picardy "on the first Sunday of Lent people carried torches through the fields, exorcising the field-mice, the darnel, and the smut. They imagined that they did much good to the gardens and caused the onions to grow large. Children ran about the fields, torch in hand, to make the land more fertile. All that was done habitually in Picardy, and the ceremony of the torches is not entirely forgotten, especially in the villages on both sides the Somme as far as Saint-Valery." "A very agreeable spectacle, said the curate of l'Étoile, is to survey from the portal of the church, situated almost on the top of the mountain, the vast plains of Vimeux all illuminated by these wandering fires. The same pastime is observed at Poix, at Conty, and in all the villages round about." Again, in the district of Beauce a festival of torches (*brandons* or *brandelons*) used to be held both on the first and on the second Sunday in Lent; the first was called "the Great Torches" and the second "the Little Torches." The torches were, as usual, bundles of straw wrapt round poles. In the evening the village lads carried the burning brands through the country, running about in disorder and singing,

"Torches burn

At these vines, at this wheat;

Torches burn

For the maidens that shall wed!"

From time to time the bearers would stand still and smite the earth all together with the blazing straw of the torches, while they cried, "A sheaf of a peck and a half!" (*Gearbe à boissiaux*). If two torchbearers happened to meet each other on their rounds, they performed the same ceremony and uttered the same words. When the straw was burnt out, the poles were collected and a great bonfire made of them. Lads and lasses danced round the flames, and the lads leaped over them. Afterwards it was customary to eat a special sort of hasty-pudding made of wheaten flour. These usages were still in vogue at the beginning of the nineteenth century, but they have now almost disappeared. The peasants believed that by carrying lighted torches through the fields they protected the crops from field-mice, darnel, and smut. "At Dijon, in Burgundy, it is the custom upon the first Sunday in Lent to make large fires in the streets, whence it is called Firebrand Sunday. This practice originated in the processions formerly made on that day by the peasants with lighted torches of straw, to drive away, as they called it, the bad air from the earth." In some parts of France, while the people scoured the country with burning brands on the first Sunday in Lent, they warned the fruit-trees that if they did not take heed and bear fruit they would surely be cut down and cast into the fire. On the same day peasants in the department of Loiret used to run about the sowed

fields with burning torches in their hands, while they adjured the field-mice to quit the wheat on pain of having their whiskers burned. In the department of Ain the great fires of straw and faggots which are kindled in the fields at this time are or were supposed to destroy the nests of the caterpillars. At Verges, a lonely village surrounded by forests between the Jura and the Combe d'Ain, the torches used at this season were kindled in a peculiar manner. The young people climbed to the top of a mountain, where they placed three nests of straw in three trees. These nests being then set on fire, torches made of dry lime-wood were lighted at them, and the merry troop descended the mountain to their flickering light, and went to every house in the village, demanding roasted peas and obliging all couples who had been married within the year to dance. In Berry, a district of central France, it appears that bonfires are not lighted on this day, but when the sun has set the whole population of the villages, armed with blazing torches of straw, disperse over the country and scour the fields, the vineyards, and the orchards. Seen from afar, the multitude of moving lights, twinkling in the darkness, appear like will-o'-the-wisps chasing each other across the plains, along the hillsides, and down the valleys. While the men wave their flambeaus about the branches of the fruit-trees, the women and children tie bands of wheaten-straw round the tree-trunks. The effect of the ceremony is supposed to be to avert the various plagues from which the fruits of the earth are apt to suffer; and the bands of straw fastened round the stems of the trees are believed to render them fruitful. In the peninsula of La Manche the Norman peasants used to spend almost the whole night of the first Sunday in Lent rushing about the country with lighted torches for the purpose, as they supposed, of driving away the moles and field-mice; fires were also kindled on some of the dolmens.

In Germany, Austria, and Switzerland at the same season similar customs have prevailed. Thus in the Eifel Mountains, Rhenish Prussia, on the first Sunday in Lent young people used to collect straw and brushwood from house to house. These they carried to an eminence and piled up round a tall, slim beech-tree, to which a piece of wood was fastened at right angles to form a cross. The structure was known as the "hut" or "castle." Fire was set to it and the young people marched round the blazing "castle" bareheaded, each carrying a lighted torch and praying aloud. Sometimes a straw-man was burned in the "hut." People observed the direction in which the smoke blew from the fire. If it blew towards the corn-fields, it was a sign that the harvest would be abundant. On the same day, in some parts of the Eifel, a great wheel was made of straw and dragged by three horses to the top of a hill. Thither the village boys marched at nightfall, set fire to the wheel, and sent it rolling down the slope. Two lads followed it with levers to set it in motion again, in case it should anywhere meet with a check. At Oberstattfeld the wheel had to be provided by the young man who was last married. About Echternach in Luxemburg the same ceremony is called "burning the witch"; while it is going on, the older men ascend the heights and observe what wind is blowing, for that is the wind which will prevail the whole year. At Voralberg in the Tyrol, on the first Sunday in Lent, a slender young fir-tree is surrounded with a pile of straw and firewood. To the top of the tree is fastened a human figure called the "witch," made of old clothes and stuffed with gunpowder. At night the whole is set on fire and boys and girls dance round it, swinging torches and singing rhymes in which the words "corn in the winnowing-basket, the plough in the earth" may be distinguished. In Swabia on the first Sunday in Lent a figure called the "witch" or the "old wife" or "winter's grandmother" is made up of clothes and fastened to a pole. This is stuck in the middle of a pile of wood, to which fire is applied. While the "witch" is burning, the young people throw blazing discs into the air. The discs are thin round pieces of wood, a few inches in diameter, with notched edges to imitate the rays of the sun or stars. They have a hole in the middle, by which they are attached to the end of a wand. Before the disc is thrown it is set on fire, the wand is swung to and fro, and the impetus thus communicated to the disc is augmented by dashing the rod sharply against a sloping board.

The burning disc is thus thrown off, and mounting high into the air, describes a long fiery curve before it reaches the ground. A single lad may fling up forty or fifty of these discs, one after the other. The object is to throw them as high as possible. The wand by which they are hurled must, at least in some parts of Swabia, be of hazel. Sometimes the lads also leap over the fire brandishing lighted torches of pine-wood. The charred embers of the burned "witch" and discs are taken home and planted in the flax-fields the same night, in the belief that they will keep vermin from the fields. At Wangen, near Molsheim in Baden, a like custom is observed on the first Sunday in Lent. The young people kindle a bonfire on the crest of the mountain above the village; and the burning discs which they hurl into the air are said to present in the darkness the aspect of a continual shower of falling stars. When the supply of discs is exhausted and the bonfire begins to burn low, the boys light torches and run with them at full speed down one or other of the three steep and winding paths that descend the mountain-side to the village. Bumps, bruises, and scratches are often the result of their efforts to outstrip each other in the headlong race. In the Rhön Mountains, situated on the borders of Hesse and Bavaria, the people used to march to the top of a hill or eminence on the first Sunday in Lent. Children and lads carried torches, brooms daubed with tar, and poles swathed in straw. A wheel, wrapt in combustibles, was kindled and rolled down the hill; and the young people rushed about the fields with their burning torches and brooms, till at last they flung them in a heap, and standing round them, struck up a hymn or a popular song. The object of running about the fields with the blazing torches was to "drive away the wicked sower." Or it was done in honour of the Virgin, that she might preserve the fruits of the earth throughout the year and bless them. In neighbouring villages of Hesse, between the Rhön and the Vogel Mountains, it is thought that wherever the burning wheels roll, the fields will be safe from hail and storm. At Konz on the Moselle, on the Thursday before the first Sunday in Lent, the two guilds of the butchers and the weavers used to repair to the Marxberg and there set up an oak-tree with a wheel fastened to it. On the following Sunday the people ascended the hill, cut down the oak, set fire to the wheel, and sent both oak and wheel rolling down the hillside, while a guard of butchers, mounted on horses, fired at the flaming wheel in its descent. If the wheel rolled down into the Moselle, the butchers were rewarded with a waggon-load of wine by the archbishop of Treves.

In Switzerland, also, it is or used to be customary to kindle bonfires on high places on the evening of the first Sunday in Lent, and the day is therefore popularly known as Spark Sunday. The custom prevailed, for example, throughout the canton of Lucerne. Boys went about from house to house begging for wood and straw, then piled the fuel on a conspicuous mountain or hill round about a pole, which bore a straw effigy called "the witch." At nightfall the pile was set on fire, and the young folks danced wildly round it, some of them cracking whips or ringing bells; and when the fire burned low enough, they leaped over it. This was called "burning the witch." In some parts of the canton also they used to wrap old wheels in straw and thorns, put a light to them, and send them rolling and blazing down hill. The same custom of rolling lighted wheels down hill is attested by old authorities for the cantons of Aargau and Bâle. The more bonfires could be seen sparkling and flaring in the darkness, the more fruitful was the year expected to be; and the higher the dancers leaped beside or over the fire, the higher, it was thought, would grow the flax. In the district of Freiburg and at Birseck in the district of Bâle it was the last married man or woman who must kindle the bonfire. While the bonfires blazed up, it was customary in some parts of Switzerland to propel burning discs of wood through the air by means of the same simple machinery which is used for the purpose in Swabia. Each lad tried to send his disc fizzing and flaring through the darkness as far as possible, and in discharging it he mentioned the name of the person to whose honour it was dedicated. But in Prättigau the words uttered in launching the fiery discs referred to the abundance which was apparently expected to follow the performance of the

ceremony. Among them were, “Grease in the pan, corn in the fan, and the plough in the earth!”

It seems hardly possible to separate from these bonfires, kindled on the first Sunday in Lent, the fires in which, about the same season, the effigy called Death is burned as part of the ceremony of “carrying out Death.” We have seen that at Spachendorf, in Austrian Silesia, on the morning of Rupert's Day (Shrove Tuesday?), a straw-man, dressed in a fur coat and a fur cap, is laid in a hole outside the village and there burned, and that while it is blazing every one seeks to snatch a fragment of it, which he fastens to a branch of the highest tree in his garden or buries in his field, believing that this will make the crops to grow better. The ceremony is known as the “burying of Death.” Even when the straw-man is not designated as Death, the meaning of the observance is probably the same; for the name Death, as I have tried to shew, does not express the original intention of the ceremony. At Cobern in the Eifel Mountains the lads make up a straw-man on Shrove Tuesday. The effigy is formally tried and accused of having perpetrated all the thefts that have been committed in the neighbourhood throughout the year. Being condemned to death, the straw-man is led through the village, shot, and burned upon a pyre. They dance round the blazing pile, and the last bride must leap over it. In Oldenburg on the evening of Shrove Tuesday people used to make long bundles of straw, which they set on fire, and then ran about the fields waving them, shrieking, and singing wild songs. Finally they burned a straw-man on the field. In the district of Düsseldorf the straw-man burned on Shrove Tuesday was made of an unthreshed sheaf of corn. On the first Monday after the spring equinox the urchins of Zurich drag a straw-man on a little cart through the streets, while at the same time the girls carry about a May-tree. When vespers ring, the straw-man is burned. In the district of Aachen on Ash Wednesday a man used to be encased in peas-straw and taken to an appointed place. Here he slipped quietly out of his straw casing, which was then burned, the children thinking that it was the man who was being burned. In the Val di Ledro (Tyrol) on the last day of the Carnival a figure is made up of straw and brushwood and then burned. The figure is called the Old Woman, and the ceremony “burning the Old Woman.”

§ 2. The Easter Fires.

Another occasion on which these fire-festivals are held is Easter Eve, the Saturday before Easter Sunday. On that day it has been customary in Catholic countries to extinguish all the lights in the churches, and then to make a new fire, sometimes with flint and steel, sometimes with a burning-glass. At this fire is lit the great Paschal or Easter candle, which is then used to rekindle all the extinguished lights in the church. In many parts of Germany a bonfire is also kindled, by means of the new fire, on some open space near the church. It is consecrated, and the people bring sticks of oak, walnut, and beech, which they char in the fire, and then take home with them. Some of these charred sticks are thereupon burned at home in a newly-kindled fire, with a prayer that God will preserve the homestead from fire, lightning, and hail. Thus every house receives “new fire.” Some of the sticks are kept throughout the year and laid on the hearth-fire during heavy thunder-storms to prevent the house from being struck by lightning, or they are inserted in the roof with the like intention. Others are placed in the fields, gardens, and meadows, with a prayer that God will keep them from blight and hail. Such fields and gardens are thought to thrive more than others; the corn and the plants that grow in them are not beaten down by hail, nor devoured by mice, vermin, and beetles; no witch harms them, and the ears of corn stand close and full. The charred sticks are also applied to the plough. The ashes of the Easter bonfire, together with the ashes of the consecrated palm-branches, are mixed with the seed at sowing. A wooden figure called Judas is sometimes burned in the consecrated bonfire, and even where this custom has been abolished the bonfire itself in some places goes by the name of “the burning of Judas.”

In the Hollertau, Bavaria, the young men used to light their lanterns at the newly-kindled Easter candle in the church and then race to the bonfire; he who reached it first set fire to the pile, and next day, Easter Sunday, was rewarded at the church-door by the housewives, who presented him with red eggs. Great was the jubilation while the effigy of the traitor was being consumed in the flames. The ashes were carefully collected and thrown away at sunrise in running water. In many parts of the Abruzzi, also, pious people kindle their fires on Easter Saturday with a brand brought from the sacred new fire in the church. When the brand has thus served to bless the fire on the domestic hearth, it is extinguished, and the remainder is preserved, partly in a cranny of the outer wall of the house, partly on a tree to which it is tied. This is done for the purpose of guarding the homestead against injury by storms. At Campo di Giove the people say that if you can get a piece of one of the three holy candles which the priest lights from the new fire, you should allow a few drops of the wax to fall into the crown of your hat; for after that, if it should thunder and lighten, you have nothing to do but to clap the hat on your head, and no flash of lightning can possibly strike you.

Further, it deserves to be noted that in the Abruzzi water as well as fire is, as it were, renewed and consecrated on Easter Saturday. Most people fetch holy water on that day from the churches, and every member of the family drinks a little of it, believing that it has power to protect him or her against witchcraft, fever, and stomach-aches of all sorts. And when the church bells ring again after their enforced silence, the water is sprinkled about the house, and especially under the beds, with the help of a palm-branch. Some of this blessed water is also kept in the house for use in great emergencies, when there is no time to fetch a priest; thus it may be employed to baptize a new-born infant gasping for life or to sprinkle a sick man in the last agony; such a sprinkling is reckoned equal to priestly absolution. In Calabria the customs with regard to the new water, as it is called, on Easter Saturday are similar; it is poured into a new vessel, adorned with ribbons and flowers, is blessed by the priest, and is tasted by every one of the household, beginning with the parents. And when the air vibrates with the glad music of the church bells announcing the resurrection, the people sprinkle the holy water about the houses, bidding in a loud voice all evil things to go forth and all good things to come in. At the same time, to emphasize the exorcism, they knock on doors, window-shutters, chests, and other domestic articles of furniture. At Cetraro people who suffer from diseases of the skin bathe in the sea at this propitious moment; at Pietro in Guarano they plunge into the river on the night of Easter Saturday before Easter Sunday dawns, and while they bathe they utter never a word. Moreover, the Calabrians keep the "new water" as a sacred thing. They believe that it serves as a protection against witchcraft if it is sprinkled on a fire or a lamp, when the wood crackles or the wick sputters; for they regard it as a bad omen when the fire talks, as they say. Among the Germans of Western Bohemia, also, water as well as fire is consecrated by the priest in front of the church on Easter Saturday. People bring jugs full of water to the church and set them beside the holy fire; afterwards they use the water to sprinkle on the palm-branches which are stuck in the fields. Charred sticks of the Judas fire, as it is popularly called, are supposed to possess a magical and healing virtue; hence the people take them home with them, and even scuffle with each other for the still glowing embers in order to carry them, still glimmering, to their houses and so obtain "the light" or "the holy light." At Hildesheim, also, and the neighbouring villages of central Germany rites both of fire and water are or were till lately observed at Easter. Thus on Easter night many people fetch water from the Innerste river and keep it carefully, believing it to be a remedy for many sorts of ailments both of man and beast. In the villages on the Leine river servant men and maids used to go silently on Easter night between the hours of eleven and twelve and silently draw water in buckets from the river; they mixed the water with the fodder and the drink of the cattle to make the animals thrive, and they imagined that to wash in it was good for human beings. Many were also of opinion that at the same mystic

hour the water turned to wine as far as the crowing of a cock could be heard, and in this belief they laid themselves flat on their stomachs and kept their tongues in the water till the miraculous change occurred, when they took a great gulp of the transformed water. At Hildesheim, too, and the neighbouring villages fires used to blaze on all the heights on Easter Eve; and embers taken from the bonfires were dipped in the cattle troughs to benefit the beasts and were kept in the houses to avert lightning.

In the Lesachthal, Carinthia, all the fires in the houses used to be extinguished on Easter Saturday, and rekindled with a fresh fire brought from the churchyard, where the priest had lit it by the friction of flint and steel and had bestowed his blessing on it. Such customs were probably widespread. In a Latin poem of the sixteenth century, written by a certain Thomas Kirchmeyer and translated into English by Barnabe Googe, we read:—

*“On Easter Eve the fire all is quencht in every place,
And fresh againe from out the flint is fetcht with solemne grace:
The priest doth halow this against great daungers many one,
A brande whereof doth every man with greedie mind take home,
That when the fearefull storme appeares, or tempest black arise,
By lighting this he safe may be from stroke of hurtful skies:
A taper great, the Paschall namde, with musicke then they blesse,
And franckensence herein they pricke, for greater holynesse:
This burneth night and day as signe of Christ that conquerde hell,
As if so be this foolish toye suffiseth this to tell.
Then doth the Bishop or the Priest, the water halow straight,
That for their baptisme is reservde: for now no more of waight
Is that they usde the yeare before, nor can they any more,
Yong children christen with the same, as they have done before.
With wondrous pompe and furniture, amid the Church they go,
With candles, crosses, banners, Chrisme, and oyle appoynted tho:
Nine times about the font they marche, and on the saintes doe call,
Then still at length they stande, and straight the Priest begins withall,
And thrise the water doth he touche, and crosses thereon make,
Here bigge and barbrous wordes he speakes, to make the devill quake:
And holsome waters conjureth, and foolishly doth dresse,
Supposing holyar that to make, which God before did blesse:
And after this his candle than, he thrusteth in the floode,
And thrise he breathes thereon with breath, that stinkes of former foode:
And making here an ende, his Chrisme he poureth thereupon,
The people staring hereat stande, amazed every one:
Beleaving that great powre is given to this water here,
By gaping of these learned men, and such like trifling gere.
Therefore in vessels brought they draw, and home they carie some,
Against the grieves that to themselves, or to their beastes may come.
Then Clappers ceasse, and belles are set againe at libertée,
And herewith all the hungrie times of fasting ended bée.”*

It is said that formerly all the fires in Rome were lighted afresh from the holy fire kindled in St. Peter's on Easter Saturday.

In Florence the ceremony of kindling the new fire on Easter Eve is peculiar. The holy flame is elicited from certain flints which are said to have been brought by a member of the Pazzi family from the Holy Land. They are kept in the church of the Holy Apostles on the Piazza

del Limbo, and on the morning of Easter Saturday the prior strikes fire from them and lights a candle from the new flame. The burning candle is then carried in solemn procession by the clergy and members of the municipality to the high altar in the cathedral. A vast crowd has meanwhile assembled in the cathedral and the neighbouring square to witness the ceremony; amongst the spectators are many peasants drawn from the surrounding country, for it is commonly believed that on the success or failure of the ceremony depends the fate of the crops for the year. Outside the door of the cathedral stands a festal car drawn by two fine white oxen with gilded horns. The body of the car is loaded with a pyramid of squibs and crackers and is connected by a wire with a pillar set up in front of the high altar. The wire extends down the middle of the nave at a height of about six feet from the ground. Beneath it a clear passage is left, the spectators being ranged on either side and crowding the vast interior from wall to wall. When all is ready, High Mass is celebrated, and precisely at noon, when the first words of the *Gloria* are being chanted, the sacred fire is applied to the pillar, which like the car is wreathed with fireworks. A moment more and a fiery dove comes flying down the nave, with a hissing sound and a sputter of sparks, between the two hedges of eager spectators. If all goes well, the bird pursues its course along the wire and out at the door, and in another moment a prolonged series of fizzes, pops and bangs announces to the excited crowd in the cathedral that the fireworks on the car are going off. Great is the joy accordingly, especially among the bumpkins, who are now sure of an abundant harvest. But if, as sometimes happens, the dove stops short in its career and fizzles out, revealing itself as a stuffed bird with a packet of squibs tied to its tail, great is the consternation, and deep the curses that issue from between the set teeth of the clodhoppers, who now give up the harvest for lost. Formerly the unskilful mechanic who was responsible for the failure would have been clapped into gaol; but nowadays he is thought sufficiently punished by the storm of public indignation and the loss of his pay. The disaster is announced by placards posted about the streets in the evening; and next morning the newspapers are full of gloomy prognostications.

Some of these customs have been transported by the Catholic Church to the New World. Thus in Mexico the new fire is struck from a flint early in the morning of Easter Saturday, and a candle which has been lighted at the sacred flame is carried through the church by a deacon shouting "*Lumen Christi.*" Meantime the whole city, we are informed, has been converted into a vast place of execution. Ropes stretch across the streets from house to house, and from every house dangles an effigy of Judas, made of paper pulp. Scores or hundreds of them may adorn a single street. They are of all shapes and sizes, grotesque in form and garbed in strange attire, stuffed with gunpowder, squibs and crackers, sometimes, too, with meat, bread, soap, candy, and clothing, for which the crowd will scramble and scuffle while the effigies are burning. There they hang grim, black, and sullen in the strong sunshine, greeted with a roar of execration by the pious mob. A peal of bells from the cathedral tower on the stroke of noon gives the signal for the execution. At the sound a frenzy seizes the crowd. They throw themselves furiously on the figures of the detested traitor, cut them down, hurl them with curses into the fire, and fight and struggle with each other in their efforts to tear the effigies to tatters and appropriate their contents. Smoke, stink, sputter of crackers, oaths, curses, yells are now the order of the day. But the traitor does not perish unavenged. For the anatomy of his frame has been cunningly contrived so as in burning to discharge volleys of squibs into his assailants; and the wounds and burns with which their piety is rewarded form a feature of the morning's entertainment. The English Jockey Club in Mexico used to improve on this popular pastime by suspending huge figures of Judas, stuffed with copper coins, from ropes in front of their clubhouse. These were ignited at the proper moment and lowered within reach of the expectant rabble, and it was the privilege of members of the club, seated in the balcony, to watch the grimaces and to hear the shrieks of the victims, as

they stamped and capered about with the hot coppers sticking to their hands, divided in their minds between an acute sense of pain and a thirst for filthy lucre.

Scenes of the same sort, though on a less ambitious scale, are witnessed among the Catholics of South America on the same day. In Brazil the mourning for the death of Christ ceases at noon on Easter Saturday and gives place to an extravagant burst of joy at his resurrection. Shots are fired everywhere, and effigies of Judas are hung on trees or dragged about the streets, to be finally burned or otherwise destroyed. In the Indian villages scattered among the wild valleys of the Peruvian Andes figures of the traitor, made of pasteboard and stuffed with squibs and crackers, are hanged on gibbets before the door of the church on Easter Saturday. Fire is set to them, and while they crackle and explode, the Indians dance and shout for joy at the destruction of their hated enemy. Similarly at Rio Hacha, in Colombia, Judas is represented during Holy Week by life-sized effigies, and the people fire at them as if they were discharging a sacred duty.

But usages of this sort are not confined to the Latin Church; they are common to the Greek Church also. Every year on the Saturday before Easter Sunday a new fire is miraculously kindled at the Holy Sepulchre in Jerusalem. It descends from heaven and ignites the candles which the patriarch holds in his hands, while with closed eyes he wrestles in prayer all alone in the chapel of the Angel. The worshippers meanwhile wait anxiously in the body of the church, and great are their transports of joy when at one of the windows of the chapel, which had been all dark a minute before, there suddenly appears the hand of an angel, or of the patriarch, holding a lighted taper. This is the sacred new fire; it is passed out to the expectant believers, and the desperate struggle which ensues among them to get a share of its blessed influence is only terminated by the intervention of the Turkish soldiery, who restore peace and order by hustling the whole multitude impartially out of the church. In days gone by many lives were often lost in these holy scimmages. For example, in the year 1834, the famous Ibrahim Pasha witnessed the frantic scene from one of the galleries, and, being moved with compassion at the sight, descended with a few guards into the arena in the chimerical hope of restoring peace and order among the contending Christians. He contrived to force his way into the midst of the dense crowd, but there the heat and pressure were so great that he fainted away; a body of soldiers, seeing his danger, charged straight into the throng and carried him out of it in their arms, trampling under foot the dying and dead in their passage. Nearly two hundred people were killed that day in the church. The fortunate survivors on these occasions who succeeded in obtaining a portion of the coveted fire applied it freely to their faces, their beards, and their garments. The theory was that the fire, being miraculous, could only bless and not burn them; but the practical results of the experiment were often disappointing, for while the blessings were more or less dubious, there could be no doubt whatever about the burns. The history of the miracle has been carefully investigated by a Jesuit father. The conclusions at which he arrives are that the miracle was a miracle indeed so long as the Catholics had the management of it; but that since it fell into the hands of the heretics it has been nothing but a barefaced trick and imposture. Many people will be disposed to agree with the latter conclusion who might hesitate to accept the former.

At Athens the new fire is kindled in the cathedral at midnight on Holy Saturday. A dense crowd with unlit candles in their hands fills the square in front of the cathedral; the king, the archbishop, and the highest dignitaries of the church, arrayed in their gorgeous robes, occupy a platform; and at the exact moment of the resurrection the bells ring out, and the whole square bursts as by magic into a blaze of light. Theoretically all the candles are lit from the sacred new fire in the cathedral, but practically it may be suspected that the matches which bear the name of Lucifer have some share in the sudden illumination. Effigies of Judas used to be burned at Athens on Easter Saturday, but the custom has been forbidden by the

Government. However, firing goes on more or less continuously all over the city both on Easter Saturday and Easter Sunday, and the cartridges used on this occasion are not always blank. The shots are aimed at Judas, but sometimes they miss him and hit other people. Outside of Athens the practice of burning Judas in effigy still survives in some places. For example, in Cos a straw image of the traitor is made on Easter Day, and after being hung up and shot at it is burned. A similar custom appears to prevail at Thebes; it used to be observed by the Macedonian peasantry, and it is still kept up at Therapia, a fashionable summer resort of Constantinople.

In the Armenian Church the sacred new fire is kindled not at Easter but at Candlemas, that is, on the second of February, or on the eve of that festival. The materials of the bonfire are piled in an open space near a church, and they are generally ignited by young couples who have been married within the year. However, it is the bishop or his vicar who lights the candles with which fire is set to the pile. All young married pairs are expected to range themselves about the fire and to dance round it. Young men leap over the flames, but girls and women content themselves with going round them, while they pray to be preserved from the itch and other skin-diseases. When the ceremony is over, the people eagerly pick up charred sticks or ashes of the fire and preserve them or scatter them on the four corners of the roof, in the cattle-stall, in the garden, and on the pastures; for these holy sticks and ashes protect men and cattle against disease, and fruit-trees against worms and caterpillars. Omens, too, are drawn from the direction in which the wind blows the flames and the smoke: if it carries them eastward, there is hope of a good harvest; but if it inclines them westward, the people fear that the crops will fail.

In spite of the thin cloak of Christianity thrown over these customs by representing the new fire as an emblem of Christ and the figure burned in it as an effigy of Judas, we can hardly doubt that both practices are of pagan origin. Neither of them has the authority of Christ or of his disciples; but both of them have abundant analogies in popular custom and superstition. Some instances of the practice of annually extinguishing fires and relighting them from a new and sacred flame have already come before us; but a few examples may here be cited for the sake of illustrating the wide diffusion of a custom which has found its way into the ritual both of the Eastern and of the Western Church.

The Incas of Peru celebrated a festival called Raymi, a word which their native historian Garcilasso de la Vega tells us was equivalent to our Easter. It was held in honour of the sun at the solstice in June. For three days before the festival the people fasted, men did not sleep with their wives, and no fires were lighted in Cuzco, the capital. The sacred new fire was obtained direct from the sun by concentrating his beams on a highly polished concave plate and reflecting them on a little cotton wool. With this holy fire the sheep and lambs offered to the sun were consumed, and the flesh of such as were to be eaten at the festival was roasted. Portions of the new fire were also conveyed to the temple of the sun and to the convent of the sacred virgins, where they were kept burning all the year, and it was an ill omen if the holy flame went out. At a festival held in the last month of the old Mexican year all the fires both in the temples and in the houses were extinguished, and the priest kindled a new fire by rubbing two sticks against each other before the image of the fire-god. The Zuni Indians of New Mexico kindle a new fire by the friction of wood both at the winter and the summer solstice. At the winter solstice the chosen fire-maker collects a faggot of cedar-wood from every house in the village, and each person, as he hands the wood to the fire-maker, prays that the crops may be good in the coming year. For several days before the new fire is kindled, no ashes or sweepings may be removed from the houses and no artificial light may appear outside of them, not even a burning cigarette or the flash of firearms. The Indians believe that no rain will fall on the fields of the man outside whose house a light has been

seen at this season. The signal for kindling the new fire is given by the rising of the Morning Star. The flame is produced by twirling an upright stick between the hands on a horizontal stick laid on the floor of a sacred chamber, the sparks being caught by a tinder of cedar-dust. It is forbidden to blow up the smouldering tinder with the breath, for that would offend the gods. After the fire has thus been ceremonially kindled, the women and girls of all the families in the village clean out their houses. They carry the sweepings and ashes in baskets or bowls to the fields and leave them there. To the sweepings the woman says: "I now deposit you as sweepings, but in one year you will return to me as corn." And to the ashes she says: "I now deposit you as ashes, but in one year you will return to me as meal." At the summer solstice the sacred fire which has been procured by the friction of wood is used to kindle the grass and trees, that there may be a great cloud of smoke, while bull-roarers are swung and prayers offered that the Rain-makers up aloft will water the earth. From this account we see how intimately the kindling of a new fire at the two turning-points of the sun's course is associated in the minds of these Indians with the fertility of the land, particularly with the growth of the corn. The rolling smoke is apparently an imitation of rain-clouds designed, on the principle of homoeopathic magic, to draw showers from the blue sky. Once a year the Iroquois priesthood supplied the people with a new fire. As a preparation for the annual rite the fires in all the huts were extinguished and the ashes scattered about. Then the priest, wearing the insignia of his office, went from hut to hut relighting the fires by means of a flint. Among the Esquimaux with whom C. F. Hall resided, it was the custom that at a certain time, which answered to our New Year's Day, two men went about from house to house blowing out every light in the village. One of the men was dressed to represent a woman. Afterwards the lights were rekindled from a fresh fire. An Esquimau woman being asked what all this meant, replied, "New sun—new light." Among the Esquimaux of Iglulik, when the sun first rises above the horizon after the long night of the Arctic winter, the children who have watched for his reappearance run into the houses and blow out the lamps. Then they receive from their mothers presents of pieces of wick.

In the Sudanese kingdom of Wadai all the fires in the villages are put out and the ashes removed from the houses on the day which precedes the New Year festival. At the beginning of the new year a new fire is lit by the friction of wood in the great straw hut where the village elders lounge away the sultry hours together; and every man takes thence a burning brand with which he rekindles the fire on his domestic hearth. In the Bahr-el-Ghazal province of the Egyptian Sudan the people extinguish their old fires at the Arab New Year and bring in new fire. On the same occasion they beat the walls of their huts, the grass thatches, and the walls of their enclosures in order to drive away the devil or evil spirits. The beating of the walls and roofs is accompanied by the firing of guns, the shouting of men, and the shriller cries of the women. Thus these people combine an annual expulsion of demons with an annual lighting of a new fire. Among the Swahili of East Africa the greatest festival is that of the New Year, which falls in the second half of August. At a given moment all the fires are extinguished with water and afterwards relit by the friction of two dry pieces of wood. The ashes of the old fires are carried out and deposited at cross-roads. All the people get up very early in the morning and bathe in the sea or some other water, praying to be kept in good health and to live that they may bathe again next year. Sham-fights form part of the amusements of the day; sometimes they pass into grim reality. Indeed the day was formerly one of general license; every man did that which was good in his own eyes. No awkward questions were asked about any crimes committed on this occasion, so some people improved the shining hour by knocking a few poor devils on the head. Shooting still goes on during the whole day, and at night the proceedings generally wind up with a great dance. The King of Benametapa, as the early Portuguese traders called him, in East Africa used to send commissioners annually to every town in his dominions; on the arrival of one of these

officers the inhabitants of each town had to put out all their fires and to receive a new fire from him. Failure to comply with this custom was treated as rebellion. Some tribes of British Central Africa carefully extinguish the fires on the hearths at the beginning of the hoeing season and at harvest; the fires are afterwards rekindled by friction, and the people indulge in dances of various kinds.

The Todas of the Neilgherry Hills, in Southern India, annually kindle a sacred new fire by the friction of wood in the month which begins with the October moon. The ceremony is performed by two holy dairymen at the foot of a high hill. When they have lighted the fire by rubbing two dry sticks together, and it begins to burn well, they stand a little way off and pray, saying, "May the young grass flower! May honey flourish! May fruit ripen!" The purpose of the ceremony is to make the grass and honey plentiful. In ancient times the Todas lived largely on wild fruits, and then the rite of the new fire was very important. Now that they subsist chiefly on the milk of their buffaloes, the ceremony has lost much of its old significance. When the Nagas of North-Eastern India have felled the timber and cut down the scrub in those patches of jungle which they propose to cultivate, they put out all the fires in the village and light a new fire by rubbing two dry pieces of wood together. Then having kindled torches at it they proceed with them to the jungle and ignite the felled timber and brushwood. The flesh of a cow or buffalo is also roasted on the new fire and furnishes a sacrificial meal. Near the small town of Kahma in Burma, between Prome and Thayetmyo, certain gases escape from a hollow in the ground and burn with a steady flame during the dry season of the year. The people regard the flame as the forge of a spectral smith who here carried on his business after death had removed him from his old smithy in the village. Once a year all the household fires in Kahma are extinguished and then lighted afresh from the ghostly flame.

In China every year, about the beginning of April, certain officials, called *Sz'hüen*, used of old to go about the country armed with wooden clappers. Their business was to summon the people and command them to put out every fire. This was the beginning of a season called *Han-shih-tsieh*, or "eating cold food." For three days all household fires remained extinct as a preparation for the solemn renewal of the fire, which took place on the fifth or sixth day of April, being the hundred and fifth day after the winter solstice. The ceremony was performed with great pomp by the same officials, who procured the new fire from heaven by reflecting the sun's rays either from a metal mirror or from a crystal on dry moss. Fire thus obtained is called by the Chinese heavenly fire, and its use is enjoined in sacrifices; whereas fire elicited by the friction of wood is termed by them earthly fire, and its use is prescribed for cooking and other domestic purposes. When once the new fire had thus been drawn from the sun, all the people were free to rekindle their domestic hearths; and, as a Chinese distich has it—

*"At the festival of the cold food there are a thousand white stalks among the flowers;
On the day Tsing-ming, at sunrise, you may see the smoke of ten thousand houses."*

According to a Chinese philosopher, the reason for thus renewing fire periodically is that the vital principle grows weaker and weaker in old fire, whereas in new fire it is young and vigorous. This annual renewal of fire was a ceremony of very great antiquity in China, since it is known to have been observed in the time of the first dynasty, about two thousand years before Christ. Under the Tcheou dynasty a change in the calendar led to shifting the fire-festival from spring to the summer solstice, but afterwards it was brought back to its original date. Although the custom appears to have long fallen into disuse, the barbarous inhabitants of Hainan, an island to the south of China, still call a year "a fire," as if in memory of the time when the years were reckoned by the annually recurring ceremony of rekindling the

sacred fire. "A Japanese book written two centuries ago informs us that sticks resembling the wands used for offerings at the purification ceremony were part shaven and set up in bundles at the four corners of the Gion shrine on the last day of the year. The priests, after prayers were recited, broke up the bundles and set fire to the sticks, which the people then carried home to light their household fires with for the New Year. The object of this ceremony was to avert pestilence."

In classical antiquity the Greek island of Lemnos was devoted to the worship of the smith-god Hephaestus, who was said to have fallen on it when Zeus hurled him from heaven. Once a year every fire in the island was extinguished and remained extinct for nine days, during which sacrifices were offered to the dead and to the infernal powers. New fire was brought in a ship from the sacred isle of Delos, and with it the fires in the houses and the workshops were relit. The people said that with the new fire they made a new beginning of life. If the ship that bore the sacred flame arrived too soon, it might not put in to shore, but had to cruise in the offing till the nine days were expired. At Rome the sacred fire in the temple of Vesta was kindled anew every year on the first of March, which used to be the beginning of the Roman year; the task of lighting it was entrusted to the Vestal Virgins, and they performed it by drilling a hole in a board of lucky wood till the flame was elicited by friction. The new fire thus produced was carried into the temple of Vesta by one of the virgins in a bronze sieve.

Among the Celts of Ireland a new fire was annually kindled on Hallowe'en or the Eve of Samhain, as they called it, the last day of October, from which the Irish new year began; and all the hearths throughout the country are said to have been relighted from the fresh fire. The place where this holy flame was lit bore the name of Tlachtga or Tlactga; it has been identified with a rath or native fort on the Hill of Ward near Athboy in the county of Meath. "It was there," says the old Irish historian, Geoffrey Keating, "that the Festival of the Fire of Tlactga was ordered to be held, and it was thither that the Druids of Ireland were wont to repair and to assemble, in solemn meeting, on the eve of Samhain, for the purpose of making a sacrifice to all the gods. It was in that fire at Tlactga, that their sacrifice was burnt; and it was made obligatory, under pain of punishment, to extinguish all the fires of Ireland, on that eve; and the men of Ireland were allowed to kindle no other fire but that one; and for each of the other fires, which were all to be lighted from it, the king of Munster was to receive a tax of a *sgreball*, that is, of three pence, because the land, upon which Tlactga was built, belongs to the portion of Meath which had been taken from Munster." In the villages near Moscow at the present time the peasants put out all their fires on the eve of the first of September, and next morning at sunrise a wise man or a wise woman rekindles them with the help of muttered incantations and spells.

Instances of such practices might doubtless be multiplied, but the foregoing examples may suffice to render it probable that the ecclesiastical ceremony of lighting a sacred new fire on Easter Saturday had originally nothing to do with Christianity, but is merely one case of a world-wide custom which the Church has seen fit to incorporate in its ritual. It might be supposed that in the Western Church the custom was merely a survival of the old Roman usage of renewing the fire on the first of March, were it not that the observance by the Eastern Church of the custom on the same day seems to point back to a still older period when the ceremony of lighting a new fire in spring, perhaps at the vernal equinox, was common to many peoples of the Mediterranean area. We may conjecture that wherever such a ceremony has been observed, it originally marked the beginning of a new year, as it did in ancient Rome and Ireland, and as it still does in the Sudanese kingdom of Wadai and among the Swahili of Eastern Africa.

The essentially pagan character of the Easter fire festival appears plainly both from the mode in which it is celebrated by the peasants and from the superstitious beliefs which they associate with it. All over northern and central Germany, from Altmark and Anhalt on the east, through Brunswick, Hanover, Oldenburg, the Harz district, and Hesse to Westphalia the Easter bonfires still blaze simultaneously on the hill-tops. As many as forty may sometimes be counted within sight at once. Long before Easter the young people have been busy collecting firewood; every farmer contributes, and tar-barrels, petroleum cases, and so forth go to swell the pile. Neighbouring villages vie with each other as to which shall send up the greatest blaze. The fires are always kindled, year after year, on the same hill, which accordingly often takes the name of Easter Mountain. It is a fine spectacle to watch from some eminence the bonfires flaring up one after another on the neighbouring heights. As far as their light reaches, so far, in the belief of the peasants, the fields will be fruitful, and the houses on which they shine will be safe from conflagration or sickness. At Volkmarsen and other places in Hesse the people used to observe which way the wind blew the flames, and then they sowed flax seed in that direction, confident that it would grow well. Brands taken from the bonfires preserve houses from being struck by lightning; and the ashes increase the fertility of the fields, protect them from mice, and mixed with the drinking-water of cattle make the animals thrive and ensure them against plague. As the flames die down, young and old leap over them, and cattle are sometimes driven through the smouldering embers. In some places tar-barrels or wheels wrapt in straw used to be set on fire, and then sent rolling down the hillside. In others the boys light torches and wisps of straw at the bonfires and rush about brandishing them in their hands. Where the people are divided between Protestantism and Catholicism, as in Hildesheim, it has been observed that among Protestants the Easter bonfires are generally left to the boys, while in Catholic districts they are cared for by grown-up persons, and here the whole population will gather round the blazing pile and join in singing choral hymns, which echo far and wide in the stillness of night.

In Münsterland these Easter fires are always kindled upon certain definite hills, which are hence known as Easter or Paschal Mountains. The whole community assembles about the fire. Fathers of families form an inner circle round it. An outer circle is composed of the young men and maidens, who, singing Easter hymns, march round and round the fire in the direction of the sun, till the blaze dies down. Then the girls jump over the fire in a line, one after the other, each supported by two young men who hold her hands and run beside her. When the fire has burned out, the whole assembly marches in solemn procession to the church, singing hymns. They go thrice round the church, and then break up. In the twilight boys with blazing bundles of straw run over the fields to make them fruitful. At Delmenhorst, in Oldenburg, it used to be the custom to cut down two trees, plant them in the ground side by side, and pile twelve tar-barrels, one above the other, against each of the trees. Brushwood was then heaped about the trees, and on the evening of Easter Saturday the boys, after rushing about with blazing bean-poles in their hands, set fire to the whole. At the end of the ceremony the urchins tried to blacken each other and the clothes of grown-up people. In Schaumburg the Easter bonfires may be seen blazing on all the mountains around for miles. They are made with a tar-barrel fastened to a pine-tree, which is wrapt in straw. The people dance singing round them. In the Harz Mountains the fire is commonly made by piling brushwood about a tree and setting it on fire. At Osterode every one tries to snatch a brand from the bonfire and runs about with it; the better it burns, the more lucky it is. In Grund there are torch-races. In the Altmark the Easter bonfires are composed of tar-barrels, bee-hives, and so forth, piled round a pole. The young folk dance round the fire; and when it has died out, the old folk come and collect the ashes, which they preserve as a remedy for the ailments of bees. It is also believed that as far as the blaze of the bonfire is visible, the corn will grow well throughout the year, and no conflagration will break out. At Braunröde, in the Harz

Mountains, it was the custom to burn squirrels in the Easter bonfire. In the Altmark, bones were burned in it.

Further south the Easter fires are, or used to be, lit in many districts of Bavaria. Thus on Easter Monday in some parts of Middle Franken the schoolboys collect all the old worn-out besoms they can lay hands on, and march with them in a long procession to a neighbouring height. When the first chime of the evening bell comes up from the dale they set fire to the brooms, and run along the ridges waving them, so that seen from below the hills appear to be crested with a twinkling and moving chain of fire. In some parts of Upper Bavaria at Easter burning arrows or discs of wood were shot from hill-tops high into the air, as in the Swabian and Swiss customs already described. At Oberau, instead of the discs, an old cart-wheel was sometimes wrapt in straw, ignited, and sent rolling and blazing down the mountain. The lads who hurled the discs received painted Easter eggs from the girls. Near Forchheim, in Upper Franken, a straw-man called the Judas used to be burned in the churchyards on Easter Saturday. The whole village contributed wood to the pyre on which he perished, and the charred sticks were afterwards kept and planted in the fields on Walpurgis Day (the first of May) to preserve the wheat from blight and mildew. About a hundred years ago or more the custom at Althenneberg, in Upper Bavaria, used to be as follows. On the afternoon of Easter Saturday the lads collected wood, which they piled in a cornfield, while in the middle of the pile they set up a tall wooden cross all swathed in straw. After the evening service they lighted their lanterns at the consecrated candle in the church, and ran with them at full speed to the pyre, each striving to get there first. The first to arrive set fire to the heap. No woman or girl might come near the bonfire, but they were allowed to watch it from a distance. As the flames rose the men and lads rejoiced and made merry, shouting, "We are burning the Judas!" Two of them had to watch the glowing embers the whole night long, lest people should come and steal them. Next morning at sunrise they carefully collected the ashes, and threw them into the running water of the Röten brook. The man who had been the first to reach the pyre and to kindle it was rewarded on Easter Sunday by the women, who gave him coloured eggs at the church door. Well-to-do women gave him two; poorer women gave him only one. The object of the whole ceremony was to keep off the hail. About a century ago the Judas fire, as it was called, was put down by the police. At Giggerhausen and Aufkirchen, two other villages of Upper Bavaria, a similar custom prevailed, yet with some interesting differences. Here the ceremony, which took place between nine and ten at night on Easter Saturday, was called "burning the Easter Man." On a height about a mile from the village the young fellows set up a tall cross enveloped in straw, so that it looked like a man with his arms stretched out. This was the Easter Man. No lad under eighteen years of age might take part in the ceremony. One of the young men stationed himself beside the Easter Man, holding in his hand a consecrated taper which he had brought from the church and lighted. The rest stood at equal intervals in a great circle round the cross. At a given signal they raced thrice round the circle, and then at a second signal ran straight at the cross and at the lad with the lighted taper beside it; the one who reached the goal first had the right of setting fire to the Easter Man. Great was the jubilation while he was burning. When he had been consumed in the flames, three lads were chosen from among the rest, and each of the three drew a circle on the ground with a stick thrice round the ashes. Then they all left the spot. On Easter Monday the villagers gathered the ashes and strewed them on their fields; also they planted in the fields palm-branches which had been consecrated on Palm Sunday, and sticks which had been charred and hallowed on Good Friday, all for the purpose of protecting their fields against showers of hail. The custom of burning an Easter Man made of straw on Easter Saturday was observed also at Abensberg, in Lower Bavaria. In some parts of Swabia the Easter fires might not be kindled with iron or steel or flint, but only by the friction of wood.

In Baden bonfires are still kindled in the churchyards on Easter Saturday, and ecclesiastical refuse of various sorts, such as candle-ends, old surplices, and the wool used by the priest in the application of extreme unction, is consumed in the flames. At Zoznegg down to about 1850 the fire was lighted by the priest by means of a flint which had never been used before. People bring sticks, especially oaken sticks, char them in the fire, and then carry them home and keep them in the house as a preservative against lightning. At Zoznegg these oaken sticks were sword-shaped, each about an ell and a half long, and they went by the name of "weather or thunder poles" (*Wetterpfähle*). When a thunder-storm threatened to break out, one of the sticks was put into a small fire, in order that the hallowed smoke, ascending to the clouds, might ward off the lightning from the house and the hail from the fields and gardens. At Schöllbronn the oaken sticks, which are thus charred in the Easter bonfire and kept in the house as a protective against thunder and lightning, are three in number, perhaps with an allusion to the Trinity; they are brought every Easter to be consecrated afresh in the bonfire, till they are quite burnt away. In the lake district of Baden it is also customary to burn one of these holy sticks in the fire when a heavy thunderstorm is raging. Hence it seems that the ancient association of the oak with the thunder persists in the minds of German peasants to the present day.

Thus the custom of the Easter fires appears to have prevailed all over central and western Germany from north to south. We find it also in Holland, where the fires were kindled on the highest eminences, and the people danced round them and leaped through the flames or over the glowing embers. Here too, as so often in Germany, the materials for the bonfire were collected by the young folk from door to door. In many parts of Sweden firearms are, as at Athens, discharged in all directions on Easter eve, and huge bonfires are lighted on hills and eminences. Some people think that the intention is to keep off the Troll and other evil spirits who are especially active at this season. When the afternoon service on Good Friday is over, German children in Bohemia drive Judas out of the church by running about the sacred edifice and even the streets shaking rattles and clappers. Next day, on Easter Saturday, the remains of the holy oil are burnt before the church door in a fire which must be kindled with flint and steel. This fire is called "the burning of Judas," but in spite of its evil name a beneficent virtue is ascribed to it, for the people scuffle for the cinders, which they put in the roofs of their houses as a safeguard against fire and lightning.

§ 3. The Beltane Fires.

In the central Highlands of Scotland bonfires, known as the Beltane fires, were formerly kindled with great ceremony on the first of May, and the traces of human sacrifices at them were particularly clear and unequivocal. The custom of lighting the bonfires lasted in various places far into the eighteenth century, and the descriptions of the ceremony by writers of that period present such a curious and interesting picture of ancient heathendom surviving in our own country that I will reproduce them in the words of their authors. The fullest of the descriptions, so far as I know, is the one bequeathed to us by John Ramsay, laird of Ochertyre, near Crieff, the patron of Burns and the friend of Sir Walter Scott. From his voluminous manuscripts, written in the last quarter of the eighteenth century, a selection was published in the latter part of the nineteenth century. The following account of Beltane is extracted from a chapter dealing with Highland superstitions. Ramsay says: "But the most considerable of the Druidical festivals is that of Beltane, or May-day, which was lately observed in some parts of the Highlands with extraordinary ceremonies. Of later years it is chiefly attended to by young people, persons advanced in years considering it as inconsistent with their gravity to give it any countenance. Yet a number of circumstances relative to it may be collected from tradition, or the conversation of very old people, who witnessed this feast in their youth, when the ancient rites were better observed.

“This festival is called in Gaelic *Beal-tene*—*i.e.*, the fire of Bel.... Like the other public worship of the Druids, the Beltane feast seems to have been performed on hills or eminences. They thought it degrading to him whose temple is the universe, to suppose that he would dwell in any house made with hands. Their sacrifices were therefore offered in the open air, frequently upon the tops of hills, where they were presented with the grandest views of nature, and were nearest the seat of warmth and order. And, according to tradition, such was the manner of celebrating this festival in the Highlands within the last hundred years. But since the decline of superstition, it has been celebrated by the people of each hamlet on some hill or rising ground around which their cattle were pasturing. Thither the young folks repaired in the morning, and cut a trench, on the summit of which a seat of turf was formed for the company. And in the middle a pile of wood or other fuel was placed, which of old they kindled with *tein-eigin*—*i.e.*, forced-fire or *need-fire*. Although, for many years past, they have been contented with common fire, yet we shall now describe the process, because it will hereafter appear that recourse is still had to the *tein-eigin* upon extraordinary emergencies.

“The night before, all the fires in the country were carefully extinguished, and next morning the materials for exciting this sacred fire were prepared. The most primitive method seems to be that which was used in the islands of Skye, Mull, and Tiree. A well-seasoned plank of oak was procured, in the midst of which a hole was bored. A wimble of the same timber was then applied, the end of which they fitted to the hole. But in some parts of the mainland the machinery was different. They used a frame of green wood, of a square form, in the centre of which was an axle-tree. In some places three times three persons, in others three times nine, were required for turning round by turns the axle-tree or wimble. If any of them had been guilty of murder, adultery, theft, or other atrocious crime, it was imagined either that the fire would not kindle, or that it would be devoid of its usual virtue. So soon as any sparks were emitted by means of the violent friction, they applied a species of agaric which grows on old birch-trees, and is very combustible. This fire had the appearance of being immediately derived from heaven, and manifold were the virtues ascribed to it. They esteemed it a preservative against witchcraft, and a sovereign remedy against malignant diseases, both in the human species and in cattle; and by it the strongest poisons were supposed to have their nature changed.

“After kindling the bonfire with the *tein-eigin* the company prepared their victuals. And as soon as they had finished their meal, they amused themselves a while in singing and dancing round the fire. Towards the close of the entertainment, the person who officiated as master of the feast produced a large cake baked with eggs and scalloped round the edge, called *am bonnach beal-tine*—*i.e.*, the Beltane cake. It was divided into a number of pieces, and distributed in great form to the company. There was one particular piece which whoever got was called *cailleach beal-tine*—*i.e.*, the Beltane *carline*, a term of great reproach. Upon his being known, part of the company laid hold of him and made a show of putting him into the fire; but the majority interposing, he was rescued. And in some places they laid him flat on the ground, making as if they would quarter him. Afterwards, he was pelted with egg-shells, and retained the odious appellation during the whole year. And while the feast was fresh in people's memory, they affected to speak of the *cailleach beal-tine* as dead.

“This festival was longest observed in the interior Highlands, for towards the west coast the traces of it are faintest. In Glenorchy and Lorne, a large cake is made on that day, which they consume in the house; and in Mull it has a large hole in the middle, through which each of the cows in the fold is milked. In Tiree it is of a triangular form. The more elderly people remember when this festival was celebrated without-doors with some solemnity in both these islands. There are at present no vestiges of it in Skye or the Long Island, the inhabitants of

which have substituted the *connach Micheil* or St. Michael's cake. It is made at Michaelmas with milk and oatmeal, and some eggs are sprinkled on its surface. Part of it is sent to the neighbours.

“It is probable that at the original Beltane festival there were two fires kindled near one another. When any person is in a critical dilemma, pressed on each side by unsurmountable difficulties, the Highlanders have a proverb, *The e' eada anda theine bealtuin*—*i.e.*, he is between the two Beltane fires. There are in several parts small round hills, which, it is like, owe their present names to such solemn uses. One of the highest and most central in Icolmkil is called *Cnoch-nan-ainneal*—*i.e.*, the hill of the fires. There is another of the same name near the kirk of Balquhiddy; and at Killin there is a round green eminence which seems to have been raised by art. It is called *Tom-nan-ainneal*—*i.e.*, the eminence of the fires. Around it there are the remains of a circular wall about two feet high. On the top a stone stands upon end. According to the tradition of the inhabitants, it was a place of Druidical worship; and it was afterwards pitched on as the most venerable spot for holding courts of justice for the country of Breadalbane. The earth of this eminence is still thought to be possessed of some healing virtue, for when cattle are observed to be diseased some of it is sent for, which is rubbed on the part affected.”

In the parish of Callander, a beautiful district of western Perthshire, the Beltane custom was still in vogue towards the end of the eighteenth century. It has been described as follows by the parish minister of the time: “Upon the first day of May, which is called *Beltan*, or *Baltein* day, all the boys in a township or hamlet, meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of the cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet, is entitled to the last bit. Whoever draws the black bit, is the *devoted* person who is to be sacrificed to *Baal*, whose favour they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the east, although they now pass from the act of sacrificing, and only compel the *devoted* person to leap three times through the flames; with which the ceremonies of this festival are closed.”

Thomas Pennant, who travelled in Perthshire in the year 1769, tells us that “on the first of May, the herdsmen of every village hold their Bel-tien, a rural sacrifice. They cut a square trench on the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal and milk; and bring besides the ingredients of the caudle, plenty of beer and whisky; for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that every one takes a cake of oatmeal, upon which are raised nine square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them: each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulders, says, ‘This I give to thee, preserve thou my horses; this to thee, preserve thou my sheep; and so on.’ After that, they use the same ceremony to the noxious animals: ‘This I give to thee, O fox! spare thou my lambs; this to thee, O hooded crow! this to thee, O eagle!’ When the ceremony is over, they dine on the caudle; and after the feast is finished, what is left is hid by two persons deputed for that

purpose; but on the next Sunday they re-assemble, and finish the reliques of the first entertainment.”

Another writer of the eighteenth century has described the Beltane festival as it was held in the parish of Logierait in Perthshire. He says: “On the first of May, O.S., a festival called *Beltan* is annually held here. It is chiefly celebrated by the cow-herds, who assemble by scores in the fields, to dress a dinner for themselves, of boiled milk and eggs. These dishes they eat with a sort of cakes baked for the occasion, and having small lumps in the form of *nipples*, raised all over the surface.” In this last account no mention is made of bonfires, but they were probably lighted, for a contemporary writer informs us that in the parish of Kirkmichael, which adjoins the parish of Logierait on the east, the custom of lighting a fire in the fields and baking a consecrated cake on the first of May was not quite obsolete in his time. We may conjecture that the cake with knobs was formerly used for the purpose of determining who should be the “Beltane carline” or victim doomed to the flames. A trace of this custom survived, perhaps, in the custom of baking oatmeal cakes of a special kind and rolling them down hill about noon on the first of May; for it was thought that the person whose cake broke as it rolled would die or be unfortunate within the year. These cakes, or bannocks as we call them in Scotland, were baked in the usual way, but they were washed over with a thin batter composed of whipped egg, milk or cream, and a little oatmeal. This custom appears to have prevailed at or near Kingussie in Inverness-shire. At Achterneed, near Strathpeffer in Ross-shire, the Beltane bannocks were called *tcharnican* or hand-cakes, because they were kneaded entirely in the hand, and not on a board or table like common cakes; and after being baked they might not be placed anywhere but in the hands of the children who were to eat them.

In the north-east of Scotland the Beltane fires were still kindled in the latter half of the eighteenth century; the herdsmen of several farms used to gather dry wood, kindle it, and dance three times “southways” about the burning pile. But in this region, according to a later authority, the Beltane fires were lit not on the first but on the second of May, Old Style. They were called bone-fires. The people believed that on that evening and night the witches were abroad and busy casting spells on cattle and stealing cows' milk. To counteract their machinations, pieces of rowan-tree and woodbine, but especially of rowan-tree, were placed over the doors of the cow-houses, and fires were kindled by every farmer and cottar. Old thatch, straw, furze, or broom was piled in a heap and set on fire a little after sunset. While some of the bystanders kept tossing the blazing mass, others hoisted portions of it on pitchforks or poles and ran hither and thither, holding them as high as they could. Meantime the young people danced round the fire or ran through the smoke shouting, “Fire! blaze and burn the witches; fire! fire! burn the witches.” In some districts a large round cake of oat or barley meal was rolled through the ashes. When all the fuel was consumed, the people scattered the ashes far and wide, and till the night grew quite dark they continued to run through them, crying, “Fire! burn the witches.”

In the Hebrides “the Beltane bannock is smaller than that made at St. Michael's, but is made in the same way; it is no longer made in Uist, but Father Allan remembers seeing his grandmother make one about twenty-five years ago. There was also a cheese made, generally on the first of May, which was kept to the next Beltane as a sort of charm against the bewitching of milk-produce. The Beltane customs seem to have been the same as elsewhere. Every fire was put out and a large one lit on the top of the hill, and the cattle driven round it sunwards (*dessil*), to keep off murrain all the year. Each man would take home fire wherewith to kindle his own.”

In Wales also the custom of lighting Beltane fires at the beginning of May used to be observed, but the day on which they were kindled varied from the Eve of May Day to the third of May. The flame was sometimes elicited by the friction of two pieces of oak, as appears from the following description. "The fire was done in this way. Nine men would turn their pockets inside out, and see that every piece of money and all metals were off their persons. Then the men went into the nearest woods, and collected sticks of nine different kinds of trees. These were carried to the spot where the fire had to be built. There a circle was cut in the sod, and the sticks were set crosswise. All around the circle the people stood and watched the proceedings. One of the men would then take two bits of oak, and rub them together until a flame was kindled. This was applied to the sticks, and soon a large fire was made. Sometimes two fires were set up side by side. These fires, whether one or two, were called *coelcerth* or bonfire. Round cakes of oatmeal and brown meal were split in four, and placed in a small flour-bag, and everybody present had to pick out a portion. The last bit in the bag fell to the lot of the bag-holder. Each person who chanced to pick up a piece of brown-meal cake was compelled to leap three times over the flames, or to run thrice between the two fires, by which means the people thought they were sure of a plentiful harvest. Shouts and screams of those who had to face the ordeal could be heard ever so far, and those who chanced to pick the oatmeal portions sang and danced and clapped their hands in approval, as the holders of the brown bits leaped three times over the flames, or ran three times between the two fires. As a rule, no danger attended these curious celebrations, but occasionally somebody's clothes caught fire, which was quickly put out. The greatest fire of the year was the eve of May, or May first, second, or third. The Midsummer Eve fire was more for the harvest. Very often a fire was built on the eve of November. The high ground near the Castle Ditches at Llantwit Major, in the Vale of Glamorgan, was a familiar spot for the Beltane on May third and on Midsummer Eve.... Sometimes the Beltane fire was lighted by the flames produced by stone instead of wood friction. Charred logs and faggots used in the May Beltane were carefully preserved, and from them the next fire was lighted. May fires were always started with old faggots of the previous year, and midsummer from those of the last summer. It was unlucky to build a midsummer fire from May faggots. People carried the ashes left after these fires to their homes, and a charred brand was not only effectual against pestilence, but magical in its use. A few of the ashes placed in a person's shoes protected the wearer from any great sorrow or woe."

From the foregoing account we learn that bonfires were kindled in Wales on Midsummer Eve and Hallowe'en (the thirty-first of October), as well as at the beginning of May, but that the Beltane fires in May were deemed the most important. To the Midsummer Eve and Hallowe'en fires we shall return presently. The belief of the people that by leaping thrice over the bonfires or running thrice between them they ensured a plentiful harvest is worthy of note. The mode in which this result was supposed to be brought about is indicated by another writer on Welsh folk-lore, according to whom it used to be held that "the bonfires lighted in May or Midsummer protected the lands from sorcery, so that good crops would follow. The ashes were also considered valuable as charms." Hence it appears that the heat of the fires was thought to fertilize the fields, not directly by quickening the seeds in the ground, but indirectly by counteracting the baleful influence of witchcraft or perhaps by burning up the persons of the witches.

"The Druidical anniversary of Beil or Baal is still celebrated in the Isle of Man. On the first of May, 1837, the Baal fires were, as usual on that day, so numerous as to give the island the appearance of a general conflagration." By May Day in Manx folk-lore is meant May Day Old Style, or *Shenn Laa Boaldyn*, as it is called in Manx. The day was one on which the power of elves and witches was particularly dreaded, and the people resorted to many

precautions in order to protect themselves against these mischievous beings. Hence at daybreak they set fire to the ling or gorse, for the purpose of burning out the witches, who are wont to lurk in the form of hares. On the Hemlock Stone, a natural pillar of sandstone standing on Stapleford Hill in Nottinghamshire, a fire used to be solemnly kindled every year on Beltane Eve. The custom seems to have survived down to the beginning of the nineteenth century; old people could remember and describe the ceremony long after it had fallen into desuetude.

The Beltane fires appear to have been kindled also in Ireland, for Cormac, “or somebody in his name, says that *belltaine*, May-day, was so called from the ‘lucky fire,’ or the ‘two fires,’ which the druids of Erin used to make on that day with great incantations; and cattle, he adds, used to be brought to those fires, or to be driven between them, as a safeguard against the diseases of the year.” Again, a very ancient Irish poem, enumerating the May Day celebrations, mentions among them a bonfire on a hill (*tendal ar cnuc*); and another old authority says that these fires were kindled in the name of the idol-god Bel. From an old life of St. Patrick we learn that on a day in spring the heathen of Ireland were wont to extinguish all their fires until a new fire was kindled with solemn ceremony in the king's house at Tara. In the year in which St. Patrick landed in Ireland it chanced that the night of the extinguished fires coincided with the Eve of Easter; and the saint, ignorant of this pagan superstition, resolved to celebrate his first Easter in Ireland after the true Christian fashion by lighting the holy Paschal fire on the hill of Slane, which rises high above the left bank of the Boyne, about twelve miles from the mouth of the river. So that night, looking from his palace at Tara across the darkened landscape, the king of Tara saw the solitary fire flaring on the top of the hill of Slane, and in consternation he asked his wise men what that light meant. They warned him of the danger that it betokened for the ancient faith of Erin. In spite of the difference of date between Easter and Beltane, we may suspect that the new fire annually kindled with solemn ceremony about Easter in the king of Ireland's palace at Tara was no other than the Beltane fire. We have seen that in the Highlands of Scotland down to modern times it was customary to extinguish all fires in the neighbourhood before proceeding to kindle the sacred flame. The Irish historian Geoffrey Keating, who wrote in the first part of the seventeenth century, tells us that the men of Ireland held a great fair every year in the month of May at Uisnech (*Ushnagh*) in the county of Meath, “and at it they were wont to exchange their goods and their wares and their jewels. At it, they were, also, wont to make a sacrifice to the Arch-God that they adored, whose name was Bèl (*bayl*). It was, likewise, their usage to light two fires to Bèl, in every district of Ireland, at this season, and to drive a pair of each kind of cattle that the district contained, between those two fires, as a preservative to guard them against all the diseases of that year. It is from that fire, thus made in honour of Bèl, that the day [the first of May] on which the noble feast of the apostles, Philip and James, is held, has been called Bèltaini, or Bèaltaine (*Bayltinnie*); for Beltaini is the same as Bèil-teinë, *i.e.* Teinë Bhèil (*Tinnie Vayl*) or Bèl's Fire.” The custom of driving cattle through or between fires on May Day or the eve of May Day persisted in Ireland down to a time within living memory. Thus Sir John Rhys was informed by a Manxman that an Irish cattle-dealer of his acquaintance used to drive his cattle through fire on May Day so as to singe them a little, since he believed that it would preserve them from harm. When the Manxman was asked where the dealer came from, he answered, “From the mountains over there,” pointing to the Mourne Mountains then looming faintly in the mists on the western horizon.

The first of May is a great popular festival in the more midland and southern parts of Sweden. On the eve of the festival, huge bonfires, which should be lighted by striking two flints together, blaze on all the hills and knolls. Every large hamlet has its own fire, round which the young people dance in a ring. The old folk notice whether the flames incline to the north

or to the south. In the former case, the spring will be cold and backward; in the latter, it will be mild and genial. Similarly, in Bohemia, on the eve of May Day, young people kindle fires on hills and eminences, at crossways, and in pastures, and dance round them. They leap over the glowing embers or even through the flames. The ceremony is called “burning the witches.” In some places an effigy representing a witch used to be burnt in the bonfire. We have to remember that the eve of May Day is the notorious Walpurgis Night, when the witches are everywhere speeding unseen through the air on their hellish errands. On this witching night children in Voigtland also light bonfires on the heights and leap over them. Moreover, they wave burning brooms or toss them into the air. So far as the light of the bonfire reaches, so far will a blessing rest on the fields. The kindling of the fires on Walpurgis Night is called “driving away the witches.” The custom of kindling fires on the eve of May Day (Walpurgis Night) for the purpose of burning the witches is, or used to be, widespread in the Tyrol, Moravia, Saxony and Silesia.

§ 4. The Midsummer Fires.

But the season at which these fire-festivals have been mostly generally held all over Europe is the summer solstice, that is Midsummer Eve (the twenty-third of June) or Midsummer Day (the twenty-fourth of June). A faint tinge of Christianity has been given to them by naming Midsummer Day after St. John the Baptist, but we cannot doubt that the celebration dates from a time long before the beginning of our era. The summer solstice, or Midsummer Day, is the great turning-point in the sun's career, when, after climbing higher and higher day by day in the sky, the luminary stops and thenceforth retraces his steps down the heavenly road. Such a moment could not but be regarded with anxiety by primitive man so soon as he began to observe and ponder the courses of the great lights across the celestial vault; and having still to learn his own powerlessness in face of the vast cyclic changes of nature, he may have fancied that he could help the sun in his seeming decline—could prop his failing steps and rekindle the sinking flame of the red lamp in his feeble hand. In some such thoughts as these the midsummer festivals of our European peasantry may perhaps have taken their rise. Whatever their origin, they have prevailed all over this quarter of the globe, from Ireland on the west to Russia on the east, and from Norway and Sweden on the north to Spain and Greece on the south. According to a mediæval writer, the three great features of the midsummer celebration were the bonfires, the procession with torches round the fields, and the custom of rolling a wheel. He tells us that boys burned bones and filth of various kinds to make a foul smoke, and that the smoke drove away certain noxious dragons which at this time, excited by the summer heat, copulated in the air and poisoned the wells and rivers by dropping their seed into them; and he explains the custom of trundling a wheel to mean that the sun, having now reached the highest point in the ecliptic, begins thenceforward to descend.

A good general account of the midsummer customs, together with some of the reasons popularly alleged for observing them, is given by Thomas Kirchmeyer, a writer of the sixteenth century, in his poem *The Popish Kingdome*:—

*“Then doth the joyfull feast of John the Baptist take his turne,
When bonfiers great with loftie flame, in every towne doe burne;
And yong men round about with maides, doe daunce in every streete,
With garlands wrought of Motherwort, or else with Vervain sweete,
And many other flowres faire, with Violets in their handes,
Whereas they all do fondly thinke, that whosoever standes,
And thorow the flowres beholds the flame, his eyes shall feele no paine.
When thus till night they daunced have, they through the fire amaine*

*With striving mindes doe runne, and all their hearbes they cast therin,
 And then with wordes devout and prayers, they solemnely begin,
 Desiring God that all their illes may there consumed bee,
 Whereby they thinke through all that yeare from Agues to be free.
 Some others get a rotten wheele, all worne and cast aside,
 Which covered round about with strawe, and tow, they closely hide:
 And caryed to some mountaines top, being all with fire light,
 They hurle it downe with violence, when darke appeares the night:
 Resembling much the Sunne, that from the heavens downe should fal,
 A straunge and monstrous sight it seemes, and fearfull to them all:
 But they suppose their mischiefes all are likewise throwne to hell,
 And that from harmes and daungers now, in safetie here they dwell.”*

From these general descriptions, which to some extent still hold good, or did so till lately, we see that the main features of the midsummer fire-festival resemble those which we have found to characterize the vernal festivals of fire. The similarity of the two sets of ceremonies will plainly appear from the following examples.

A writer of the first half of the sixteenth century informs us that in almost every village and town of Germany public bonfires were kindled on the Eve of St. John, and young and old, of both sexes, gathered about them and passed the time in dancing and singing. People on this occasion wore chaplets of mugwort and vervain, and they looked at the fire through bunches of larkspur which they held in their hands, believing that this would preserve their eyes in a healthy state throughout the year. As each departed, he threw the mugwort and vervain into the fire, saying, “May all my ill-luck depart and be burnt up with these.” At Lower Konz, a village prettily situated on a hillside overlooking the Moselle, in the midst of a wood of walnut-trees and fruit-trees, the midsummer festival used to be celebrated as follows. A quantity of straw was collected on the top of the steep Stromberg Hill. Every inhabitant, or at least every householder, had to contribute his share of straw to the pile; a recusant was looked at askance, and if in the course of the year he happened to break a leg or lose a child, there was not a gossip in the village but knew the reason why. At nightfall the whole male population, men and boys, mustered on the top of the hill; the women and girls were not allowed to join them, but had to take up their position at a certain spring half-way down the slope. On the summit stood a huge wheel completely encased in some of the straw which had been jointly contributed by the villagers; the rest of the straw was made into torches. From each side of the wheel the axle-tree projected about three feet, thus furnishing handles to the lads who were to guide it in its descent. The mayor of the neighbouring town of Sierck, who always received a basket of cherries for his services, gave the signal; a lighted torch was applied to the wheel, and as it burst into flame, two young fellows, strong-limbed and swift of foot, seized the handles and began running with it down the slope. A great shout went up. Every man and boy waved a blazing torch in the air, and took care to keep it alight so long as the wheel was trundling down the hill. Some of them followed the fiery wheel, and watched with amusement the shifts to which its guides were put in steering it round the hollows and over the broken ground on the mountainside. The great object of the young men who guided the wheel was to plunge it blazing into the water of the Moselle; but they rarely succeeded in their efforts, for the vineyards which cover the greater part of the declivity impeded their progress, and the wheel was often burned out before it reached the river. As it rolled past the women and girls at the spring, they raised cries of joy which were answered by the men on the top of the mountain; and the shouts were echoed by the inhabitants of neighbouring villages who watched the spectacle from their hills on the opposite bank of the Moselle. If the fiery wheel was successfully conveyed to the bank of the river and extinguished in the water,

the people looked for an abundant vintage that year, and the inhabitants of Konz had the right to exact a waggon-load of white wine from the surrounding vineyards. On the other hand, they believed that, if they neglected to perform the ceremony, the cattle would be attacked by giddiness and convulsions and would dance in their stalls.

Down at least to the middle of the nineteenth century the midsummer fires used to blaze all over Upper Bavaria. They were kindled especially on the mountains, but also far and wide in the lowlands, and we are told that in the darkness and stillness of night the moving groups, lit up by the flickering glow of the flames, presented an impressive spectacle. In some places the people shewed their sense of the sanctity of the fires by using for fuel the trees past which the gay procession had defiled, with fluttering banners, on Corpus Christi Day. In others the children collected the firewood from door to door on the eve of the festival, singing their request for fuel at every house in doggerel verse. Cattle were driven through the fire to cure the sick animals and to guard such as were sound against plague and harm of every kind throughout the year. Many a householder on that day put out the fire on the domestic hearth and rekindled it by means of a brand taken from the midsummer bonfire. The people judged of the height to which the flax would grow in the year by the height to which the flames of the bonfire rose; and whoever leaped over the burning pile was sure not to suffer from backache in reaping the corn at harvest. But it was especially the practice for lovers to spring over the fire hand in hand, and the way in which each couple made the leap was the subject of many a jest and many a superstition. In one district the custom of kindling the bonfires was combined with that of lighting wooden discs and hurling them in the air after the manner which prevails at some of the spring festivals. In many parts of Bavaria it was believed that the flax would grow as high as the young people leaped over the fire. In others the old folk used to plant three charred sticks from the bonfire in the fields, believing that this would make the flax grow tall. Elsewhere an extinguished brand was put in the roof of the house to protect it against fire. In the towns about Würzburg the bonfires used to be kindled in the market-places, and the young people who jumped over them wore garlands of flowers, especially of mugwort and vervain, and carried sprigs of larkspur in their hands. They thought that such as looked at the fire holding a bit of larkspur before their face would be troubled by no malady of the eyes throughout the year. Further, it was customary at Würzburg, in the sixteenth century, for the bishop's followers to throw burning discs of wood into the air from a mountain which overhangs the town. The discs were discharged by means of flexible rods, and in their flight through the darkness presented the appearance of fiery dragons.

In the valley of the Lech, which divides Upper Bavaria from Swabia, the midsummer customs and beliefs are, or used to be, very similar. Bonfires are kindled on the mountains on Midsummer Day; and besides the bonfire a tall beam, thickly wrapt in straw and surmounted by a cross-piece, is burned in many places. Round this cross as it burns the lads dance with loud shouts; and when the flames have subsided, the young people leap over the fire in pairs, a young man and a young woman together. If they escape unsmirched, the man will not suffer from fever, and the girl will not become a mother within the year. Further, it is believed that the flax will grow that year as high as they leap over the fire; and that if a charred billet be taken from the fire and stuck in a flax-field it will promote the growth of the flax. Similarly in Swabia, lads and lasses, hand in hand, leap over the midsummer bonfire, praying that the hemp may grow three ells high, and they set fire to wheels of straw and send them rolling down the hill. Among the places where burning wheels were thus bowled down hill at Midsummer were the Hohenstaufen mountains in Wurtemberg and the Frauenberg near Gerhausen. At Deffingen, in Swabia, as the people sprang over the midsummer bonfire they cried out, "Flax, flax! may the flax this year grow seven ells high!" At Rottenburg in Swabia,

down to the year 1807 or 1808, the festival was marked by some special features. About mid-day troops of boys went about the town begging for firewood at the houses. In each troop there were three leaders, one of whom carried a dagger, a second a paper banner, and a third a white plate covered with a white cloth. These three entered each house and recited verses, in which they expressed an intention of roasting Martin Luther and sending him to the devil; and for this meritorious service they expected to be paid, the contributions being received in the cloth-covered plate. In the evening they counted up their money and proceeded to "behead the Angel-man." For this ceremony an open space was chosen, sometimes in the middle of the town. Here a stake was thrust into the ground and straw wrapt about it, so as to make a rude effigy of human form with arms, head, and face. Every boy brought a handful of nosegays and fastened them to the straw-man, who was thus enveloped in flowers. Fuel was heaped about the stake and set on fire. When the Angel-man, as the straw-effigy was called, blazed up, all the boys of the neighbourhood, who had gathered expectantly around, fell upon him with their wooden swords and hewed him to pieces. As soon as he had vanished in smoke and flame, the lads leaped backward and forward over the glowing embers, and later in the evening they feasted on the proceeds of their collection. Here the Angel-man burnt in the fire appears to be identified with Martin Luther, to whom, as we have seen, allusion was made during the house-to-house visitation. The identification was probably modern, for we may assume that the custom of burning an effigy in the Midsummer bonfire is far older than the time of Luther.

In Baden the children used to collect fuel from house to house for the Midsummer bonfire on St. John's Day; and lads and lasses leaped over the fire in couples. Here, as elsewhere, a close connexion was traced between these bonfires and the harvest. In some places it was thought that those who leaped over the fires would not suffer from backache at reaping. Sometimes, as the young folk sprang over the flames, they cried, "Grow, that the hemp may be three ells high!" This notion that the hemp or the corn would grow as high as the flames blazed or as the people jumped over them, seems to have been widespread in Baden. It was held that the parents of the young people who bounded highest over the fire would have the most abundant harvest; and on the other hand, if a man contributed nothing to the bonfire, it was imagined that there would be no blessing on his crops, and that his hemp in particular would never grow. In the neighbourhood of Bühl and Achern the St. John's fires were kindled on the tops of hills; only the unmarried lads of the village brought the fuel, and only the unmarried young men and women sprang through the flames. But most of the villagers, old and young, gathered round the bonfires, leaving a clear space for the leapers to take their run. One of the bystanders would call out the names of a pair of sweethearts; on which the two would step out from the throng, take each other by the hand, and leap high and lightly through the swirling smoke and flames, while the spectators watched them critically and drew omens of their married life from the height to which each of them bounded. Such an invitation to jump together over the bonfire was regarded as tantamount to a public betrothal. Near Offenburg, in the Black Forest, on Midsummer Day the village boys used to collect faggots and straw on some steep and conspicuous height, and they spent some time in making circular wooden discs by slicing the trunk of a pine-tree across. When darkness had fallen, they kindled the bonfire, and then, as it blazed up, they lighted the discs at it, and, after swinging them to and fro at the end of a stout and supple hazel-wand, they hurled them one after the other, whizzing and flaming, into the air, where they described great arcs of fire, to fall at length, like shooting-stars, at the foot of the mountain. In many parts of Alsace and Lorraine the midsummer fires still blaze annually or did so not very many years ago. At Speicher in the Eifel, a district which lies on the middle Rhine, to the west of Coblenz, a bonfire used to be kindled in front of the village on St. John's Day, and all the young people had to jump over it. Those who failed to do so were not allowed to join the rest in begging for eggs from house to

house. Where no eggs were given, they drove a wedge into the keyhole of the door. On this day children in the Eifel used also to gather flowers in the fields, weave them into garlands, and throw the garlands on the roofs or hang them on the doors of the houses. So long as the flowers remained there, they were supposed to guard the house from fire and lightning. In the southern Harz district and in Thuringia the Midsummer or St. John's fires used to be commonly lighted down to about the middle of the nineteenth century, and the custom has probably not died out. At Edersleben, near Sangerhausen, a high pole was planted in the ground and a tar-barrel was hung from it by a chain which reached to the ground. The barrel was then set on fire and swung round the pole amid shouts of joy.

According to one account, German tradition required that the midsummer fire should be lighted, not from a common hearth, but by the friction of two sorts of wood, namely oak and fir. In some old farm-houses of the Surenthal and Winenthal, in Switzerland, a couple of holes or a whole row of them may be seen facing each other in the door-posts of the barn or stable. Sometimes the holes are smooth and round; sometimes they are deeply burnt and blackened. The explanation of them is this. About midsummer, but especially on Midsummer Day, two such holes are bored opposite each other, into which the extremities of a strong pole are fixed. The holes are then stuffed with tow steeped in resin and oil; a rope is looped round the pole, and two young men, who must be brothers or must have the same baptismal name, and must be of the same age, pull the ends of the rope backwards and forwards so as to make the pole revolve rapidly, till smoke and sparks issue from the two holes in the door-posts. The sparks are caught and blown up with tinder, and this is the new and pure fire, the appearance of which is greeted with cries of joy. Heaps of combustible materials are now ignited with the new fire, and blazing bundles are placed on boards and sent floating down the brook. The boys light torches at the new fire and run to fumigate the pastures. This is believed to drive away all the demons and witches that molest the cattle. Finally the torches are thrown in a heap on the meadow and allowed to burn out. On their way back the boys strew the ashes over the fields, which is supposed to make them fertile. If a farmer has taken possession of a new house, or if servants have changed masters, the boys fumigate the new abode and are rewarded by the farmer with a supper.

In Silesia, from the south-eastern part of the Sudeten range and north-westward as far as Lausitz, the mountains are ablaze with bonfires on Midsummer Eve; and from the valleys and the plains round about Leobschütz, Neustadt, Zülz, Oels, and other places answering fires twinkle through the deepening gloom. While they are smouldering and sending forth volumes of smoke across the fields, young men kindle broom-stumps, soaked in pitch, at the bonfires and then, brandishing the stumps, which emit showers of sparks, they chase one another or dance with the girls round the burning pile. Shots, too, are fired, and shouts raised. The fire, the smoke, the shots, and the shouts are all intended to scare away the witches, who are let loose on this witching day, and who would certainly work harm to the crops and the cattle, if they were not deterred by these salutary measures. Mere contact with the fire brings all sorts of blessings. Hence when the bonfire is burning low, the lads leap over it, and the higher they bound, the better is the luck in store for them. He who surpasses his fellows is the hero of the day and is much admired by the village girls. It is also thought to be very good for the eyes to stare steadily at the bonfire without blinking; moreover he who does so will not drowse and fall asleep betimes in the long winter evenings. On Midsummer Eve the windows and doors of houses in Silesia are crowned with flowers, especially with the blue corn-flowers and the bright corn-cockles; in some villages long strings of garlands and nosegays are stretched across the streets. The people believe that on that night St. John comes down from heaven to bless the flowers and to keep all evil things from house and home.

In Denmark and Norway also Midsummer fires were kindled on St. John's Eve on roads, open spaces, and hills. People in Norway thought that the fires banished sickness from among the cattle. Even yet the fires are said to be lighted all over Norway on the night of June the twenty-third, Midsummer Eve, Old Style. As many as fifty or sixty bonfires may often be counted burning on the hills round Bergen. Sometimes fuel is piled on rafts, ignited, and allowed to drift blazing across the fiords in the darkness of night. The fires are thought to be kindled in order to keep off the witches, who are said to be flying from all parts that night to the Blocksberg, where the big witch lives. In Sweden the Eve of St. John (St. Hans) is the most joyous night of the whole year. Throughout some parts of the country, especially in the provinces of Bohus and Scania and in districts bordering on Norway, it is celebrated by the frequent discharge of firearms and by huge bonfires, formerly called Balder's Balefires (*Balder's Bålar*), which are kindled at dusk on hills and eminences and throw a glare of light over the surrounding landscape. The people dance round the fires and leap over or through them. In parts of Norrland on St. John's Eve the bonfires are lit at the cross-roads. The fuel consists of nine different sorts of wood, and the spectators cast into the flames a kind of toadstool (*Bäran*) in order to counteract the power of the Trolls and other evil spirits, who are believed to be abroad that night; for at that mystic season the mountains open and from their cavernous depths the uncanny crew pours forth to dance and disport themselves for a time. The peasants believe that should any of the Trolls be in the vicinity they will shew themselves; and if an animal, for example a he or she goat, happens to be seen near the blazing, crackling pile, the peasants are firmly persuaded that it is no other than the Evil One in person. Further, it deserves to be remarked that in Sweden St. John's Eve is a festival of water as well as of fire; for certain holy springs are then supposed to be endowed with wonderful medicinal virtues, and many sick people resort to them for the healing of their infirmities.

In Switzerland on Midsummer Eve fires are, or used to be, kindled on high places in the cantons of Bern, Neuchatel, Valais, and Geneva. In Austria the midsummer customs and superstitions resemble those of Germany. Thus in some parts of the Tyrol bonfires are kindled and burning discs hurled into the air. In the lower valley of the Inn a taterdemalian effigy is carted about the village on Midsummer Day and then burned. He is called the *Lotter*, which has been corrupted into Luther. At Ambras, one of the villages where Martin Luther is thus burned in effigy, they say that if you go through the village between eleven and twelve on St. John's Night and wash yourself in three wells, you will see all who are to die in the following year. At Gratz on St. John's Eve (the twenty-third of June) the common people used to make a puppet called the *Tatermann*, which they dragged to the bleaching ground, and pelted with burning besoms till it took fire. At Reutte, in the Tyrol, people believed that the flax would grow as high as they leaped over the midsummer bonfire, and they took pieces of charred wood from the fire and stuck them in their flax-fields the same night, leaving them there till the flax harvest had been got in. In Lower Austria fires are lit in the fields, commonly in front of a cross, and the people dance and sing round them and throw flowers into the flames. Before each handful of flowers is tossed into the fire, a set speech is made; then the dance is resumed and the dancers sing in chorus the last words of the speech. At evening bonfires are kindled on the heights, and the boys caper round them, brandishing lighted torches drenched in pitch. Whoever jumps thrice across the fire will not suffer from fever within the year. Cart-wheels are often smeared with pitch, ignited, and sent rolling and blazing down the hillsides.

All over Bohemia bonfires still burn on Midsummer Eve. In the afternoon boys go about with handcarts from house to house collecting fuel, such as sticks, brushwood, old besoms, and so forth. They make their request at each house in rhyming verses, threatening with evil

consequences the curmudgeons who refuse them a dole. Sometimes the young men fell a tall straight fir in the woods and set it up on a height, where the girls deck it with nosegays, wreaths of leaves, and red ribbons. Then brushwood is piled about it, and at nightfall the whole is set on fire. While the flames break out, the young men climb the tree and fetch down the wreaths which the girls had placed on it. After that, lads and lasses stand on opposite sides of the fire and look at one another through the wreaths to see whether they will be true to each other and marry within the year. Also the girls throw the wreaths across the flames to the men, and woe to the awkward swain who fails to catch the wreath thrown him by his sweetheart. When the blaze has died down, each couple takes hands, and leaps thrice across the fire. He or she who does so will be free from ague throughout the year, and the flax will grow as high as the young folks leap. A girl who sees nine bonfires on Midsummer Eve will marry before the year is out. The singed wreaths are carried home and carefully preserved throughout the year. During thunderstorms a bit of the wreath is burned on the hearth with a prayer; some of it is given to kine that are sick or calving, and some of it serves to fumigate house and cattle-stall, that man and beast may keep hale and well. Sometimes an old cart-wheel is smeared with resin, ignited, and sent rolling down the hill. Often the boys collect all the worn-out besoms they can get hold of, dip them in pitch, and having set them on fire wave them about or throw them high into the air. Or they rush down the hillside in troops, brandishing the flaming brooms and shouting, only however to return to the bonfire on the summit when the brooms have burnt out. The stumps of the brooms and embers from the fire are preserved and stuck in cabbage gardens to protect the cabbages from caterpillars and gnats. Some people insert charred sticks and ashes from the bonfire in their sown fields and meadows, in their gardens and the roofs of their houses, as a talisman against lightning and foul weather; or they fancy that the ashes placed in the roof will prevent any fire from breaking out in the house. In some districts they crown or gird themselves with mugwort while the midsummer fire is burning, for this is supposed to be a protection against ghosts, witches, and sickness; in particular, a wreath of mugwort is a sure preventive of sore eyes. Sometimes the girls look at the bonfires through garlands of wild flowers, praying the fire to strengthen their eyes and eyelids. She who does this thrice will have no sore eyes all that year. In some parts of Bohemia they used to drive the cows through the midsummer fire to guard them against witchcraft.

The Germans of Moravia in like manner still light bonfires on open grounds and high places on Midsummer Eve; and they kindle besoms in the flames and then stick the charred stumps in the cabbage-fields as a powerful protection against caterpillars. On the same mystic evening Moravian girls gather flowers of nine sorts and lay them under their pillow when they go to sleep; then they dream every one of him who is to be her partner for life. For in Moravia maidens in their beds as well as poets by haunted streams have their Midsummer Night's dreams. In Austrian Silesia the custom also prevails of lighting great bonfires on hilltops on Midsummer Eve, and here too the boys swing blazing besoms or hurl them high in the air, while they shout and leap and dance wildly. Next morning every door is decked with flowers and birchen saplings. In the district of Cracow, especially towards the Carpathian Mountains, great fires are kindled by the peasants in the fields or on the heights at nightfall on Midsummer Eve, which among them goes by the name of Kupalo's Night. The fire must be kindled by the friction of two sticks. The young people dance round or leap over it; and a band of sturdy fellows run a race with lighted torches, the winner being rewarded with a peacock's feather, which he keeps throughout the year as a distinction. Cattle also are driven round the fire in the belief that this is a charm against pestilence and disease of every sort.

The name of Kupalo's Night, applied in this part of Galicia to Midsummer Eve, reminds us that we have now passed from German to Slavonic ground; even in Bohemia the midsummer

celebration is common to Slavs and Germans. We have already seen that in Russia the summer solstice or Eve of St. John is celebrated by young men and maidens, who jump over a bonfire in couples carrying a straw effigy of Kupalo in their arms. In some parts of Russia an image of Kupalo is burnt or thrown into a stream on St. John's Night. Again, in some districts of Russia the young folk wear garlands of flowers and girdles of holy herbs when they spring through the smoke or flames; and sometimes they drive the cattle also through the fire in order to protect the animals against wizards and witches, who are then ravenous after milk. In Little Russia a stake is driven into the ground on St. John's Night, wrapt in straw, and set on fire. As the flames rise the peasant women throw birchen boughs into them, saying, "May my flax be as tall as this bough!" In Ruthenia the bonfires are lighted by a flame procured by the friction of wood. While the elders of the party are engaged in thus "churning" the fire, the rest maintain a respectful silence; but when the flame bursts from the wood, they break forth into joyous songs. As soon as the bonfires are kindled, the young people take hands and leap in pairs through the smoke, if not through the flames; and after that the cattle in their turn are driven through the fire.

In many parts of Prussia and Lithuania great fires are kindled on Midsummer Eve. All the heights are ablaze with them, as far as the eye can see. The fires are supposed to be a protection against witchcraft, thunder, hail, and cattle disease, especially if next morning the cattle are driven over the places where the fires burned. Above all, the bonfires ensure the farmer against the arts of witches, who try to steal the milk from his cows by charms and spells. That is why next morning you may see the young fellows who lit the bonfire going from house to house and receiving jugfuls of milk. And for the same reason they stick burs and mugwort on the gate or the hedge through which the cows go to pasture, because that is supposed to be a preservative against witchcraft. In Masuren, a district of Eastern Prussia inhabited by a branch of the Polish family, it is the custom on the evening of Midsummer Day to put out all the fires in the village. Then an oaken stake is driven into the ground and a wheel is fixed on it as on an axle. This wheel the villagers, working by relays, cause to revolve with great rapidity till fire is produced by friction. Every one takes home a lighted brand from the new fire and with it rekindles the fire on the domestic hearth. In the sixteenth century Martin of Urzedow, a Polish priest, denounced the heathen practices of the women who on St. John's Eve (Midsummer Eve) kindled fires by the friction of wood, danced, and sang songs in honour of the devil.

Among the Letts who inhabit the Baltic provinces of Russia the most joyful festival of the year is held on Midsummer Day. The people drink and dance and sing and adorn themselves and their houses with flowers and branches. Chopped boughs of fir are strewn about the rooms, and leaves are stuck in the roofs. In every farm-yard a birch tree is set up, and every person of the name of John who enters the farm that day must break off a twig from the tree and hang up on its branches in return a small present for the family. When the serene twilight of the summer night has veiled the landscape, bonfires gleam on all the hills, and wild shouts of "Ligho! Ligho!" echo from the woods and fields. In Riga the day is a festival of flowers. From all the neighbourhood the peasants stream into the city laden with flowers and garlands. A market of flowers is held in an open square and on the chief bridge over the river; here wreaths of immortelles, which grow wild in the meadows and woods, are sold in great profusion and deck the houses of Riga for long afterwards. Roses, too, are now at the prime of their beauty, and masses of them adorn the flower-stalls. Till far into the night gay crowds parade the streets to music or float on the river in gondolas decked with flowers. So long ago in ancient Rome barges crowned with flowers and crowded with revellers used to float down the Tiber on Midsummer Day, the twenty-fourth of June, and no doubt the strains of music

were wafted as sweetly across the water to listeners on the banks as they still are to the throngs of merrymakers at Riga.

Bonfires are commonly kindled by the South Slavonian peasantry on Midsummer Eve, and lads and lasses dance and shout round them in the usual way. The very names of St. John's Day (*Ivanje*) and the St. John's fires (*kries*) are said to act like electric sparks on the hearts and minds of these swains, kindling a thousand wild, merry, and happy fancies and ideas in their rustic breasts. At Kamenagora in Croatia the herdsmen throw nine three-year old vines into the bonfire, and when these burst into flames the young men who are candidates for matrimony jump through the blaze. He who succeeds in leaping over the fire without singeing himself will be married within the year. At Vidovec in Croatia parties of two girls and one lad unite to kindle a Midsummer bonfire and to leap through the flames; he or she who leaps furthest will soonest wed. Afterwards lads and lasses dance in separate rings, but the ring of lads bumps up against the ring of girls and breaks it, and the girl who has to let go her neighbour's hand will forsake her true love hereafter. In Servia on Midsummer Eve herdsmen light torches of birch bark and march round the sheepfolds and cattle-stalls; then they climb the hills and there allow the torches to burn out.

Among the Magyars in Hungary the midsummer fire-festival is marked by the same features that meet us in so many parts of Europe. On Midsummer Eve in many places it is customary to kindle bonfires on heights and to leap over them, and from the manner in which the young people leap the bystanders predict whether they will marry soon. At Nograd-Ludany the young men and women, each carrying a truss of straw, repair to a meadow, where they pile the straw in seven or twelve heaps and set it on fire. Then they go round the fire singing, and hold a bunch of iron-wort in the smoke, while they say, "No boil on my body, no sprain in my foot!" This holding of the flowers over the flames is regarded, we are told, as equally important with the practice of walking through the fire barefoot and stamping it out. On this day also many Hungarian swineherds make fire by rotating a wheel round a wooden axle wrapt in hemp, and through the fire thus made they drive their pigs to preserve them from sickness. In villages on the Danube, where the population is a cross between Magyar and German, the young men and maidens go to the high banks of the river on Midsummer Eve; and while the girls post themselves low down the slope, the lads on the height above set fire to little wooden wheels and, after swinging them to and fro at the end of a wand, send them whirling through the air to fall into the Danube. As he does so, each lad sings out the name of his sweetheart, and she listens well pleased down below.

The Esthonians of Russia, who, like the Magyars, belong to the great Turanian family of mankind, also celebrate the summer solstice in the usual way. On the Eve of St. John all the people of a farm, a village, or an estate, walk solemnly in procession, the girls decked with flowers, the men with leaves and carrying bundles of straw under their arms. The lads carry lighted torches or flaming hoops steeped in tar at the top of long poles. Thus they go singing to the cattle-sheds, the granaries, and so forth, and afterwards march thrice round the dwelling-house. Finally, preceded by the shrill music of the bagpipes and shawms, they repair to a neighbouring hill, where the materials of a bonfire have been collected. Tar-barrels filled with combustibles are hung on poles, or the trunk of a felled tree has been set up with a great mass of juniper piled about it in the form of a pyramid. When a light has been set to the pile, old and young gather about it and pass the time merrily with song and music till break of day. Every one who comes brings fresh fuel for the fire, and they say, "Now we all gather together, where St. John's fire burns. He who comes not to St. John's fire will have his barley full of thistles, and his oats full of weeds." Three logs are thrown into the fire with special ceremony; in throwing the first they say, "Gold of pleasure (a plant with yellow flowers) into the fire!" in throwing the second they say, "Weeds to the unploughed land!" but in throwing

the third they cry, "Flax on my field!" The fire is said to keep the witches from the cattle. According to others, it ensures that for the whole year the milk shall be "as pure as silver and as the stars in the sky, and the butter as yellow as the sun and the fire and the gold." In the Esthonian island of Oesel, while they throw fuel into the midsummer fire, they call out, "Weeds to the fire, flax to the field," or they fling three billets into the flames, saying, "Flax grow long!" And they take charred sticks from the bonfire home with them and keep them to make the cattle thrive. In some parts of the island the bonfire is formed by piling brushwood and other combustibles round a tree, at the top of which a flag flies. Whoever succeeds in knocking down the flag with a pole before it begins to burn will have good luck. Formerly the festivities lasted till daybreak, and ended in scenes of debauchery which looked doubly hideous by the growing light of a summer morning.

Still farther north, among a people of the same Turanian stock, we learn from an eye-witness that Midsummer Night used to witness a sort of witches' sabbath on the top of every hill in Finland. The bonfire was made by setting up four tall birches in a square and piling the intermediate space with fuel. Round the roaring flames the people sang and drank and gambolled in the usual way. Farther east, in the valley of the Volga, the Cheremiss celebrate about midsummer a festival which Haxthausen regarded as identical with the midsummer ceremonies of the rest of Europe. A sacred tree in the forest, generally a tall and solitary oak, marks the scene of the solemnity. All the males assemble there, but no woman may be present. A heathen priest lights seven fires in a row from north-west to south-east; cattle are sacrificed and their blood poured in the fires, each of which is dedicated to a separate deity. Afterwards the holy tree is illumined by lighted candles placed on its branches; the people fall on their knees and with faces bowed to the earth pray that God would be pleased to bless them, their children, their cattle, and their bees, grant them success in trade, in travel, and in the chase, enable them to pay the Czar's taxes, and so forth.

When we pass from the east to the west of Europe we still find the summer solstice celebrated with rites of the same general character. Down to about the middle of the nineteenth century the custom of lighting bonfires at midsummer prevailed so commonly in France that there was hardly a town or a village, we are told, where they were not kindled. Though the pagan origin of the custom may be regarded as certain, the Catholic Church threw a Christian cloak over it by boldly declaring that the bonfires were lit in token of the general rejoicing at the birth of the Baptist, who opportunely came into the world at the solstice of summer, just as his greater successor did at the solstice of winter; so that the whole year might be said to revolve on the golden hinges of these two great birthdays. Writing in the seventeenth century Bishop Bossuet expressly affirms this edifying theory of the Midsummer bonfires, and he tells his catechumens that the Church herself participated in the illumination, since in several dioceses, including his own diocese of Meaux, a number of parishes kindled what were called ecclesiastical fires for the purpose of banishing the superstitions practised at the purely mundane bonfires. These superstitions, he goes on to say, consisted in dancing round the fire, playing, feasting, singing ribald songs, throwing herbs across the fire, gathering herbs at noon or while fasting, carrying them on the person, preserving them throughout the year, keeping brands or cinders of the fire, and other similar practices. However excellent the intentions of the ecclesiastical authorities may have been, they failed of effecting their purpose; for the superstitions as well as the bonfires survived in France far into the nineteenth century, if indeed they are extinct even now at the beginning of the twentieth. Writing in the latter part of the nineteenth century Mr. Ch. Cuissard tells us that he himself witnessed in Touraine and Poitou the superstitious practices which he describes as follows: "The most credulous examine the ways in which the flame burns and draw good or bad omens accordingly. Others, after leaping through the flames crosswise, pass their little

children through them thrice, fully persuaded that the little ones will then be able to walk at once. In some places the shepherds make their sheep tread the embers of the extinct fire in order to preserve them from the foot-rot. Here you may see about midnight an old woman grubbing among the cinders of the pyre to find the hair of the Holy Virgin or Saint John, which she deems an infallible specific against fever. There, another woman is busy plucking the roots of the herbs which have been burned on the surface of the ground; she intends to eat them, imagining that they are an infallible preservative against cancer. Elsewhere a girl wears on her neck a flower which the touch of St. John's fire has turned for her into a talisman, and she is sure to marry within the year. Shots are fired at the tree planted in the midst of the fire to drive away the demons who might purpose to send sicknesses about the country. Seats are set round about the bonfire, in order that the souls of dead relations may come and enjoy themselves for a little with the living.”

In Brittany, apparently, the custom of the Midsummer bonfires is kept up to this day. Thus in Lower Brittany every town and every village still lights its *tantad* or bonfire on St. John's Night. When the flames have died down, the whole assembly kneels round about the bonfire and an old man prays aloud. Then they all rise and march thrice round the fire; at the third turn they stop and every one picks up a pebble and throws it on the burning pile. After that they disperse. In Finistère the bonfires of St. John's Day are kindled by preference in an open space near a chapel of St. John; but if there is no such chapel, they are lighted in the square facing the parish church and in some districts at cross-roads. Everybody brings fuel for the fire, it may be a faggot, a log, a branch, or an armful of gorse. When the vespers are over, the parish priest sets a light to the pile. All heads are bared, prayers recited, and hymns sung. Then the dancing begins. The young folk skip round the blazing pile and leap over it, when the flames have died down. If anybody makes a false step and falls or rolls in the hot embers, he or she is greeted with hoots and retires abashed from the circle of dancers. Brands are carried home from the bonfire to protect the houses against lightning, conflagrations, and certain maladies and spells. The precious talisman is carefully kept in a cupboard till St. John's Day of the following year. At Quimper, and in the district of Léon, chairs used to be placed round the midsummer bonfire, that the souls of the dead might sit on them and warm themselves at the blaze. At Brest on this day thousands of people used to assemble on the ramparts towards evening and brandish lighted torches, which they swung in circles or flung by hundreds into the air. The closing of the town gates put an end to the spectacle, and the lights might be seen dispersing in all directions like wandering will-o'-the-wisps. In Upper Brittany the materials for the midsummer bonfires, which generally consist of bundles of furze and heath, are furnished by voluntary contributions, and piled on the tops of hills round poles, each of which is surmounted by a nosegay or a crown. This nosegay or crown is generally provided by a man named John or a woman named Jean, and it is always a John or a Jean who puts a light to the bonfire. While the fire is blazing the people dance and sing round it, and when the flames have subsided they leap over the glowing embers. Charred sticks from the bonfire are thrown into wells to improve the water, and they are also taken home as a protection against thunder. To make them thoroughly effective, however, against thunder and lightning you should keep them near your bed, between a bit of a Twelfth Night cake and a sprig of boxwood which has been blessed on Palm Sunday. Flowers from the nosegay or crown which overhung the fire are accounted charms against disease and pain, both bodily and spiritual; hence girls hang them at their breast by a thread of scarlet wool. In many parishes of Brittany the priest used to go in procession with the crucifix and kindle the bonfire with his own hands; and farmers were wont to drive their flocks and herds through the fire in order to preserve them from sickness till midsummer of the following year. Also it was believed that every girl who danced round nine of the bonfires would marry within the year.

In Normandy the midsummer fires have now almost disappeared, at least in the district known as the Bocage, but they used to shine on every hill. They were commonly made by piling brushwood, broom, and ferns about a tall tree, which was decorated with a crown of moss and sometimes with flowers. While they burned, people danced and sang round them, and young folk leaped over the flames or the glowing ashes. In the valley of the Orne the custom was to kindle the bonfire just at the moment when the sun was about to dip below the horizon; and the peasants drove their cattle through the fires to protect them against witchcraft, especially against the spells of witches and wizards who attempted to steal the milk and butter. At Jumièges in Normandy, down to the first half of the nineteenth century, the midsummer festival was marked by certain singular features which bore the stamp of a very high antiquity. Every year, on the twenty-third of June, the Eve of St. John, the Brotherhood of the Green Wolf chose a new chief or master, who had always to be taken from the hamlet of Conihout. On being elected, the new head of the brotherhood assumed the title of the Green Wolf, and donned a peculiar costume consisting of a long green mantle and a very tall green hat of a conical shape and without a brim. Thus arrayed he stalked solemnly at the head of the brothers, chanting the hymn of St. John, the crucifix and holy banner leading the way, to a place called Chouquet. Here the procession was met by the priest, precentors, and choir, who conducted the brotherhood to the parish church. After hearing mass the company adjourned to the house of the Green Wolf, where a simple repast, such as is required by the church on fast-days, was served up to them. Then they danced before the door till it was time to light the bonfire. Night being come, the fire was kindled to the sound of hand-bells by a young man and a young woman, both decked with flowers. As the flames rose, the *Te Deum* was sung, and a villager thundered out a parody in the Norman dialect of the hymn *ut queant laxis*. Meantime the Green Wolf and his brothers, with their hoods down on their shoulders and holding each other by the hand, ran round the fire after the man who had been chosen to be the Green Wolf of the following year. Though only the first and the last man of the chain had a hand free, their business was to surround and seize thrice the future Green Wolf, who in his efforts to escape belaboured the brothers with a long wand which he carried. When at last they succeeded in catching him they carried him to the burning pile and made as if they would throw him on it. This ceremony over, they returned to the house of the Green Wolf, where a supper, still of the most meagre fare, was set before them. Up till midnight a sort of religious solemnity prevailed. No unbecoming word might fall from the lips of any of the company, and a censor, armed with a hand-bell, was appointed to mark and punish instantly any infraction of the rule. But at the stroke of twelve all this was changed. Constraint gave way to license; pious hymns were replaced by Bacchanalian ditties, and the shrill quavering notes of the village fiddle hardly rose above the roar of voices that went up from the merry brotherhood of the Green Wolf. Next day, the twenty-fourth of June or Midsummer Day, was celebrated by the same personages with the same noisy gaiety. One of the ceremonies consisted in parading, to the sound of musketry, an enormous loaf of consecrated bread, which, rising in tiers, was surmounted by a pyramid of verdure adorned with ribbons. After that the holy hand-bells, deposited on the step of the altar, were entrusted as insignia of office to the man who was to be the Green Wolf next year.

In the canton of Breteuil in Picardy (department of Oise) the priest used to kindle the midsummer bonfire, and the people marched thrice round it in procession. Some of them took ashes of the fire home with them to protect the houses against lightning. The custom is, or was down to recent years, similar at Vorges, near Laon. An enormous pyre, some fifty or sixty feet high, supported in the middle by a tall pole, is constructed every year on the twenty-third of June, the Eve of St. John. It stands at one end of the village, and all the inhabitants contribute fuel to it: a cart goes round the village in the morning, by order of the mayor, collecting combustibles from house to house: no one would dream of refusing to

comply with the customary obligation. In the evening, after a service in honour of St. John has been performed in the church, the clergy, the mayor, the municipal authorities, the rural police, and the fire-brigade march in procession to the bonfire, accompanied by the inhabitants and a crowd of idlers drawn by curiosity from the neighbouring villages. After addressing the throng in a sermon, to which they pay little heed, the parish priest sprinkles the pyre with holy water, and taking a lighted torch from the hand of an assistant sets fire to the pile. The enormous blaze, flaring up against the dark sky of the summer night, is seen for many miles around, particularly from the hill of Laon. When it has died down into a huge heap of glowing embers and grey ashes, every one carries home a charred stick or some cinders; and the fire-brigade, playing their hose on what remains, extinguishes the smouldering fire. The people preserve the charred sticks and cinders throughout the year, believing that these relics of St. John's bonfire have power to guard them from lightning and from contagious diseases. At Château-Thierry, a town of the department of Aisne, between Paris and Reims, the custom of lighting bonfires and dancing round them at the midsummer festival of St. John lasted down to about 1850; the fires were kindled especially when June had been rainy, and the people thought that the lighting of the bonfires would cause the rain to cease.

In Beauce and Perche, two neighbouring districts of France to the south-west of Paris, the midsummer bonfires have nearly or wholly disappeared, but formerly they were commonly kindled and went by the name of the "fires of St. John." The site of the bonfire was either the village square or beside the cross in the cemetery. Here a great pile of faggots, brushwood, and grass was accumulated about a huge branch, which bore at the top a crown of fresh flowers. The priest blessed the bonfire and the people danced round it. When it blazed and crackled, the bystanders thrust their heads into the puffs of smoke, in the belief that it would preserve them from a multitude of ills; and when the fire was burnt out, they rushed upon the charred embers and ashes and carried them home, imagining that they had a secret virtue to guard their houses from being struck by lightning or consumed by fire. Some of the Perche farmers in the old days, not content with the public bonfire, used to light little private bonfires in their farmyards and make all their cattle pass through the smoke and flames for the purpose of protecting them against witchcraft or disease.

In the department of the Ardennes every one was wont to contribute his faggot to the midsummer bonfire, and the clergy marched at the head of the procession to kindle it. Failure to light the fires would, in the popular belief, have exposed the fields to the greatest danger. At Revin the young folk, besides dancing round the fire to the strains of the village fiddler, threw garlands of flowers across the flames to each other. In the Vosges it is still customary to kindle bonfires upon the hill-tops on Midsummer Eve; the people believe that the fires help to preserve the fruits of the earth and ensure good crops. In the Jura Mountains the midsummer bonfires went by the name of *bâ* or *beau*. They were lit on the most conspicuous points of the landscape. Near St. Jean, in the Jura, it appears that at this season young people still repair to the cross-roads and heights, and there wave burning torches so as to present the appearance of fiery wheels in the darkness. In Franche-Comté, the province of France which lies immediately to the west of the Jura mountains, the fires of St. John still shone on the saint's day in several villages down to recent years. They were generally lit on high ground and the young folks of both sexes sang and danced round them, and sprang over the dying flames. In Bresse bonfires used to be kindled on Midsummer Eve (the twenty-third of June) and the people danced about them in a circle. Devout persons, particularly old women, circumambulated the fires fourteen times, telling their beads and mumbling seven *Patens* and seven *Aves* in the hope that thereby they would feel no pains in their backs when they stooped over the sickle in the harvest field. In Berry, a district of Central France, the midsummer fire

was lit on the Eve of St. John and went by the name of the *jônée*, *joannée*, or *jouannée*. Every family according to its means contributed faggots, which were piled round a pole on the highest ground in the neighbourhood. In the hamlets the office of kindling the fire devolved on the oldest man, but in the towns it was the priest or the mayor who discharged the duty. Here, as in Brittany, people supposed that a girl who had danced round nine of the midsummer bonfires would marry within the year. To leap several times over the fire was regarded as a sort of purification which kept off sickness and brought good luck to the leaper. Hence the nimble youth bounded through the smoke and flames, and when the fire had somewhat abated parents jumped across it with their children in their arms in order that the little ones might also partake of its beneficent influence. Embers from the extinct bonfire were taken home, and after being dipped in holy water were kept as a talisman against all kinds of misfortune, but especially against lightning. The same virtue was ascribed to the ashes and charred sticks of the midsummer bonfire in Périgord, where everybody contributed his share of fuel to the pile and the whole was crowned with flowers, especially with roses and lilies. On the borders of the departments of Creuse and Corrèze, in Central France, the fires of St. John used to be lit on the Eve of the saint's day (the twenty-third of June); the custom seems to have survived till towards the end of the nineteenth century. Men, women, and children assembled round the fires, and the young people jumped over them. Children were brought by their parents or elder brothers into contact with the flames in the belief that this would save them from fever. Older people girded themselves with stalks of rye taken from a neighbouring field, because they fancied that by so doing they would not grow weary in reaping the corn at harvest.

Bonfires were lit in almost all the hamlets of Poitou on the Eve of St. John. People marched round them thrice, carrying a branch of walnut in their hand. Shepherdesses and children passed sprigs of mullein (*verbascum*) and nuts across the flames; the nuts were supposed to cure toothache, and the mullein to protect the cattle from sickness and sorcery. When the fire died down people took some of the ashes home with them, either to keep them in the house as a preservative against thunder or to scatter them on the fields for the purpose of destroying corn-cockles and darnel. Stones were also placed round the fire, and it was believed that the first to lift one of these stones next morning would find under it the hair of St. John. In Poitou also it used to be customary on the Eve of St. John to trundle a blazing wheel wrapt in straw over the fields to fertilize them. This last custom is said to be now extinct, but it is still usual, or was so down to recent years, in Poitou to kindle fires on this day at cross-roads or on the heights. The oldest or youngest person present sets a light to the pile, which consists of broom, gorse, and heath. A bright and crackling blaze shoots up, but soon dies down, and over it the young folk leap. They also throw stones into it, picking the stone according to the size of the turnips that they wish to have that year. It is said that "the good Virgin" comes and sits on the prettiest of the stones, and next morning they see there her beautiful golden tresses. At Lussac, in Poitou, the lighting of the midsummer bonfire is still an affair of some ceremony. A pyramid of faggots is piled round a tree or tall pole on the ground where the fair is held; the priest goes in procession to the spot and kindles the pile. When prayers have been said and the clergy have withdrawn, the people continue to march round the fire, telling their beads, but it is not till the flames have begun to die down that the youth jump over them. A brand from the midsummer bonfire is supposed to be a preservative against thunder.

In the department of Vienne the bonfire was kindled by the oldest man, and before the dance round the flames began it was the custom to pass across them a great bunch of mullein (*bouillon blanc*) and a branch of walnut, which next morning before sunrise were fastened over the door of the chief cattle-shed. A similar custom prevailed in the neighbouring department of Deux-Sèvres; but here it was the priest who kindled the bonfire, and old men

used to put embers of the fire in their wooden shoes as a preservative against many evils. In some towns and villages of Saintonge and Aunis, provinces of Western France now mostly comprised in the department of Charente Inférieure, the fires of St. John are still kindled on Midsummer Eve, but the custom is neither so common nor carried out with so much pomp and ceremony as formerly. Great quantities of wood used to be piled on an open space round about a huge post or a tree stripped of its leaves and branches. Every one took care to contribute a faggot to the pile, and the whole population marched to the spot in procession with the crucifix at their head and the priest bringing up the rear. The squire, or other person of high degree, put the torch to the pyre, and the priest blessed it. In the southern and eastern parts of Saintonge children and cattle were passed through the smoke of the bonfires to preserve them from contagious diseases, and when the fire had gone out the people scuffled for the charred fragments of the great post, which they regarded as talismans against thunder. Next morning, on Midsummer Day, every shepherdess in the neighbourhood was up very early, for the first to drive her sheep over the blackened cinders and ashes of the great bonfire was sure to have the best flock all that year. Where the shepherds shrunk from driving their flocks through the smoke and flames of the bonfire they contented themselves with marking the hinder-quarters of the animals with a broom which had been blackened in the ashes.

In the mountainous part of Comminges, a province of Southern France, now comprised in the department of Haute Garonne, the midsummer fire is made by splitting open the trunk of a tall tree, stuffing the crevice with shavings, and igniting the whole. A garland of flowers is fastened to the top of the tree, and at the moment when the fire is lighted the man who was last married has to climb up a ladder and bring the flowers down. In the flat parts of the same district the materials of the midsummer bonfires consist of fuel piled in the usual way; but they must be put together by men who have been married since the last midsummer festival, and each of these benedicts is obliged to lay a wreath of flowers on the top of the pile. At the entrance of the valley of Aran young people set up on the banks of the Garonne a tree covered with ribbons and garlands; at the end of a year the withered tree and faded flowers furnish excellent fuel. So on the Eve of St. John the villagers assemble, and an old man or a child kindles the fire which is to consume tree and garlands together. While the blaze lasts the people sing and dance; and the burnt tree is then replaced by another which will suffer the same fate after the lapse of a year. In some districts of the French Pyrenees it is deemed necessary to leap nine times over the midsummer fire if you would be assured of prosperity. A traveller in Southern France at the beginning of the nineteenth century tells us that "the Eve of St. John is also a day of joy for the Provençals. They light great fires and the young folk leap over them. At Aix they shower squibs and crackers on the passers-by, which has often had disagreeable consequences. At Marseilles they drench each other with scented water, which is poured from the windows or squirted from little syringes; the roughest jest is to souse passers-by with clean water, which gives rise to loud bursts of laughter." At Draguignan, in the department of Var, fires used to be lit in every street on the Eve of St. John, and the people roasted pods of garlic at them; the pods were afterwards distributed to every family. Another diversion of the evening was to pour cans of water from the houses on the heads of people in the streets. In Provence the midsummer fires are still popular. Children go from door to door begging for fuel, and they are seldom sent empty away. Formerly the priest, the mayor, and the aldermen used to walk in procession to the bonfire, and even deigned to light it; after which the assembly marched thrice round the burning pile, while the church bells pealed and rockets fizzed and sputtered in the air. Dancing began later, and the bystanders threw water on each other. At Ciotat, while the fire was blazing, the young people plunged into the sea and splashed each other vigorously. At Vitrolles they bathed in a pond in order that they might not suffer from fever during the year, and at Saintes-Maries they watered the horses to protect them from the itch. At Aix a nominal king, chosen from

among the youth for his skill in shooting at a popinjay, presided over the festival. He selected his own officers, and escorted by a brilliant train marched to the bonfire, kindled it, and was the first to dance round it. Next day he distributed largesse to his followers. His reign lasted a year, during which he enjoyed certain privileges. He was allowed to attend the mass celebrated by the commander of the Knights of St. John on St. John's Day: the right of hunting was accorded to him; and soldiers might not be quartered in his house. At Marseilles also on this day one of the guilds chose a king of the *badache* or double axe; but it does not appear that he kindled the bonfire, which is said to have been lighted with great ceremony by the préfet and other authorities.

In Belgium the custom of kindling the midsummer bonfires has long disappeared from the great cities, but it is still kept up in rural districts and small towns of Brabant, Flanders, and Limburg. People leap across the fires to protect themselves against fever, and in eastern Flanders women perform similar leaps for the purpose of ensuring an easy delivery. At Termonde young people go from door to door collecting fuel for the fires and reciting verses, in which they beg the inmates to give them "wood of St. John" and to keep some wood for St. Peter's Day (the twenty-ninth of June); for in Belgium the Eve of St. Peter's Day is celebrated by bonfires and dances exactly like those which commemorate St. John's Eve. The ashes of the St. John's fires are deemed by Belgian peasants an excellent remedy for consumption, if you take a spoonful or two of them, moistened with water, day by day. People also burn vervain in the fires, and they say that in the ashes of the plant you may find, if you look for it, the "Fool's Stone." In many parts of Brabant St. Peter's bonfire used to be much larger than that of his rival St. John. When it had burned out, both sexes engaged in a game of ball, and the winner became the King of Summer or of the Ball and had the right to choose his Queen. Sometimes the winner was a woman, and it was then her privilege to select her royal mate. This pastime was well known at Louvain and it continued to be practised at Grammont and Mespelaer down to the second half of the nineteenth century. At Mespelaer, which is a village near Termonde, a huge pile of eglantine, reeds, and straw was collected in a marshy meadow for the bonfire; and next evening after vespers the young folk who had lit it assembled at the "Good Life" tavern to play the game. The winner was crowned with a wreath of roses, and the rest danced and sang in a ring about him. At Grammont, while the bonfire was lit and the dances round it took place on St. Peter's Eve, the festival of the "Crown of Roses" was deferred till the following Sunday. The young folk arranged among themselves beforehand who should be King and Queen of the Roses: the rosy wreaths were hung on cords across the street: the dancers danced below them, and at a given moment the wreaths fell on the heads of the chosen King and Queen, who had to entertain their fellows at a feast. According to some people the fires of St. Peter, like those of St. John, were lighted in order to drive away dragons. In French Flanders down to 1789 a straw figure representing a man was always burned in the midsummer bonfire, and the figure of a woman was burned on St. Peter's Day. In Belgium people jump over the midsummer bonfires as a preventive of colic, and they keep the ashes at home to hinder fire from breaking out.

The custom of lighting bonfires at midsummer has been observed in many parts of our own country. "On the Vigil of Saint John the Baptist, commonly called Midsummer Eve, it was usual in most country places, and also in towns and cities, for the inhabitants, both old and young, and of both sexes, to meet together, and make merry by the side of a large fire made in the middle of the street, or in some open and convenient place, over which the young men frequently leaped by way of frolic, and also exercised themselves with various sports and pastimes, more especially with running, wrestling, and dancing. These diversions they continued till midnight, and sometimes till cock-crowing." In the streets of London the midsummer fires were lighted in the time of Queen Elizabeth down to the end of the sixteenth

century, as we learn from Stow's description, which runs thus: "In the months of June and July, on the vigils of festival days, and on the same festival days in the evenings after the sun setting, there were usually made bonfires in the streets, every man bestowing wood or labour towards them; the wealthier sort also, before their doors near to the said bonfires, would set out tables on the vigils furnished with sweet bread and good drink, and on the festival days with meats and drinks plentifully, whereunto they would invite their neighbours and passengers also to sit and be merry with them in great familiarity, praising God for His benefits bestowed on them. These were called bonfires as well of good amity amongst neighbours that being before at controversy, were there, by the labour of others, reconciled, and made of bitter enemies loving friends; and also for the virtue that a great fire hath to purge the infection of the air. On the vigil of St. John the Baptist, and on St. Peter and Paul the Apostles, every man's door being shadowed with green birch, long fennel, St. John's wort, orpin, white lilies, and such like, garnished upon with garlands of beautiful flowers, had also lamps of glass, with oil burning in them all the night; some hung out branches of iron curiously wrought, containing hundreds of lamps alight at once, which made a goodly show, namely, in New Fish Street, Thames Street, etc." In the sixteenth century the Eton boys used to kindle a bonfire on the east side of the church both on St. John's Day and on St. Peter's Day. Writing in the second half of the seventeenth century, the antiquary John Aubrey tells us that bonfires were still kindled in many places on St. John's Night, but that the civil wars had thrown many of these old customs out of fashion. Wars, he adds, extinguish superstition as well as religion and laws, and there is nothing like gunpowder for putting phantoms to flight.

In the north of England these fires used to be lit in the open streets. Young and old gathered round them, and while the young leaped over the fires and engaged in games, their elders looked on and probably remembered with regret the days when they used to foot it as nimbly. Sometimes the fires were kindled on the tops of high hills. The people also carried firebrands about the fields. The custom of kindling bonfires on Midsummer Eve prevailed all over Cumberland down to the second half of the eighteenth century. In Northumberland the custom seems to have lasted into the first quarter of the nineteenth century; the fires were lit in the villages and on the tops of high hills, and the people sported and danced round them. Moreover, the villagers used to run with burning brands round their fields and to snatch ashes from a neighbour's fire, saying as they did so, "We have the flower (or flour) of the wake." At Sandhill bonfires were kindled on the Eve of St. Peter as well as on Midsummer Eve; the custom is attested for the year 1575, when it was described as ancient. We are told that "on Midsummer's eve, reckoned according to the old style, it was formerly the custom of the inhabitants, young and old, not only of Whalton, but of most of the adjacent villages, to collect a large cartload of whins and other combustible materials, which was dragged by them with great rejoicing (a fiddler being seated on the top of the cart) into the village and erected into a pile. The people from the surrounding country assembled towards evening, when it was set on fire; and whilst the young danced around it, the elders looked on smoking their pipes and drinking their beer, until it was consumed. There can be little doubt that this curious old custom dates from a very remote antiquity." In a law-suit, which was tried in 1878, the rector of Whalton gave evidence of the constant use of the village green for the ceremony since 1843. "The bonfire," he said, "was lighted a little to the north-east of the well at Whalton, and partly on the footpath, and people danced round it and jumped through it. That was never interrupted." The Rev. G. R. Hall, writing in 1879, says that "the fire festivals or bonfires of the summer solstice at the Old Midsummer until recently were commemorated on Christenburg Crag and elsewhere by leaping through and dancing round the fires, as those who have been present have told me." Down to the early part of the nineteenth century bonfires called Beal-fires used to be lit on Midsummer Eve all over the wolds in the East Riding of Yorkshire.

In Herefordshire and Somersetshire the peasants used to make fires in the fields on Midsummer Eve “to bless the apples.” In Devonshire the custom of leaping over the midsummer fires was also observed. “In Cornwall, the festival fires, called bonfires, are kindled on the Eves of St. John Baptist and St. Peter's day; and Midsummer is thence, in the Cornish tongue, called *Goluan*, which signifies both light and rejoicing. At these fires the Cornish attend with lighted torches, tarred and pitched at the end, and make their perambulations round their fires, going from village to village and carrying their torches before them; this is certainly the remains of Druid superstition; for, *Faces praeferre*, to carry lighted torches was reckoned a kind of gentilism, and as such particularly prohibited by the Gallick Councils.” At Penzance and elsewhere in the county the people danced and sang about the bonfires on Midsummer Eve. On Whiteborough, a large tumulus near Launceston, a huge bonfire used to be kindled on Midsummer Eve; a tall summer pole with a large bush at the top was fixed in the centre of the bonfire. The Cornish fires at this season appear to have been commonly lit on high and conspicuous hills, such as Tregonan, Godolphin, Carnwarth, and Carn Brea. When it grew dusk on Midsummer Eve, old men would hobble away to some height whence they counted the fires and drew a presage from their number. “It is the immemorial usage in Penzance, and the neighbouring towns and villages, to kindle bonfires and torches on Midsummer-eve; and on Midsummer-day to hold a fair on Penzance quay, where the country folks assemble from the adjoining parishes in great numbers to make excursions on the water. St. Peter's Eve [the twenty-eighth of June] is distinguished by a similar display of bonfires and torches, although the ‘quay-fair’ on St. Peter's-day [the twenty-ninth of June], has been discontinued upwards of forty years. On these eves a line of tar-barrels, relieved occasionally by large bonfires, is seen in the centre of each of the principal streets in Penzance. On either side of this line young men and women pass up and down, swinging round their heads heavy torches made of large pieces of folded canvas steeped in tar, and nailed to the ends of sticks between three and four feet long; the flames of some of these almost equal those of the tar-barrels. Rows of lighted candles, also, when the air is calm, are fixed outside the windows or along the sides of the streets. In St. Just, and other mining parishes, the young miners, mimicking their fathers' employments, bore rows of holes in the rocks, load them with gunpowder, and explode them in rapid succession by trains of the same substance. As the holes are not deep enough to split the rocks, the same little batteries serve for many years. On these nights, Mount's Bay has a most animating appearance, although not equal to what was annually witnessed at the beginning of the present century, when the whole coast, from the Land's End to the Lizard, wherever a town or a village existed, was lighted up with these stationary or moving fires. In the early part of the evening, children may be seen wearing wreaths of flowers—a custom in all probability originating from the ancient use of these ornaments when they danced around the fires. At the close of the fireworks in Penzance, a great number of persons of both sexes, chiefly from the neighbourhood of the quay, used always, until within the last few years, to join hand in hand, forming a long string, and run through the streets, playing ‘thread the needle,’ heedless of the fireworks showered upon them, and oftentimes leaping over the yet glowing embers. I have on these occasions seen boys following one another, jumping through flames higher than themselves.”

In Wales the midsummer fires were kindled on St. John's Eve and on St. John's Day. Three or nine different kinds of wood and charred faggots carefully preserved from the last midsummer were deemed necessary to build the bonfire, which was generally done on rising ground. Various herbs were thrown into the blaze; and girls with bunches of three or nine different kinds of flowers would take the hands of boys, who wore flowers in their buttonholes and hats, and together the young couples would leap over the fires. On the same two midsummer days roses and wreaths of flowers were hung over the doors and

windows. "Describing a midsummer fire, an old inhabitant, born in 1809, remembered being taken to different hills in the Vale of Glamorgan to see festivities in which people from all parts of the district participated. She was at that time about fourteen, and old enough to retain a vivid recollection of the circumstances. People conveyed trusses of straw to the top of the hill, where men and youths waited for the contributions. Women and girls were stationed at the bottom of the hill. Then a large cart-wheel was thickly swathed with straw, and not an inch of wood was left in sight. A pole was inserted through the centre of the wheel, so that long ends extended about a yard on each side. If any straw remained, it was made up into torches at the top of tall sticks. At a given signal the wheel was lighted, and sent rolling downhill. If this fire-wheel went out before it reached the bottom of the hill, a very poor harvest was promised. If it kept lighted all the way down, and continued blazing for a long time, the harvest would be exceptionally abundant. Loud cheers and shouts accompanied the progress of the wheel." At Darowen in Wales small bonfires were kindled on Midsummer Eve. On the same day people in the Isle of Man were wont to light fires to the windward of every field, so that the smoke might pass over the corn; and they folded their cattle and carried blazing furze or gorse round them several times.

A writer of the last quarter of the seventeenth century tells us that in Ireland, "on the Eves of St. John Baptist and St. Peter, they always have in every town a bonfire, late in the evenings, and carry about bundles of reeds fast tied and fired; these being dry, will last long, and flame better than a torch, and be a pleasing divertive prospect to the distant beholder; a stranger would go near to imagine the whole country was on fire." Another writer says of the South of Ireland: "On Midsummer's Eve, every eminence, near which is a habitation, blazes with bonfires; and round these they carry numerous torches, shouting and dancing, which affords a beautiful sight." An author who described Ireland in the first quarter of the eighteenth century says: "On the vigil of St. John the Baptist's Nativity, they make bonfires, and run along the streets and fields with wisps of straw blazing on long poles to purify the air, which they think infectious, by believing all the devils, spirits, ghosts, and hobgoblins fly abroad this night to hurt mankind." Another writer states that he witnessed the festival in Ireland in 1782: "At the house where I was entertained, it was told me, that we should see, at midnight, the most singular sight in Ireland, which was the lighting of fires in honour of the sun. Accordingly, exactly at midnight, the fires began to appear; and taking the advantage of going up to the leads of the house, which had a widely extended view, I saw on a radius of thirty miles, all around, the fires burning on every eminence which the country afforded. I had a farther satisfaction in learning, from undoubted authority, that the people danced round the fires, and at the close went through these fires, and made their sons and daughters, together with their cattle, pass through the fire; and the whole was conducted with religious solemnity." That the custom prevailed in full force as late as 1867 appears from a notice in a newspaper of that date, which runs thus: "The old pagan fire-worship still survives in Ireland, though nominally in honour of St. John. On Sunday night bonfires were observed throughout nearly every county in the province of Leinster. In Kilkenny, fires blazed on every hillside at intervals of about a mile. There were very many in the Queen's County, also in Kildare and Wexford. The effect in the rich sunset appeared to travellers very grand. The people assemble, and dance round the fires, the children jump through the flames, and in former times live coals were carried into the corn-fields to prevent blight." In County Leitrim on St. John's Eve, which is called Bonfire Day, fires are still lighted after dusk on the hills and along the sides of the roads. All over Kerry the same thing continues to be done, though not so commonly as of old. Small fires were made across the road, and to drive through them brought luck for the year. Cattle were also driven through the fires. On Lettermore Island, in South Connemara, some of the ashes from the midsummer bonfire are thrown on the fields to fertilize them. One writer informs us that in Munster and Connaught a bone must always be

burned in the fire; for otherwise the people believe that the fire will bring no luck. He adds that in many places sterile beasts and human beings are passed through the fire, and that as a boy he himself jumped through the fire “for luck.” An eye-witness has described as follows a remarkable ceremony observed in Ireland on Midsummer Eve: “When the fire burned for some hours, and got low, an indispensable part of the ceremony commenced. Every one present of the peasantry passed through it, and several children were thrown across the sparkling embers; while a wooden frame, of some eight feet long, with a horse's head fixed to one end, and a large white sheet thrown over it concealing the wood and the man on whose head it was carried, made its appearance. This was greeted with loud shouts of ‘The white horse!’ and having been safely carried by the skill of its bearer several times through the fire with a bold leap, it pursued the people, who ran screaming and laughing in every direction. I asked what the horse was meant for, and was told that it represented ‘all cattle.’”

Lady Wilde's account of the midsummer festival in Ireland is picturesque and probably correct in substance, although she does not cite her authorities. As it contains some interesting features which are not noticed by the other writers on Ireland whom I have consulted, I will quote the greater part of it in full. “In ancient times,” she says, “the sacred fire was lighted with great ceremony on Midsummer Eve; and on that night all the people of the adjacent country kept fixed watch on the western promontory of Howth, and the moment the first flash was seen from that spot the fact of ignition was announced with wild cries and cheers repeated from village to village, when all the local fires began to blaze, and Ireland was circled by a cordon of flame rising up from every hill. Then the dance and song began round every fire, and the wild hurrahs filled the air with the most frantic revelry. Many of these ancient customs are still continued, and the fires are still lighted on St. John's Eve on every hill in Ireland. When the fire has burned down to a red glow the young men strip to the waist and leap over or through the flames; this is done backwards and forwards several times, and he who braves the greatest blaze is considered the victor over the powers of evil, and is greeted with tremendous applause. When the fire burns still lower, the young girls leap the flame, and those who leap clean over three times back and forward will be certain of a speedy marriage and good luck in after-life, with many children. The married women then walk through the lines of the burning embers; and when the fire is nearly burnt and trampled down, the yearling cattle are driven through the hot ashes, and their back is singed with a lighted hazel twig. These rods are kept safely afterwards, being considered of immense power to drive the cattle to and from the watering places. As the fire diminishes the shouting grows fainter, and the song and the dance commence; while professional story-tellers narrate tales of fairy-land, or of the good old times long ago, when the kings and princes of Ireland dwelt amongst their own people, and there was food to eat and wine to drink for all comers to the feast at the king's house. When the crowd at length separate, every one carries home a brand from the fire, and great virtue is attached to the lighted *brone* which is safely carried to the house without breaking or falling to the ground. Many contests also arise amongst the young men; for whoever enters his house first with the sacred fire brings the good luck of the year with him.”

In Ireland, as elsewhere, water was also apparently thought to acquire a certain mystical virtue at midsummer. “At Stoodle, near Downpatrick, there is a ceremony commencing at twelve o'clock at night on Midsummer Eve. Its sacred mount is consecrated to St. Patrick; the plain contains three wells, to which the most extraordinary virtues are attributed. Here and there are heaps of stones, around some of which appear great numbers of people, running with as much speed as possible; around others crowds of worshippers kneel with bare legs and feet as an indispensable part of the penance. The men, without coats, with handkerchiefs on their heads instead of hats, having gone seven times round each heap, kiss the ground,

cross themselves, and proceed to the hill; here they ascend, on their bare knees, by a path so steep and rugged that it would be difficult to walk up. Many hold their hands clasped at the back of their necks, and several carry large stones on their heads. Having repeated this ceremony seven times, they go to what is called St. Patrick's Chair, which are two great flat stones fixed upright in the hill; here they cross and bless themselves as they step in between these stones, and, while repeating prayers, an old man, seated for the purpose, turns them round on their feet three times, for which he is paid; the devotee then goes to conclude his penance at a pile of stones, named the Altar. While this busy scene is continued by the multitude, the wells and streams issuing from them are thronged by crowds of halt, maimed, and blind, pressing to wash away their infirmities with water consecrated by their patron saint, and so powerful is the impression of its efficacy on their minds, that many of those who go to be healed, and who are not totally blind, or altogether crippled, really believe for a time that they are by means of its miraculous virtues perfectly restored."

In Scotland the traces of midsummer fires are few. We are told by a writer of the eighteenth century that "the midsummer-even fire, a relict of Druidism," was kindled in some parts of the county of Perth. Another writer of the same period, describing what he calls the Druidical festivals of the Highlanders, says that "the least considerable of them is that of midsummer. In the Highlands of Perthshire there are some vestiges of it. The cowherd goes three times round the fold, according to the course of the sun, with a burning torch in his hand. They imagined this rite had a tendency to purify their herds and flocks, and to prevent diseases. At their return the landlady makes an entertainment for the cowherd and his associates." In the north-east of Scotland, down to the latter half of the eighteenth century, farmers used to go round their lands with burning torches about the middle of June. On the hill of Cairnshee, in the parish of Durris, Kincardineshire, the herdsmen of the country round about annually kindle a bonfire at sunset on Midsummer Day (the twenty-fourth of June); the men or lads collect the fuel and push each other through the smoke and flames. The custom is kept up through the benefaction of a certain Alexander Hogg, a native of the parish, who died about 1790 and left a small sum for the maintenance of a midsummer bonfire on the spot, because as a boy he had herded cattle on the hill. We may conjecture that in doing so he merely provided for the continuance of an old custom which he himself had observed in the same place in his youth. At the village of Tarbolton in Ayrshire a bonfire has been annually kindled from time immemorial on the evening of the first Monday after the eleventh of June. A noted cattle-market was formerly held at the fair on the following day. The bonfire is still lit at the gloaming by the lads and lasses of the village on a high mound or hillock just outside of the village. Fuel for it is collected by the lads from door to door. The youth dance round the fire and leap over the fringes of it. The many cattle-drovers who used to assemble for the fair were wont to gather round the blazing pile, smoke their pipes, and listen to the young folk singing in chorus on the hillock. Afterwards they wrapped themselves in their plaids and slept round the bonfire, which was intended to last all night. Thomas Moresin of Aberdeen, a writer of the sixteenth century, says that on St. Peter's Day, which is the twenty-ninth of June, the Scotch ran about at night with lighted torches on mountains and high grounds, "as Ceres did when she roamed the whole earth in search of Proserpine"; and towards the end of the eighteenth century the parish minister of Loudoun, a district of Ayrshire whose "bonny woods and braes" have been sung by Burns, wrote that "the custom still remains amongst the herds and young people to kindle fires in the high grounds in honour of Beltan. *Beltan*, which in Gaelic signifies *Baal*, or *Bel's-fire*, was antiently the time of this solemnity. It is now kept on St. Peter's day."

All over Spain great bonfires called *lumes* are still lit on Midsummer Eve. They are kept up all night, and the children leap over them in a certain rhythmical way which is said to

resemble the ancient dances. On the coast, people at this season plunge into the sea; in the inland districts the villagers go and roll naked in the dew of the meadows, which is supposed to be a sovereign preservative against diseases of the skin. On this evening, too, girls who would pry into the future put a vessel of water on the sill outside their window; and when the clocks strike twelve, they break an egg in the water and see, or fancy they see, in the shapes assumed by the pulp, as it blends with the liquid, the likeness of future bridegrooms, castles, coffins, and so forth. But generally, as might perhaps have been anticipated, the obliging egg exhibits the features of a bridegroom. In the Azores, also, bonfires are lit on Midsummer Eve (St. John's Eve), and boys jump over them for luck. On that night St. John himself is supposed to appear in person and bless all the seas and waters, driving out the devils and demons who had been disporting themselves in them ever since the second day of November; that is why in the interval between the second of November and the twenty-third of June nobody will bathe in the sea or in a hot spring. On Midsummer Eve, too, you can always see the devil, if you will go into a garden at midnight. He is invariably found standing near a mustard-plant. His reason for adopting this posture has not been ascertained; perhaps in the chilly air of the upper world he is attracted by the genial warmth of the mustard. Various forms of divination are practised by people in the Azores on Midsummer Eve. Thus a new-laid egg is broken into a glass of water, and the shapes which it assumes foreshadow the fate of the person concerned. Again, seven saucers are placed in a row, filled respectively with water, earth, ashes, keys, a thimble, money, and grass, which things signify travel, death, widowhood, housekeeping, spinsterhood, riches, and farming. A blindfolded person touches one or other of the saucers with a wand and so discovers his or her fate. Again, three broad beans are taken; one is left in its skin, one is half peeled, and the third is peeled outright. The three denote respectively riches, competence, and poverty. They are hidden and searched for; and he who finds one of them knows accordingly whether he will be rich, moderately well-off, or poor. Again, girls take slips of paper and write the names of young men twice over on them. These they fold up and crumple and place one set under their pillows and the other set in a saucer full of water. In the morning they draw one slip of paper from under their pillow, and see whether one in the water has opened out. If the names on the two slips are the same, it is the name of her future husband. Young men do the same with girls' names. Once more, if a girl rises at sunrise, goes out into the street, and asks the first passer-by his Christian name, that will be her husband's name. Some of these modes of divination resemble those which are or used to be practised in Scotland at Hallowe'en. In Corsica on the Eve of St. John the people set fire to the trunk of a tree or to a whole tree, and the young men and maidens dance round the blaze, which is called *fucaraia*. We have seen that at Ozieri, in Sardinia, a great bonfire is kindled on St. John's Eve, and that the young people dance round it.

Passing to Italy, we find that the midsummer fires are still lighted on St. John's Eve in many parts of the Abruzzi. They are commonest in the territory which was inhabited in antiquity by the Vestini; they are rarer in the land of the ancient Marsi, and they disappear entirely in the lower valley of the Sangro. For the most part, the fires are fed with straw and dry grass, and are kindled in the fields near the villages or on high ground. As they blaze up, the people dance round or over them. In leaping across the flames the boys cry out, "St. John, preserve my thighs and legs!" Formerly it used to be common to light the bonfires also in the towns in front of churches of St. John, and the remains of the sacred fire were carried home by the people; but this custom has mostly fallen into disuse. However, at Celano the practice is still kept up of taking brands and ashes from the bonfires to the houses, although the fires are no longer kindled in front of the churches, but merely in the streets. In the Abruzzi water also is supposed to acquire certain marvellous and beneficent properties on St. John's Night. Hence many people bathe or at least wash their faces and hands in the sea or a river at that season, especially at the moment of sunrise. Such a bath is said to be an excellent cure for diseases of

the skin. At Castiglione a Casauria the people, after washing in the river or in springs, gird their waists and wreath their brows with sprigs of briony in order to keep them from aches and pains. In various parts of Sicily, also, fires are kindled on Midsummer Eve (St. John's Eve), the twenty-third of June. On the Madonie mountains, in the north of the island, the herdsmen kindle them at intervals, so that the crests of the mountains are seen ablaze in the darkness for many miles. About Acireale, on the east coast of the island, the bonfires are lit by boys, who jump over them. At Chiaromonte the witches that night acquire extraordinary powers; hence everybody then puts a broom outside of his house, because a broom is an excellent protective against witchcraft. At Orvieto the midsummer fires were specially excepted from the prohibition directed against bonfires in general.

In Malta also the people celebrate Midsummer Eve (St. John's Eve) "by kindling great fires in the public streets, and giving their children dolls to carry in their arms on this day, in order to make good the prophecy respecting the Baptist, *Multi in nativitate ejus gaudebunt*. Days and even weeks before this festival, groups of children are seen going out into the country fields to gather straw, twigs, and all sorts of other combustibles, which they store up for St. John's Eve. On the night of the twenty-third of June, the day before the festival of the Saint, great fires are kindled in the streets, squares, and market places of the towns and villages of the Island, and as fire after fire blazes out of the darkness of that summer night, the effect is singularly striking. These fires are sometimes kept up for hours, being continually fed by the scores of bystanders, who take great delight in throwing amidst the flames some old rickety piece of furniture which they consider as lumber in their houses. Lots of happy and reckless children, and very often men, are seen merrily leaping in succession over and through the crackling flames. At the time of the Order of St. John of Jerusalem, the Grand Master himself, soon after the *Angelus*, used to leave his palace, accompanied by the Grand Prior, the Bishop, and two bailiffs, to set fire to some pitch barrels which were placed for the occasion in the square facing the sacred Hospital. Great crowds used to assemble here in order to assist at this ceremony. The setting ablaze of the five casks, and later on of the eight casks, by the Grand Master, was a signal for the others to kindle their fires in the different parts of the town."

In Greece, the custom of kindling fires on St. John's Eve and jumping over them is said to be still universal. One reason assigned for it is a wish to escape from the fleas. According to another account, the women cry out, as they leap over the fire, "I leave my sins behind me." In Lesbos the fires on St. John's Eve are usually lighted by threes, and the people spring thrice over them, each with a stone on his head, saying, "I jump the hare's fire, my head a stone!" On the morning of St. John's Day those who dwell near the coast go to bathe in the sea. As they go they gird themselves with osiers, and when they are in the water they let the osiers float away, saying, "Let my maladies go away!" Then they look for what is called "the hairy stone," which possesses the remarkable property not only of keeping moths from clothes but even of multiplying the clothes in the chest where it is laid up, and the more hairs on the stone the more will the clothes multiply in the chest. In Calymnos the midsummer fire is supposed to ensure abundance in the coming year as well as deliverance from fleas. The people dance round the fires singing, with stones on their heads, and then jump over the blaze or the glowing embers. When the fire is burning low, they throw the stones into it; and when it is nearly out, they make crosses on their legs and then go straightway and bathe in the sea. In Cos the lads and lasses dance round the bonfires on St. John's Eve. Each of the lads binds a black stone on his head, signifying that he wishes to become as strong as the stone. Also they make the sign of the cross on their feet and legs and jump over the fire. On Midsummer Eve the Greeks of Macedonia light fires after supper in front of their gates. The garlands, now faded, which were hung over the doors on May Day, are taken down and cast

into the flames, after which the young folk leap over the blaze, fully persuaded that St. John's fire will not burn them. In Albania fires of dry herbage are, or used to be, lit everywhere on St. John's Eve; young and old leap over them, for such a leap is thought to be good for the health.

From the Old World the midsummer fires have been carried across the Atlantic to America. In Brazil people jump over the fires of St. John, and at this season they can take hot coals in their mouths without burning themselves. In Bolivia on the Eve of St. John it is usual to see bonfires lighted on the hills and even in the streets of the capital La Paz. As the city stands at the bottom of an immense ravine, and the Indians of the neighbourhood take a pride in kindling bonfires on heights which might seem inaccessible, the scene is very striking when the darkness of night is suddenly and simultaneously lit up by hundreds of fires, which cast a glare on surrounding objects, producing an effect at once weird and picturesque.

The custom of kindling bonfires on Midsummer Day or on Midsummer Eve is widely spread among the Mohammedan peoples of North Africa, particularly in Morocco and Algeria; it is common both to the Berbers and to many of the Arabs or Arabic-speaking tribes. In these countries Midsummer Day (the twenty-fourth of June, Old Style) is called *l'ânşāra*. The fires are lit in the courtyards, at cross-roads, in the fields, and sometimes on the threshing-floors. Plants which in burning give out a thick smoke and an aromatic smell are much sought after for fuel on these occasions; among the plants used for the purpose are giant-fennel, thyme, rue, chervil-seed, camomile, geranium, and penny-royal. People expose themselves, and especially their children, to the smoke, and drive it towards the orchards and the crops. Also they leap across the fires; in some places everybody ought to repeat the leap seven times. Moreover they take burning brands from the fires and carry them through the houses in order to fumigate them. They pass things through the fire, and bring the sick into contact with it, while they utter prayers for their recovery. The ashes of the bonfires are also reputed to possess beneficial properties; hence in some places people rub their hair or their bodies with them. For example, the Andjra mountaineers of Morocco kindle large fires in open places of their villages on Midsummer Day. Men, women, and children jump over the flames or the glowing embers, believing that by so doing they rid themselves of all misfortune which may be clinging to them; they imagine, also, that such leaps cure the sick and procure offspring for childless couples. Moreover, they burn straw, together with some marjoram and alum, in the fold where the cattle, sheep, and goats are penned for the night; the smoke, in their opinion, will make the animals thrive. On Midsummer Day the Arabs of the Mnasara tribe make fires outside their tents, near their animals, on their fields, and in their gardens. Large quantities of penny-royal are burned in these fires, and over some of them the people leap thrice to and fro. Sometimes small fires are also kindled inside the tents. They say that the smoke confers blessings on everything with which it comes into contact. At Salee, on the Atlantic coast of Morocco, persons who suffer from diseased eyes rub them with the ashes of the midsummer fire; and in Casablanca and Azemmur the people hold their faces over the fire, because the smoke is thought to be good for the eyes. The Arab tribe Ulad Bu Aziz, in the Dukkala province of Morocco, kindle midsummer bonfires, not for themselves and their cattle, but only for crops and fruit; nobody likes to reap his crops before Midsummer Day, because if he did they would lose the benefit of the blessed influence which flows from the smoke of the bonfires. Again, the Beni Mgild, a Berber tribe of Morocco, light fires of straw on Midsummer Eve and leap thrice over them to and fro. They let some of the smoke pass underneath their clothes, and married women hold their breasts over the fire, in order that their children may be strong. Moreover, they paint their eyes and lips with some black powder, in which ashes of the bonfire are mixed. And in order that their horses may also benefit by the fires, they dip the right forelegs of the animals in the smoke and flames or in

the hot embers, and they rub ashes on the foreheads and between the nostrils of the horses. Berbers of the Rif province, in northern Morocco, similarly make great use of fires at midsummer for the good of themselves, their cattle, and their fruit-trees. They jump over the bonfires in the belief that this will preserve them in good health, and they light fires under fruit-trees to keep the fruit from falling untimely. And they imagine that by rubbing a paste of the ashes on their hair they prevent the hair from falling off their heads.

In all these Moroccan customs, we are told, the beneficial effect is attributed wholly to the smoke, which is supposed to be endued with a magical quality that removes misfortune from men, animals, fruit-trees, and crops. But in some parts of Morocco people at midsummer kindle fires of a different sort, not for the sake of fumigation, but in order to burn up misfortune in the flames. Thus on Midsummer Eve the Berber tribe of the Beni Mgild burn three sheaves of unthreshed wheat or barley, "one for the children, one for the crops, and one for the animals." On the same occasion they burn the tent of a widow who has never given birth to a child; by so doing they think to rid the village of ill luck. It is said that at midsummer the Zemmur burn a tent, which belongs to somebody who was killed in war during a feast; or if there is no such person in the village, the schoolmaster's tent is burned instead. Among the Arabic-speaking Beni Ahsen it is customary for those who live near the river Sbu to make a little hut of straw at midsummer, set it on fire, and let it float down the river. Similarly the inhabitants of Salee burn a straw hut on the river which flows past their town.

Further it deserves to be noticed that in Northern Africa, as in Southern Europe, the midsummer festival comprises rites concerned with water as well as with fire. For example, among the Beni-Snous the women light a fire in an oven, throw perfumes into it, and circumambulate a tank, which they also incense after a fashion. In many places on the coast, as in the province of Oran and particularly in the north of Morocco, everybody goes and bathes in the sea at midsummer; and in many towns of the interior, such as Fez, Mequinez, and especially Merrakech, people throw water over each other on this day; and where water is scarce, earth is used instead, according to the Mohammedan principle which permits ablutions to be performed with earth or sand when water cannot be spared for the purpose. People of the Andjra district in Morocco not only bathe themselves in the sea or in rivers at midsummer, they also bathe their animals, their horses, mules, donkeys, cattle, sheep, and goats; for they think that on that day water possesses a blessed virtue (*baraka*), which removes sickness and misfortune. In Aglu, again, men, women, and children bathe in the sea or springs or rivers at midsummer, alleging that by so doing they protect themselves against disease for the whole year. Among the Berbers of the Rif district the custom of bathing on this day is commonly observed, and animals share the ablutions.

The celebration of a midsummer festival by Mohammedan peoples is particularly remarkable, because the Mohammedan calendar, being purely lunar and uncorrected by intercalation, necessarily takes no note of festivals which occupy fixed points in the solar year; all strictly Mohammedan feasts, being pinned to the moon, slide gradually with that luminary through the whole period of the earth's revolution about the sun. This fact of itself seems to prove that among the Mohammedan peoples of Northern Africa, as among the Christian peoples of Europe, the midsummer festival is quite independent of the religion which the people publicly profess, and is a relic of a far older paganism. There are, indeed, independent grounds for thinking that the Arabs enjoyed the advantage of a comparatively well-regulated solar year before the prophet of God saddled them with the absurdity and inconvenience of a purely lunar calendar. Be that as it may, it is notable that some Mohammedan people of North Africa kindle fires and bathe in water at the movable New Year of their lunar calendar instead of at the fixed Midsummer of the solar year; while others again practise these observances at

both seasons. New Year's Day, on which the rites are celebrated, is called *Ashur*; it is the tenth day of Moharram, the first month of the Mohammedan calendar. On that day bonfires are kindled in Tunis and also at Merrakech and among some tribes of the neighbourhood. At Demnat, in the Great Atlas mountains, people kindle a large bonfire on New Year's Eve and leap to and fro over the flames, uttering words which imply that by these leaps they think to purify themselves from all kinds of evil. At Aglu, in the province of Sus, the fire is lighted at three different points by an unmarried girl, and when it has died down the young men leap over the glowing embers, saying, "We shook on you, O Lady Ashur, fleas, and lice, and the illnesses of the heart, as also those of the bones; we shall pass through you again next year and the following years with safety and health." Both at Aglu and Glawi, in the Great Atlas, smaller fires are also kindled, over which the animals are driven. At Demnat girls who wish to marry wash themselves in water which has been boiled over the New Year fire; and in Dukkala people use the ashes of that fire to rub sore eyes with. New Year fires appear to be commonly kindled among the Berbers who inhabit the western portion of the Great Atlas, and also among the Arabic-speaking tribes of the plains; but Dr. Westermarck found no traces of such fires among the Arabic-speaking mountaineers of Northern Morocco and the Berbers of the Rif province. Further, it should be observed that water ceremonies like those which are practised at Midsummer are very commonly observed in Morocco at the New Year, that is, on the tenth day of the first month. On the morning of that day (*Ashur*) all water or, according to some people, only spring water is endowed with a magical virtue (*baraka*), especially before sunrise. Hence at that time the people bathe and pour water over each other; in some places they also sprinkle their animals, tents, or rooms. In Dukkala some of the New Year water is preserved at home till New Year's Day (*Ashur*) of next year; some of it is kept to be used as medicine, some of it is poured on the place where the corn is threshed, and some is used to water the money which is to be buried in the ground; for the people think that the earth-spirits will not be able to steal the buried treasures which have thus been sanctified with the holy water.

Thus the rites of fire and water which are observed in Morocco at Midsummer and New Year appear to be identical in character and intention, and it seems certain that the duplication of the rites is due to a conflict between two calendars, namely the old Julian calendar of the Romans, which was based on the sun, and the newer Mohammedan calendar of the Arabs, which is based on the moon. For not only was the Julian calendar in use throughout the whole of Northern Africa under the Roman Empire; to this day it is everywhere employed among Mohammedans for the regulation of agriculture and all the affairs of daily life; its practical convenience has made it indispensable, and the lunar calendar of orthodox Mohammedanism is scarcely used except for purposes of chronology. Even the old Latin names of the months are known and employed, in slightly disguised forms, throughout the whole Moslem world; and little calendars of the Julian year circulate in manuscript among Mohammedans, permitting them to combine the practical advantages of pagan science with a nominal adherence to orthodox absurdity. Thus the heathen origin of the midsummer festival is too palpable to escape the attention of good Mohammedans, who accordingly frown upon the midsummer bonfires as pagan superstitions, precisely as similar observances in Europe have often been denounced by orthodox Christianity. Indeed, many religious people in Morocco entirely disapprove of the whole of the midsummer ceremonies, maintaining that they are all bad; and a conscientious schoolmaster will even refuse his pupils a holiday at midsummer, though the boys sometimes offer him a bribe if he will sacrifice his scruples to his avarice. As the midsummer customs appear to flourish among all the Berbers of Morocco but to be unknown among the pure Arabs who have not been affected by Berber influence, it seems reasonable to infer with Dr. Westermarck that the midsummer festival has belonged from time immemorial to the Berber race, and that so far as it is now observed by the Arabs of

Morocco, it has been learned by them from the Berbers, the old indigenous inhabitants of the country. Dr. Westermarck may also be right in holding that, in spite of the close similarity which obtains between the midsummer festival of Europe and the midsummer festival of North Africa, the latter is not a copy of the former, but that both have been handed down independently from a time beyond the purview of history, when such ceremonies were common to the Mediterranean race.

§ 5. The Autumn Fires.

In the months which elapse between midsummer and the setting in of winter the European festivals of fire appear to be few and unimportant. On the evening of the first day of August, which is the Festival of the Cross, bonfires are commonly lit in Macedonia and boys jump over them, shouting, "Dig up! bury!" but whom or what they wish to dig up or bury they do not know. The Russians hold the feast of two martyrs, Florus and Laurus, on the eighteenth day of August, Old Style. "On this day the Russians lead their horses round the church of their village, beside which on the foregoing evening they dig a hole with two mouths. Each horse has a bridle made of the bark of the linden-tree. The horses go through this hole one after the other, opposite to one of the mouths of which the priest stands with a sprinkler in his hand, with which he sprinkles them. As soon as the horses have passed by their bridles are taken off, and they are made to go between two fires that they kindle, called by the Russians *Givoy Agon*, that is to say, living fires, of which I shall give an account. I shall before remark, that the Russian peasantry throw the bridles of their horses into one of these fires to be consumed. This is the manner of their lighting these *givoy agon*, or living fires. Some men hold the ends of a stick made of the plane-tree, very dry, and about a fathom long. This stick they hold firmly over one of birch, perfectly dry, and rub with violence and quickly against the former; the birch, which is somewhat softer than the plane, in a short time inflames, and serves them to light both the fires I have described."

The Feast of the Nativity of the Virgin on the eighth day of September is celebrated at Naples and Capri with fireworks, bonfires, and assassinations. On this subject my friend Professor A. E. Housman, who witnessed the celebration in different years at both places, has kindly furnished me with the following particulars: "In 1906 I was in the island of Capri on September the eighth, the feast of the Nativity of the Virgin. The anniversary was duly solemnised by fire-works at nine or ten in the evening, which I suppose were municipal; but just after sundown the boys outside the villages were making small fires of brushwood on waste bits of ground by the wayside. Very pretty it looked, with the flames blowing about in the twilight; but what took my attention was the listlessness of the boys and their lack of interest in the proceeding. A single lad, the youngest, would be raking the fire together and keeping it alight, but the rest stood lounging about and looking in every other direction, with the air of discharging mechanically a traditional office from which all zest had evaporated." "The pious orgy at Naples on September the eighth went through the following phases when I witnessed it in 1897. It began at eight in the evening with an illumination of the façade of Santa Maria Piedigrotta and with the whole population walking about blowing penny trumpets. After four hours of this I went to bed at midnight, and was lulled to sleep by barrel-organs, which supersede the trumpets about that hour. At four in the morning I was waked by detonations as if the British fleet were bombarding the city, caused, I was afterwards told, by dynamite rockets. The only step possible beyond this is assassination, which accordingly takes place about peep of day: I forget now the number of the slain, but I think the average is eight or ten, and I know that in honour of my presence they murdered a few more than usual."

It is no doubt possible that these illuminations and fire-works, like the assassinations, are merely the natural and spontaneous expressions of that overflowing joy with which the thought of the birth of the Virgin must fill every pious heart; but when we remember how often the Church has skilfully decanted the new wine of Christianity into the old bottles of heathendom, we may be allowed to conjecture that the ecclesiastical authorities adroitly timed the Nativity of the Virgin so as to coincide with an old pagan festival of that day, in which fire, noise, and uproar, if not broken heads and bloodshed, were conspicuous features. The penny trumpets blown on this occasion recall the like melodious instruments which figure so largely in the celebration of Befana (the Eve of Epiphany) at Rome.

§ 6. The Hallowe'en Fires.

From the foregoing survey we may infer that among the heathen forefathers of the European peoples the most popular and widespread fire-festival of the year was the great celebration of Midsummer Eve or Midsummer Day. The coincidence of the festival with the summer solstice can hardly be accidental. Rather we must suppose that our pagan ancestors purposely timed the ceremony of fire on earth to coincide with the arrival of the sun at the highest point of his course in the sky. If that was so, it follows that the old founders of the midsummer rites had observed the solstices or turning-points of the sun's apparent path in the sky, and that they accordingly regulated their festal calendar to some extent by astronomical considerations.

But while this may be regarded as fairly certain for what we may call the aborigines throughout a large part of the continent, it appears not to have been true of the Celtic peoples who inhabited the Land's End of Europe, the islands and promontories that stretch out into the Atlantic ocean on the North-West. The principal fire-festivals of the Celts, which have survived, though in a restricted area and with diminished pomp, to modern times and even to our own day, were seemingly timed without any reference to the position of the sun in the heaven. They were two in number, and fell at an interval of six months, one being celebrated on the eve of May Day and the other on Allhallow Even or Hallowe'en, as it is now commonly called, that is, on the thirty-first of October, the day preceding All Saints' or Allhallows' Day. These dates coincide with none of the four great hinges on which the solar year revolves, to wit, the solstices and the equinoxes. Nor do they agree with the principal seasons of the agricultural year, the sowing in spring and the reaping in autumn. For when May Day comes, the seed has long been committed to the earth; and when November opens, the harvest has long been reaped and garnered, the fields lie bare, the fruit-trees are stripped, and even the yellow leaves are fast fluttering to the ground. Yet the first of May and the first of November mark turning-points of the year in Europe; the one ushers in the genial heat and the rich vegetation of summer, the other heralds, if it does not share, the cold and barrenness of winter. Now these particular points of the year, as has been well pointed out by a learned and ingenious writer, while they are of comparatively little moment to the European husbandman, do deeply concern the European herdsman; for it is on the approach of summer that he drives his cattle out into the open to crop the fresh grass, and it is on the approach of winter that he leads them back to the safety and shelter of the stall. Accordingly it seems not improbable that the Celtic bisection of the year into two halves at the beginning of May and the beginning of November dates from a time when the Celts were mainly a pastoral people, dependent for their subsistence on their herds, and when accordingly the great epochs of the year for them were the days on which the cattle went forth from the homestead in early summer and returned to it again in early winter. Even in Central Europe, remote from the region now occupied by the Celts, a similar bisection of the year may be clearly traced in the great popularity, on the one hand, of May Day and its Eve (Walpurgis Night), and, on the other hand, of the Feast of All Souls at the beginning of November, which under a thin

Christian cloak conceals an ancient pagan festival of the dead. Hence we may conjecture that everywhere throughout Europe the celestial division of the year according to the solstices was preceded by what we may call a terrestrial division of the year according to the beginning of summer and the beginning of winter.

Be that as it may, the two great Celtic festivals of May Day and the first of November or, to be more accurate, the Eves of these two days, closely resemble each other in the manner of their celebration and in the superstitions associated with them, and alike, by the antique character impressed upon both, betray a remote and purely pagan origin. The festival of May Day or Beltane, as the Celts called it, which ushered in summer, has already been described; it remains to give some account of the corresponding festival of Hallowe'en, which announced the arrival of winter.

Of the two feasts Hallowe'en was perhaps of old the more important, since the Celts would seem to have dated the beginning of the year from it rather than from Beltane. In the Isle of Man, one of the fortresses in which the Celtic language and lore longest held out against the siege of the Saxon invaders, the first of November, Old Style, has been regarded as New Year's day down to recent times. Thus Manx mummings used to go round on Hallowe'en (Old Style), singing, in the Manx language, a sort of Hogmanay song which began "To-night is New Year's Night, *Hogunnaa!*" One of Sir John Rhys's Manx informants, an old man of sixty-seven, "had been a farm servant from the age of sixteen till he was twenty-six to the same man, near Regaby, in the parish of Andreas, and he remembers his master and a near neighbour of his discussing the term New Year's Day as applied to the first of November, and explaining to the younger men that it had always been so in old times. In fact, it seemed to him natural enough, as all tenure of land ends at that time, and as all servant men begin their service then." In ancient Ireland, as we saw, a new fire used to be kindled every year on Hallowe'en or the Eve of Samhain, and from this sacred flame all the fires in Ireland were rekindled. Such a custom points strongly to Samhain or All Saints' Day (the first of November) as New Year's Day; since the annual kindling of a new fire takes place most naturally at the beginning of the year, in order that the blessed influence of the fresh fire may last throughout the whole period of twelve months. Another confirmation of the view that the Celts dated their year from the first of November is furnished by the manifold modes of divination which, as we shall see presently, were commonly resorted to by Celtic peoples on Hallowe'en for the purpose of ascertaining their destiny, especially their fortune in the coming year; for when could these devices for prying into the future be more reasonably put in practice than at the beginning of the year? As a season of omens and auguries Hallowe'en seems to have far surpassed Beltane in the imagination of the Celts; from which we may with some probability infer that they reckoned their year from Hallowe'en rather than Beltane. Another circumstance of great moment which points to the same conclusion is the association of the dead with Hallowe'en. Not only among the Celts but throughout Europe, Hallowe'en, the night which marks the transition from autumn to winter, seems to have been of old the time of year when the souls of the departed were supposed to revisit their old homes in order to warm themselves by the fire and to comfort themselves with the good cheer provided for them in the kitchen or the parlour by their affectionate kinsfolk. It was, perhaps, a natural thought that the approach of winter should drive the poor shivering hungry ghosts from the bare fields and the leafless woodlands to the shelter of the cottage with its familiar fireside. Did not the lowing kine then troop back from the summer pastures in the forests and on the hills to be fed and cared for in the stalls, while the bleak winds whistled among the swaying boughs and the snow drifts deepened in the hollows? and could the good-man and the good-wife deny to the spirits of their dead the welcome which they gave to the cows?

But it is not only the souls of the departed who are supposed to be hovering unseen on the day “when autumn to winter resigns the pale year.” Witches then speed on their errands of mischief, some sweeping through the air on besoms, others galloping along the roads on tabby-cats, which for that evening are turned into coal-black steeds. The fairies, too, are all let loose, and hobgoblins of every sort roam freely about. In South Uist and Eriskay there is a saying:—

*“Hallowe'en will come, will come,
Witchcraft [or divination] will be set agoing,
Fairies will be at full speed,
Running in every pass.
Avoid the road, children, children.”*

In Cardiganshire on November Eve a bogie sits on every stile. On that night in Ireland all the fairy hills are thrown wide open and the fairies swarm forth; any man who is bold enough may then peep into the open green hills and see the treasures hidden in them. Worse than that, the cave of Cruachan in Connaught, known as “the Hell-gate of Ireland,” is unbarred on Samhain Eve or Hallowe'en, and a host of horrible fiends and goblins used to rush forth, particularly a flock of copper-red birds, which blighted crops and killed animals by their poisonous breath. The Scotch Highlanders have a special name *Samhanach* (derived from *Samhain*, “All-hallows”) for the dreadful bogies that go about that night stealing babies and committing other atrocities. And though the fairies are a kindlier folk, it is dangerous to see even them at their revels on Hallowe'en. A melancholy case of this sort is reported from the Ferintosh district of the Highlands, though others say that it happened at the Slope of Big Stones in Harris. Two young men were coming home after nightfall on Hallowe'en, each with a jar of whisky on his back, when they saw, as they thought, a house all lit up by the roadside, from which proceeded the sounds of music and dancing. In reality it was not a house at all but a fairy knoll, and it was the fairies who were jigging it about there so merrily. But one of the young men was deceived and stepping into the house joined in the dance, without even stopping to put down the jar of whisky. His companion was wiser; he had a shrewd suspicion that the place was not what it seemed, and on entering he took the precaution of sticking a needle in the door. That disarmed the power of the fairies, and he got away safely. Well, that day twelve months he came back to the spot and what should he see but his poor friend still dancing away with the jar of whisky on his back? A weary man was he, as you may well believe, but he begged to be allowed to finish the reel which he was in the act of executing, and when they took him out into the open air, there was nothing of him left but skin and bones. Again, the wicked fairies are apt to carry off men's wives with them to fairyland; but the lost spouses can be recovered within a year and a day when the procession of the fairies is defiling past on Hallowe'en, always provided that the mortals did not partake of elfin food while they were in elfinland.

Sometimes valuable information may be obtained from the fairies on Hallowe'en. There was a young man named Guleesh in the County of Mayo. Near his house was a *rath* or old fort with a fine grass bank running round it. One Hallowe'en, when the darkness was falling, Guleesh went to the rath and stood on a gray old flag. The night was calm and still; there was not a breath of wind stirring, nor a sound to be heard except the hum of the insects flitting past, or the whistle of the plovers, or the hoarse scream of the wild geese as they winged their way far overhead. Above the white fog the moon rose like a knob of fire in the east, and a thousand thousand stars were twinkling in the sky. There was a little frost in the air, the grass was white and crisp and crackled under foot. Guleesh expected to see the fairies, but they did not come. Hour after hour wore away, and he was just bethinking him of going home to bed, when his ear caught a sound far off coming towards him, and he knew what it was in a

moment. The sound grew louder and louder; at first it was like the beating of waves on a stony shore, then it was like the roar of a waterfall, at last it was like a mighty rushing wind in the tops of the trees, then the storm burst upon the rath, and sure enough the fairies were in it. The rout went by so suddenly that Guleesh lost his breath; but he came to himself and listened. The fairies were now gathered within the grassy bank of the rath, and a fine uproar they made. But Guleesh listened with all his ears, and he heard one fairy saying to another that a magic herb grew by Guleesh's own door, and that Guleesh had nothing to do but pluck it and boil it and give it to his sweetheart, the daughter of the King of France, and she would be well, for just then she was lying very ill. Guleesh took the hint, and everything went as the fairy had said. And he married the daughter of the King of France; and they had never a cark nor a care, a sickness nor a sorrow, a mishap nor a misfortune to the day of their death.

In all Celtic countries Hallowe'en seems to have been the great season of the year for prying into the future; all kinds of divination were put in practice that night. We read that Dathi, a king of Ireland in the fifth century, happening to be at the Druids' Hill (*Cnoc-nan-druad*) in the county of Sligo one Hallowe'en, ordered his druid to forecast for him the future from that day till the next Hallowe'en should come round. The druid passed the night on the top of the hill, and next morning made a prediction to the king which came true. In Wales Hallowe'en was the weirdest of all the *Teir Nos Ysbrydion*, or Three Spirit Nights, when the wind, "blowing over the feet of the corpses," bore sighs to the houses of those who were to die within the year. People thought that if on that night they went out to a cross-road and listened to the wind, they would learn all the most important things that would befall them during the next twelve months. In Wales, too, not so long ago women used to congregate in the parish churches on the night of Hallowe'en and read their fate from the flame of the candle which each of them held in her hand; also they heard the names or saw the coffins of the parishioners who would die within the year, and many were the sad scenes to which these gloomy visions gave rise. And in the Highlands of Scotland anybody who pleased could hear proclaimed aloud the names of parishioners doomed to perish within the next twelve months, if he would only take a three-legged stool and go and sit on it at three cross-roads, while the church clock was striking twelve at midnight on Hallowe'en. It was even in his power to save the destined victims from their doom by taking with him articles of wearing apparel and throwing them away, one by one, as each name was called out by the mysterious voice.

But while a glamour of mystery and awe has always clung to Hallowe'en in the minds of the Celtic peasantry, the popular celebration of the festival has been, at least in modern times, by no means of a prevailingly gloomy cast; on the contrary it has been attended by picturesque features and merry pastimes, which rendered it the gayest night of all the year. Amongst the things which in the Highlands of Scotland contributed to invest the festival with a romantic beauty were the bonfires which used to blaze at frequent intervals on the heights. "On the last day of autumn children gathered ferns, tar-barrels, the long thin stalks called *gàinisg*, and everything suitable for a bonfire. These were placed in a heap on some eminence near the house, and in the evening set fire to. The fires were called *Samhnagan*. There was one for each house, and it was an object of ambition who should have the biggest. Whole districts were brilliant with bonfires, and their glare across a Highland loch, and from many eminences, formed an exceedingly picturesque scene." Like the Beltane fires on the first of May, the Hallowe'en bonfires seem to have been kindled most commonly in the Perthshire Highlands. Travelling in the parish of Moulin, near Pitlochrie, in the year 1772, the Englishman Thomas Pennant writes that "Hallow Eve is also kept sacred: as soon as it is dark, a person sets fire to a bush of broom fastened round a pole, and, attended with a crowd, runs about the village. He then flings it down, heaps great quantity of combustible matters on it, and makes a great bonfire. A whole tract is thus illuminated at the same time, and makes a

fine appearance.” The custom has been described more fully by a Scotchman of the eighteenth century, John Ramsay of Ochtertyre. On the evening of Hallowe'en “the young people of every hamlet assembled upon some eminence near the houses. There they made a bonfire of ferns or other fuel, cut the same day, which from the feast was called *Samhnag* or *Savnag*, a fire of rest and pleasure. Around it was placed a circle of stones, one for each person of the families to whom they belonged. And when it grew dark the bonfire was kindled, at which a loud shout was set up. Then each person taking a torch of ferns or sticks in his hand, ran round the fire exulting; and sometimes times they went into the adjacent fields, where, if there was another company, they visited the bonfire, taunting the others if inferior in any respect to themselves. After the fire was burned out they returned home, where a feast was prepared, and the remainder of the evening was spent in mirth and diversions of various kinds. Next morning they repaired betimes to the bonfire, where the situation of the stones was examined with much attention. If any of them were misplaced, or if the print of a foot could be discerned near any particular stone, it was imagined that the person for whom it was set would not live out the year. Of late years this is less attended to, but about the beginning of the present century it was regarded as a sure prediction. The Hallowe'en fire is still kept up in some parts of the Low country; but on the western coast and in the Isles it is never kindled, though the night is spent in merriment and entertainments.” In the Perthshire parish of Callander, which includes the now famous pass of the Trossachs opening out on the winding and wooded shores of the lovely Loch Katrine, the Hallowe'en bonfires were still kindled down to near the end of the eighteenth century. When the fire had died down, the ashes were carefully collected in the form of a circle, and a stone was put in, near the circumference, for every person of the several families interested in the bonfire. Next morning, if any of these stones was found to be displaced or injured, the people made sure that the person represented by it was *fey* or devoted, and that he could not live twelve months from that day. In the parish of Logierait, which covers the beautiful valley of the Tummel, one of the fairest regions of all Scotland, the Hallowe'en fire was somewhat different. Faggots of heath, broom, and the dressings of flax were kindled and carried on poles by men, who ran with them round the villages, attended by a crowd. As soon as one faggot was burnt out, a fresh one was lighted and fastened to the pole. Numbers of these blazing faggots were often carried about together, and when the night happened to be dark, they formed a splendid illumination.

Nor did the Hallowe'en fires die out in Perthshire with the end of the eighteenth century. Journeying from Dunkeld to Aberfeldy on Hallowe'en in the first half of the nineteenth century, Sheriff Barclay counted thirty fires blazing on the hill tops, and saw the figures of the people dancing like phantoms round the flames. Again, “in 1860, I was residing near the head of Loch Tay during the season of the Hallowe'en feast. For several days before Hallowe'en, boys and youths collected wood and conveyed it to the most prominent places on the hill sides in their neighbourhood. Some of the heaps were as large as a corn-stack or hayrick. After dark on Hallowe'en, these heaps were kindled, and for several hours both sides of Loch Tay were illuminated as far as the eye could see. I was told by old men that at the beginning of this century men as well as boys took part in getting up the bonfires, and that, when the fire was ablaze, all joined hands and danced round the fire, and made a great noise; but that, as these gatherings generally ended in drunkenness and rough and dangerous fun, the ministers set their faces against the observance, and were seconded in their efforts by the more intelligent and well-behaved in the community; and so the practice was discontinued by adults and relegated to school boys.” At Balquhidder down to the latter part of the nineteenth century each household kindled its bonfire at Hallowe'en, but the custom was chiefly observed by children. The fires were lighted on any high knoll near the house; there was no dancing round them.

Hallowe'en fires were also lighted in some districts of the north-east of Scotland, such as Buchan. Villagers and farmers alike must have their fire. In the villages the boys went from house to house and begged a peat from each householder, usually with the words, "Ge's a peat t' burn the witches." In some villages the lads collected the peats in a cart, some of them drawing it along and the others receiving the peats and loading them on the cart. Along with the peats they accumulated straw, furze, potato haulm, everything that would burn quickly, and when they had got enough they piled it all in a heap and set it on fire. Then each of the youths, one after another, laid himself down on the ground as near to the fire as he could without being scorched, and thus lying allowed the smoke to roll over him. The others ran through the smoke and jumped over their prostrate comrade. When the heap was burned down, they scattered the ashes. Each one took a share in this part of the ceremony, giving a kick first with the right foot and then with the left; and each vied with the other who should scatter the most. After that some of them still continued to run through the scattered ashes and to pelt each other with the half-burned peats. At each farm a spot as high as possible, not too near the steading, was chosen for the fire, and the proceedings were much the same as at the village bonfire. The lads of one farm, when their own fire was burned down and the ashes scattered, sometimes went to a neighbouring fire and helped to kick the ashes about. Referring to this part of Scotland, a writer at the end of the eighteenth century observes that "the Hallow-even fire, another relict of druidism, was kindled in Buchan. Various magic ceremonies were then celebrated to counteract the influence of witches and demons, and to prognosticate to the young their success or disappointment in the matrimonial lottery. These being devoutly finished, the hallow fire was kindled, and guarded by the male part of the family. Societies were formed, either by pique or humour, to scatter certain fires, and the attack and defence were often conducted with art and with fury." Down to about the middle of the nineteenth century "the Braemar Highlanders made the circuit of their fields with lighted torches at Hallowe'en to ensure their fertility in the coming year. At that date the custom was as follows: Every member of the family (in those days households were larger than they are now) was provided with a bundle of fir 'can'les' with which to go the round. The father and mother stood at the hearth and lit the splints in the peat fire, which they passed to the children and servants, who trooped out one after the other, and proceeded to tread the bounds of their little property, going slowly round at equal distances apart, and invariably with the sun. To go 'withershins' seems to have been reserved for cursing and excommunication. When the fields had thus been circumambulated the remaining spills were thrown together in a heap and allowed to burn out."

In the Highlands of Scotland, as the evening of Hallowe'en wore on, young people gathered in one of the houses and resorted to an almost endless variety of games, or rather forms of divination, for the purpose of ascertaining the future fate of each member of the company. Were they to marry or remain single, was the marriage to take place that year or never, who was to be married first, what sort of husband or wife she or he was to get, the name, the trade, the colour of the hair, the amount of property of the future spouse—these were questions that were eagerly canvassed and the answers to them furnished never-failing entertainment. Nor were these modes of divination at Hallowe'en confined to the Highlands, where the bonfires were kindled; they were practised with equal faith and in practically the same forms in the Lowlands, as we learn, for example, from Burns's poem *Hallowe'en*, which describes the auguries drawn from a variety of omens by the Ayrshire peasantry. These Lowlanders of Saxon descent may well have inherited the rites from the Celts who preceded them in the possession of the south country. A common practice at Hallowe'en was to go out stealthily to a neighbour's kailyard and there, with shut eyes, to pull up the first kail stock that came to hand. It was necessary that the plants should be stolen without the knowledge or consent of their owner; otherwise they were quite useless for the purpose of divination. Strictly

speaking, too, the neighbour upon whose garden the raid was made should be unmarried, whether a bachelor or a spinster. The stolen kail was taken home and examined, and according to its height, shape, and features would be the height, shape, and features of the future husband or wife. The taste of the *custock*, that is, the heart of the stem, was an infallible indication of his or her temper; and a clod of earth adhering to the root signified, in proportion to its size, the amount of property which he or she would bring to the common stock. Then the kail-stock or *runt*, as it was called in Ayrshire, was placed over the lintel of the door; and the baptismal name of the young man or woman who first entered the door after the kail was in position would be the baptismal name of the husband or wife. Again, young women sowed hemp seed over nine ridges of ploughed land, saying, "I sow hemp seed, and he who is to be my husband, let him come and harrow it." On looking back over her left shoulder the girl would see the figure of her future mate behind her in the darkness. In the north-east of Scotland lint seed was used instead of hemp seed and answered the purpose quite as well. Again, a mode of ascertaining your future husband or wife was this. Take a clue of blue yarn and go to a lime-kiln. Throw the clue into the kiln, but keep one end of the thread in your hand and wind it on to another clue. As you come near the end somebody or something will hold the other end tight in the kiln. Then you call out, "Who holds?" giving the thread at the same time a gentle pull. Some one or something will thereupon pull the other end of the thread, and a voice will mention the name of your future husband or wife. Another way is this. Go to the barn alone and secretly. Be sure to open both doors and if possible take them off their hinges; for if the being who is about to appear should catch you in the barn and clap the doors to on you, he or she might do you a mischief. Having done this, take the sieve or winnowing-basket, which in Lowland Scotch is called a *wecht* or *waicht*, and go through the action of winnowing corn. Repeat it thrice, and at the third time the apparition of your future husband or wife will pass through the barn, entering at the windy door and passing out at the other. Or this. Go to a southward running stream, where the lands of three lairds meet, or to a ford where the dead and living have crossed. Dip the left sleeve of your shirt in the water. Then go home, take off the shirt, hang it up before a fire to dry, and go to bed, taking care that the bed stands so that you can see your shirt hanging before the fire. Keep awake, and at midnight you will see the form of your future spouse come into the room and turn the other side of the sleeve to the fire to dry it. A Highland form of divination at Hallowe'en is to take a shoe by the tip and throw it over the house, then observe the direction in which the toe points as it lies on the ground on the other side; for in that direction you are destined to go before long. If the shoe should fall sole uppermost, it is very unlucky for you.

These ways of prying into the future are practised outside of the house; others are observed in the kitchen or the parlour before the cheerful blaze of the fire. Thus the white of eggs, dropped in a glass of pure water, indicates by certain marks how many children a person will have. The impatience and clamour of the children, eager to ascertain the exact number of their future progeny, often induced the housewife to perform this ceremony for them by daylight; and the kindly mother, standing with her face to the window, dropping the white of an egg into a crystal glass of clean water, and surrounded by a group of children intently watching her proceedings, made up a pretty picture. When the fun of the evening had fairly commenced, the names of eligible or likely matches were written on the chimney-piece, and the young man who wished to try his fortune was led up blindfolded to the list. Whatever name he put his finger on would prove that of his future wife. Again, two nuts, representing a lad and a lass whose names were announced to the company, were put side by side in the fire. If they burned quietly together, the pair would be man and wife, and from the length of time they burned and the brightness of the flame the length and happiness of the married life of the two were augured. But if instead of burning together one of the nuts leaped away from the other, then there would be no marriage, and the blame would rest with the person whose nut

had thus started away by itself. Again, a dish of milk and meal (in Gaelic *fuarag*, in Lowland Scotch *crowdie*) or of beat potatoes was made and a ring was hidden in it. Spoons were served out to the company, who supped the contents of the dish hastily with them, and the one who got the ring would be the first to be married. Again, apples and a silver sixpence were put in a tub of water; the apples naturally floated on the top and the sixpence sank to the bottom. Whoever could lift an apple or the sixpence from the water with his mouth, without using his teeth, was counted very lucky and got the prize to himself. Again, three plates or basins were placed on the hearth. One was filled with clean water, another with dirty water, and the third was empty. The enquirer was blindfolded, knelt in front of the hearth, and groped about till he put his finger in one of them. If he lighted on the plate with the clean water, he would wed a maid; if on the plate with the dirty water, he would marry a widow; and if on the empty plate, he would remain a bachelor. For a girl the answer of the oracle was analogous; she would marry a bachelor, a widower, or nobody according to the plate into which she chanced to dip her finger. But to make sure, the operation had to be repeated thrice, the position of the plates being changed each time. If the enquirer put his or her finger into the same plate thrice or even twice, it was quite conclusive.

These forms of divination in the house were practised by the company in a body; but the following had to be performed by the person alone. You took an apple and stood with it in your hand in front of a looking-glass. Then you sliced the apple, stuck each slice on the point of the knife, and held it over your left shoulder, while you looked into the glass and combed your hair. The spectre of your future husband would then appear in the mirror stretching forth his hand to take the slices of the apple over your shoulder. Some say that the number of slices should be nine, that you should eat the first eight yourself, and only throw the ninth over your left shoulder for your husband; also that at each slice you should say, "In the name of the Father and the Son." Again, take an egg, prick it with a pin, and let the white drop into a wine-glass nearly full of water. Take some of this in your mouth and go out for a walk. The first name you hear called out aloud will be that of your future husband or wife. An old woman told a lady that she had tried this mode of divination in her youth, that the name of Archibald "came up as it were from the very ground," and that Archibald sure enough was the name of her husband. In South Uist and Eriskay, two of the outer Hebrides, a salt cake called *Bonnach Salainn* is eaten at Hallowe'en to induce dreams that will reveal the future. It is baked of common meal with a great deal of salt. After eating it you may not drink water nor utter a word, not even to say your prayers. A salt herring, eaten bones and all in three bites, is equally efficacious, always provided that you drink no water and hold your tongue.

In the northern part of Wales it used to be customary for every family to make a great bonfire called *Coel Coeth* on Hallowe'en. The fire was kindled on the most conspicuous spot near the house; and when it had nearly gone out everyone threw into the ashes a white stone, which he had first marked. Then having said their prayers round the fire, they went to bed. Next morning, as soon as they were up, they came to search out the stones, and if any one of them was found to be missing, they had a notion that the person who threw it would die before he saw another Hallowe'en. A writer on Wales at the beginning of the nineteenth century says that "the autumnal fire is still kindled in North Wales, being on the eve of the first day of November, and is attended by many ceremonies; such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion to escape from the black short-tailed sow; then supping upon parsnips, nuts, and apples; catching up an apple suspended by a string with the mouth alone, and the same by an apple in a tub of water: each throwing a nut into the fire; and those that burn bright, betoken prosperity to the owners through the following year, but those that burn black and crackle, denote misfortune. On the following morning the stones are searched for in the fire, and if any be missing, they betide ill

to those who threw them in.” According to Sir John Rhys, the habit of celebrating Hallowe'en by lighting bonfires on the hills is perhaps not yet extinct in Wales, and men still living can remember how the people who assisted at the bonfires would wait till the last spark was out and then would suddenly take to their heels, shouting at the top of their voices, “The cropped black sow seize the hindmost!” The saying, as Sir John Rhys justly remarks, implies that originally one of the company became a victim in dead earnest. Down to the present time the saying is current in Carnarvonshire, where allusions to the cutty black sow are still occasionally made to frighten children. We can now understand why in Lower Brittany every person throws a pebble into the midsummer bonfire. Doubtless there, as in Wales and the Highlands of Scotland, omens of life and death have at one time or other been drawn from the position and state of the pebbles on the morning of All Saints' Day. The custom, thus found among three separate branches of the Celtic stock, probably dates from a period before their dispersion, or at least from a time when alien races had not yet driven home the wedges of separation between them.

In Wales, as in Scotland, Hallowe'en was also the great season for forecasting the future in respect of love and marriage, and some of the forms of divination employed for this purpose resembled those which were in use among the Scotch peasantry. Two girls, for example, would make a little ladder of yarn, without breaking it from the ball, and having done so they would throw it out of the window. Then one of the girls, holding the ball in her hand, would wind the yarn back, repeating a rhyme in Welsh. This she did thrice, and as she wound the yarn she would see her future husband climbing up the little ladder. Again, three bowls or basins were placed on a table. One of them contained clean water, one dirty water, and one was empty. The girls of the household, and sometimes the boys too, then eagerly tried their fortunes. They were blindfolded, led up to the table, and dipped their hands into a bowl. If they happened to dip into the clean water, they would marry maidens or bachelors; if into the dirty water, they would be widowers or widows; if into the empty bowl, they would live unmarried. Again, if a girl, walking backwards, would place a knife among the leeks on Hallowe'en, she would see her future husband come and pick up the knife and throw it into the middle of the garden.

In Ireland the Hallowe'en bonfires would seem to have died out, but the Hallowe'en divination has survived. Writing towards the end of the eighteenth century, General Vallancey tells us that on Hallowe'en or the vigil of Saman, as he calls it, “the peasants in Ireland assemble with sticks and clubs (the emblems of laceration) going from house to house, collecting money, bread-cake, butter, cheese, eggs, etc., etc., for the feast, repeating verses in honour of the solemnity, demanding preparations for the festival, in the name of St. Columb Kill, desiring them to lay aside the fatted calf, and to bring forth the black sheep. The good women are employed in making the griddle cake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed souls of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance: the nut-shells are burnt, and from the ashes many strange things are foretold: cabbages are torn up by the root: hemp seed is sown by the maidens, and they believe, that if they look back, they will see the apparition of the man intended for their future spouse: they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney and turn the smock: they throw a ball of yarn out of the window, and wind it on the reel within, convinced, that if they repeat the *Pater Noster* backwards, and look at the ball of yarn without, they will then also see his *sith* or apparition: they dip for apples in a tub of water, and endeavour to bring one up in the mouth: they suspend a cord with a cross-stick, with apples at one point, and candles lighted at the

other, and endeavour to catch the apple, while it is in a circular motion, in the mouth. These, and many other superstitious ceremonies, the remains of Druidism, are observed on this holiday, which will never be eradicated, while the name of *Saman* is permitted to remain.”

In Queen's County, Ireland, down to the latter part of the nineteenth century children practised various of these rites of divination on Hallowe'en. Girls went out into the garden blindfold and pulled up cabbages: if the cabbage was well grown, the girl would have a handsome husband, but if it had a crooked stalk, the future spouse would be a stingy old man. Nuts, again, were placed in pairs on the bar of the fire, and from their behaviour omens were drawn of the fate in love and marriage of the couple whom they represented. Lead, also, was melted and allowed to drop into a tub of cold water, and from the shapes which it assumed in the water predictions were made to the children of their future destiny. Again, apples were bobbed for in a tub of water and brought up with the teeth; or a stick was hung from a hook with an apple at one end and a candle at the other, and the stick being made to revolve you made a bite at the apple and sometimes got a mouthful of candle instead. In County Leitrim, also, down to near the end of the nineteenth century various forms of divination were practised at Hallowe'en. Girls ascertained the character of their future husbands by the help of cabbages just as in Queen's County. Again, if a girl found a branch of a briar-thorn which had bent over and grown into the ground so as to form a loop, she would creep through the loop thrice late in the evening in the devil's name, then cut the briar and put it under her pillow, all without speaking a word. Then she would lay her head on the pillow and dream of the man she was to marry. Boys, also, would dream in like manner of love and marriage at Hallowe'en, if only they would gather ten leaves of ivy without speaking, throw away one, and put the other nine under their pillow. Again, divination was practised by means of a cake called *barm-breac*, in which a nut and a ring were baked. Whoever got the ring would be married first; whoever got the nut would marry a widow or a widower; but if the nut were an empty shell, he or she would remain unwed. Again, a girl would take a clue of worsted, go to a lime kiln in the gloaming, and throw the clew into the kiln in the devil's name, while she held fast the other end of the thread. Then she would rewind the thread and ask, “Who holds my clue?” and the name of her future husband would come up from the depth of the kiln. Another way was to take a rake, go to a rick and walk round it nine times, saying, “I rake this rick in the devil's name.” At the ninth time the wraith of your destined partner for life would come and take the rake out of your hand. Once more, before the company separated for the night, they would rake the ashes smooth on the hearth, and search them next morning for tracks, from which they judged whether anybody should come to the house, or leave it, or die in it before another year was out. In County Roscommon, which borders on County Leitrim, a cake is made in nearly every house on Hallowe'en, and a ring, a coin, a sloe, and a chip of wood are put into it. Whoever gets the coin will be rich; whoever gets the ring will be married first; whoever gets the chip of wood, which stands for a coffin, will die first; and whoever gets the sloe will live longest, because the fairies blight the sloes in the hedges on Hallowe'en, so that the sloe in the cake will be the last of the year. Again, on the same mystic evening girls take nine grains of oats in their mouths, and going out without speaking walk about till they hear a man's name pronounced; it will be the name of their future husband. In County Roscommon, too, on Hallowe'en there is the usual dipping in water for apples or sixpences, and the usual bites at a revolving apple and tallow candle.

In the Isle of Man also, another Celtic country, Hallowe'en was celebrated down to modern times by the kindling of fires, accompanied with all the usual ceremonies designed to prevent the baneful influence of fairies and witches. Bands of young men perambulated the island by night, and at the door of every dwelling-house they struck up a Manx rhyme, beginning

“*Noght oie howney hop-dy-naw,*”

that is to say, "This is Hollantide Eve." For Hollantide is the Manx way of expressing the old English *All hallowen tide*, that is, All Saints' Day, the first of November. But as the people reckon this festival according to the Old Style, Hollantide in the Isle of Man is our twelfth of November. The native Manx name for the day is *Sauin* or *Laa Houney*. Potatoes, parsnips and fish, pounded up together and mixed with butter, formed the proper evening meal (*mrastyr*) on Hallowe'en in the Isle of Man. Here, too, as in Scotland forms of divination are practised by some people on this important evening. For example, the housewife fills a thimble full of salt for each member of the family and each guest; the contents of the thimblefuls are emptied out in as many neat little piles on a plate, and left there over night. Next morning the piles are examined, and if any of them has fallen down, he or she whom it represents will die within the year. Again, the women carefully sweep out the ashes from under the fireplace and flatten them down neatly on the open hearth. If they find next morning a footprint turned towards the door, it signifies a death in the family within the year; but if the footprint is turned in the opposite direction, it bodes a marriage. Again, divination by eavesdropping is practised in the Isle of Man in much the same way as in Scotland. You go out with your mouth full of water and your hands full of salt and listen at a neighbour's door, and the first name you hear will be the name of your husband. Again, Manx maids bandage their eyes and grope about the room till they dip their hands in vessels full of clean or dirty water, and so on; and from the thing they touch they draw corresponding omens. But some people in the Isle of Man observe these auguries, not on Hallowe'en or Hollantide Eve, as they call it, which was the old Manx New Year's Eve, but on the modern New Year's Eve, that is, on the thirty-first of December. The change no doubt marks a transition from the ancient to the modern mode of dating the beginning of the year.

In Lancashire, also, some traces of the old Celtic celebration of Hallowe'en have been reported in modern times. It is said that "fires are still lighted in Lancashire, on Hallowe'en, under the name of Beltains or Teanlas; and even such cakes as the Jews are said to have made in honour of the Queen of Heaven, are yet to be found at this season amongst the inhabitants of the banks of the Ribble.... Both the fires and the cakes, however, are now connected with superstitious notions respecting Purgatory, etc." On Hallowe'en, too, the Lancashire maiden "strews the ashes which are to take the form of one or more letters of her lover's name; she throws hemp-seed over her shoulder and timidly glances to see who follows her." Again, witches in Lancashire used to gather on Hallowe'en at the Malkin Tower, a ruined and desolate farm-house in the forest of Pendle. They assembled for no good purpose; but you could keep the infernal rout at bay by carrying a lighted candle about the fells from eleven to twelve o'clock at night. The witches tried to blow out the candle, and if they succeeded, so much the worse for you; but if the flame burned steadily till the clocks had struck midnight, you were safe. Some people performed the ceremony by deputy; and parties went about from house to house in the evening collecting candles, one for each inmate, and offering their services to *late* or *leet* the witches, as the phrase ran. This custom was practised at Longridge Fell in the early part of the nineteenth century. In Northumberland on Hallowe'en omens of marriage were drawn from nuts thrown into the fire; and the sports of ducking for apples and biting at a revolving apple and lighted candle were also practised on that evening. The equivalent of the Hallowe'en bonfires is reported also from France. We are told that in the department of Deux-Sèvres, which forms part of the old province of Poitou, young people used to assemble in the fields on All Saints' Day (the first of November) and kindle great fires of ferns, thorns, leaves, and stubble, at which they roasted chestnuts. They also danced round the fires and indulged in noisy pastimes.

§ 7. The Midwinter Fires.

If the heathen of ancient Europe celebrated, as we have good reason to believe, the season of Midsummer with a great festival of fire, of which the traces have survived in many places down to our own time, it is natural to suppose that they should have observed with similar rites the corresponding season of Midwinter; for Midsummer and Midwinter, or, in more technical language, the summer solstice and the winter solstice, are the two great turning-points in the sun's apparent course through the sky, and from the standpoint of primitive man nothing might seem more appropriate than to kindle fires on earth at the two moments when the fire and heat of the great luminary in heaven begin to wane or to wax. In this way the savage philosopher, to whose meditations on the nature of things we owe many ancient customs and ceremonies, might easily imagine that he helped the labouring sun to relight his dying lamp, or at all events to blow up the flame into a brighter blaze. Certain it is that the winter solstice, which the ancients erroneously assigned to the twenty-fifth of December, was celebrated in antiquity as the Birthday of the Sun, and that festal lights or fires were kindled on this joyful occasion. Our Christmas festival is nothing but a continuation under a Christian name of this old solar festivity; for the ecclesiastical authorities saw fit, about the end of the third or the beginning of the fourth century, arbitrarily to transfer the nativity of Christ from the sixth of January to the twenty-fifth of December, for the purpose of diverting to their Lord the worship which the heathen had hitherto paid on that day to the sun.

In modern Christendom the ancient fire-festival of the winter solstice appears to survive, or to have survived down to recent years, in the old custom of the Yule log, clog, or block, as it was variously called in England. The custom was widespread in Europe, but seems to have flourished especially in England, France, and among the South Slavs; at least the fullest accounts of the custom come from these quarters. That the Yule log was only the winter counterpart of the Midsummer bonfire, kindled within doors instead of in the open air on account of the cold and inclement weather of the season, was pointed out long ago by our English antiquary John Brand; and the view is supported by the many quaint superstitions attaching to the Yule log, superstitions which have no apparent connexion with Christianity but carry their heathen origin plainly stamped upon them. But while the two solstitial celebrations were both festivals of fire, the necessity or desirability of holding the winter celebration within doors lent it the character of a private or domestic festivity, which contrasts strongly with the publicity of the summer celebration, at which the people gathered on some open space or conspicuous height, kindled a huge bonfire in common, and danced and made merry round it together.

Among the Germans the custom of the Yule log is known to have been observed in the eleventh century; for in the year 1184 the parish priest of Ahlen, in Münsterland, spoke of "bringing a tree to kindle the festal fire at the Lord's Nativity." Down to about the middle of the nineteenth century the old rite was kept up in some parts of central Germany, as we learn from an account of it given by a contemporary writer. After mentioning the custom of feeding the cattle and shaking the fruit-trees on Christmas night, to make them bear fruit, he goes on as follows: "Other customs pointing back to the far-off times of heathendom may still be met with among the old-fashioned peasants of the mountain regions. Such is in the valleys of the Sieg and Lahn the practice of laying a new log as a foundation of the hearth. A heavy block of oak-wood, generally a stump grubbed up from the ground, is fitted either into the floor of the hearth, or into a niche made for the purpose in the wall under the hook on which the kettle hangs. When the fire on the hearth glows, this block of wood glows too, but it is so placed that it is hardly reduced to ashes within a year. When the new foundation is laid, the remains of the old block are carefully taken out, ground to powder, and strewed over the fields during the Twelve Nights. This, so people fancied, promotes the fruitfulness of the year's crops." In some parts of the Eifel Mountains, to the west of Coblenz, a log of wood

called the *Christbrand* used to be placed on the hearth on Christmas Eve; and the charred remains of it on Twelfth Night were put in the corn-bin to keep the mice from devouring the corn. At Weidenhausen and Girkshausen, in Westphalia, the practice was to withdraw the Yule log (*Christbrand*) from the fire so soon as it was slightly charred; it was then kept carefully to be replaced on the fire whenever a thunder-storm broke, because the people believed that lightning would not strike a house in which the Yule log was smouldering. In some villages near Berleburg in Westphalia the old custom was to tie up the Yule log in the last sheaf cut at harvest. On Christmas Eve the peasantry of the Oberland, in Meiningen, a province of Central Germany, used to put a great block of wood called the *Christklotz* on the fire before they went to bed; it should burn all night, and the charred remains were believed to guard the house for the whole year against the risk of fire, burglary, and other misfortunes. The Yule log seems to be known only in the French-speaking parts of Switzerland, where it goes by the usual French name of *Bûche de Noël*. In the Jura mountains of the canton of Bern, while the log is burning on the hearth the people sing a blessing over it as follows:—

*“May the log burn!
May all good come in!
May the women have children
And the sheep lambs!
White bread for every one
And the vat full of wine!”*

The embers of the Yule log were kept carefully, for they were believed to be a protection against lightning.

“The Christmas fires, which were formerly lit everywhere in the Low Countries, have fallen into disuse. But in Flanders a great log of wood, called the *kersavondblok* and usually cut from the roots of a fir or a beech, is still put on the fire; all the lights in the house are extinguished, and the whole family gathers round the log to spend part of the night in singing, in telling stories, especially about ghosts, were-wolves, and so on, and also in drinking gin. At Grammont and in the neighbourhood of that town, where the Yule log is called *Kersmismot*, it is customary to set fire to the remainder of the gin at the moment when the log is reduced to ashes. Elsewhere a piece of the log is kept and put under the bed to protect the house against thunder and lightning. The charcoal of the log which burned during Christmas Night, if pounded up and mixed with water, is a cure for consumption. In the country of Limburg the log burns several nights, and the pounded charcoal is kept as a preventive (so they say), of toothache.”

In several provinces of France, and particularly in Provence, the custom of the Yule log or *tréfoir*, as it was called in many places, was long observed. A French writer of the seventeenth century tells us that on Christmas Eve the log was prepared, and when the whole family had assembled in the kitchen or parlour of the house, they went and brought it in, walking in procession and singing Provençal verses to the following effect:—

*“Let the log rejoice,
To-morrow is the day of bread;
Let all good enter here;
Let the women bear children;
Let the she-goats bring forth kids;
Let the ewes drop lambs;
Let there be much wheat and flour,
And the vat full of wine.”*

Then the log was blessed by the smallest and youngest child of the house, who poured a glass of wine over it saying, *In nomine patris*, etc.; after which the log was set on the fire. The charcoal of the burnt wood was kept the whole year, and used as an ingredient in several remedies.

Amongst the superstitions denounced by the same writer is “the belief that a log called the *trefoir* or Christmas brand, which you put on the fire for the first time on Christmas Eve and continue to put on the fire for a little while every day till Twelfth Night, can, if kept under the bed, protect the house for a whole year from fire and thunder; that it can prevent the inmates from having chilblains on their heels in winter; that it can cure the cattle of many maladies; that if a piece of it be steeped in the water which cows drink it helps them to calve; and lastly that if the ashes of the log be strewn on the fields it can save the wheat from mildew.”

In Marseilles the Yule log used to be a great block of oak, which went by the name of *calendeau* or *calignau*; it was sprinkled with wine and oil, and the head of the house kindled it himself. “The Yule log plays a great part at the festival of the winter solstice in Perigord. The countryman thinks that it is best made of plum-tree, cherry, or oak, and that the larger it is the better. If it burns well, it is a good omen, the blessing of heaven rests upon it. The charcoal and ashes, which are collected very carefully, are excellent for healing swollen glands; the part of the trunk which has not been burnt in the fire is used by ploughmen to make the wedge (*técoin ou cale*) for their plough, because they allege that it causes the seeds to thrive better; and the women keep pieces of it till Twelfth Night for the sake of their chickens. Nevertheless if you sit down on the log, you become subject to boils, and to cure yourself of them you must pass nine times under a bramble branch which happens to be rooted in the ground at both ends. The charcoal heals sheep of a disease called the *goumon*; and the ashes, carefully wrapt up in white linen, preserve the whole household from accidents. Some people think that they will have as many chickens as there are sparks that fly out of the brands of the log when they shake them; and others place the extinct brands under the bed to drive away vermin. In Vienne, on Christmas Eve, when supper is over, the master of the house has a great log—the Christmas brand—brought in, and then, surrounded by all the spectators gathered in profound silence, he sprinkles salt and water on the log. It is then put on the fire to burn during the three festivals; but they carefully preserve a piece to be kindled every time that it thunders.” In Berry, a district of Central France, the Yule log was called the *cosse de Nau*, the last word being an abbreviation of the usual French word for Christmas (Noël). It consisted of an enormous tree-trunk, so heavy that the united strength of several men was needed to carry it in and place it on the hearth, where it served to feed the fire during the three days of the Christmas festivity. Strictly speaking, it should be the trunk of an old oak-tree which had never been lopped and had been felled at midnight. It was placed on the hearth at the moment when the tinkle of the bell announced the elevation of the host at the midnight mass; and the head of the family, after sprinkling it with holy water, set it on fire. The remains of the log were preserved till the same day next year. They were kept under the bed of the master of the house; and whenever thunder was heard, one of the family would take a piece of the log and throw it on the fire, which was believed to guard the family against lightning. In the Middle Ages, we are told, several fiefs were granted on condition that the vassal should bring in person a Yule log every year for the hearth of his liege lord.

Similar customs and beliefs survived till recent years in some of the remote country villages of the picturesque district known as the Bocage of Normandy. There it was the grandfather or other oldest man of the family who chose the Yule log in good time and had it ready for Christmas Eve. Then he placed it on the hearth at the moment when the church bell began to ring for the evening service. Kneeling reverently at the hearth with the members of his family

in a like attitude of devotion, the old man recited three *Pater Nosters* and three *Aves*, and invoked the blessing of heaven on the log and on the cottage. Then at the sound of the bell which proclaimed the sacrament of the mass, or, if the church was too far off to allow the tinkle of the bell to be heard, at the moment when they judged that the priest was elevating the host before the high altar, the patriarch sprinkled the burning log with holy water, blessed it in the name of the Father and of the Son and of the Holy Ghost, and drew it out of the fire. The charred log was then carefully kept till the following Christmas as a precious relic which would guard the house against the levin bolt, evil spirits, sorcerers, and every misfortune that might befall in the course of the year. In the department of Orne “the Yule-log is called *trefouet*; holy water is poured on it; it should last the three days of the festival, and the remains of it are kept to be put on the fire when it thunders. This brand is a protection both against thunder and against sorcerers.” In Upper Brittany, also, the Yule log is thought to be a safeguard against thunder and lightning. It is sprinkled with holy water on Christmas morning and allowed to burn till evening. If a piece of it is thrown into the well, it will ensure a supply of good water.

“In almost all the families of the Ardennes,” we are told, “at the present day they never fail to put the Yule log on the fireplace, but formerly it was the object of a superstitious worship which is now obsolete. The charred remains of it, placed under the pillow or under the house, preserved the house from storms, and before it was burned the Virgin used to come and sit on it, invisible, swaddling the infant Jesus. At Nouzon, twenty years ago, the traditional log was brought into the kitchen on Christmas Eve, and the grandmother, with a sprig of box in her hand, sprinkled the log with holy water as soon as the clock struck the first stroke of midnight. As she did so she chanted,

*‘When Christmas comes,
Every one should rejoice,
For it is a New Covenant.’*

Following the grandmother and joining in the song, the children and the rest of the family marched thrice round the log, which was as fine a log as could be got.” We can now, perhaps, understand why in Perigord people who sat on the Yule log suffered from boils, and why in Lorraine young folks used to be warned that if they sat on it they would have the scab. The reason probably was that the Virgin and child were supposed to be seated, invisible, upon the log and to resent the indignity of contact with mortal children.

On Christmas Eve the mountaineers of Rupt, in the Vosges, also never fail to put on the hearth the largest log which the hearth can hold; they call it *la galeuche de Noë*, that is, the Yule log. Next morning they rake the ashes for any charred fragments and keep them as valuable talismans to guard them against the stroke of lightning. At Vagney and other places near it in the Vosges it used to be customary on the same evening to grease the hinges and the latches of the doors, that no harsh grating sound should break the slumbers of the infant Christ. In the Vosges Mountains, too, as indeed in many other places, cattle acquired the gift of speech on Christmas Eve and conversed with each other in the language of Christians. Their conversation was, indeed, most instructive; for the future, it seems, had no secret worth mentioning for them. Yet few people cared to be caught eavesdropping at the byre; wise folk contented themselves with setting a good store of fodder in the manger, then shut the door, and left the animals to their ruminations. A farmer of Vecoux once hid in a corner of the byre to overhear the edifying talk of the beasts. But it did him little good; for one ox said to another ox, “What shall we do to-morrow?” and the other replied, “We shall carry our master to the churchyard.” Sure enough the farmer died that very night and was buried next morning. In Franche-Comté, the province of France to the west of the Jura mountains, if the

Yule log is really to protect a house against thunder and lightning, it is essential that it should burn during the midnight mass, and that the flame should not go out before the divine service is concluded. Otherwise the log is quite useless for the purpose. In Burgundy the log which is placed on the fire on Christmas Eve is called the *suche*. While it is burning, the father of the family, assisted by his wife and children, sings Christmas carols; and when he has finished, he tells the smallest children to go into a corner of the room and pray God that the log may give them sweeties. The prayer is invariably answered.

In England the customs and beliefs concerning the Yule log, clog, or block, as it was variously called, used to be similar. On the night of Christmas Eve, says the antiquary John Brand, "our ancestors were wont to light up candles of an uncommon size, called Christmas Candles, and lay a log of wood upon the fire, called a Yule-clog or Christmas-block, to illuminate the house, and, as it were, to turn night into day. This custom is, in some measure, still kept up in the North of England. In the buttery of St. John's College, Oxford, an ancient candle-socket of stone still remains ornamented with the figure of the Holy Lamb. It was formerly used to burn the Christmas Candle in, on the high table at supper, during the twelve nights of that festival." "A tall mould candle, called a Yule candle, is lighted and set on the table; these candles are presented by the chandlers and grocers to their customers. The Yule-log is bought of the carpenters' lads. It would be unlucky to light either of them before the time, or to stir the fire or candle during the supper; the candle must not be snuffed, neither must any one stir from the table till supper is ended. In these suppers it is considered unlucky to have an odd number at table. A fragment of the log is occasionally saved, and put under a bed, to remain till next Christmas: it secures the house from fire; a small piece of it thrown into a fire occurring at the house of a neighbour, will quell the raging flame. A piece of the candle should likewise be kept to ensure good luck." In the seventeenth century, as we learn from some verses of Herrick, the English custom was to light the Yule log with a fragment of its predecessor, which had been kept throughout the year for the purpose; where it was so kept, the fiend could do no mischief. Indeed the practice of preserving a piece of the Yule-log of one year to light that of the next was observed by at least one family at Cheadle in Staffordshire down to the latter part of the nineteenth century.

In the North of England farm-servants used to lay by a large knotty block of wood for the Christmas fire, and so long as the block lasted they were entitled by custom to ale at their meals. The log was as large as the hearth could hold. At Belford, in Northumberland, "the lord of the manor sends round to every house, on the afternoon of Christmas Eve, the Yule Logs—four or five large logs—to be burnt on Christmas Eve and Day. This old custom has always, I am told, been kept up here." The custom of burning the Yule log at Christmas used to be observed in Wensleydale and other parts of Yorkshire, and prudent housewives carefully preserved pieces of the log throughout the year. At Whitby the portions so kept were stowed away under the bed till next Christmas, when they were burnt with the new log; in the interval they were believed to protect the house from conflagration, and if one of them were thrown into the fire, it would quell a raging storm. The practice and the belief were similar at Filey on the coast of Yorkshire, where besides the Yule log a tall Yule candle was lit on the same evening. In the West Riding, while the log blazed cheerfully, the people quaffed their ale and sang, "Yule! Yule! a pack of new cards and a Christmas stool!" At Clee, in Lincolnshire, "when Christmas Eve has come the Yule cake is duly cut and the Yule log lit, and I know of some even middle-class houses where the new log must always rest upon and be lighted by the old one, a small portion of which has been carefully stored away to preserve a continuity of light and heat." At the village of Wootton Wawen in Warwickshire, down to 1759 at least, the Yule-block, as it was called, was drawn into the house by a horse on Christmas Eve "as a foundation for the fire on Christmas Day, and according to the

superstition of those times for the twelve days following, as the said block was not to be entirely reduc'd to ashes till that time had passed by." As late as 1830, or thereabout, the scene of lighting the hearth-fire on Christmas Eve, to continue burning throughout the Christmas season, might have been witnessed in the secluded and beautiful hill-country of West Shropshire, from Chirbury and Worthen to Pulverbatch and Pontesbury. The Christmas brand or brund, as they called it, was a great trunk of seasoned oak, holly, yew, or crab-tree, drawn by horses to the farm-house door and thence rolled by means of rollers and levers to the back of the wide open hearth, where the fire was made up in front of it. The embers were raked up to it every night, and it was carefully tended, that it might not go out during the whole Christmas season. All those days no light might be struck, given, or borrowed. Such was the custom at Worthen in the early part of the nineteenth century. In Herefordshire the Christmas feast "lasted for twelve days, and no work was done. All houses were, and are now, decorated with sprigs of holly and ivy, which must not be brought in until Christmas Eve. A Yule log, as large as the open hearth could accommodate, was brought into the kitchen of each farmhouse, and smaller ones were used in the cottages. W—— P—— said he had seen a tree drawn into the kitchen at Kingstone Grange years ago by two cart horses; when it had been consumed a small portion was carefully kept to be used for lighting next year's log. 'Mother always kept it very carefully; she said it was lucky, and kept the house from fire and from lightning.' It seems to have been the general practice to light it on Christmas Eve." "In many parts of Wales it is still customary to keep part of the Yule-log until the following Christmas Eve 'for luck.' It is then put into the fireplace and burnt, but before it is consumed the new log is put on, and thus 'the old fire and the new' burn together. In some families this is done from force of habit, and they cannot now tell why they do it; but in the past the observance of this custom was to keep witches away, and doubtless was a survival of fire-worship."

But nowhere, apparently, in Europe is the old heathen ritual of the Yule log preserved to the present day more perfectly than in Servia. At early dawn on Christmas Eve (*Badnyi Dan*) every peasant house sends two of its strongest young men to the nearest forest to cut down a young oak tree and bring it home. There, after offering up a short prayer or crossing themselves thrice, they throw a handful of wheat on the chosen oak and greet it with the words, "Happy *Badnyi* day to you!" Then they cut it down, taking care that it shall fall towards the east at the moment when the sun's orb appears over the rim of the eastern horizon. Should the tree fall towards the west, it would be the worst possible omen for the house and its inmates in the ensuing year; and it is also an evil omen if the tree should be caught and stopped in its fall by another tree. It is important to keep and carry home the first chip from the fallen oak. The trunk is sawn into two or three logs, one of them rather longer than the others. A flat, unleavened cake of the purest wheaten flour is brought out of the house and broken on the larger of the logs by a woman. The logs are left for the present to stand outside, leaning on one of the walls of the house. Each of them is called a Yule log (*badnyak*).

Meanwhile the children and young people go from house to house singing special songs called *Colleda* because of an old pagan divinity Colleda, who is invoked in every line. In one of them she is spoken of as "a beautiful little maid"; in another she is implored to make the cows yield milk abundantly. The day is spent in busy preparations. The women bake little cakes of a special sort in the shape of lambs, pigs, and chickens; the men make ready a pig for roasting, for in every Servian house roast pig is the principal dish at Christmas. A bundle of straw, tied with a rope, is brought into the courtyard and left to stand there near the Yule logs.

At the moment when the sun is setting all the members of the family assemble in the central hall (the great family kitchen) of the principal house. The mother of the family (or the wife of the chief of the Zadrooga) gives a pair of woollen gloves to one of the young men, who goes out and presently returns carrying in his gloved hands the largest of the logs. The mother receives him at the threshold, throwing at him a handful of wheat, in which the first chip of the oak tree cut in the early morning for the Yule log has been kept all day. Entering the central hall with the Yule log the young man greets all present with the words: "Good evening, and may you have a happy Christmas!" and they all answer in chorus, "May God and the happy and holy Christmas help thee!" In some parts of Servia the chief of the family, holding a glass of red wine in his hand, greets the Yule log as if it were a living person, and drinks to its health. After that, another glass of red wine is poured on the log. Then the oldest male member of the family, assisted by the young man who brought in the log, places it on the burning fire so that the thicker end of the log protrudes for about a foot from the hearth. In some places this end is smeared with honey.

Next the mother of the family brings in the bundle of straw which was left standing outside. All the young children arrange themselves behind her in a row. She then walks slowly round the hall and the adjoining rooms, throwing handfuls of straw on the floor and imitating the cackling of a hen, while all the children follow her peeping with their lips as if they were chickens cheeping and waddling after the mother bird. When the floor is well strewn with straw, the father or the eldest member of the family throws a few walnuts in every corner of the hall, pronouncing the words: "In the name of God the Father, and the Son, and the Holy Ghost, Amen!" A large pot, or a small wooden box, filled with wheat is placed high in the east corner of the hall, and a tall candle of yellow wax is stuck in the middle of the wheat. Then the father of the family reverently lights the candle and prays God to bless the family with health and happiness, the fields with a good harvest, the beehives with plenty of honey, the cattle and sheep with young, and the cows with abundant milk and rich cream. After that they all sit down to supper, squatting on the floor, for the use of chairs and tables is forbidden on this occasion.

By four o'clock next morning (Christmas Day) the whole village is astir; indeed most people do not sleep at all that night. It is deemed most important to keep the Yule log burning brightly all night long. Very early, too, the pig is laid on the fire to roast, and at the same moment one of the family goes out into the yard and fires a pistol or gun; and when the roast pig is removed from the fire the shot is repeated. Hence for several hours in the early morning of Christmas Day such a popping and banging of firearms goes on that a stranger might think a stubborn skirmish was in progress. Just before the sun rises a girl goes and draws water at the village spring or at the brook. Before she fills her vessels, she wishes the water a happy Christmas and throws a handful of wheat into it. The first cupfuls of water she brings home are used to bake a special Christmas cake (*chesnitsa*), of which all the members partake at dinner, and portions are kept for absent relatives. A small silver coin is baked in the cake, and he or she who gets it will be lucky during the year.

All the family gathered round the blazing Yule log now anxiously expect the arrival of the special Christmas visiter, who bears the title of *polaznik*. He is usually a young boy of a friendly family. No other person, not even the priest or the mayor of the village, would be allowed to set foot in the house before the arrival of this important personage. Therefore he ought to come, and generally does come, very early in the morning. He carries a woollen glove full of wheat, and when the door is opened at his knock he throws handfuls of wheat on the family gathered round the hearth, greeting them with the words, "Christ is born!" They all answer, "He is born indeed," and the hostess flings a handful of wheat over the Christmas visiter, who moreover casts some of his wheat into the corners of the hall as well as upon the

people. Then he walks straight to the hearth, takes a shovel and strikes the burning log so that a cloud of sparks flies up the chimney, while he says, "May you have this year so many oxen, so many horses, so many sheep, so many pigs, so many beehives full of honey, so much good luck, prosperity, progress, and happiness!" Having uttered these good wishes, he embraces and kisses his host. Then he turns again to the hearth, and after crossing himself falls on his knees and kisses the projecting part of the Yule log. On rising to his feet he places a coin on the log as his gift. Meanwhile a low wooden chair has been brought in by a woman, and the visiter is led to it to take his seat. But just as he is about to do so, the chair is jerked away from under him by a male member of the family and he measures his length on the floor. By this fall he is supposed to fix into the ground all the good wishes which he has uttered that morning. The hostess thereupon wraps him in a thick blanket, and he sits quietly muffled in it for a few minutes; the thick blanket in which he is swathed is believed, on the principles of homoeopathic magic, to ensure that the cows will give thick cream the next year. While he sits thus enriching the milk of the dairy, the lads who are to herd the sheep in the coming year go to the hearth and kneeling down before it kiss each other across the projecting end of the Yule log. By this demonstration of affection they are thought to seal the love of the ewes for their lambs.

The ritual of the Yule log is observed in a similar form by the Servians who inhabit the southern provinces of Austria. Thus in Syrmia, a district of Slavonia which borders on Servia, the head of the house sends out one or two young men on Christmas Eve to cut the Yule log in the nearest forest. On being brought in, the log is not mixed with the ordinary fuel but placed by itself, generally leaning against a fruit-tree till the evening shadows begin to fall. When a man carries it into the kitchen and lays it on the fire, the master of the house throws corn over him, and the two greet each other solemnly, the one saying, "Christ is born," and the other answering, "He is born indeed." Later in the evening the master of the house pours a glass of wine on the charred end of the log, whereupon one of the younger men takes the burnt piece of wood, carries it to the orchard, and sets it up against one of the fruit-trees. For this service he is rewarded by the master of the house with a piece of money. On Christmas Day, when the family is assembled at table, they expect the arrival of the special Christmas visiter (called *polazenik*), the only person who is allowed to enter the house that day. When he comes, he goes to the hearth, stirs the fire with the poker and says, "Christ is born. May the family enjoy all good luck and happiness in this year! May the cattle increase in number like the sparks I have struck!" As he says these words, the mistress of the house pours corn over him and leads him to the parlour, where he takes the place of honour beside the master of the house. He is treated with marked attention and respect. The family are at pains to entertain him; they sing their best songs for his amusement, and after midnight a numerous band of men and maidens escorts him by torchlight, with songs and jubilation, to his own house.

Among the Servians of Dalmatia, Herzegovina, and Montenegro it is customary on Christmas Eve (*Badnyi Dan*) to fetch a great Yule log (*badnyak*), which serves as a symbol of family luck. It is generally cut from an evergreen oak, but sometimes from an olive-tree or a beech. At nightfall the master of the house himself brings in the log and lays it on the fire. Then he and all present bare their heads, sprinkle the log with wine, and make a cross on it. After that the master of the house says, "Welcome, O log! May God keep you from mishap!" So saying he strews peas, maize, raisins, and wheat on the log, praying for God's blessing on all members of the family living and dead, for heaven's blessing on their undertakings, and for domestic prosperity. In Montenegro they meet the log with a loaf of bread and a jug of wine, drink to it, and pour wine on it, whereupon the whole family drinks out of the same beaker. In Dalmatia and other places, for example in Rizano, the Yule logs are decked by young women

with red silk, flowers, laurel leaves, ribbons, and even gold wire; and the lights near the doorposts are kindled when the log is brought into the house. Among the Morlaks, as soon as the master of the house crosses the threshold with the Yule log, one of the family must sprinkle corn on him and say, "God bless you," to which he answers, "The same to you." A piece of the log is kept till New Year's Day to kindle a light with or it is carried out to the fields to protect them from hail. It is customary to invite before hand a Christmas visiter (*položaynik*) and to admit no one else into the house on that day. He comes early, carrying in his sleeves a quantity of corn which he throws into the house, saying, "Christ is born." One of the household replies, "He is born indeed," and throws corn on the visiter. Then the newcomer goes up to the hearth, pokes the fire and strikes the burning log with the poker so hard that sparks fly off in all directions. At each blow he says, "I wish the family as many cows, calves, sucking pigs, goats, and sheep, and as many strokes of good luck, as the sparks that now fly from the log." With these words he throws some small coins into the ashes. In Albania down to recent years it was a common custom to burn a Yule log at Christmas, and with it corn, maize, and beans; moreover, wine and *rakia* were poured on the flames, and the ashes of the fire were scattered on the fields to make them fertile. The Huzuls, a Slavonic people of the Carpathians, kindle fire by the friction of wood on Christmas Eve (Old Style, the fifth of January) and keep it burning till Twelfth Night.

It is remarkable how common the belief appears to have been that the remains of the Yule-log, if kept throughout the year, had power to protect the house against fire and especially against lightning. As the Yule log was frequently of oak, it seems possible that this belief may be a relic of the old Aryan creed which associated the oak-tree with the god of thunder. Whether the curative and fertilizing virtues ascribed to the ashes of the Yule log, which are supposed to heal cattle as well as men, to enable cows to calve, and to promote the fruitfulness of the earth, may not be derived from the same ancient source, is a question which deserves to be considered.

Thus far we have regarded only the private or domestic celebration of the fire-festival at midwinter. The public celebration of such rites at that season of the year appears to have been rare and exceptional in Central and Northern Europe. However, some instances are on record. Thus at Schweina, in Thuringia, down to the second half of the nineteenth century, the young people used to kindle a great bonfire on the Antonius Mountain every year on Christmas Eve. Neither the civil nor the ecclesiastical authorities were able to suppress the celebration; nor could the cold, rain, and snow of the season damp or chill the enthusiasm of the celebrants. For some time before Christmas the young men and boys were busy building a foundation for the bonfire on the top of the mountain, where the oldest church of the village used to stand. The foundation consisted of a pyramidal structure composed of stones, turf, and moss. When Christmas Eve came round, a strong pole, with bundles of brushwood tied to it, was erected on the pyramid. The young folk also provided themselves with poles to which old brooms or faggots of shavings were attached. These were to serve as torches. When the evening grew dark and the church bells rang to service, the troop of lads ascended the mountain; and soon from the top the glare of the bonfire lit up the darkness, and the sound of a hymn broke the stillness of night. In a circle round the great fire lesser fires were kindled; and last of all the lads ran about swinging their lighted torches, till these twinkling points of fire, moving down the mountain-side, went out one by one in the darkness. At midnight the bells rang out from the church tower, mingled with the blast of horns and the sound of singing. Feasting and revelry were kept up throughout the night, and in the morning young and old went to early mass to be edified by hearing of the light eternal.

In the Bocage of Normandy the peasants used to repair, often from a distance of miles, to the churches to hear the midnight mass on Christmas Eve. They marched in procession by

torchlight, chanting Christmas carols, and the fitful illumination of the woods, the hedges, and the fields as they moved through the darkness, presented a succession of picturesque scenes. Mention is also made of bonfires kindled on the heights; the custom is said to have been observed at Athis near Condé down to recent years.

In the Isle of Man, “on the twenty-first of December, a day dedicated to Saint Thomas, the people went to the mountains to catch deer and sheep for Christmas, and in the evenings always kindled a large fire on the top of every *fingan* or cliff. Hence, at the time of casting peats, every one laid aside a large one, saying, ‘*Faaid mooar moayne son oie'l fingan*’; that is, ‘a large turf for Fingan Eve.’” At Burghead, an ancient village on the southern shore of the Moray Firth, about nine miles from the town of Elgin, a festival of fire called “the Burning of the Clavie” has been celebrated from time immemorial on Hogmanay, the last day of December. A tar-barrel is sawn in two, one half of it is set on the top of a stout pole, and filled with tar and other combustibles. The half-barrel is fastened to the pole by means of a long nail, which is made for the purpose and furnished gratuitously by the village blacksmith. The nail must be knocked in with a stone; the use of a hammer is forbidden. When the shades of evening have begun to fall, the Clavie, as it is called, is set on fire by means of a burning peat, which is always fetched from the same house; it may not be kindled with a match. As soon as it is in a blaze, it is shouldered by a man, who proceeds to carry it at a run, flaring and dripping melted tar, round the old boundaries of the village; the modern part of the town is not included in the circuit. Close at his heels follows a motley crowd, cheering and shouting. One bearer relieves another as each wearies of his burden. The first to shoulder the Clavie, which is esteemed an honour, is usually a man who has been lately married. Should the bearer stumble or fall, it is deemed a very ill omen for him and for the village. In bygone times it was thought necessary that one man should carry it all round the village; hence the strongest man was chosen for the purpose. Moreover it was customary to carry the burning Clavie round every fishing-boat and vessel in the harbour; but this part of the ceremony was afterwards discontinued. Finally, the blazing tar-barrel is borne to a small hill called the Doorie, which rises near the northern end of the promontory. Here the pole is fixed into a socket in a pillar of freestone, and fresh fuel is heaped upon the flames, which flare up higher and brighter than ever. Formerly the Clavie was allowed to burn here the whole night, but now, after blazing for about half an hour, it is lifted from the socket and thrown down the western slope of the hill. Then the crowd rushes upon it, demolishes it, and scrambles for the burning, smoking embers, which they carry home and carefully preserve as charms to protect them against witchcraft and misfortune. The great antiquity of Burghead, where this curious and no doubt ancient festival is still annually observed, appears from the remains of a very remarkable rampart which formerly encircled the place. It consists of a mound of earth faced on both sides with a solid wall of stone and strengthened internally by oak beams and planks, the whole being laid on a foundation of boulders. The style of the rampart agrees in general with Caesar's description of the mode in which the Gauls constructed their walls of earth, stone, and logs, and it resembles the ruins of Gallic fortifications which have been discovered in France, though it is said to surpass them in the strength and solidity of its structure. No similar walls appear to be known in Britain. A great part of this interesting prehistoric fortress was barbarously destroyed in the early part of the nineteenth century, much of it being tumbled into the sea and many of the stones used to build the harbour piers.

In Lerwick, the capital of the Shetland Islands, “on Christmas Eve, the fourth of January,—for the old style is still observed—the children go *a guizing*, that is to say, they disguising themselves in the most fantastic and gaudy costumes, parade the streets, and infest the houses and shops, begging for the wherewithal to carry on their Christmas amusements. One o'clock on Yule morning having struck, the young men turn out in large numbers, dressed in the

coarsest of garments, and, at the double-quick march, drag huge tar barrels through the town, shouting and cheering as they go, or blowing loud blasts with their 'louder horns.' The tar barrel simply consists of several—say from four to eight—tubs filled with tar and chips, placed on a platform of wood. It is dragged by means of a chain, to which scores of jubilant youths readily yoke themselves. They have recently been described by the worthy burgh officer of Lerwick as 'fiery chariots, the effect of which is truly grand and terrific.' In a Christmas morning the dark streets of Lerwick are generally lighted up by the bright glare, and its atmosphere blackened by the dense smoke of six or eight tar barrels in succession. On the appearance of daybreak, at six a.m., the morning revellers put off their coarse garments—well begrimed by this time—and in their turn become guizards. They assume every imaginable form of costume—those of soldiers, sailors, highlanders, Spanish chevaliers, etc. Thus disguised, they either go in pairs, as man and wife, or in larger groups, and proceed to call on their friends, to wish them the compliments of the season. Formerly, these adolescent guizards used to seat themselves in crates, and accompanied by fiddlers, were dragged through the town."

The Persians used to celebrate a festival of fire called *Sada* or *Saza* at the winter solstice. On the longest night of the year they kindled bonfires everywhere, and kings and princes tied dry grass to the feet of birds and animals, set fire to the grass, and then let the birds and beasts fly or run blazing through the air or over the fields and mountains, so that the whole air and earth appeared to be on fire.

§ 8. The Need-fire.

The fire-festivals hitherto described are all celebrated periodically at certain stated times of the year. But besides these regularly recurring celebrations the peasants in many parts of Europe have been wont from time immemorial to resort to a ritual of fire at irregular intervals in seasons of distress and calamity, above all when their cattle were attacked by epidemic disease. No account of the popular European fire-festivals would be complete without some notice of these remarkable rites, which have all the greater claim on our attention because they may perhaps be regarded as the source and origin of all the other fire-festivals; certainly they must date from a very remote antiquity. The general name by which they are known among the Teutonic peoples is need-fire.

The history of the need-fire can be traced back to the early Middle Ages; for in the reign of Pippin, King of the Franks, the practice of kindling need-fires was denounced as a heathen superstition by a synod of prelates and nobles held under the presidency of Boniface, Archbishop of Mainz. Not long afterwards the custom was again forbidden, along with many more relics of expiring paganism, in an "Index of Superstitions and Heathenish Observances," which has been usually referred to the year 743 a.d., though some scholars assign it a later date under the reign of Charlemagne. In Germany the need-fires would seem to have been popular down to the second half of the nineteenth century. Thus in the year 1598, when a fatal cattle-plague was raging at Neustadt, near Marburg, a wise man of the name of Joh. Köhler induced the authorities of the town to adopt the following remedy. A new waggon-wheel was taken and twirled round an axle, which had never been used before, until the friction elicited fire. With this fire a bonfire was next kindled between the gates of the town, and all the cattle were driven through the smoke and flames. Moreover, every householder had to rekindle the fire on his hearth by means of a light taken from the bonfire. Strange to say, this salutary measure had no effect whatever in staying the cattle-plague, and seven years later the sapient Joh. Köhler himself was burnt as a witch. The farmers, whose pigs and cows had derived no benefit from the need-fire, perhaps assisted as spectators at the burning, and, while they shook their heads, agreed among themselves that it served Joh.

Köhler perfectly right. According to a writer who published his book about nine years afterwards, some of the Germans, especially in the Wassgaw mountains, confidently believed that a cattle-plague could be stayed by driving the animals through a need-fire which had been kindled by the violent friction of a pole on a quantity of dry oak wood; but it was a necessary condition of success that all fires in the village should previously be extinguished with water, and any householder who failed to put out his fire was heavily fined.

The method of kindling the need-fire is described as follows by a writer towards the end of the seventeenth century: "When an evil plague has broken out among the cattle, large and small, and the herds have thereby suffered great ravages, the peasants resolve to light a need-fire. On a day appointed there must be no single flame in any house nor on any hearth. From every house a quantity of straw and water and underwood must be brought forth; then a strong oaken pole is fixed firmly in the earth, a hole is bored in it, and a wooden winch, well smeared with pitch and tar, is inserted in the hole and turned round forcibly till great heat and then fire is generated. The fire so produced is caught in fuel and fed with straw, heath, and underwood till it bursts out into a regular need-fire, which must then be somewhat spread out between walls or fences, and the cattle and horses driven through it twice or thrice with sticks and whips. Others set up two posts, each with a hole in it, and insert a winch, along with old greasy rags, in the holes. Others use a thick rope, collect nine kinds of wood, and keep them in violent motion till fire leaps forth. Perhaps there may be other ways of generating or kindling this fire, but they are all directed simply at the cure of the cattle. After passing twice or thrice through the fire the cattle are driven to their stalls or to pasture, and the heap of wood that had been collected is destroyed, but in some places every householder must take with him a brand, extinguish it in a washing-tub or trough, and put it in the manger where the cattle are fed, where it must lie for some time. The poles that were used to make the need-fire, together with the wood that was employed as a winch, are sometimes burned with the rest of the fuel, sometimes carefully preserved after the cattle have been thrice driven through the flames."

Sometimes the need-fire was known as the "wild fire," to distinguish it no doubt from the tame fire produced by more ordinary methods. The following is Grimm's account of the mode of kindling it which prevailed in some parts of Central Germany, particularly about Hildesheim, down apparently to the first half of the nineteenth century: "In many places of Lower Saxony, especially among the mountains, the custom prevails of preparing the so-called 'wild fire' for the purpose of preventing cattle-plague; and through it first the pigs, then the cows, and last of all the geese are driven. The proceedings on the occasion are as follows. The principal farmers and parishioners assemble, and notice is served to every inhabitant to extinguish entirely all fire in his house, so that not even a spark remains alight in the whole village. Then young and old repair to a road in a hollow, usually towards evening, the women carrying linen, and the men wood and tow. Two oaken poles are driven into the ground about a foot and a half from each other. Each pole has in the side facing the other a socket into which a cross-piece as thick as a man's arm is fitted. The sockets are stuffed with linen, and the cross-piece is rammed in as tight as possible, while the poles are bound together at the top by ropes. A rope is wound about the round, smooth cross-piece, and the free ends of the rope at both sides are gripped by several persons, who pull the cross-piece to and fro with the utmost rapidity, till through the friction the linen in the sockets takes fire. The sparks of the linen are immediately caught in tow or oakum and waved about in a circle until they burst into a bright glow, when straw is applied to it, and the flaming straw used to kindle the brushwood which has been stacked in piles in the hollow way. When this wood has blazed up and the fire has nearly died out again, the people hasten to the herds, which have been waiting in the background, and drive them forcibly, one after the other, through the

glow. As soon as all the beasts are through, the young folk rush wildly at the ashes and cinders, sprinkling and blackening each other with them; those who have been most sprinkled and blackened march in triumph behind the cattle into the village and do not wash themselves for a long time. If after long rubbing the linen should not catch fire, they guess that there is still fire somewhere in the village; then a strict search is made from house to house, any fire that may be found is put out, and the householder is punished or upbraided. The 'wild fire' must be made by prolonged friction; it may not be struck with flint and steel. Some villages do not prepare it yearly as a preventive of cattle-plague, but only kindle it when the disease has actually broken out." In the Halberstadt district the ends of the rope which was used to make the cross-piece revolve in the sockets had to be pulled by two chaste young men.

In the Mark down to the first half of the nineteenth century the practice was similar. We read that "in many parts of the Mark there still prevails on certain occasions the custom of kindling a need-fire, it happens particularly when a farmer has sick pigs. Two posts of dry wood are planted in the earth amid solemn silence before the sun rises, and round these posts hempen ropes are pulled to and fro till the wood kindles; whereupon the fire is fed with dry leaves and twigs and the sick beasts are driven through it. In some places the fire is produced by the friction of an old cart-wheel."

In Mecklenburg the need-fire used to be lighted by the friction of a rope wound about an oaken pole or by rubbing two boards against each other. Having been thus elicited, the flame was fed with wood of seven kinds. The practice was forbidden by Gustavus Adolphus, Duke of Mecklenburg, in 1682; but the prohibition apparently had little effect, for down to the end of the eighteenth century the custom was so common that the inhabitants even of large towns made no scruple of resorting to it. For example, in the month of July 1792 sickness broke out among the cattle belonging to the town of Sternberg; some of the beasts died suddenly, and so the people resolved to drive all the survivors through a need-fire. On the tenth day of July the magistrates issued a proclamation announcing that next morning before sunrise a need-fire would be kindled for the behoof of all the cattle of the town, and warning all the inhabitants against lighting fires in their kitchens that evening. So next morning very early, about two o'clock, nearly the whole population was astir, and having assembled outside one of the gates of the town they helped to drive the timid cattle, not without much ado, through three separate need-fires; after which they dispersed to their homes in the unalterable conviction that they had rescued the cattle from destruction. But to make assurance doubly sure they deemed it advisable to administer the rest of the ashes as a bolus to the animals. However, some people in Mecklenburg used to strew the ashes of the need-fire on fields for the purpose of protecting the crops against vermin. As late as June 1868 a traveller in Mecklenburg saw a couple of peasants sweating away at a rope, which they were pulling backwards and forwards so as to make a tarry roller revolve with great speed in the socket of an upright post. Asked what they were about, they vouchsafed no reply; but an old woman who appeared on the scene from a neighbouring cottage was more communicative. In the fulness of her heart she confided to the stranger that her pigs were sick, that the two taciturn bumpkins were her sons, who were busy extracting a need-fire from the roller, and that, when they succeeded, the flame would be used to ignite a heap of rags and brushwood, through which the ailing swine would be driven. She further explained that the persons who kindle a need-fire should always be two brothers or at least bear the same Christian name.

In the summer of 1828 there was much sickness among the pigs and the cows of Eddesse, a village near Meinersen, in the south of Hanover. When all ordinary measures to arrest the malady failed, the farmers met in solemn conclave on the village green and determined that next morning there should be a need-fire. Thereupon the head man of the village sent word

from house to house that on the following day nobody should kindle a fire before sunrise, and that everybody should stand by ready to drive out the cattle. The same afternoon all the necessary preparations were made for giving effect to the decision of the collective wisdom. A narrow street was enclosed with planks, and the village carpenter set to work at the machinery for kindling the fire. He took two posts of oak wood, bored a hole about three inches deep and broad in each, and set the two poles up facing each other at a distance of about two feet. Then he fitted a roller of oak wood into the two holes of the posts, so that it formed a cross-piece between them. About two o'clock next morning every householder brought a bundle of straw and brushwood and laid it down across the street in a prescribed order. The sturdiest swains who could be found were chosen to make the need-fire. For this purpose a long hempen rope was wound twice round the oaken roller in the oaken posts: the pivots were well smeared with pitch and tar: a bundle of tow and other tinder was laid close at hand, and all was ready. The stalwart clodhoppers now seized the two ends of the rope and went to work with a will. Puffs of smoke soon issued from the sockets, but to the consternation of the bystanders not a spark of fire could be elicited. Some people openly declared their suspicion that some rascal had not put out the fire in his house, when suddenly the tinder burst into flame. The cloud passed away from all faces; the fire was applied to the heaps of fuel, and when the flames had somewhat died down, the herds were forcibly driven through the fire, first the pigs, next the cows, and last of all the horses. The herdsmen then drove the beasts to pasture, and persons whose faith in the efficacy of the need-fire was particularly robust carried home brands.

Again, at a village near Quedlinburg, in the Harz Mountains, it was resolved to put a herd of sick swine through the need-fire. Hearing of this intention the Superintendent of Quedlinburg hurried to the spot and has described for us what he saw. The beadles went from house to house to see that there was no fire in any house; for it is well known that should there be common fire burning in a house the need-fire will not kindle. The men made their rounds very early in the morning to make quite sure that all lights were out. At two o'clock a night-light was still burning in the parsonage, and this was of course a hindrance to the need-fire. The peasants knocked at the window and earnestly entreated that the night-light might be extinguished. But the parson's wife refused to put the light out; it still glimmered at the window; and in the darkness outside the angry rustics vowed that the parson's pigs should get no benefit of the need-fire. However, as good luck would have it, just as the morning broke, the night-light went out of itself, and the hopes of the people revived. From every house bundles of straw, tow, faggots and so forth were now carried to feed the bonfire. The noise and the cheerful bustle were such that you might have thought they were all hurrying to witness a public execution. Outside the village, between two garden walls, an oaken post had been driven into the ground and a hole bored through it. In the hole a wooden winch, smeared with tar, was inserted and made to revolve with such force and rapidity that fire and smoke in time issued from the socket. The collected fuel was then thrown upon the fire and soon a great blaze shot up. The pigs were now driven into the upper end of the street. As soon as they saw the fire, they turned tail, but the peasants drove them through with shrieks and shouts and lashes of whips. At the other end of the street there was another crowd waiting, who chased the swine back through the fire a second time. Then the other crowd repeated the manœuvre, and the herd of swine was driven for the third time through the smoke and flames. That was the end of the performance. Many pigs were scorched so severely that they gave up the ghost. The bonfire was broken up, and every householder took home with him a brand, which he washed in the water-barrel and laid for some time, as a treasure of great price, in the manger from which the cattle were fed. But the parson's wife had reason bitterly to repent her folly in refusing to put out that night-light; for not one of her pigs was driven through the need-fire, so they died.

In Brunswick, also, the need-fire is known to have been repeatedly kindled during the nineteenth century. After driving the pigs through the fire, which was kindled by the friction of wood, some people took brands home, dipped them in water, and then gave the water to the pigs to drink, no doubt for the purpose of inoculating them still more effectually with the precious virtue of the need-fire. In the villages of the Drömbling district everybody who bore a hand in kindling the "wild fire" must have the same Christian name; otherwise they laboured in vain. The fire was produced by the friction of a rope round the beams of a door; and bread, corn, and old boots contributed their mites to swell the blaze through which the pigs as usual were driven. In one place, apparently not far from Wolfenbüttel, the need-fire is said to have been kindled, contrary to custom, by the smith striking a spark from the cold anvil. At Gandersheim down to about the beginning of the nineteenth century the need-fire was lit in the common way by causing a cross-bar to revolve rapidly on its axis between two upright posts. The rope which produced the revolution of the bar had to be new, but it was if possible woven from threads taken from a gallows-rope, with which people had been hanged. While the need-fire was being kindled in this fashion, every other fire in the town had to be put out; search was made through the houses, and any fire discovered to be burning was extinguished. If in spite of every precaution no flame could be elicited by the friction of the rope, the failure was set down to witchcraft; but if the efforts were successful, a bonfire was lit with the new fire, and when the flames had died down, the sick swine were driven thrice through the glowing embers. On the lower Rhine the need-fire is said to have been kindled by the friction of oak-wood on fir-wood, all fires in the village having been previously extinguished. The bonfires so kindled were composed of wood of nine different sorts; there were three such bonfires, and the cattle were driven round them with great gravity and devotion.

In Silesia, also, need-fires were often employed for the purpose of curing a murrain or preventing its spread. While all other lights within the boundaries were extinguished, the new fire was produced by the friction of nine kinds of wood, and the flame so obtained was used to kindle heaps of brushwood or straw to which every inhabitant had contributed. Through these fires the cattle, both sick and sound, were driven in the confident expectation that thereby the sick would be healed and the sound saved from sickness. When plague breaks out among the herds at Dobischwald, in Austrian Silesia, a splinter of wood is chipped from the threshold of every house, the cattle are driven to a cross-road, and there a tree, growing at the boundary, is felled by a pair of twin brothers. The wood of the tree and the splinters from the thresholds furnish the fuel of a bonfire, which is kindled by the rubbing of two pieces of wood together. When the bonfire is ablaze, the horns of the cattle are pared and the parings thrown into the flames, after which the animals are driven through the fire. This is believed to guard the herd against the plague. The Germans of Western Bohemia resort to similar measures for staying a murrain. You set up a post, bore a hole in it, and insert in the hole a stick, which you have first of all smeared with pitch and wrapt in inflammable stuffs. Then you wind a rope round the stick and give the two ends of the rope to two persons who must either be brothers or have the same baptismal name. They haul the rope backwards and forwards so as to make the tarred stick revolve rapidly till the rope first smokes and then emits sparks. The sparks are used to kindle a bonfire, through which the cattle are driven in the usual way. And as usual no other fire may burn in the village while the need-fire is being kindled; for otherwise the rope could not possibly be ignited. In Upper Austria sick pigs are reported to have been driven through a need-fire about the beginning of the nineteenth century.

The need-fire is still in use in some parts of Switzerland, but it seems to have degenerated into a children's game and to be employed rather for the dispersal of a mist than for the

prevention or cure of cattle-plague. In some cantons it goes by the name of "mist-healing," while in others it is called "butter-churning." On a misty or rainy day a number of children will shut themselves up in a stable or byre and proceed to make fire for the purpose of improving the weather. The way in which they make it is this. A boy places a board against his breast, takes a peg pointed at both ends, and, setting one end of the peg against the board on his breast, presses the other end firmly against a second board, the surface of which has been flaked into a nap. A string is tied round the peg, and two other boys pull it to and fro, till through the rapid motion of the point of the peg a hole is burnt in the flaked board, to which tow or dry moss is then applied as a tinder. In this way fire and smoke are elicited, and with their appearance the children fancy that the mist will vanish. We may conjecture that this method of dispersing a mist, which is now left to children, was formerly practised in all seriousness by grown men in Switzerland. It is thus that religious or magical rites dwindle away into the sports of children. In the canton of the Grisons there is still in common use an imprecation, "Mist, go away, or I'll heal you," which points to an old custom of burning up the fog with fire. A longer form of the curse lingers in the Vallée des Bagnes of the canton Valais. It runs thus: "Mist, mist, fly, fly, or St. Martin will come with a sheaf of straw to burn your guts, a great log of wood to smash your brow, and an iron chain to drag you to hell."

In Sweden the need-fire is called, from the mode of its production, either *vrid-eld*, "turned fire," or *gnid-eld*, "rubbed fire." Down to near the end of the eighteenth century the need-fire was kindled, as in Germany, by the violent rubbing of two pieces of wood against each other; sometimes nine different kinds of wood were used for the purpose. The smoke of the fire was deemed salutary; fruit-trees and nets were fumigated with it, in order that the trees might bear fruit and the nets catch fish. Cattle were also driven through the smoke. In Sundal, a narrow Norwegian valley, shut in on both sides by precipitous mountains, there lived down to the second half of the nineteenth century an old man who was very superstitious. He set salmon-traps in the river Driva, which traverses the valley, and he caught many fish both in spring and autumn. When his fishing went wrong, he kindled *naueld* ("need-fire") or *gnideild* ("rubbed fire," "friction fire") to counteract the witchcraft, which he believed to be the cause of his bad luck. He set up two planks near each other, bored a hole in each, inserted a pointed rod in the holes, and twisted a long cord round the rod. Then he pulled the cord so as to make the rod revolve rapidly. Thus by reason of the friction he at last drew fire from the wood. That contented him, for "he believed that the witchery was thus rendered powerless, and that good luck in his fishing was now ensured."

Slavonic peoples hold the need-fire in high esteem. They call it "living fire," and attribute to it a healing virtue. The ascription of medicinal power to fire kindled by the friction of wood is said to be especially characteristic of the Slavs who inhabit the Carpathian Mountains and the Balkan peninsula. The mode in which they produce the need-fire differs somewhat in different places. Thus in the Schar mountains of Servia the task is entrusted to a boy and girl between eleven and fourteen years of age. They are led into a perfectly dark room, and having stripped themselves naked kindle the fire by rubbing two rollers of lime wood against each other, till the friction produces sparks, which are caught in tinder. The Serbs of Western Macedonia drive two oaken posts into the ground, bore a round hole in the upper end of each, insert a roller of lime wood in the holes, and set it revolving rapidly by means of a cord, which is looped round the roller and worked by a bow. Elsewhere the roller is put in motion by two men, who hold each one end of the cord and pull it backwards and forwards forcibly between them. Bulgarian shepherds sometimes kindle the need-fire by drawing a prism-shaped piece of lime wood to and fro across the flat surface of a tree-stump in the forest. But in the neighbourhood of Küstendil, in Bulgaria, the need-fire is kindled by the friction of two pieces of oak wood and the cattle are driven through it.

In many districts of Russia, also, "living fire" is made by the friction of wood on St. John's Day, and the herds are driven through it, and the people leap over it in the conviction that their health is thereby assured; when a cattle-plague is raging, the fire is produced by rubbing two pieces of oak wood against each other, and it is used to kindle the lamps before the holy pictures and the censers in the churches. Thus it appears that in Russia the need-fire is kindled for the sake of the cattle periodically as well as on special emergencies. Similarly in Poland the peasants are said to kindle fires in the village streets on St. Rochus's day and to drive the cattle thrice through them in order to protect the animals against the murrain. The fire is produced by rubbing a pole of poplar wood on a plank of poplar or fir wood and catching the sparks in tow. The embers are carried home to be used as remedies in sickness. As practised in Slavonia, the custom of the need-fire used to present some interesting features, which are best described in the words of an eye-witness:—"In the year 1833 I came for the first time as a young merchant to Slavonia; it was to Gaj that I went, in the Požega district. The time was autumn, and it chanced that a cattle-plague was raging in the neighbourhood, which inflicted much loss on the people. The peasants believed that the plague was a woman, an evil spirit (*Kuga*), who was destroying the cattle; so they sought to banish her. I had then occasion to observe the proceedings in the villages of Gaj, Kukunjevac, Brezina, and Brekinjska. Towards evening the whole population of the village was busy laying a ring of brushwood round the boundaries of the village. All fires were extinguished throughout the village. Then pairs of men in several places took pieces of wood, which had been specially prepared for the purpose, and rubbed them together till they emitted sparks. The sparks were allowed to fall on tinder and fanned into a flame, with which the dry brushwood was kindled. Thus the fire burned all round the village. The peasants persuaded themselves that thereupon *Kuga* must take her departure."

This last account leaves no doubt as to the significance of the need-fire in the minds of Slavonian peasantry. They regard it simply as a barrier interposed between their cattle and the evil spirit, which prowls, like a hungry wolf, round the fold and can, like a wolf, be kept at bay by fire. The same interpretation of the need-fire comes out, hardly less clearly, in the account which another writer gives of a ceremony witnessed by him at the village of Setonje, at the foot of the Homolje mountains in the great forest of Servia. An epidemic was raging among the children, and the need-fire was resorted to as a means of staying the plague. It was produced by an old man and an old woman in the first of the ways described above; that is, they made it in the dark by rubbing two sticks of lime wood against each other. Before the healing virtue of the fire was applied to the inhabitants of the village, two old women performed the following ceremony. Both bore the name of Stana, from the verb *stati*, "to remain standing"; for the ceremony could not be successfully performed by persons of any other name. One of them carried a copper kettle full of water, the other an old house-lock with the key. Thus equipped they repaired to a spot outside of the village, and there the old dame with the kettle asked the old dame with the lock, "Whither away?" and the other answered her, "I came to shut the village against ill-luck." With that she locked the lock and threw it with the key into the kettle of water. Then they marched thrice round the village, repeating the ceremony of the lock and key at each round. Meantime all the villagers, arrayed in their best clothes, were assembled in an open place. All the fires in the houses had been previously extinguished. Two sturdy yokels now dug a tunnel through a mound beside an oak tree; the tunnel was just high enough to let a man creep through it on all fours. Two fires, lit by the need-fire, were now laid, one at each end of the tunnel; and the old woman with the kettle took her stand at the entrance of the tunnel, while the one with the lock posted herself at the exit. Facing the latter stood another woman with a great pot of milk before her, and on the other side was set a pot full of melted swine's fat. All was now ready. The villagers thereupon crawled through the tunnel on hands and knees, one behind the other. Each, as he

emerged from the tunnel, received a spoonful of milk from the woman and looked at his face reflected in the pot of melted swine's fat. Then another woman made a cross with a piece of charcoal on his back. When all the inhabitants had thus crept through the tunnel and been doctored at the other end, each took some glowing embers home with him in a pot wherewith to rekindle the fire on the domestic hearth. Lastly they put some of the charcoal in a vessel of water and drank the mixture in order to be thereby magically protected against the epidemic.

It would be superfluous to point out in detail how admirably these measures are calculated to arrest the ravages of disease; but for the sake of those, if there are any, to whom the medicinal effect of crawling through a hole on hands and knees is not at once apparent, I shall merely say that the procedure in question is one of the most powerful specifics which the wit of man has devised for maladies of all sorts. Ample evidence of its application will be adduced in a later part of this work.

In Bulgaria the herds suffer much from the raids of certain blood-sucking vampyres called *Ustrels*. An *Ustrel* is the spirit of a Christian child who was born on a Saturday and died unfortunately before he could be baptized. On the ninth day after burial he grubs his way out of the grave and attacks the cattle at once, sucking their blood all night and returning at peep of dawn to the grave to rest from his labours. In ten days or so the copious draughts of blood which he has swallowed have so fortified his constitution that he can undertake longer journeys; so when he falls in with great herds of cattle or flocks of sheep he returns no more to the grave for rest and refreshment at night, but takes up his quarters during the day either between the horns of a sturdy calf or ram or between the hind legs of a milch-cow. Beasts whose blood he has sucked die the same night. In any herd that he may fasten on he begins with the fattest animal and works his way down steadily through the leaner kine till not one single beast is left alive. The carcasses of the victims swell up, and when the hide is stripped off you can always perceive the livid patch of flesh where the monster sucked the blood of the poor creature. In a single night he may, by working hard, kill five cows; but he seldom exceeds that number. He can change his shape and weight very easily; for example, when he is sitting by day between the horns of a ram, the animal scarcely feels his weight, but at night he will sometimes throw himself on an ox or a cow so heavily that the animal cannot stir, and lows so pitifully that it would make your heart bleed to hear. People who were born on a Saturday can see these monsters, and they have described them accurately, so that there can be no doubt whatever about their existence. It is, therefore, a matter of great importance to the peasant to protect his flocks and herds against the ravages of such dangerous vampyres. The way in which he does so is this. On a Saturday morning before sunrise the village drummer gives the signal to put out every fire in the village; even smoking is forbidden. Next all the domestic animals, with the exception of fowls, geese, and ducks, are driven out into the open. In front of the flocks and herds march two men, whose names during the ceremony may not be mentioned in the village. They go into the wood, pick two dry branches, and having stript themselves of their clothes they rub the two branches together very hard till they catch fire; then with the fire so obtained they kindle two bonfires, one on each side of a cross-road which is known to be frequented by wolves. After that the herd is driven between the two fires. Coals from the bonfires are then taken back to the village and used to rekindle the fires on the domestic hearths. For several days no one may go near the charred and blackened remains of the bonfires at the cross-road. The reason is that the vampyre is lying there, having dropped from his seat between the cow's horns when the animals were driven between the two fires. So if any one were to pass by the spot during these days, the monster would be sure to call him by name and to follow him to the village; whereas if he is left alone, a wolf will come at midnight and strangle him, and in a few days the herdsmen can see the ground soaked with his slimy blood. So that is the end of the vampyre. In this Bulgarian custom, as

in the Slavonian custom described above, the conception of the need-fire as a barrier set up between the cattle and a dangerous spirit is clearly worked out. The spirit rides the cow till he comes to the narrow pass between the two fires, but the heat there is too much for him; he drops in a faint from the saddle, or rather from the horns, and the now riderless animal escapes safe and sound beyond the smoke and flame, leaving her persecutor prostrate on the ground on the further side of the blessed barrier.

In Bosnia and Herzegovina there are some local differences in the mode of kindling the need-fire, or "living fire," as it is called. Thus at Jablanica both the uprights and the roller or cross-piece, which by its revolution kindles the fire, are made of cornel-tree wood; whereas at Dolac, near Sarajevo, the uprights and the cross-piece or roller are all made of lime wood. In Gacko, contrary to the usual custom, the fire is made by striking a piece of iron on an anvil, till sparks are given out, which are caught in tinder. The "living fire" thus produced is employed for purposes of healing. In particular, if any one suffers from wounds or sores, ashes of the need-fire are sprinkled on the ailing part. In Gacko it is also believed that if a pregnant woman witnesses a conflagration, her child will either be born with a red eruption on its skin or will contract the malady sooner or later afterwards. The only remedy consists in ashes of the need-fire, which are mixed with water and given to the child to drink.

In England the earliest notice of the need-fire seems to be contained in the Chronicle of Lanercost for the year 1268. The annalist tells with pious horror how, when an epidemic was raging in that year among the cattle, "certain beastly men, monks in garb but not in mind, taught the idiots of their country to make fire by the friction of wood and to set up an image of Priapus, whereby they thought to succour the animals." The use of the need-fire is particularly attested for the counties of Yorkshire and Northumberland. Thus in Yorkshire down to the middle of the eighteenth century "the favourite remedy of the country people, not only in the way of cure, but of prevention, was an odd one; it was to smoke the cattle almost to suffocation, by kindling straw, litter, and other combustible matter about them. The effects of this mode of cure are not stated, but the most singular part of it was that by which it was reported to have been discovered. An angel (says the legend), descended into Yorkshire, and there set a large tree on fire; the strange appearance of which or else the savour of the smoke, incited the cattle around (some of which were infected) to draw near the miracle, when they all either received an immediate cure or an absolute prevention of the disorder. It is not affirmed that the angel staid to speak to anybody, but only that he left a *written* direction for the neighbouring people to catch this supernatural fire, and to communicate it from one to another with all possible speed throughout the country; and in case it should be extinguished and utterly lost, that then new fire, of equal virtue, might be obtained, not by any common method, but by rubbing two pieces of wood together till they ignited. Upon what foundation this story stood, is not exactly known, but it put the farmers actually into a hurry of communicating flame and smoke from one house to another with wonderful speed, making it run like wildfire over the country." Again, we read that "the father of the writer, who died in 1843, in his seventy-ninth year, had a perfect remembrance of a great number of persons, belonging to the upper and middle classes of his native parish of Bowes, assembling on the banks of the river Greta to work for need-fire. A disease among cattle, called the murrain, then prevailed to a very great extent through that district of Yorkshire. The cattle were made to pass through the smoke raised by this miraculous fire, and their cure was looked upon as certain, and to neglect doing so was looked upon as wicked. This fire was produced by the violent and continued friction of two dry pieces of wood until such time as it was thereby obtained. 'To work as though one was working for need-fire' is a common proverb in the North of England." At Ingleton, a small town nestling picturesquely at the foot of the high hill of Ingleborough in western Yorkshire, "within the last thirty years or so it was a common

practice to kindle the so-called 'Need-fire' by rubbing two pieces of wood briskly together, and setting ablaze a large heap of sticks and brushwood, which were dispersed, and cattle then driven through the smoking brands. This was thought to act as a charm against the spread or development of the various ailments to which cattle are liable, and the farmers seem to have had great faith in it." Writing about the middle of the nineteenth century, Kemble tells us that the will-fire or need-fire had been used in Devonshire for the purpose of staying a murrain within the memory of man.

So in Northumberland, down to the first half of the nineteenth century, "when a contagious disease enters among cattle, the fires are extinguished in the adjacent villages. Two pieces of dried wood are then rubbed together until fire be produced; with this a quantity of straw is kindled, juniper is thrown into the flame, and the cattle are repeatedly driven through the smoke. Part of the forced fire is sent to the neighbours, who again forward it to others, and, as great expedition is used, the fires may be seen blazing over a great extent of country in a very short space of time." "It is strange," says the antiquary William Henderson, writing about 1866, "to find the custom of lighting 'need-fires' on the occasion of epidemics among cattle still lingering among us, but so it is. The vicar of Stamfordham writes thus respecting it: 'When the murrain broke out among the cattle about eighteen years ago, this fire was produced by rubbing two pieces of dry wood together, and was carried from place to place all through this district, as a charm against cattle taking the disease. Bonfires were kindled with it, and the cattle driven into the smoke, where they were left for some time. Many farmers hereabouts, I am informed, had the need-fire.' "

In the earliest systematic account of the western islands of Scotland we read that "the inhabitants here did also make use of a fire called *Tin-egin*, *i.e.* a forced fire, or fire of necessity, which they used as an antidote against the plague or murrain in cattle; and it was performed thus: all the fires in the parish were extinguished, and then eighty-one married men, being thought the necessary number for effecting this design, took two great planks of wood, and nine of them were employed by turns, who by their repeated efforts rubbed one of the planks against the other until the heat thereof produced fire; and from this forced fire each family is supplied with new fire, which is no sooner kindled than a pot full of water is quickly set on it, and afterwards sprinkled upon the people infected with the plague, or upon the cattle that have the murrain. And this they all say they find successful by experience: it was practised in the main land, opposite to the south of Skie, within these thirty years."

In the island of Mull, one of the largest of the Hebrides, the need-fire was kindled as late as 1767. "In consequence of a disease among the black cattle the people agreed to perform an incantation, though they esteemed it a wicked thing. They carried to the top of Cammoor a wheel and nine spindles of oakwood. They extinguished every fire in every house within sight of the hill; the wheel was then turned from east to west over the nine spindles long enough to produce fire by friction. If the fire were not produced before noon, the incantation lost its effect. They failed for several days running. They attributed this failure to the obstinacy of one householder, who would not let his fires be put out for what he considered so wrong a purpose. However, by bribing his servants they contrived to have them extinguished and on that morning raised their fire. They then sacrificed a heifer, cutting in pieces and burning, while yet alive, the diseased part. They then lighted their own hearths from the pile and ended by feasting on the remains. Words of incantation were repeated by an old man from Morven, who came over as master of the ceremonies, and who continued speaking all the time the fire was being raised. This man was living a beggar at Bellochroy. Asked to repeat the spell, he said, the sin of repeating it once had brought him to beggary, and that he dared not say those words again. The whole country believed him accursed." From this account we see that in Mull the kindling of the need-fire as a remedy for

cattle disease was accompanied by the sacrifice of one of the diseased animals; and though the two customs are for the most part mentioned separately by our authorities, we may surmise that they were often, perhaps usually, practised together for the purpose of checking the ravages of sickness in the herds.

In the county of Caithness, forming the extreme north-east corner of the mainland of Scotland, the practice of the need-fire survived down at least to about 1788. We read that “in those days, when the stock of any considerable farmer was seized with the murrain, he would send for one of the charm-doctors to superintend the raising of a *need-fire*. It was done by friction, thus; upon any small island, where the stream of a river or burn ran on each side, a circular booth was erected, of stone and turf, as it could be had, in which a semicircular or highland couple of birch, or other hard wood, was set; and, in short, a roof closed on it. A straight pole was set up in the centre of this building, the upper end fixed by a wooden pin to the top of the couple, and the lower end in an oblong *trink* in the earth or floor; and lastly, another pole was set across horizontally, having both ends tapered, one end of which was supported in a hole in the side of the perpendicular pole, and the other in a similar hole in the couple leg. The horizontal stick was called the auger, having four short arms or levers fixed in its centre, to work it by; the building having been thus finished, as many men as could be collected in the vicinity, (being divested of all kinds of metal in their clothes, etc.), would set to work with the said auger, two after two, constantly turning it round by the arms or levers, and others occasionally driving wedges of wood or stone behind the lower end of the upright pole, so as to press it the more on the end of the auger: by this constant friction and pressure, the ends of the auger would take fire, from which a fire would be instantly kindled, and thus the *need-fire* would be accomplished. The fire in the farmer's house, etc., was immediately quenched with water, a fire kindled from this need-fire, both in the farm-houses and offices, and the cattle brought to feel the smoke of this new and sacred fire, which preserved them from the murrain.”

The last recorded case of the need-fire in Caithness happened in 1809 or 1810. At Houstry, Dunbeath, a crofter named David Gunn had made for himself a kail-yard and in doing so had wilfully encroached on one of those prehistoric ruins called *brochs*, which the people of the neighbourhood believed to be a fairy habitation. Soon afterwards a murrain broke out among the cattle of the district and carried off many beasts. So the wise men put their heads together and resolved to light a *teine-eigin* or need-fire as the best way of stopping the plague. They cut a branch from a tree in a neighbouring wood, stripped it of bark, and carried it to a small island in the Houstry Burn. Every fire in the district having been quenched, new fire was made by the friction of wood in the island, and from this sacred flame all the hearths of the houses were lit afresh. One of the sticks used in making the fire was preserved down to about the end of the nineteenth century; apparently the mode of operation was the one known as the fire-drill: a pointed stick was twirled in a hole made in another stick till fire was elicited by the friction.

Another account of the use of need-fire in the Highlands of Scotland runs as follows: “When, by the neglect of the prescribed safeguards [against witchcraft], the seeds of iniquity have taken root, and a person's means are decaying in consequence, the only alternative, in this case, is to resort to that grand remedy, the *Tein Econuch*, or ‘Forlorn Fire,’ which seldom fails of being productive of the best effects. The cure for witchcraft, called *Tein Econuch*, is wrought in the following manner:—A consultation being held by the unhappy sufferer and his friends as to the most advisable measures of effecting a cure, if this process is adopted, notice is privately communicated to all those householders who reside within the nearest of two running streams, to extinguish their lights and fires on some appointed morning. On its being ascertained that this notice has been duly observed, a spinning-wheel, or some other

convenient instrument, calculated to produce fire by friction, is set to work with the most furious earnestness by the unfortunate sufferer, and all who wish well to his cause. Relieving each other by turns, they drive on with such persevering diligence, that at length the spindle of the wheel, ignited by excessive friction, emits 'forlorn fire' in abundance, which, by the application of tow, or some other combustible material, is widely extended over the whole neighbourhood. Communicating the fire to the tow, the tow communicates it to a candle, the candle to a fir-torch, the torch to a cartful of peats, which the master of the ceremonies, with pious ejaculations for the success of the experiment, distributes to messengers, who will proceed with portions of it to the different houses within the said two running streams, to kindle the different fires. By the influence of this operation, the machinations and spells of witchcraft are rendered null and void."

In various parts of the Highlands of Scotland the need-fire was still kindled during the first half of the nineteenth century, as we learn from the following account:—

"*Tein-eigin*, neid-fire, need-fire, forced fire, fire produced by the friction of wood or iron against wood.

"The fire of purification was kindled from the neid-fire, while the domestic fire on the hearth was re-kindled from the purification fire on the knoll. Among other names, the purification fire was called *Teine Bheuil*, fire of Beul, and *Teine mor Bheuil*, great fire of Beul. The fire of Beul was divided into two fires between which people and cattle rushed australly for purposes of purification. The ordeal was trying, as may be inferred from phrases still current. *Is teodha so na teine teodha Bheuil*, 'Hotter is this than the hot fire of Beul.' Replying to his grandchild, an old man in Lewis said ... 'Mary! sonnie, it were worse for me to do that for thee than to go between the two great fires of Beul.'

"The neid-fire was resorted to in imminent or actual calamity upon the first day of the quarter, and to ensure success in great or important events.

"The writer conversed with several persons who saw the neid-fire made, and who joined in the ceremony. As mentioned elsewhere, a woman in Arran said that her father, and the other men of the townland, made the neid-fire on the knoll on *La buidhe Bealltain*—Yellow Day of Beltane. They fed the fire from *cuaile mor conaidh caoin*—great bundles of sacred faggots brought to the knoll on Beltane Eve. When the sacred fire became kindled, the people rushed home and brought their herds and drove them through and round the fire of purification, to sain them from the *bana bhuitseach mhor Nic Creafain Mac Creafain*—the great arch witch Mac Crauford, now Crawford. That was in the second decade of this century.

"John Macphail, Middlequarter, North Uist, said that the last occasion on which the neid-fire was made in North Uist was *bliadhna an t-sneachda bhuidhe*—the year of the yellow snow—1829 (?). The snow lay so deep and remained so long on the ground, that it became yellow. Some suggest that the snow was originally yellow, as snow is occasionally red. This extraordinary continuance of snow caused much want and suffering throughout the Isles. The people of North Uist extinguished their own fires and generated a purification fire at *Sail Dharaich*, Sollas. The fire was produced from an oak log by rapidly boring with an auger. This was accomplished by the exertions of *naoi naoinear ciad ginealach mac*—the nine nines of first-begotten sons. From the neid-fire produced on the knoll the people of the parish obtained fire for their dwellings. Many cults and ceremonies were observed on the occasion, cults and ceremonies in which Pagan and Christian beliefs intermingled. *Sail Dharaich*, Oak Log, obtained its name from the log of oak for the neid-fire being there. A fragment of this log riddled with auger holes marks a grave in *Cladh Sgealoir*, the burying-ground of *Sgealoir*, in the neighbourhood.

“Mr. Alexander Mackay, Edinburgh, a native of Reay, Sutherland, says:—‘My father was the skipper of a fishing crew. Before beginning operations for the season, the crew of the boat met at night in our house to settle accounts for the past, and to plan operations for the new season. My mother and the rest of us were sent to bed. I lay in the kitchen, and was listening and watching, though they thought I was asleep. After the men had settled their past affairs and future plans, they put out the fire on the hearth, not a spark being allowed to live. They then rubbed two pieces of wood one against another so rapidly as to produce fire, the men joining in one after the other, and working with the utmost energy and never allowing the friction to relax. From this friction-fire they rekindled the fire on the hearth, from which all the men present carried away a kindling to their own homes. Whether their success was due to their skill, their industry, their perseverance, or to the neid-fire, I do not know, but I know that they were much the most successful crew in the place. They met on Saturday, and went to church on Sunday like the good men and the good Christians they were—a little of their Pagan faith mingling with their Christian belief. I have reason to believe that other crews in the place as well as my father's crew practised the neid-fire.’

“A man at Helmsdale, Sutherland, saw the *tein-eigin* made in his boyhood.

“The neid-fire was made in North Uist about the year 1829, in Arran about 1820, in Helmsdale about 1818, in Reay about 1830.”

From the foregoing account we learn that in Arran the annual Beltane fire was regularly made by the friction of wood, and that it was used to protect men and cattle against a great witch. When we remember that Beltane Eve or the Eve of May Day (Walpurgis Night) is the great witching time of the year throughout Europe, we may surmise that wherever bonfires have been ceremonially kindled on that day it has been done simply as a precaution against witchcraft; indeed this motive is expressly alleged not only in Scotland, but in Wales, the Isle of Man, and many parts of Central Europe. It deserves, further, to be noticed that in North Uist the wood used to kindle the need-fire was oak, and that the nine times nine men by whose exertions the flame was elicited were all first-born sons. Apparently the first-born son of a family was thought to be endowed with more magical virtue than his younger brothers. Similarly in the Punjab “the supernatural power ascribed to the first born is not due to his being unlucky, but the idea underlying the belief seems to be that being the first product of the parents, he inherits the spiritual powers (or magnetism) in a high degree. The success of such persons in stopping rain and hail and in stupefying snakes is proverbial. It is believed that a first child born with feet forward can cure backache by kicking the patient in the back, on a crossing.”

In the north-east of Aberdeenshire and the neighbourhood, when the cattle-disease known as the “quarter-ill” broke out, “the ‘muckle wheel’ was set in motion and turned till fire was produced. From this virgin flame fires were kindled in the byres. At the same time, if neighbours requested the favour, live coals were given them to kindle fires for the purification of their homesteads and turning off the disease. Fumigating the byres with juniper was a method adopted to ward off disease. Such a fire was called ‘needfyre.’ The kindling of it came under the censure of the Presbytery at times.”

In Perthshire the need-fire was kindled as a remedy for cattle-disease as late as 1826. “A wealthy old farmer, having lost several of his cattle by some disease very prevalent at present, and being able to account for it in no way so rationally as by witchcraft, had recourse to the following remedy, recommended to him by a weird sister in his neighbourhood, as an effectual protection from the attacks of the foul fiend. A few stones were piled together in the barnyard, and woodcoals having been laid thereon, the fuel was ignited by *will-fire*, that is fire obtained by friction; the neighbours having been called in to witness the solemnity, the

cattle were made to pass through the flames, in the order of their dignity and age, commencing with the horses and ending with the swine. The ceremony having been duly and decorously gone through, a neighbouring farmer observed to the enlightened owner of the herd, that he, along with his family, ought to have followed the example of the cattle, and the sacrifice to Baal would have been complete.”

In County Leitrim, Ireland, in order to prevent fever from spreading, “all the fires on the townland, and the two adjoining (one on each side), would be put out. Then the men of the three townlands would come to one house, and get two large blocks of wood. One would be set in the ground, and the other one, fitted with two handles, placed on the top of it. The men would then draw the upper block backwards and forwards over the lower until fire was produced by friction, and from this the fires would be lighted again. This would prevent the fever from spreading.”

Thus it appears that in many parts of Europe it has been customary to kindle fire by the friction of wood for the purpose of curing or preventing the spread of disease, particularly among cattle. The mode of striking a light by rubbing two dry sticks against each other is the one to which all over the world savages have most commonly resorted for the sake of providing themselves with fire; and we can scarcely doubt that the practice of kindling the need-fire in this primitive fashion is merely a survival from the time when our savage forefathers lit all their fires in that way. Nothing is so conservative of old customs as religious or magical ritual, which invests these relics of the past with an atmosphere of mysterious virtue and sanctity. To the educated mind it seems obvious that a fire which a man kindles with the sweat of his brow by laboriously rubbing one stick against each other can possess neither more nor less virtue than one which he has struck in a moment by the friction of a lucifer match; but to the ignorant and superstitious this truth is far from apparent, and accordingly they take infinite pains to do in a roundabout way what they might have done directly with the greatest ease, and what, even when it is done, is of no use whatever for the purpose in hand. A vast proportion of the labour which mankind has expended throughout the ages has been no better spent; it has been like the stone of Sisyphus eternally rolled up hill only to revolve eternally down again, or like the water poured for ever by the Danaids into broken pitchers which it could never fill.

The curious notion that the need-fire cannot kindle if any other fire remains alight in the neighbourhood seems to imply that fire is conceived as a unity which is broken up into fractions and consequently weakened in exact proportion to the number of places where it burns; hence in order to obtain it at full strength you must light it only at a single point, for then the flame will burst out with a concentrated energy derived from the tributary fires which burned on all the extinguished hearths of the country. So in a modern city if all the gas were turned off simultaneously at all the burners but one, the flame would no doubt blaze at that one burner with a fierceness such as no single burner could shew when all are burning at the same time. The analogy may help us to understand the process of reasoning which leads the peasantry to insist on the extinction of all common fires when the need-fire is about to be kindled. Perhaps, too, it may partly explain that ceremonial extinction of all old fires on other occasions which is often required by custom as a preliminary to the lighting of a new and sacred fire. We have seen that in the Highlands of Scotland all common fires were extinguished on the Eve of May-day as a preparation for kindling the Beltane bonfire by friction next morning; and no doubt the reason for the extinction was the same as in the case of the need-fire. Indeed we may assume with a fair degree of probability that the need-fire was the parent of the periodic fire-festivals; at first invoked only at irregular intervals to cure certain evils as they occurred, the powerful virtue of fire was afterwards employed at regular

intervals to prevent the occurrence of the same evils as well as to remedy such as had actually arisen.

The need-fire of Europe has its parallel in a ceremony which used to be observed by the Iroquois Indians of North America. "Formerly when an epidemic prevailed among the Iroquois despite the efforts to stay it, it was customary for the principal shaman to order the fires in every cabin to be extinguished and the ashes and cinders to be carefully removed; for it was believed that the pestilence was sent as a punishment for neglecting to rekindle 'new fire' or because of the manner in which the fire then in use had been kindled. So, after all the fires were out, two suitable logs of slippery elm (*Ulmus fulva*) were provided for the new fire. One of the logs was from six to eight inches in diameter and from eight to ten feet long; the other was from ten to twelve inches in diameter and about ten feet long. About midway across the larger log a cuneiform notch or cut about six inches deep was made, and in the wedge-shaped notch punk was placed. The other log was drawn rapidly to and fro in the cut by four strong men chosen for the purpose until the punk was ignited by the friction thus produced. Before and during the progress of the work of igniting the fire the shaman votively sprinkled *tcar-hũ'-ěň-wě*, 'real tobacco,' three several times into the cuneiform notch and offered earnest prayers to the Fire-god, beseeching him 'to aid, to bless, and to redeem the people from their calamities.' The ignited punk was used to light a large bonfire, and then the head of every family was required to take home 'new fire' to rekindle a fire in his or her fire-place."

§ 9. The Sacrifice of an Animal to stay a Cattle-Plague.

Sometimes apparently in England as well as in Scotland the kindling of a need-fire was accompanied by the sacrifice of a calf. Thus in Northamptonshire, at some time during the first half of the nineteenth century, "Miss C—— and her cousin walking saw a fire in a field and a crowd round it. They said, 'What is the matter?' 'Killing a calf.' 'What for?' 'To stop the murrain.' They went away as quickly as possible. On speaking to the clergyman he made enquiries. The people did not like to talk of the affair, but it appeared that when there is a disease among the cows or the calves are born sickly, they sacrifice (*i.e.* kill and burn) one 'for good luck.' " It is not here said that the fire was a need-fire, of which indeed the two horrified ladies had probably never heard; but the analogy of the parallel custom in Mull renders it probable that in Northamptonshire also the fire was kindled by the friction of wood, and that the calf or some part of it was burnt in the fire. Certainly the practice of burning a single animal alive in order to save all the others would seem to have been not uncommon in England down to the nineteenth century. Thus a farmer in Cornwall about the year 1800, having lost many cattle by disease, and tried many remedies in vain, consulted with some of his neighbours and laying their heads together "they recalled to their recollections a tale, which tradition had handed down from remote antiquity, that the calamity would not cease until he had actually burned alive the finest calf which he had upon his farm; but that, when this sacrifice was made, the murrain would afflict his cattle no more." Accordingly, on a day appointed they met, lighted a large fire, placed the best calf in it, and standing round the blazing pile drove the animal with pitchforks back into the flames whenever it attempted to escape. Thus the victim was burned alive to save the rest of the cattle. "There can be no doubt but that a belief prevailed until a very recent period, amongst the small farmers in the districts remote from towns in Cornwall, that a living sacrifice appeased the wrath of God. This sacrifice must be by fire; and I have heard it argued that the Bible gave them warranty for this belief.... While correcting these sheets I am informed of two recent instances of this superstition. One of them was the sacrifice of a calf by a farmer near Portreath, for the purpose of removing a disease which had long followed his horses and his cows. The other was the burning of a living lamb, to save, as the farmer said, 'his flocks

from spells which had been cast on 'em.' ” In a recent account of the fire-festivals of Wales we read that “I have also heard my grandfather and father say that in times gone by the people would throw a calf in the fire when there was any disease among the herds. The same would be done with a sheep if there was anything the matter with a flock. I can remember myself seeing cattle being driven between two fires to ‘stop the disease spreading.’ When in later times it was not considered humane to drive the cattle between the fires, the herdsmen were accustomed to force the animals over the wood ashes to protect them against various ailments.” Writing about 1866, the antiquary W. Henderson says that a live ox was burned near Haltwhistle in Northumberland “only twenty years ago” to stop a murrain. “About the year 1850 disease broke out among the cattle of a small farm in the parish of Resoliss, Black Isle, Ross-shire. The farmer prevailed on his wife to undertake a journey to a wise woman of renown in Banffshire to ask a charm against the effects of the ‘ill ee.’ The long journey of upwards of fifty miles was performed by the good wife, and the charm was got. One chief thing ordered was to burn to death a pig, and sprinkle the ashes over the byre and other farm buildings. This order was carried out, except that the pig was killed before it was burned. A more terrible sacrifice was made at times. One of the diseased animals was rubbed over with tar, driven forth, set on fire, and allowed to run till it fell down and died.” “Living animals have been burnt alive in sacrifice within memory to avert the loss of other stock. The burial of three puppies ‘brandise-wise’ in a field is supposed to rid it of weeds. Throughout the rural districts of Devon witchcraft is an article of current faith, and the toad is thrown into the flames as an emissary of the evil one.”

But why, we may ask, should the burning alive of a calf or a sheep be supposed to save the rest of the herd or the flock from the murrain? According to one writer, as we have seen, the burnt sacrifice was thought to appease the wrath of God. The idea of appeasing the wrath of a ferocious deity by burning an animal alive is probably no more than a theological gloss put on an old heathen rite; it would hardly occur to the simple mind of an English bumpkin, who, though he may be stupid, is not naturally cruel and does not conceive of a divinity who takes delight in the contemplation of suffering. To his thinking God has little or nothing to do with the murrain, but witches, ill-wishers, and fairies have a great deal to do with it. The English farmer who burned one of his lambs alive said that he did it “to save his flocks from spells which had been cast on them”; and the Scotch farmer who was bidden to burn a pig alive for a similar purpose, but who had the humanity to kill the animal first, believed that this was a remedy for the “evil eye” which had been cast upon his beasts. Again, we read that “a farmer, who possessed broad acres, and who was in many respects a sensible man, was greatly annoyed to find that his cattle became diseased in the spring. Nothing could satisfy him but that they were bewitched, and he was resolved to find out the person who had cast the evil eye on his oxen. According to an anciently-prescribed rule, the farmer took one of his bullocks and bled it to death, catching all the blood on bundles of straw. The bloody straw was then piled into a heap, and set on fire. Burning with a vast quantity of smoke, the farmer expected to see the witch, either in reality or in shadow, amidst the smoke.” Such reasons express the real beliefs of the peasants. “Cattle, like human beings, were exposed to the influences of the evil eye, of forespeaking, and of the casting of evil. Witches and warlocks did the work of evil among their neighbours' cattle if their anger had been aroused in any way. The fairies often wrought injury amongst cattle. Every animal that died suddenly was killed by the dart of the fairies, or, in the language of the people, was ‘shot-a-dead.’ Flint arrows and spear-heads went by the name of ‘faery dairts.’ ... When an animal died suddenly the canny woman of the district was sent for to search for the ‘faery dairt,’ and in due course she found one, to the great satisfaction of the owner of the dead animal.”

But how, we must still ask, can burning an animal alive break the spell that has been cast upon its fellows by a witch or a warlock? Some light is thrown on the question by the following account of measures which rustic wiseacres in Suffolk are said to have adopted as a remedy for witchcraft. "A woman I knew forty-three years had been employed by my predecessor to take care of his poultry. At the time I came to make her acquaintance she was a bedridden toothless crone, with chin and nose all but meeting. She did not discourage in her neighbours the idea that she knew more than people ought to know, and had more power than others had. Many years before I knew her it happened one spring that the ducks, which were a part of her charge, failed to lay eggs.... She at once took it for granted that the ducks had been bewitched. This misbelief involved very shocking consequences, for it necessitated the idea that so diabolical an act could only be combated by diabolical cruelty. And the most diabolical act of cruelty she could imagine was that of baking alive in a hot oven one of the ducks. And that was what she did. The sequence of thought in her mind was that the spell that had been laid on the ducks was that of preternaturally wicked wilfulness; that this spell could only be broken through intensity of suffering, in this case death by burning; that the intensity of suffering would break the spell in the one roasted to death; and that the spell broken in one would be altogether broken, that is, in all the ducks.... Shocking, however, as was this method of exorcising the ducks, there was nothing in it original. Just about a hundred years before, everyone in the town and neighbourhood of Ipswich had heard, and many had believed, that a witch had been burnt to death in her own house at Ipswich by the process of burning alive one of the sheep she had bewitched. It was curious, but it was as convincing as curious, that the hands and feet of this witch were the only parts of her that had not been incinerated. This, however, was satisfactorily explained by the fact that the four feet of the sheep, by which it had been suspended over the fire, had not been destroyed in the flames that had consumed its body." According to a slightly different account of the same tragic incident, the last of the "Ipswich witches," one Grace Pett, "laid her hand heavily on a farmer's sheep, who, in order to punish her, fastened one of the sheep in the ground and burnt it, except the feet, which were under the earth. The next morning Grace Pett was found burnt to a cinder, except her feet. Her fate is recorded in the *Philosophical Transactions* as a case of spontaneous combustion."

This last anecdote is instructive, if perhaps not strictly authentic. It shews that in burning alive one of a bewitched flock or herd what you really do is to burn the witch, who is either actually incarnate in the animal or perhaps more probably stands in a relation of sympathy with it so close as almost to amount to identity. Hence if you burn the creature to ashes, you utterly destroy the witch and thereby save the whole of the rest of the flock or herd from her abominable machinations; whereas if you only partially burn the animal, allowing some parts of it to escape the flames, the witch is only half-baked, and her power for mischief may be hardly, if at all, impaired by the grilling. We can now see that in such matters half-measures are useless. To kill the animal first and burn it afterwards is a weak compromise, dictated no doubt by a well-meant but utterly mistaken kindness; it is like shutting the stable-door when the steed is stolen, for obviously by leaving the animal's, and therefore the witch's, body nearly intact at the moment of death, it allows her soul to escape and return safe and sound to her own human body, which all the time is probably lying quietly at home in bed. And the same train of reasoning that justifies the burning alive of bewitched animals justifies and indeed requires the burning alive of the witches themselves; it is really the only way of destroying them, body and soul, and therefore of thoroughly extirpating the whole infernal crew.

In the Isle of Man the practice of burning cattle alive in order to stop a murrain seems to have persisted down to a time within living memory. On this subject I will quote the evidence

collected by Sir John Rhys: "A respectable farmer from Andreas told me that he was driving with his wife to the neighbouring parish of Jurby some years ago, and that on the way they beheld the carcass of a cow or an ox burning in a field, with a woman engaged in stirring the fire. On reaching the village to which they were going, they found that the burning beast belonged to a farmer whom they knew. They were further told it was no wonder that the said farmer had one of his cattle burnt, as several of them had recently died. Whether this was a case of sacrifice or not I cannot say. But let me give you another instance: a man whom I have already mentioned, saw at a farm nearer the centre of the island a live calf being burnt. The owner bears an English name, but his family has long been settled in Man. The farmer's explanation to my informant was that the calf was burnt to secure luck for the rest of the herd, some of which were threatening to die. My informant thought there was absolutely nothing the matter with them, except that they had too little to eat. Be that as it may, the one calf was sacrificed as a burnt-offering to secure luck for the rest of the cattle. Let me here also quote Mr. Moore's note in his *Manx Surnames*, p. 184, on the place name *Cabbal yn Oural Losht*, or the Chapel of the Burnt Sacrifice. 'This name,' he says, 'records a circumstance which took place in the nineteenth century, but which, it is to be hoped, was never customary in the Isle of Man. A farmer, who had lost a number of his sheep and cattle by murrain, burned a calf as a propitiatory offering to the Deity on this spot, where a chapel was afterwards built. Hence the name.' Particulars, I may say, of time, place, and person could be easily added to Mr. Moore's statement, excepting, perhaps as to the deity in question; on that point I have never been informed, but Mr. Moore is probably right in the use of the capital *d*, as the sacrificer is, according to all accounts, a highly devout Christian. One more instance: an octogenarian woman, born in the parish of Bride, and now living at Kirk Andreas, saw, when she was a 'lump of a girl' of ten or fifteen years of age, a live sheep being burnt in a field in the parish of Andreas, on May-day, whereby she meant the first of May reckoned according to the Old Style. She asserts very decidedly that it was *son oural*, 'as a sacrifice,' as she put it, and 'for an object to the public': those were her words when she expressed herself in English. Further, she made the statement that it was a custom to burn a sheep on old May-day for a sacrifice. I was fully alive to the interest of this evidence, and cross-examined her so far as her age allows of it, and I find that she adheres to her statement with all firmness."

But Manxmen burn beasts when they are dead as well as when they are alive; and their reasons for burning the dead animals may help us to understand their reasons for burning the living animals. On this subject I will again quote Sir John Rhys: "When a beast dies on a farm, of course it dies, according to the old-fashioned view of things, as I understand it, from the influence of the evil eye or the interposition of a witch. So if you want to know to whom you are indebted for the loss of the beast, you have simply to burn its carcass in the open air and watch who comes first to the spot or who first passes by; that is the criminal to be charged with the death of the animal, and he cannot help coming there—such is the effect of the fire. A Michael woman, who is now about thirty, related to me how she watched while the carcass of a bewitched colt was burning, how she saw the witch coming, and how she remembers her shrivelled face, with nose and chin in close proximity. According to another native of Michael, a well-informed middle-aged man, the animal in question was oftenest a calf, and it was wont to be burnt whole, skin and all. The object, according to him, is invariably to bring the bewitcher on the spot, and he always comes; but I am not clear what happens to him when he appears. My informant added, however, that it was believed that, unless the bewitcher got possession of the heart of the burning beast, he lost all his power of bewitching."

These statements shew that in the Isle of Man the sympathetic relation between the witch and his or her animal victim is believed to be so close that by burning the animal you compel the

witch to appear. The original idea may have been that, by virtue of a magic sympathy which binds the two together, whatever harm you do to the animal is felt by the witch as if it were done to herself. That notion would fully explain why Manx people used also to burn bewitched animals alive; in doing so they probably imagined that they were simultaneously burning the witch who had cast the spell on their cattle.

This explanation of the reason for burning a bewitched animal, dead or alive, is confirmed by the parallel belief concerning were-wolves. It is commonly supposed that certain men and women can transform themselves by magic art into wolves or other animals, but that any wound inflicted on such a transformed beast (a were-wolf or other were-animal) is simultaneously inflicted on the human body of the witch or warlock who had transformed herself or himself into the creature. This belief is widely diffused; it meets us in Europe, Asia, and Africa. For example, Olaus Magnus tells us that in Livonia, not many years before he wrote, a noble lady had a dispute with her slave on the subject of were-wolves, she doubting whether there were any such things, and he maintaining that there were. To convince her he retired to a room, from which he soon appeared in the form of a wolf. Being chased by the dogs into the forest and brought to bay, the wolf defended himself fiercely, but lost an eye in the struggle. Next day the slave returned to his mistress in human form but with only one eye. Again, it happened in the year 1588 that a gentleman in a village among the mountains of Auvergne, looking out of the window one evening, saw a friend of his going out to hunt. He begged him to bring him back some of his bag, and his friend said that he would. Well, he had not gone very far before he met a huge wolf. He fired and missed it, and the animal attacked him furiously, but he stood on his guard and with an adroit stroke of his hunting knife he cut off the right fore-paw of the brute, which thereupon fled away and he saw it no more. He returned to his friend, and drawing from his pouch the severed paw of the wolf he found to his horror that it was turned into a woman's hand with a golden ring on one of the fingers. His friend recognized the ring as that of his own wife and went to find her. She was sitting by the fire with her right arm under her apron. As she refused to draw it out, her husband confronted her with the hand and the ring on it. She at once confessed the truth, that it was she in the form of a were-wolf whom the hunter had wounded. Her confession was confirmed by applying the severed hand to the stump of her arm, for the two fitted exactly. The angry husband delivered up his wicked wife to justice; she was tried and burnt as a witch. It is said that a were-wolf, scouring the streets of Padua, was caught, and when they cut off his four paws he at once turned into a man, but with both his hands and feet amputated. Again, in a farm of the French district of Beauce, there was once a herdsman who never slept at home. These nocturnal absences naturally attracted attention and set people talking. At the same time, by a curious coincidence, a wolf used to prowl round the farm every night and to excite the dogs in the farmyard to fury by thrusting his snout derisively through the cat's hole in the great gate. The farmer had his suspicions and he determined to watch. One night, when the herdsman went out as usual, his master followed him quietly till he came to a hut, where with his own eyes he saw the man put on a broad belt and at once turn into a wolf, which scoured away over the fields. The farmer smiled a sickly sort of smile and went back to the farm. There he took a stout stick and sat down at the cat's hole to wait. He had not long to wait. The dogs barked like mad, a wolf's snout shewed through the hole, down came the stick, out gushed the blood, and a voice was heard to say without the gate, "A good job too. I had still three years to run." Next day the herdsman appeared as usual, but he had a scar on his brow, and he never went out again at night.

In China also the faith in similar transformations is reflected in the following tale. A certain man in Sungyang went into the mountains to gather fuel. Night fell and he was pursued by two tigers, but scrambled up a tree out of their reach. Then said the one tiger to the other

tiger, "If we can find Chu-Tu-shi, we are sure to catch this man up the tree." So off went one of them to find Chu-Tu-shi, while the other kept watch at the foot of the tree. Soon after that another tiger, leaner and longer than the other two, appeared on the scene and made a grab at the man's coat. But fortunately the moon was shining, the man saw the paw, and with a stroke of his axe cut off one of its claws. The tigers roared and fled, one after the other, so the man climbed down the tree and went home. When he told his tale in the village, suspicion naturally fell on the said Chu-Tu-shi; and next day some men went to see him in his house. They were told that they could not see him; for he had been out the night before and had hurt his hand, and he was now ill in bed. So they put two and two together and reported him to the police. The police arrived, surrounded the house, and set fire to it; but Chu-Tu-shi rose from his bed, turned into a tiger, charged right through the police, and escaped, and to this day nobody ever knew where he went to.

The Toradjas of Central Celebes stand in very great fear of were-wolves, that is of men and women, who have the power of transforming their spirits into animals such as cats, crocodiles, wild pigs, apes, deer, and buffaloes, which roam about battenning on human flesh, and especially on human livers, while the men and women in their own proper human form are sleeping quietly in their beds at home. Among them a man is either born a were-wolf or becomes one by infection; for mere contact with a were-wolf, or even with anything that has been touched by his spittle, is quite enough to turn the most innocent person into a were-wolf; nay even to lean your head against anything against which a were-wolf has leaned his head suffices to do it. The penalty for being a were-wolf is death; but the sentence is never passed until the accused has had a fair trial and his guilt has been clearly demonstrated by an ordeal, which consists in dipping the middle finger into boiling resin. If the finger is not burnt, the man is no were-wolf; but if it is burnt, a were-wolf he most assuredly is, so they take him away to a quiet spot and hack him to bits. In cutting him up the executioners are naturally very careful not to be bespattered with his blood, for if that were to happen they would of course be turned into were-wolves themselves. Further, they place his severed head beside his hinder-quarters to prevent his soul from coming to life again and pursuing his depredations. So great is the horror of were-wolves among the Toradjas, and so great is their fear of contracting the deadly taint by infection, that many persons have assured a missionary that they would not spare their own child if they knew him to be a were-wolf. Now these people, whose faith in were-wolves is not a mere dying or dead superstition but a living, dreadful conviction, tell stories of were-wolves which conform to the type which we are examining. They say that once upon a time a were-wolf came in human shape under the house of a neighbour, while his real body lay asleep as usual at home, and calling out softly to the man's wife made an assignation with her to meet him in the tobacco-field next day. But the husband was lying awake and he heard it all, but he said nothing to anybody. Next day chanced to be a busy one in the village, for a roof had to be put on a new house and all the men were lending a hand with the work, and among them to be sure was the were-wolf himself, I mean to say his own human self; there he was up on the roof working away as hard as anybody. But the woman went out to the tobacco-field, and behind went unseen her husband, slinking through the underwood. When they were come to the field, he saw the were-wolf make up to his wife, so out he rushed and struck at him with a stick. Quick as thought, the were-wolf turned himself into a leaf, but the man was as nimble, for he caught up the leaf, thrust it into the joint of bamboo, in which he kept his tobacco, and bunged it up tight. Then he walked back with his wife to the village, carrying the bamboo with the were-wolf in it. When they came to the village, the human body of the were-wolf was still on the roof, working away with the rest. The man put the bamboo in a fire. At that the human were-wolf looked down from the roof and said, "Don't do that." The man drew the bamboo from the fire, but a moment afterwards he put it in the fire again, and again the human were-wolf

on the roof looked down and cried, "Don't do that." But this time the man kept the bamboo in the fire, and when it blazed up, down fell the human were-wolf from the roof as dead as a stone. Again, the following story went round among the Toradjas not so very many years ago. The thing happened at Soemara, on the Gulf of Tomori. It was evening and some men sat chatting with a certain Hadji Mohammad. When it had grown dark, one of the men went out of the house for something or other. A little while afterwards one of the company thought he saw a stag's antlers standing out sharp and clear against the bright evening sky. So Hadji Mohammad raised his gun and fired. A minute or two afterwards back comes the man who had gone out, and says he to Hadji Mohammad, "You shot at me and hit me. You must pay me a fine." They searched him but found no wound on him anywhere. Then they knew that he was a were-wolf who had turned himself into a stag and had healed the bullet-wound by licking it. However, the bullet had found its billet, for two days afterwards he was a dead man.

In Sennar, a province of the Egyptian Sudan, the Hammeg and Fungi enjoy the reputation of being powerful magicians who can turn themselves into hyaenas and in that guise scour the country at night, howling and gorging themselves. But by day they are men again. It is very dangerous to shoot at such human hyaenas by night. On the Jebel Bela mountain a soldier once shot at a hyaena and hit it, but it dragged itself off, bleeding, in the darkness and escaped. Next morning he followed up the trail of blood and it led him straight to the hut of a man who was everywhere known for a wizard. Nothing of the hyaena was to be seen, but the man himself was laid up in the house with a fresh wound and died soon afterwards. And the soldier did not long survive him.

But the classical example of these stories is an old Roman tale told by Petronius. It is put in the mouth of one Niceros. Late at night he left the town to visit a friend of his, a widow, who lived at a farm five miles down the road. He was accompanied by a soldier, who lodged in the same house, a man of Herculean build. When they set out it was near dawn, but the moon shone as bright as day. Passing through the outskirts of the town, they came amongst the tombs, which lined the highroad for some distance. There the soldier made an excuse for retiring behind a monument, and Niceros sat down to wait for him, humming a tune and counting the tombstones to pass the time. In a little he looked round for his companion, and saw a sight which froze him with horror. The soldier had stripped off his clothes to the last rag and laid them at the side of the highway. Then he performed a certain ceremony over them, and immediately was changed into a wolf, and ran howling into the forest. When Niceros had recovered himself a little, he went to pick up the clothes, but found that they were turned to stone. More dead than alive, he drew his sword, and, striking at every shadow cast by the tombstones on the moonlit road, he tottered to his friend's house. He entered it like a ghost, to the surprise of the widow, who wondered to see him abroad so late. "If you had only been here a little ago," said she, "you might have been of some use. For a wolf came tearing into the yard, scaring the cattle and bleeding them like a butcher. But he did not get off so easily, for the servant speared him in the neck." After hearing these words, Niceros felt that he could not close an eye, so he hurried away home again. It was now broad daylight, but when he came to the place where the clothes had been turned to stone, he found only a pool of blood. He reached home, and there lay the soldier in bed like an ox in the shambles, and the doctor was bandaging his neck. "Then I knew," said Niceros, "that the man was a were-wolf, and never again could I break bread with him, no, not if you had killed me for it."

These stories may help us to understand the custom of burning a bewitched animal, which has been observed in our own country down to recent times, if indeed it is even now extinct. For a close parallel may be traced in some respects between witches and were-wolves. Like were-wolves, witches are commonly supposed to be able to transform themselves temporarily into

animals for the purpose of playing their mischievous pranks; and like were-wolves they can in their animal disguise be compelled to unmask themselves to any one who succeeds in drawing their blood. In either case the animal-skin is conceived as a cloak thrown round the wicked enchanter; and if you can only pierce the skin, whether by the stab of a knife or the shot of a gun, you so rend the disguise that the man or woman inside of it stands revealed in his or her true colours. Strictly speaking, the stab should be given on the brow or between the eyes in the case both of a witch and of a were-wolf; and it is vain to shoot at a were-wolf unless you have had the bullet blessed in a chapel of St. Hubert or happen to be carrying about you, without knowing it, a four-leaved clover; otherwise the bullet will merely rebound from the were-wolf like water from a duck's back. However, in Armenia they say that the were-wolf, who in that country is usually a woman, can be killed neither by shot nor by steel; the only way of delivering the unhappy woman from her bondage is to get hold of her wolf's skin and burn it; for that naturally prevents her from turning into a wolf again. But it is not easy to find the skin, for she is cunning enough to hide it by day. So with witches, it is not only useless but even dangerous to shoot at one of them when she has turned herself into a hare; if you do, the gun may burst in your hand or the shot come back and kill you. The only way to make quite sure of hitting a witch-animal is to put a silver sixpence or a silver button in your gun. For example, it happened one evening that a native of the island of Tiree was going home with a new gun, when he saw a black sheep running towards him across the plain of Reef. Something about the creature excited his suspicion, so he put a silver sixpence in his gun and fired at it. Instantly the black sheep became a woman with a druggel coat wrapt round her head. The man knew her quite well, for she was a witch who had often persecuted him before in the shape of a cat.

Again, the wounds inflicted on a witch-hare or a witch-cat are to be seen on the witch herself, just as the wounds inflicted on a were-wolf are to be seen on the man himself when he has doffed the wolf's skin. To take a few instances out of a multitude, a young man in the island of Lismore was out shooting. When he was near Balnagown loch, he started a hare and fired at it. The animal gave an unearthly scream, and then for the first time it occurred to him that there were no real hares in Lismore. He threw away his gun in terror and fled home; and next day he heard that a notorious witch was laid up with a broken leg. A man need be no conjuror to guess how she came by that broken leg. Again, at Thurso certain witches used to turn themselves into cats and in that shape to torment an honest man. One night he lost patience, whipped out his broadsword, and put them to flight. As they were scurrying away he struck at them and cut off a leg of one of the cats. To his astonishment it was a woman's leg, and next morning he found one of the witches short of the corresponding limb. Glanvil tells a story of "an old woman in Cambridge-shire, whose astral spirit, coming into a man's house (as he was sitting alone at the fire) in the shape of an huge cat, and setting her self before the fire, not far from him, he stole a stroke at the back of it with a fire-fork, and seemed to break the back of it, but it scambled from him, and vanisht he knew not how. But such an old woman, a reputed witch, was found dead in her bed that very night, with her back broken, as I have heard some years ago credibly reported." In Yorkshire during the latter half of the nineteenth century a parish clergyman was told a circumstantial story of an old witch named Nanny, who was hunted in the form of a hare for several miles over the Westerdale moors and kept well away from the dogs, till a black one joined the pack and succeeded in taking a bit out of one of the hare's legs. That was the end of the chase, and immediately afterwards the sportsmen found old Nanny laid up in bed with a sore leg. On examining the wounded limb they discovered that the hurt was precisely in that part of it which in the hare had been bitten by the black dog and, what was still more significant, the wound had all the appearance of having been inflicted by a dog's teeth. So they put two and two together. The same sort of thing is often reported in Lincolnshire. "One night," said a servant from Kirton Lindsey, "my

father and brother saw a cat in front of them. Father knew it was a witch, and took a stone and hammered it. Next day the witch had her face all tied up, and shortly afterwards died." Again, a Bardney bumpkin told how a witch in his neighbourhood could take all sorts of shapes. One night a man shot a hare, and when he went to the witch's house he found her plastering a wound just where he had shot the hare. So in County Leitrim, in Ireland, they say that a hare pursued by dogs fled to a house near at hand, but just as it was bolting in at the door one of the dogs came up with it and nipped a piece out of its leg. The hunters entered the house and found no hare there but only an old woman, and her side was bleeding; so they knew what to think of her.

Again, in the Vosges Mountains a great big hare used to come out every evening to take the air at the foot of the Mont des Fourches. All the sportsmen of the neighbourhood tried their hands on that hare for a month, but not one of them could hit it. At last one marksman, more knowing than the rest, loaded his gun with some pellets of a consecrated wafer in addition to the usual pellets of lead. That did the trick. If puss was not killed outright, she was badly hurt, and limped away uttering shrieks and curses in a human voice. Later it transpired that she was no other than the witch of a neighbouring village who had the power of putting on the shape of any animal she pleased. Again, a hunter of Travexin, in the Vosges, fired at a hare and almost shot away one of its hind legs. Nevertheless the creature contrived to escape into a cottage through the open door. Immediately a child's cries were heard to proceed from the cottage, and the hunter could distinguish these words, "Daddy, daddy, come quick! Poor mammy has her leg broken."

In Swabia the witches are liable to accidents of the same sort when they go about their business in the form of animals. For example, there was a soldier who was betrothed to a young woman and used to visit her every evening when he was off duty. But one evening the girl told him that he must not come to the house on Friday nights, because it was never convenient to her to see him then. This roused his suspicion, and the very next Friday night he set out to go to his sweetheart's house. On the way a white cat ran up to him in the street and dogged his steps, and when the animal would not make off he drew his sword and slashed off one of its paws. On that the cat bolted. The soldier walked on, but when he came to his sweetheart's house he found her in bed, and when he asked her what was the matter, she gave a very confused reply. Noticing stains of blood on the bed, he drew down the coverlet and saw that the girl was weltering in her gore, for one of her feet was lopped off. "So that's what's the matter with you, you witch!" said he, and turned on his heel and left her, and within three days she was dead. Again, a farmer in the neighbourhood of Wiesensteig frequently found in his stable a horse over and above the four horses he actually owned. He did not know what to make of it and mentioned the matter to the smith. The smith said quietly, "The next time you see a fifth horse in the stable, just you send for me." Well, it was not long before the strange horse was there again, and the farmer at once sent for the smith. He came bringing four horse-shoes with him, and said, "I'm sure the nag has no shoes; I'll shoe her for you." No sooner said than done. However, the smith overreached himself; for next day when his friend the farmer paid him a visit he found the smith's own wife prancing about with horse-shoes nailed on her hands and feet. But it was the last time she ever appeared in the shape of a horse.

Once more, in Silesia they tell of a miller's apprentice, a sturdy and industrious young fellow, who set out on his travels. One day he came to a mill, and the miller told him that he wanted an apprentice but did not care to engage one, because hitherto all his apprentices had run away in the night, and when he came down in the morning the mill was at a stand. However, he liked the looks of the young chap and took him into his pay. But what the new apprentice heard about the mill and his predecessors was not encouraging; so the first night when it was

his duty to watch in the mill he took care to provide himself with an axe and a prayer-book, and while he kept one eye on the whirring, humming wheels he kept the other on the good book, which he read by the flickering light of a candle set on a table. So the hours at first passed quietly with nothing to disturb him but the monotonous drone and click of the machinery. But on the stroke of twelve, as he was still reading with the axe lying on the table within reach, the door opened and in came two grey cats mewling, an old one and a young one. They sat down opposite him, but it was easy to see that they did not like his wakefulness and the prayer-book and the axe. Suddenly the old cat reached out a paw and made a grab at the axe, but the young chap was too quick for her and held it fast. Then the young cat tried to do the same for the prayer-book, but the apprentice gripped it tight. Thus balked, the two cats set up such a squalling that the young fellow could hardly say his prayers. Just before one o'clock the younger cat sprang on the table and fetched a blow with her right paw at the candle to put it out. But the apprentice struck at her with his axe and sliced the paw off, whereupon the two cats vanished with a frightful screech. The apprentice wrapped the paw up in paper to shew it to his master. Very glad the miller was next morning when he came down and found the mill going and the young chap at his post. The apprentice told him what had happened in the night and gave him the parcel containing the cat's paw. But when the miller opened it, what was the astonishment of the two to find in it no cat's paw but a woman's hand! At breakfast the miller's young wife did not as usual take her place at the table. She was ill in bed, and the doctor had to be called in to bind up her right arm, because in hewing wood, so they said, she had made a slip and cut off her own right hand. But the apprentice packed up his traps and turned his back on that mill before the sun had set.

It would no doubt be easy to multiply instances, all equally well attested and authentic, of the transformation of witches into animals and of the damage which the women themselves have sustained through injuries inflicted on the animals. But the foregoing evidence may suffice to establish the complete parallelism between witches and were-wolves in these respects. The analogy appears to confirm the view that the reason for burning a bewitched animal alive is a belief that the witch herself is in the animal, and that by burning it you either destroy the witch completely or at least unmask her and compel her to reassume her proper human shape, in which she is naturally far less potent for mischief than when she is careering about the country in the likeness of a cat, a hare, a horse, or what not. This principle is still indeed clearly recognized by people in Oldenburg, though, as might be expected, they do not now carry out the principle to its logical conclusion by burning the bewitched animal or person alive; instead they resort to a feeble and, it must be added, perfectly futile subterfuge dictated by a mistaken humanity or a fear of the police. "When anything living is bewitched in a house, for example, children or animals, they burn or boil the nobler inwards of animals, especially the hearts, but also the lungs or the liver. If animals have died, they take the inwards of one of them or of an animal of the same kind slaughtered for the purpose; but if that is not possible they take the inwards of a cock, by preference a black one. The heart, lung, or liver is stuck all over with needles, or marked with a cross cut, or placed on the fire in a tightly closed vessel, strict silence being observed and doors and windows well shut. When the heart boils or is reduced to ashes, the witch must appear, for during the boiling she feels the burning pain. She either begs to be released or seeks to borrow something, for example, salt or a coal of fire, or she takes the lid off the pot, or tries to induce the person whose spell is on her to speak. They say, too, that a woman comes with a spinning-wheel. If it is a sheep that has died, you proceed in the same way with a tripe from its stomach and prick it with needles while it is on the boil. Instead of boiling it, some people nail the heart to the highest rafter of the house, or lay it on the edge of the hearth, in order that it may dry up, no doubt because the same thing happens to the witch. We may conjecture that other sympathetic means of destruction are employed against witchcraft. The following is expressly

reported: the heart of a calf that has died is stuck all over with needles, enclosed in a bag, and thrown into flowing water before sunset.”

And the same thing holds good also of inanimate objects on which a witch has cast her spell. In Wales they say that “if a thing is bewitched, burn it, and immediately afterwards the witch will come to borrow something of you. If you give what she asks, she will go free; if you refuse it, she will burn, and a mark will be on her body the next day.” So, too, in Oldenburg, “the burning of things that are bewitched or that have been received from witches is another way of breaking the spell. It is often said that the burning should take place at a cross-road, and in several places cross-roads are shewn where the burning used to be performed.... As a rule, while the things are burning, the guilty witches appear, though not always in their own shape. At the burning of bewitched butter they often appear as cockchafers and can be killed with impunity. Victuals received from witches may be safely consumed if only you first burn a portion of them.” For example, a young man in Oldenburg was wooing a girl, and she gave him two fine apples as a gift. Not feeling any appetite at the time, he put the apples in his pocket, and when he came home he laid them by in a chest. Two or three days afterwards he remembered the apples and went to the chest to fetch them. But when he would have put his hand on them, what was his horror to find in their stead two fat ugly toads in the chest! He hastened to a wise man and asked him what he should do with the toads. The man told him to boil the toads alive, but while he was doing so he must be sure on no account to lend anything out of the house. Well, just as he had the toads in a pot on the fire and the water began to grow nicely warm, who should come to the door but the girl who had given him the apples, and she wished to borrow something; but he refused to give her anything, rated her as a witch, and drove her out of the house. A little afterwards in came the girl's mother and begged with tears in her eyes for something or other; but he turned her out also. The last word she said to him was that he should at least spare her daughter's life; but he paid no heed to her and let the toads boil till they fell to bits. Next day word came that the girl was dead. Can any reasonable man doubt that the witch herself was boiled alive in the person of the toads?

Moreover, just as a witch can assume the form of an animal, so she can assume the form of some other human being, and the likeness is sometimes so good that it is difficult to detect the fraud. However, by burning alive the person whose shape the witch has put on, you force the witch to disclose herself, just as by burning alive the bewitched animal you in like manner oblige the witch to appear. This principle may perhaps be unknown to science, falsely so called, but it is well understood in Ireland and has been acted on within recent years. In March 1895 a peasant named Michael Cleary, residing at Ballyvadlea, a remote and lonely district in the county of Tipperary, burned his wife Bridget Cleary alive over a slow fire on the kitchen hearth in the presence of and with the active assistance of some neighbours, including the woman's own father and several of her cousins. They thought that she was not Bridget Cleary at all, but a witch, and that when they held her down on the fire she would vanish up the chimney; so they cried, while she was burning, “Away she goes! Away she goes!” Even when she lay quite dead on the kitchen floor (for contrary to the general expectation she did not disappear up the chimney), her husband still believed that the woman lying there was a witch, and that his own dear wife had gone with the fairies to the old *rath* or fort on the hill of Kyleneagranagh, where he would see her at night riding a grey horse and roped to the saddle, and that he would cut the ropes, and that she would stay with him ever afterwards. So he went with some friends to the fort night after night, taking a big table-knife with him to cut the ropes. But he never saw his wife again. He and the men who had held the woman on the fire were arrested and tried at Clonmel for wilful murder in July 1895; they

were all found guilty of manslaughter and sentenced to various terms of penal servitude and imprisonment; the sentence passed on Michael Cleary was twenty years' penal servitude.

However, our British peasants, it must be confessed, have not always acted up to the strict logical theory which seems to call for death by fire as the proper treatment both of bewitched animals and of witches. Sometimes, perhaps in moments of weakness, they have merely buried the bewitched animals alive instead of burning them. For example, in the year 1643, "many cattle having died, John Brughe and Neane Nikclerith, also one of the initiated, conjoined their mutual skill for the safety of the herd. The surviving animals were drove past a tub of water containing two enchanted stones: and each was sprinkled from the liquid contents in its course. One, however, being unable to walk, 'was by force drawin out at the byre dure; and the said Johnne with Nikclerith smelling the nois thereof said it wald not leive, caused ane hoill to be maid in Maw Greane, quhilk was put quick in the hole and maid all the rest of the cattell theireftir to go over that place: and in that devillische maner, be charmeing,' they were cured." Again, during the prevalence of a murrain about the year 1629, certain persons proposed to stay the plague with the help of a celebrated "cureing stane" of which the laird of Lee was the fortunate owner. But from this they were dissuaded by one who "had sene bestiall curet be taking ane quik seik ox, and making ane deip pitt, and bureing him therin, and be calling the oxin and bestiall over that place." Indeed Issobell Young, the mother of these persons, had herself endeavoured to check the progress of the distemper by taking "ane quik ox with ane catt, and ane grit quantitie of salt," and proceeding "to burie the ox and catt quik with the salt, in ane deip hoill in the grund, as ane sacrifice to the devill, that the rest of the guidis might be fred of the seiknes or diseases." Writing towards the end of the eighteenth century, John Ramsay of Ochertyre tells us that "the violent death even of a brute is in some cases held to be of great avail. There is a disease called the *black spauld*, which sometimes rages like a pestilence among black cattle, the symptoms of which are a mortification in the legs and a corruption of the mass of blood. Among the other engines of superstition that are directed against this fatal malady, the first cow seized with it is commonly buried alive, and the other cattle are forced to pass backwards and forwards over the pit. At other times the heart is taken out of the beast alive, and then the carcass is buried. It is remarkable that the leg affected is cut off, and hung up in some part of the house or byre, where it remains suspended, notwithstanding the seeming danger of infection. There is hardly a house in Mull where these may not be seen. This practice seems to have taken its rise antecedent to Christianity, as it reminds us of the pagan custom of hanging up offerings in their temples. In Breadalbane, when a cow is observed to have symptoms of madness, there is recourse had to a peculiar process. They tie the legs of the mad creature, and throw her into a pit dug at the door of the fold. After covering the hole with earth, a large fire is kindled upon it; and the rest of the cattle are driven out, and forced to pass through the fire one by one." In this latter custom we may suspect that the fire kindled on the grave of the buried cow was originally made by the friction of wood, in other words, that it was a need-fire. Again, writing in the year 1862, Sir Arthur Mitchell tells us that "for the cure of the murrain in cattle, one of the herd is still sacrificed for the good of the whole. This is done by burying it alive. I am assured that within the last ten years such a barbarism occurred in the county of Moray."

Sometimes, however, the animal has not even been buried alive, it has been merely killed and then buried. In this emasculated form the sacrifice, we may say with confidence, is absolutely useless for the purpose of stopping a murrain. Nevertheless, it has been tried. Thus in Lincolnshire, "when the cattle plague was so prevalent in 1866, there was, I believe, not a single cowshed in Marshland but had its wicken cross over the door; and other charms more powerful than this were in some cases resorted to. I never heard of the use of the needfire in

the Marsh, though it was, I believe, used on the wolds not many miles off. But I knew of at least one case in which a calf was killed and solemnly buried feet pointing upwards at the threshold of the cowshed. When our garthman told me of this, I pointed out to him that the charm had failed, for the disease had not spared that shed. But he promptly replied, 'Yis, but owd Edwards were a soight too cliver; he were that mean he slew nobbutt a wankling cauf as were bound to deny anny road; if he had nobbutt tekken his best cauf it wud hev worked reight enuff; 'tain't in reason that owd skrat 'ud be hanselled wi' wankling draffle.' "

V. The Interpretation of the Fire-Festivals

§ 1. On the Fire-festivals in general.

The foregoing survey of the popular fire-festivals of Europe suggests some general observations. In the first place we can hardly help being struck by the resemblance which the ceremonies bear to each other, at whatever time of the year and in whatever part of Europe they are celebrated. The custom of kindling great bonfires, leaping over them, and driving cattle through or round them would seem to have been practically universal throughout Europe, and the same may be said of the processions or races with blazing torches round fields, orchards, pastures, or cattle-stalls. Less widespread are the customs of hurling lighted discs into the air and trundling a burning wheel down hill; for to judge by the evidence which I have collected these modes of distributing the beneficial influence of the fire have been confined in the main to Central Europe. The ceremonial of the Yule log is distinguished from that of the other fire-festivals by the privacy and domesticity which characterize it; but, as we have already seen, this distinction may well be due simply to the rough weather of midwinter, which is apt not only to render a public assembly in the open air disagreeable, but also at any moment to defeat the object of the assembly by extinguishing the all-important fire under a downpour of rain or a fall of snow. Apart from these local or seasonal differences, the general resemblance between the fire-festivals at all times of the year and in all places is tolerably close. And as the ceremonies themselves resemble each other, so do the benefits which the people expect to reap from them. Whether applied in the form of bonfires blazing at fixed points, or of torches carried about from place to place, or of embers and ashes taken from the smouldering heap of fuel, the fire is believed to promote the growth of the crops and the welfare of man and beast, either positively by stimulating them, or negatively by averting the dangers and calamities which threaten them from such causes as thunder and lightning, conflagration, blight, mildew, vermin, sterility, disease, and not least of all witchcraft.

But we naturally ask, How did it come about that benefits so great and manifold were supposed to be attained by means so simple? In what way did people imagine that they could procure so many goods or avoid so many ills by the application of fire and smoke, of embers and ashes? In short, what theory underlay and prompted the practice of these customs? For that the institution of the festivals was the outcome of a definite train of reasoning may be taken for granted; the view that primitive man acted first and invented his reasons to suit his actions afterwards, is not borne out by what we know of his nearest living representatives, the savage and the peasant. Two different explanations of the fire-festivals have been given by modern enquirers. On the one hand it has been held that they are sun-charms or magical ceremonies intended, on the principle of imitative magic, to ensure a needful supply of sunshine for men, animals, and plants by kindling fires which mimic on earth the great source of light and heat in the sky. This was the view of Wilhelm Mannhardt. It may be called the solar theory. On the other hand it has been maintained that the ceremonial fires have no necessary reference to the sun but are simply purificatory in intention, being designed to burn up and destroy all harmful influences, whether these are conceived in a personal form as witches, demons, and monsters, or in an impersonal form as a sort of pervading taint or corruption of the air. This is the view of Dr. Edward Westermarck and apparently of Professor Eugen Mogk. It may be called the purificatory theory. Obviously the two theories postulate two very different conceptions of the fire which plays the principal part in the rites. On the one view, the fire, like sunshine in our latitude, is a genial creative power which fosters the growth of plants and the development of all that makes for health and happiness;

on the other view, the fire is a fierce destructive power which blasts and consumes all the noxious elements, whether spiritual or material, that menace the life of men, of animals, and of plants. According to the one theory the fire is a stimulant, according to the other it is a disinfectant; on the one view its virtue is positive, on the other it is negative.

Yet the two explanations, different as they are in the character which they attribute to the fire, are perhaps not wholly irreconcilable. If we assume that the fires kindled at these festivals were primarily intended to imitate the sun's light and heat, may we not regard the purificatory and disinfecting qualities, which popular opinion certainly appears to have ascribed to them, as attributes derived directly from the purificatory and disinfecting qualities of sunshine? In this way we might conclude that, while the imitation of sunshine in these ceremonies was primary and original, the purification attributed to them was secondary and derivative. Such a conclusion, occupying an intermediate position between the two opposing theories and recognizing an element of truth in both of them, was adopted by me in earlier editions of this work; but in the meantime Dr. Westermarck has argued powerfully in favour of the purificatory theory alone, and I am bound to say that his arguments carry great weight, and that on a fuller review of the facts the balance of evidence seems to me to incline decidedly in his favour. However, the case is not so clear as to justify us in dismissing the solar theory without discussion, and accordingly I propose to adduce the considerations which tell for it before proceeding to notice those which tell against it. A theory which had the support of so learned and sagacious an investigator as W. Mannhardt is entitled to a respectful hearing.

§ 2. The Solar Theory of the Fire-festivals.

In an earlier part of this work we saw that savages resort to charms for making sunshine, and it would be no wonder if primitive man in Europe did the same. Indeed, when we consider the cold and cloudy climate of Europe during a great part of the year, we shall find it natural that sun-charms should have played a much more prominent part among the superstitious practices of European peoples than among those of savages who live nearer the equator and who consequently are apt to get in the course of nature more sunshine than they want. This view of the festivals may be supported by various arguments drawn partly from their dates, partly from the nature of the rites, and partly from the influence which they are believed to exert upon the weather and on vegetation.

First, in regard to the dates of the festivals it can be no mere accident that two of the most important and widely spread of the festivals are timed to coincide more or less exactly with the summer and winter solstices, that is, with the two turning-points in the sun's apparent course in the sky when he reaches respectively his highest and his lowest elevation at noon. Indeed with respect to the midwinter celebration of Christmas we are not left to conjecture; we know from the express testimony of the ancients that it was instituted by the church to supersede an old heathen festival of the birth of the sun, which was apparently conceived to be born again on the shortest day of the year, after which his light and heat were seen to grow till they attained their full maturity at midsummer. Therefore it is no very far-fetched conjecture to suppose that the Yule log, which figures so prominently in the popular celebration of Christmas, was originally designed to help the labouring sun of midwinter to rekindle his seemingly expiring light.

The idea that by lighting a log on earth you can rekindle a fire in heaven or fan it into a brighter blaze, naturally seems to us absurd; but to the savage mind it wears a different aspect, and the institution of the great fire-festivals which we are considering probably dates from a time when Europe was still sunk in savagery or at most in barbarism. Now it can be shewn that in order to increase the celestial source of heat at midwinter savages resort to a practice analogous to that of our Yule log, if the kindling of the Yule log was originally a

magical rite intended to rekindle the sun. In the southern hemisphere, where the order of the seasons is the reverse of ours, the rising of Sirius or the Dog Star in July marks the season of the greatest cold instead of, as with us, the greatest heat; and just as the civilized ancients ascribed the torrid heat of midsummer to that brilliant star, so the modern savage of South Africa attributes to it the piercing cold of midwinter and seeks to mitigate its rigour by warming up the chilly star with the genial heat of the sun. How he does so may be best described in his own words as follows:—

“The Bushmen perceive Canopus, they say to a child: ‘Give me yonder piece of wood, that I may put the end of it in the fire, that I may point it burning towards grandmother, for grandmother carries Bushman rice; grandmother shall make a little warmth for us; for she coldly comes out; the sun shall warm grandmother's eye for us.’ Sirius comes out; the people call out to one another: ‘Sirius comes yonder;’ they say to one another: ‘Ye must burn a stick for us towards Sirius.’ They say to one another: ‘Who was it who saw Sirius?’ One man says to the other: ‘Our brother saw Sirius.’ The other man says to him: ‘I saw Sirius.’ The other man says to him: ‘I wish thee to burn a stick for us towards Sirius; that the sun may shining come out for us; that Sirius may not coldly come out.’ The other man (the one who saw Sirius) says to his son: ‘Bring me the small piece of wood yonder, that I may put the end of it in the fire, that I may burn it towards grandmother; that grandmother may ascend the sky, like the other one, Canopus.’ The child brings him the piece of wood, he (the father) holds the end of it in the fire. He points it burning towards Sirius; he says that Sirius shall twinkle like Canopus. He sings; he sings about Canopus, he sings about Sirius; he points to them with fire, that they may twinkle like each other. He throws fire at them. He covers himself up entirely (including his head) in his kaross and lies down. He arises, he sits down; while he does not again lie down; because he feels that he has worked, putting Sirius into the sun's warmth; so that Sirius may warmly come out. The women go out early to seek for Bushman rice; they walk, sunning their shoulder blades.” What the Bushmen thus do to temper the cold of midwinter in the southern hemisphere by blowing up the celestial fires may have been done by our rude forefathers at the corresponding season in the northern hemisphere.

Not only the date of some of the festivals but the manner of their celebration suggests a conscious imitation of the sun. The custom of rolling a burning wheel down a hill, which is often observed at these ceremonies, might well pass for an imitation of the sun's course in the sky, and the imitation would be especially appropriate on Midsummer Day when the sun's annual declension begins. Indeed the custom has been thus interpreted by some of those who have recorded it. Not less graphic, it may be said, is the mimicry of his apparent revolution by swinging a burning tar-barrel round a pole. Again, the common practice of throwing fiery discs, sometimes expressly said to be shaped like suns, into the air at the festivals may well be a piece of imitative magic. In these, as in so many cases, the magic force may be supposed to take effect through mimicry or sympathy: by imitating the desired result you actually produce it: by counterfeiting the sun's progress through the heavens you really help the luminary to pursue his celestial journey with punctuality and despatch. The name “fire of heaven,” by which the midsummer fire is sometimes popularly known, clearly implies a consciousness of a connexion between the earthly and the heavenly flame.

Again, the manner in which the fire appears to have been originally kindled on these occasions has been alleged in support of the view that it was intended to be a mock-sun. As some scholars have perceived, it is highly probable that at the periodic festivals in former times fire was universally obtained by the friction of two pieces of wood. We have seen that it is still so procured in some places both at the Easter and the midsummer festivals, and that it is expressly said to have been formerly so procured at the Beltane celebration both in Scotland and Wales. But what makes it nearly certain that this was once the invariable mode

of kindling the fire at these periodic festivals is the analogy of the need-fire, which has almost always been produced by the friction of wood, and sometimes by the revolution of a wheel. It is a plausible conjecture that the wheel employed for this purpose represents the sun, and if the fires at the regularly recurring celebrations were formerly produced in the same way, it might be regarded as a confirmation of the view that they were originally sun-charms. In point of fact there is, as Kuhn has indicated, some evidence to shew that the midsummer fire was originally thus produced. We have seen that many Hungarian swine-herds make fire on Midsummer Eve by rotating a wheel round a wooden axle wrapt in hemp, and that they drive their pigs through the fire thus made. At Obermedlingen, in Swabia, the "fire of heaven," as it was called, was made on St. Vitus's Day (the fifteenth of June) by igniting a cart-wheel, which, smeared with pitch and plaited with straw, was fastened on a pole twelve feet high, the top of the pole being inserted in the nave of the wheel. This fire was made on the summit of a mountain, and as the flame ascended, the people uttered a set form of words, with eyes and arms directed heavenward. Here the fixing of a wheel on a pole and igniting it suggests that originally the fire was produced, as in the case of the need-fire, by the revolution of a wheel. The day on which the ceremony takes place (the fifteenth of June) is near midsummer; and we have seen that in Masuren fire is, or used to be, actually made on Midsummer Day by turning a wheel rapidly about an oaken pole, though it is not said that the new fire so obtained is used to light a bonfire. However, we must bear in mind that in all such cases the use of a wheel may be merely a mechanical device to facilitate the operation of fire-making by increasing the friction; it need not have any symbolical significance.

Further, the influence which these fires, whether periodic or occasional, are supposed to exert on the weather and vegetation may be cited in support of the view that they are sun-charms, since the effects ascribed to them resemble those of sunshine. Thus, the French belief that in a rainy June the lighting of the midsummer bonfires will cause the rain to cease appears to assume that they can disperse the dark clouds and make the sun to break out in radiant glory, drying the wet earth and dripping trees. Similarly the use of the need-fire by Swiss children on foggy days for the purpose of clearing away the mist may very naturally be interpreted as a sun-charm. Again, we have seen that in the Vosges Mountains the people believe that the midsummer fires help to preserve the fruits of the earth and ensure good crops. In Sweden the warmth or cold of the coming season is inferred from the direction in which the flames of the May Day bonfire are blown; if they blow to the south, it will be warm, if to the north, cold. No doubt at present the direction of the flames is regarded merely as an augury of the weather, not as a mode of influencing it. But we may be pretty sure that this is one of the cases in which magic has dwindled into divination. So in the Eifel Mountains, when the smoke blows towards the corn-fields, this is an omen that the harvest will be abundant. But the older view may have been not merely that the smoke and flames prognosticated, but that they actually produced an abundant harvest, the heat of the flames acting like sunshine on the corn. Perhaps it was with this view that people in the Isle of Man lit fires to windward of their fields in order that the smoke might blow over them. So in South Africa, about the month of April, the Matabeles light huge fires to the windward of their gardens, "their idea being that the smoke, by passing over the crops, will assist the ripening of them." Among the Zulus also "medicine is burned on a fire placed to windward of the garden, the fumigation which the plants in consequence receive being held to improve the crop." Again, the idea of our European peasants that the corn will grow well as far as the blaze of the bonfire is visible, may be interpreted as a remnant of the belief in the quickening and fertilizing power of the bonfires. The same belief, it may be argued, reappears in the notion that embers taken from the bonfires and inserted in the fields will promote the growth of the crops, and it may be thought to underlie the customs of sowing flax-seed in the direction in which the flames blow, of mixing the ashes of the bonfire with the seed-corn at sowing, of scattering the ashes

by themselves over the field to fertilize it, and of incorporating a piece of the Yule log in the plough to make the seeds thrive. The opinion that the flax or hemp will grow as high as the flames rise or the people leap over them belongs clearly to the same class of ideas. Again, at Konz, on the banks of the Moselle, if the blazing wheel which was trundled down the hillside reached the river without being extinguished, this was hailed as a proof that the vintage would be abundant. So firmly was this belief held that the successful performance of the ceremony entitled the villagers to levy a tax upon the owners of the neighbouring vineyards. Here the unextinguished wheel might be taken to represent an unclouded sun, which in turn would portend an abundant vintage. So the waggon-load of white wine which the villagers received from the vineyards round about might pass for a payment for the sunshine which they had procured for the grapes. Similarly we saw that in the Vale of Glamorgan a blazing wheel used to be trundled down hill on Midsummer Day, and that if the fire were extinguished before the wheel reached the foot of the hill, the people expected a bad harvest; whereas if the wheel kept alight all the way down and continued to blaze for a long time, the farmers looked forward to heavy crops that summer. Here, again, it is natural to suppose that the rustic mind traced a direct connexion between the fire of the wheel and the fire of the sun, on which the crops are dependent.

But in popular belief the quickening and fertilizing influence of the bonfires is not limited to the vegetable world; it extends also to animals. This plainly appears from the Irish custom of driving barren cattle through the mid-summer fires, from the French belief that the Yule-log steeped in water helps cows to calve, from the French and Servian notion that there will be as many chickens, calves, lambs, and kids as there are sparks struck out of the Yule log, from the French custom of putting the ashes of the bonfires in the fowls' nests to make the hens lay eggs, and from the German practice of mixing the ashes of the bonfires with the drink of cattle in order to make the animals thrive. Further, there are clear indications that even human fecundity is supposed to be promoted by the genial heat of the fires. In Morocco the people think that childless couples can obtain offspring by leaping over the midsummer bonfire. It is an Irish belief that a girl who jumps thrice over the midsummer bonfire will soon marry and become the mother of many children; in Flanders women leap over the Midsummer fires to ensure an easy delivery; and in various parts of France they think that if a girl dances round nine fires she will be sure to marry within the year. On the other hand, in Lechain people say that if a young man and woman, leaping over the midsummer fire together, escape unsmirched, the young woman will not become a mother within twelve months: the flames have not touched and fertilized her. In parts of Switzerland and France the lighting of the Yule log is accompanied by a prayer that the women may bear children, the she-goats bring forth kids, and the ewes drop lambs. The rule observed in some places that the bonfires should be kindled by the person who was last married seems to belong to the same class of ideas, whether it be that such a person is supposed to receive from, or to impart to, the fire a generative and fertilizing influence. The common practice of lovers leaping over the fires hand in hand may very well have originated in a notion that thereby their marriage would be blessed with offspring; and the like motive would explain the custom which obliges couples married within the year to dance to the light of torches. And the scenes of profligacy which appear to have marked the midsummer celebration among the Esthonians, as they once marked the celebration of May Day among ourselves, may have sprung, not from the mere license of holiday-makers, but from a crude notion that such orgies were justified, if not required, by some mysterious bond which linked the life of man to the courses of the heavens at this turning-point of the year.

At the festivals which we are considering the custom of kindling bonfires is commonly associated with a custom of carrying lighted torches about the fields, the orchards, the

pastures, the flocks and the herds; and we can hardly doubt that the two customs are only two different ways of attaining the same object, namely, the benefits which are believed to flow from the fire, whether it be stationary or portable. Accordingly if we accept the solar theory of the bonfires, we seem bound to apply it also to the torches; we must suppose that the practice of marching or running with blazing torches about the country is simply a means of diffusing far and wide the genial influence of the sunshine, of which these flickering flames are a feeble imitation. In favour of this view it may be said that sometimes the torches are carried about the fields for the express purpose of fertilizing them, and for the same purpose live coals from the bonfires are sometimes placed in the fields "to prevent blight." On the Eve of Twelfth Day in Normandy men, women, and children run wildly through the fields and orchards with lighted torches, which they wave about the branches and dash against the trunks of the fruit-trees for the sake of burning the moss and driving away the moles and field mice. "They believe that the ceremony fulfils the double object of exorcizing the vermin whose multiplication would be a real calamity, and of imparting fecundity to the trees, the fields, and even the cattle"; and they imagine that the more the ceremony is prolonged, the greater will be the crop of fruit next autumn. In Bohemia they say that the corn will grow as high as they fling the blazing besoms into the air. Nor are such notions confined to Europe. In Corea, a few days before the New Year festival, the eunuchs of the palace swing burning torches, chanting invocations the while, and this is supposed to ensure bountiful crops for the next season. The custom of trundling a burning wheel over the fields, which used to be observed in Poitou for the express purpose of fertilizing them, may be thought to embody the same idea in a still more graphic form; since in this way the mock-sun itself, not merely its light and heat represented by torches, is made actually to pass over the ground which is to receive its quickening and kindly influence. Once more, the custom of carrying lighted brands round cattle is plainly equivalent to driving the animals through the bonfire; and if the bonfire is a sun-charm, the torches must be so also.

§ 3. The Purificatory Theory of the Fire-festivals.

Thus far we have considered what may be said for the theory that at the European fire-festivals the fire is kindled as a charm to ensure an abundant supply of sunshine for man and beast, for corn and fruits. It remains to consider what may be said against this theory and in favour of the view that in these rites fire is employed not as a creative but as a cleansing agent, which purifies men, animals, and plants by burning up and consuming the noxious elements, whether material or spiritual, which menace all living things with disease and death.

First, then, it is to be observed that the people who practise the fire-customs appear never to allege the solar theory in explanation of them, while on the contrary they do frequently and emphatically put forward the purificatory theory. This is a strong argument in favour of the purificatory and against the solar theory; for the popular explanation of a popular custom is never to be rejected except for grave cause. And in the present case there seems to be no adequate reason for rejecting it. The conception of fire as a destructive agent, which can be turned to account for the consumption of evil things, is so simple and obvious that it could hardly escape the minds even of the rude peasantry with whom these festivals originated. On the other hand the conception of fire as an emanation of the sun, or at all events as linked to it by a bond of physical sympathy, is far less simple and obvious; and though the use of fire as a charm to produce sunshine appears to be undeniable, nevertheless in attempting to explain popular customs we should never have recourse to a more recondite idea when a simpler one lies to hand and is supported by the explicit testimony of the people themselves. Now in the case of the fire-festivals the destructive aspect of fire is one upon which the people dwell again and again; and it is highly significant that the great evil against which the fire is

directed appears to be witchcraft. Again and again we are told that the fires are intended to burn or repel the witches; and the intention is sometimes graphically expressed by burning an effigy of a witch in the fire. Hence, when we remember the great hold which the dread of witchcraft has had on the popular European mind in all ages, we may suspect that the primary intention of all these fire-festivals was simply to destroy or at all events get rid of the witches, who were regarded as the causes of nearly all the misfortunes and calamities that befall men, their cattle, and their crops.

This suspicion is confirmed when we examine the evils for which the bonfires and torches were supposed to provide a remedy. Foremost, perhaps, among these evils we may reckon the diseases of cattle; and of all the ills that witches are believed to work there is probably none which is so constantly insisted on as the harm they do to the herds, particularly by stealing the milk from the cows. Now it is significant that the need-fire, which may perhaps be regarded as the parent of the periodic fire-festivals, is kindled above all as a remedy for a murrain or other disease of cattle; and the circumstance suggests, what on general grounds seems probable, that the custom of kindling the need-fire goes back to a time when the ancestors of the European peoples subsisted chiefly on the products of their herds, and when agriculture as yet played a subordinate part in their lives. Witches and wolves are the two great foes still dreaded by the herdsman in many parts of Europe; and we need not wonder that he should resort to fire as a powerful means of banning them both. Among Slavonic peoples it appears that the foes whom the need-fire is designed to combat are not so much living witches as vampyres and other evil spirits, and the ceremony, as we saw, aims rather at repelling these baleful beings than at actually consuming them in the flames. But for our present purpose these distinctions are immaterial. The important thing to observe is that among the Slavs the need-fire, which is probably the original of all the ceremonial fires now under consideration, is not a sun-charm, but clearly and unmistakably nothing but a means of protecting man and beast against the attacks of maleficent creatures, whom the peasant thinks to burn or scare by the heat of the fire, just as he might burn or scare wild animals.

Again, the bonfires are often supposed to protect the fields against hail and the homestead against thunder and lightning. But both hail and thunderstorms are frequently thought to be caused by witches; hence the fire which bans the witches necessarily serves at the same time as a talisman against hail, thunder, and lightning. Further, brands taken from the bonfires are commonly kept in the houses to guard them against conflagration; and though this may perhaps be done on the principle of homoeopathic magic, one fire being thought to act as a preventive of another, it is also possible that the intention may be to keep witch-incendiaries at bay. Again, people leap over the bonfires as a preventive of colic, and look at the flames steadily in order to preserve their eyes in good health; and both colic and sore eyes are in Germany, and probably elsewhere, set down to the machinations of witches. Once more, to leap over the Midsummer fires or to circumambulate them is thought to prevent a person from feeling pains in his back at reaping; and in Germany such pains are called "witch-shots" and ascribed to witchcraft.

But if the bonfires and torches of the fire-festivals are to be regarded primarily as weapons directed against witches and wizards, it becomes probable that the same explanation applies not only to the flaming discs which are hurled into the air, but also to the burning wheels which are rolled down hill on these occasions; discs and wheels, we may suppose, are alike intended to burn the witches who hover invisible in the air or haunt unseen the fields, the orchards, and the vineyards on the hillside. Certainly witches are constantly thought to ride through the air on broomsticks or other equally convenient vehicles; and if they do so, how can you get at them so effectually as by hurling lighted missiles, whether discs, torches, or besoms, after them as they flit past overhead in the gloom? The South Slavonian peasant

believes that witches ride in the dark hail-clouds; so he shoots at the clouds to bring down the hags, while he curses them, saying, "Curse, curse Herodias, thy mother is a heathen, damned of God and fettered through the Redeemer's blood." Also he brings out a pot of glowing charcoal on which he has thrown holy oil, laurel leaves, and wormwood to make a smoke. The fumes are supposed to ascend to the clouds and stupefy the witches, so that they tumble down to earth. And in order that they may not fall soft, but may hurt themselves very much, the yokel hastily brings out a chair and tilts it bottom up so that the witch in falling may break her legs on the legs of the chair. Worse than that, he cruelly lays scythes, bill-hooks and other formidable weapons edge upwards so as to cut and mangle the poor wretches when they drop plump upon them from the clouds.

On this view the fertility supposed to follow the application of fire in the form of bonfires, torches, discs, rolling wheels, and so forth, is not conceived as resulting directly from an increase of solar heat which the fire has magically generated; it is merely an indirect result obtained by freeing the reproductive powers of plants and animals from the fatal obstruction of witchcraft. And what is true of the reproduction of plants and animals may hold good also of the fertility of the human sexes. We have seen that the bonfires are supposed to promote marriage and to procure offspring for childless couples. This happy effect need not flow directly from any quickening or fertilizing energy in the fire; it may follow indirectly from the power of the fire to remove those obstacles which the spells of witches and wizards notoriously present to the union of man and wife.

On the whole, then, the theory of the purificatory virtue of the ceremonial fires appears more probable and more in accordance with the evidence than the opposing theory of their connexion with the sun. But Europe is not the only part of the world where ceremonies of this sort have been performed; elsewhere the passage through the flames or smoke or over the glowing embers of a bonfire, which is the central feature of most of the rites, has been employed as a cure or a preventive of various ills. We have seen that the midsummer ritual of fire in Morocco is practically identical with that of our European peasantry; and customs more or less similar have been observed by many races in various parts of the world. A consideration of some of them may help us to decide between the conflicting claims of the two rival theories, which explain the ceremonies as sun-charms or purifications respectively.

VI. Fire-Festivals in Other Lands

§ 1. The Fire-walk.

At first sight the interpretation of the European fire customs as charms for making sunshine is confirmed by a parallel custom observed by the Hindoos of Southern India at the Pongol or Feast of Ingathering. The festival is celebrated in the early part of January, when, according to Hindoo astrologers, the sun enters the tropic of Capricorn, and the chief event of the festival coincides with the passage of the sun. For some days previously the boys gather heaps of sticks, straw, dead leaves, and everything that will burn. On the morning of the first day of the festival the heaps are fired. Every street and lane has its bonfire. The young folk leap over the flames or pile on fresh fuel. This fire is an offering to Sûrya, the sun-god, or to Agni, the deity of fire; it "wakes him from his sleep, calling on him again to gladden the earth with his light and heat." If this is indeed the explanation which the people themselves give of the festival, it seems decisive in favour of the solar explanation of the fires; for to say that the fires waken the sun-god from his sleep is only a metaphorical or mythical way of saying that they actually help to rekindle the sun's light and heat. But the hesitation which the writer indicates between the two distinct deities of sun and fire seems to prove that he is merely giving his own interpretation of the rite, not reporting the views of the celebrants. If that is so, the expression of his opinion has no claim to authority.

A festival of Northern India which presents points of resemblance to the popular European celebrations which we have been considering is the Holi. This is a village festival held in early spring at the full moon of the month Phalgun. Large bonfires are lit and young people dance round them. The people believe that the fires prevent blight, and that the ashes cure disease. At Barsana the local village priest is expected to pass through the Holi bonfire, which, in the opinion of the faithful, cannot burn him. Indeed he holds his land rent-free simply on the score of his being fire-proof. On one occasion when the priest disappointed the expectant crowd by merely jumping over the outermost verge of the smouldering ashes and then bolting into his cell, they threatened to deprive him of his benefice if he did not discharge his spiritual functions better when the next Holi season came round. Another feature of the festival which has, or once had, its counterpart in the corresponding European ceremonies is the unchecked profligacy which prevails among the Hindoos at this time. In Kumaon, a district of North-West India, at the foot of the Himalayas, each clan celebrates the Holi festival by cutting down a tree, which is thereupon stripped of its leaves, decked with shreds of cloth, and burnt at some convenient place in the quarter of the town inhabited by the clan. Some of the songs sung on this occasion are of a ribald character. The people leap over the ashes of the fire, believing that they thus rid themselves of itch and other diseases of the skin. While the trees are burning, each clan tries to carry off strips of cloth from the tree of another clan, and success in the attempt is thought to ensure good luck. In Gwalior large heaps of cow-dung are burnt instead of trees. Among the Marwaris the festival is celebrated by the women with obscene songs and gestures. A monstrous and disgusting image of a certain Nathuram, who is said to have been a notorious profligate, is set up in a bazaar and then smashed with blows of shoes and bludgeons while the bonfire of cow-dung is blazing. No household can be without an image of Nathuram, and on the night when the bride first visits her husband, the image of this disreputable personage is placed beside her couch. Barren women and mothers whose children have died look to Nathuram for deliverance from their troubles. Various stories are told to account for the origin of the Holi festival. According to one legend it was instituted in order to get rid of a troublesome demon (*rákshasi*). The

people were directed to kindle a bonfire and circumambulate it, singing and uttering fearlessly whatever might come into their minds. Appalled by these vociferations, by the oblations to fire, and by the laughter of the children, the demon was to be destroyed.

In the Chinese province of Fo-Kien we also meet with a vernal festival of fire which may be compared to the fire-festivals of Europe. The ceremony, according to an eminent authority, is a solar festival in honour of the renewal of vegetation and of the vernal warmth. It falls in April, on the thirteenth day of the third month in the Chinese calendar, and is doubtless connected with the ancient custom of renewing the fire, which, as we saw, used to be observed in China at this season. The chief performers in the ceremony are labourers, who refrain from women for seven days, and fast for three days before the festival. During these days they are taught in the temple how to discharge the difficult and dangerous duty which is to be laid upon them. On the eve of the festival an enormous brazier of charcoal, sometimes twenty feet wide, is prepared in front of the temple of the Great God, the protector of life. At sunrise next morning the brazier is lighted and kept burning by fresh supplies of fuel. A Taoist priest throws a mixture of salt and rice on the fire to conjure the flames and ensure an abundant year. Further, two exorcists, barefooted and followed by two peasants, traverse the fire again and again till it is somewhat beaten down. Meantime the procession is forming in the temple. The image of the god of the temple is placed in a sedan-chair, resplendent with red paint and gilding, and is carried forth by a score or more of barefooted peasants. On the shafts of the sedan-chair, behind the image, stands a magician with a dagger stuck through the upper parts of his arms and grasping in each hand a great sword, with which he essays to deal himself violent blows on the back; however, the strokes as they descend are mostly parried by peasants, who walk behind him and interpose bamboo rods between his back and the swords. Wild music now strikes up, and under the excitement caused by its stirring strains the procession passes thrice across the furnace. At their third passage the performers are followed by other peasants carrying the utensils of the temple; and the rustic mob, electrified by the frenzied spectacle, falls in behind. Strange as it may seem, burns are comparatively rare. Inured from infancy to walking barefoot, the peasants can step with impunity over the glowing charcoal, provided they plant their feet squarely and do not stumble; for usage has so hardened their soles that the skin is converted into a sort of leathery or horny substance which is almost callous to heat. But sometimes, when they slip and a hot coal touches the sides of their feet or ankles, they may be seen to pull a wry face and jump out of the furnace amid the laughter of the spectators. When this part of the ceremony is over, the procession defiles round the village, and the priests distribute to every family a leaf of yellow paper inscribed with a magic character, which is thereupon glued over the door of the house. The peasants carry off the charred embers from the furnace, pound them to ashes, and mix the ashes with the fodder of their cattle, believing that it fattens them. However, the Chinese Government disapproves of these performances, and next morning a number of the performers may generally be seen in the hands of the police, laid face downwards on the ground and receiving a sound castigation on a part of their person which is probably more sensitive than the soles of their feet.

In this last festival the essential feature of the ceremony appears to be the passage of the image of the deity across the fire; it may be compared to the passage of the straw effigy of Kupalo across the midsummer bonfire in Russia. As we shall see presently, such customs may perhaps be interpreted as magical rites designed to produce light and warmth by subjecting the deity himself to the heat and glow of the furnace; and where, as at Barsana, priests or sorcerers have been accustomed in the discharge of their functions to walk through or over fire, they have sometimes done so as the living representatives or embodiments of deities, spirits, or other supernatural beings. Some confirmation of this view is furnished by

the beliefs and practices of the Dosadhs, a low Indian caste in Behar and Chota Nagpur. On the fifth, tenth, and full-moon days of three months in the year, the priest walks over a narrow trench filled with smouldering wood ashes, and is supposed thus to be inspired by the tribal god Rahu, who becomes incarnate in him for a time. Full of the spirit and also, it is surmised, of drink, the man of god then mounts a bamboo platform, where he sings hymns and distributes to the crowd leaves of *tulsi*, which cure incurable diseases, and flowers which cause barren women to become happy mothers. The service winds up with a feast lasting far into the night, at which the line that divides religious fervour from drunken revelry cannot always be drawn with absolute precision. Similarly the Bhuiyas, a Dravidian tribe of Mirzapur, worship their tribal hero Bir by walking over a short trench filled with fire, and they say that the man who is possessed by the hero does not feel any pain in the soles of his feet. Ceremonies of this sort used to be observed in most districts of the Madras Presidency, sometimes in discharge of vows made in time of sickness or distress, sometimes periodically in honour of a deity. Where the ceremony was observed periodically, it generally occurred in March or June, which are the months of the vernal equinox and the summer solstice respectively. A narrow trench, sometimes twenty yards long and half a foot deep, was filled with small sticks and twigs, mostly of tamarind, which were kindled and kept burning till they sank into a mass of glowing embers. Along this the devotees, often fifty or sixty in succession, walked, ran, or leaped barefoot. In 1854 the Madras Government instituted an enquiry into the custom, but found that it was not attended by danger or instances of injury sufficient to call for governmental interference.

The French traveller Sonnerat has described how, in the eighteenth century, the Hindoos celebrated a fire-festival of this sort in honour of the god Darma Rajah and his wife Drobedé (Draupadi). The festival lasted eighteen days, during which all who had vowed to take part in it were bound to fast, to practise continence, to sleep on the ground without a mat, and to walk on a furnace. On the eighteenth day the images of Darma Rajah and his spouse were carried in procession to the furnace, and the performers followed dancing, their heads crowned with flowers and their bodies smeared with saffron. The furnace consisted of a trench about forty feet long, filled with hot embers. When the images had been carried thrice round it, the worshippers walked over the embers, faster or slower, according to the degree of their religious fervour, some carrying their children in their arms, others brandishing spears, swords, and standards. This part of the ceremony being over, the bystanders hastened to rub their foreheads with ashes from the furnace, and to beg from the performers the flowers which they had worn in their hair; and such as obtained them preserved the flowers carefully. The rite was performed in honour of the goddess Drobedé (Draupadi), the heroine of the great Indian epic, the *Mahabharata*. For she married five brothers all at once; every year she left one of her husbands to betake herself to another, but before doing so she had to purify herself by fire. There was no fixed date for the celebration of the rite, but it could only be held in one of the first three months of the year. In some villages the ceremony is performed annually; in others, which cannot afford the expense every year, it is observed either at longer intervals, perhaps once in three, seven, ten, or twelve years, or only in special emergencies, such as the outbreak of smallpox, cholera, or plague. Anybody but a pariah or other person of very low degree may take part in the ceremony in fulfilment of a vow. For example, if a man suffers from some chronic malady, he may vow to Draupadi that, should he be healed of his disease, he will walk over the fire at her festival. As a preparation for the solemnity he sleeps in the temple and observes a fast. The celebration of the rite in any village is believed to protect the cattle and the crops and to guard the inhabitants from dangers of all kinds. When it is over, many people carry home the holy ashes of the fire as a talisman which will drive away devils and demons.

The Badagas, an agricultural tribe of the Neilgherry Hills in Southern India, annually celebrate a festival of fire in various parts of their country. For example, at Nidugala the festival is held with much ceremony in the month of January. Omens are taken by boiling two pots of milk side by side on two hearths. If the milk overflows uniformly on all sides, the crops will be abundant for all the villages; but if it flows over on one side only, the harvest will be good for villages on that side only. The sacred fire is made by friction, a vertical stick of *Rhodomyrtus tomentosus* being twirled by means of a cord in a socket let into a thick bough of *Debregeasia velutina*. With this holy flame a heap of wood of two sorts, the *Eugenia Jambolana* and *Phyllanthus Emblica*, is kindled, and the hot embers are spread over a fire-pit about five yards long and three yards broad. When all is ready, the priest ties bells on his legs and approaches the fire-pit, carrying milk freshly drawn from a cow which has calved for the first time, and also bearing flowers of *Rhododendron arboreum*, *Leucas aspera*, or jasmine. After doing obeisance, he throws the flowers on the embers and then pours some of the milk over them. If the omens are propitious, that is, if the flowers remain for a few seconds unscorched and the milk does not hiss when it falls on the embers, the priest walks boldly over the embers and is followed by a crowd of celebrants, who before they submit to the ordeal count the hairs on their feet. If any of the hairs are found to be singed after the passage through the fire-pit, it is an ill omen. Sometimes the Badagas drive their cattle, which have recovered from sickness, over the hot embers in performance of a vow. At Melur, another place of the Badagas in the Neilgherry Hills, three, five, or seven men are chosen to walk through the fire at the festival; and before they perform the ceremony they pour into an adjacent stream milk from cows which have calved for the first time during the year. A general feast follows the performance of the rite, and next day the land is ploughed and sown for the first time that season. At Jakkaneri, another place of the Badagas in the Neilgherry Hills, the passage through the fire at the festival “seems to have originally had some connection with agricultural prospects, as a young bull is made to go partly across the fire-pit before the other devotees, and the owners of young cows which have had their first calves during the year take precedence of others in the ceremony, and bring offerings of milk, which are sprinkled over the burning embers.” According to another account the ceremony among the Badagas was performed every second year at a harvest festival, and the performers were a set of degenerate Brahmans called Haruvarus, who “used to walk on burning coals with bare feet, pretending that the god they worshipped could allay the heat and make fire like cold water to them. As they only remained a few seconds, however, on the coals, it was impossible that they could receive much injury.”

In Japan the fire-walk is performed as a religious rite twice a year at a temple in the Kanda quarter of Tokio. One of the performances takes place in September. It was witnessed in the year 1903 by the wife of an American naval officer, who has described it. In a court of the temple a bed of charcoal about six yards long, two yards wide, and two feet deep was laid down and covered with a deep layer of straw. Being ignited, the straw blazed up, and when the flames had died down the bed of hot charcoal was fanned by attendants into a red glow. Priests dressed in robes of white cotton then walked round the fire, striking sparks from flint and steel and carrying trays full of salt. When mats had been laid down at the two ends of the fire and salt poured on them, the priests rubbed their bare feet twice in the salt and then walked calmly down the middle of the fire. They were followed by a number of people, including some boys and a woman with a baby in her arms. “The Shintoists claim that, having been perfectly purified by their prayers and ceremonies, no evil has any power over them. Fire they regard as the very spirit of evil; so twice a year, I believe, they go through this fire-walking as a kind of ‘outward and visible sign of inward spiritual grace.’”

In the island of Mbengga, one of the Fijian archipelago, once every year a dracaena, which grows in profusion on the grassy hillsides, becomes fit to yield the sugar of which its fibrous root is full. To render the roots edible it is necessary to bake them among hot stones for four days. A great pit is dug and filled with great stones and blazing logs, and when the flames have died down and the stones are at white heat, the oven is ready to receive the roots. At this moment the members of a certain clan called Na Ivilankata, favoured of the gods, leap into the oven and walk unharmed upon the hot stones, which would scorch the feet of any other persons. On one occasion when the ceremony was witnessed by Europeans fifteen men of the clan, dressed in garlands and fringes, walked unscathed through the furnace, where tongues of fire played among the hot stones. The pit was about nineteen feet wide and the men marched round it, planting their feet squarely and firmly on each stone. When they emerged from the pit, the feet of several were examined and shewed no trace of scorching; even the anklets of dried tree-fern leaves which they wore on their legs were unburnt. The immunity thus enjoyed by members of the clan in the fiery furnace is explained by a legend that in former days a chief of the clan, named Tui Nkualita, received for himself and his descendants this remarkable privilege from a certain god, whom the chief had accidentally dragged out of a deep pool of water by the hair of his head. A similar ceremony of walking through fire, or rather over a furnace of hot charcoal or hot stones, has also been observed in Tahiti, the Marquesas Islands, and by Hindoo coolies in the West Indian island of Trinidad; but the eye-witnesses who have described the rite, as it is observed in these islands, have said little or nothing as to its meaning and purpose, their whole attention having been apparently concentrated on the heat of the furnace and the state of the performers' legs before and after passing through it.

“Another grand custom of the Hottentots, which they likewise term *andersmaken*, is the driving their sheep at certain times through the fire. Early in the day appointed by a kraal for the observance of this custom, the women milk all their cows, and set the whole produce before their husbands. 'Tis a strict rule at those times that the women neither taste, nor suffer their children to touch, a drop of it. The whole quantity is sacred to the men, who drink it all up before they address themselves to the business of the fire. Having consumed the milk, some go and bring the sheep together to the place where the fire is to be lighted, while others repair to the place to light it. The fire is made of chips and dry twigs and thinly spread into a long square. Upon the coming up of the sheep, the fire, scattered into this figure, is covered with green twigs to raise a great smoak; and a number of men range themselves closely on both sides of it, making a lane for the sheep to pass through, and extending themselves to a good distance beyond the fire on the side where the sheep are to enter. Things being in this posture, the sheep are driven into the lane close up to the fire, which now smoaks in the thickest clouds. The foremost boggle, and being forced forward by the press behind, seek their escape by attempting breaches in the ranks. The men stand close and firm, and whoop and goad them forward; when a few hands, planted at the front of the fire, catch three or four of the foremost sheep by the head, and drag them through, and bring them round into the sight of the rest; which sometimes upon this, the whooping and goading continuing, follow with a tantivy, jumping and pouring themselves through the fire and smoak with a mighty clattering and fury. At other times they are not so tractable, but put the Hottentots to the trouble of dragging numbers of them through; and sometimes, in a great press and fright, sturdily attacking the ranks, they make a breach and escape. This is a very mortifying event at all times, the Hottentots, upon whatever account, looking upon it as a heavy disgrace and a very ill omen into the bargain. But when their labours here are attended with such success, that the sheep pass readily through or over the fire, 'tis hardly in the power of language to describe them in all the sallies of their joy.” The writer who thus describes the custom had great difficulty in extracting an explanation of it from the Hottentots. At last one of them

informed him that their country was much infested by wild dogs, which made terrible havoc among the cattle, worrying the animals to death even when they did not devour them. "Now we have it," he said, "from our ancestors, that if sheep are driven through the fire, as we say, that is, through a thick smoak, the wild dogs will not be fond of attacking them while the scent of the smoak remains upon their fleeces. We therefore from time to time, for the security of our flocks, perform this *andersmaken*."

When disease breaks out in a herd of the Nandi, a pastoral tribe of British East Africa, a large bonfire is made with the wood of a certain tree (*Olea chrysophilla*), and brushwood of two sorts of shrubs is thrown on the top. Then the sick herd is driven to the fire, and while the animals are standing near it, a sheep big with young is brought to them and anointed with milk by an elder, after which it is strangled by two men belonging to clans that may intermarry. The intestines are then inspected, and if the omens prove favourable, the meat is roasted and eaten; moreover rings are made out of the skin and worn by the cattle-owners. After the meat has been eaten, the herd is driven round the fire, and milk is poured on each beast. When their cattle are sick, the Zulus of Natal will collect their herds in a kraal, where a medicine-man kindles a fire, burns medicine in it, and so fumigates the cattle with the medicated smoke. Afterwards he sprinkles the herd with a decoction, and, taking some melted fat of the dead oxen in his mouth, squirts it on a fire-brand and holds the brand to each animal in succession. Such a custom is probably equivalent to the Hottentot and European practice of driving cattle through a fire.

Among the Indians of Yucatan the year which was marked in their calendar by the sign of *Cauac* was reputed to be very unlucky; they thought that in the course of it the death-rate would be high, the maize crops would be withered up by the extreme heat of the sun, and what remained of the harvest would be devoured by swarms of ants and birds. To avert these calamities they used to erect a great pyre of wood, to which most persons contributed a faggot. Having danced about it during the day, they set fire to it at night-fall, and when the flames had died down, they spread out the red embers and walked or ran barefoot over them, some of them escaping unsmirched by the flames, but others burning themselves more or less severely. In this way they hoped to conjure away the evils that threatened them, and to undo the sinister omens of the year.

Similar rites were performed at more than one place in classical antiquity. At Castabala, in Cappadocia, the priestesses of an Asiatic goddess, whom the Greeks called Artemis Perasia, used to walk barefoot through a furnace of hot charcoal and take no harm. Again, at the foot of Mount Soracte, in Italy, there was a sanctuary of a goddess Feronia, where once a year the men of certain families walked barefoot, but unscathed, over the glowing embers and ashes of a great fire of pinewood in presence of a vast multitude, who had assembled from all the country round about to pay their devotions to the deity or to ply their business at the fair. The families from whom the performers of the rite were drawn went by the name of Hirpi Sorani, or "Soranian Wolves"; and in consideration of the services which they rendered the state by walking through the fire, they were exempted, by a special decree of the senate, from military service and all public burdens. In the discharge of their sacred function, if we can trust the testimony of Strabo, they were believed to be inspired by the goddess Feronia. The ceremony certainly took place in her sanctuary, which was held in the highest reverence alike by Latins and Sabines; but according to Virgil and Pliny the rite was performed in honour of the god of the mountain, whom they call by the Greek name of Apollo, but whose real name appears to have been Soranus. If Soranus was a sun-god, as his name has by some been thought to indicate, we might perhaps conclude that the passage of his priests through the fire was a magical ceremony designed to procure a due supply of light and warmth for the earth by mimicking the sun's passage across the firmament. For so priceless a service, rendered at

some personal risk, it would be natural that the magicians should be handsomely rewarded by a grateful country, and that they should be released from the common obligations of earth in order the better to devote themselves to their celestial mission. The neighbouring towns paid the first-fruits of their harvest as tribute to the shrine, and loaded it besides with offerings of gold and silver, of which, however, it was swept clean by Hannibal when he hung with his dusky army, like a storm-cloud about to break, within sight of the sentinels on the walls of Rome.

§ 2. The Meaning of the Fire-walk.

The foregoing customs, observed in many different parts of the world, present at least a superficial resemblance to the modern European practices of leaping over fires and driving cattle through them; and we naturally ask whether it is not possible to discover a general explanation which will include them all. We have seen that two general theories have been proposed to account for the European practices; according to one theory the customs in question are sun-charms, according to the other they are purifications. Let us see how the two rival theories fit the other facts which we have just passed in review. To take the solar theory first, it is supported, first, by a statement that the fires at the Pongol festival in Southern India are intended to wake the sun-god or the fire-god from his sleep; and, second, by the etymology which connects Soranus, the god of Soracte, with the sun. But for reasons which have already been given, neither of these arguments carries much weight; and apart from them there appears to be nothing in the foregoing customs to suggest that they are sun-charms. Nay, some of the customs appear hardly reconcilable with such a view. For it is to be observed that the fire-walk is frequently practised in India and other tropical countries, where as a rule people would more naturally wish to abate than to increase the fierce heat of the sun. In Yucatan certainly the intention of kindling the bonfires cannot possibly have been to fan the solar flames, since one of the principal evils which the bonfires were designed to remedy was precisely the excessive heat of the sun, which had withered up the maize crops. Thus the solar theory is not strongly supported by any of the facts which we are considering, and it is actually inconsistent with some of them.

Not so with the purificatory theory. It is obviously applicable to some of the facts, and apparently consistent with them all. Thus we have seen that sick men make a vow to walk over the fire, and that sick cattle are driven over it. In such cases clearly the intention is to cleanse the suffering man or beast from the infection of disease, and thereby to restore him or it to health; and the fire is supposed to effect this salutary end, either by burning up the powers of evil or by interposing an insurmountable barrier between them and the sufferer. For it is to be remembered that evils which civilized men regard as impersonal are often conceived by uncivilized man in the personal shape of witches and wizards, of ghosts and hobgoblins; so that measures which we should consider as simple disinfectants the savage looks upon as obstacles opportunely presented to the attacks of demons or other uncanny beings. Now of all such obstacles fire seems generally to be thought the most effective; hence in passing through or leaping over it our primitive philosopher often imagines that he is not so much annihilating his spiritual foe as merely giving him the slip; the ghostly pursuer shrinks back appalled at the flames through which his intended victim, driven to desperation by his fears, has safely passed before him. This interpretation of the ceremony is confirmed, first, by the observation that in India the ashes of the bonfire are used as a talisman against devils and demons; and, second, by the employment of the ceremony for the avowed purpose of escaping from the pursuit of a troublesome ghost. For example, in China "they believe that a beheaded man wanders about a headless spectre in the World of Shades. Such spectres are frequently to be seen in walled towns, especially in the neighbourhood of places of execution. Here they often visit the people with disease and disaster, causing a considerable depreciation

in the value of the houses around such scenes. Whenever an execution takes place, the people fire crackers to frighten the headless ghost away from the spot; and the mandarin who has superintended the bloody work, on entering the gate of his mansion, has himself carried in his sedan chair over a fire lighted on the pavement, lest the headless apparition should enter there along with him; for disembodied spirits are afraid of fire." For a like reason Chinese mourners after a funeral, and persons who have paid a visit of condolence to a house of death, often purify themselves by stepping over a fire of straw; the purification, we cannot doubt, consists simply in shaking off the ghost who is supposed to dog their steps. Similarly at a coroner's inquest in China the mandarin and his subordinates hold pocket handkerchiefs or towels to their mouths and noses while they are inspecting the corpse, no doubt to hinder the ghost from insinuating himself into their bodies by these apertures; and when they have discharged their dangerous duty, they purify themselves by passing through a small fire of straw kindled on the pavement before they enter their sedan-chairs to return home, while at the same time the crowd of idlers, who have gathered about the door, assist in keeping the ghost at bay by a liberal discharge of crackers. The same double process of purification, or rather of repelling the ghost, by means of fire and crackers is repeated at the gate of the mandarin's residence when the procession defiles into it. Among some of the Tartars it used to be customary for all persons returning from a burial to leap over a fire made for the purpose, "in order that the dead man might not follow them; for apparently in their opinion he would be afraid of the fire." "The Yakuts bury their dead as a rule on the day of the death, and in order not to take the demon of death home with them, they kindle fires on the way back from the burial and jump over them in the belief that the demon of death, who dreads fire, will not follow them, and that in this way they will be freed from the persecutions of the hated demon of death." In Sikkhim, when members of the Khambu caste have buried a corpse, all persons present at the burial "adjourn to a stream for a bath of purification, and, on re-entering the house, have to tread on a bit of burning cloth, to prevent the evil spirits who attend at funerals from following them in." Among the Fans of West Africa, "when the mourning is over, the wives of the deceased must pass over a small lighted brazier in the middle of the village, then they sit down while some leaves are still burning under their feet; their heads are shaved, and from that moment they are purified from the mourning—perhaps we should translate: 'delivered from the ghost of their husband'—and may be divided among the heirs." At Agweh, on the Slave Coast of West Africa, a widow used to remain shut up for six months in the room where her husband was buried; at the end of the time a fire was lighted on the floor, and red peppers strewn in it, until in the pungent fumes the widow was nearly stifled. No doubt the intention was to rid her of her husband's ghost in order that she might mingle again in the world with safety to herself and others.

On the analogy of these customs, in which the purpose of the passage through the fire appears to be unmistakable, we may suppose that the motive of the rite is similar at the popular festivals of Europe and the like observances in other lands. In every case the ritual appears to be explained in a simple and natural way by the supposition that the performers believe themselves to be freed from certain evils, actual or threatened, through the beneficent agency of fire, which either burns up and destroys the noxious things or at all events repels and keeps them at bay. Indeed this belief, or at least this hope, is definitely expressed by some of the people who leap across the bonfires: they imagine that all ills are burnt up and consumed in the flames, or that they leave their sins, or at all events their fleas, behind them on the far side of the fire. But we may conjecture that originally all the evils from which the people thus thought to deliver themselves were conceived by them to be caused by personal beings, such as ghosts and demons or witches and warlocks, and that the fires were kindled for the sole purpose of burning or banning these noxious creatures. Of these evil powers witches and warlocks appear to have been the most dreaded by our European peasantry; and it is therefore

significant that the fires kindled on these occasions are often expressly alleged to burn the witches, that effigies of witches are not uncommonly consumed in them, and that two of the great periodic fire-festivals of the year, namely May Day and Midsummer Eve, coincide with the seasons when witches are believed to be most active and mischievous, and when accordingly many other precautions are taken against them. Thus if witchcraft, as a great part of mankind has believed, is the fertile source of almost all the calamities that afflict our species, and if the surest means of frustrating witchcraft is fire, then it follows as clearly as day follows night that to jump over a fire must be a sovereign panacea for practically all the ills that flesh is heir to. We can now, perhaps, fully understand why festivals of fire played so prominent a part in the religion or superstition of our heathen forefathers; the observance of such festivals flowed directly from their overmastering fear of witchcraft and from their theory as to the best way of combating that dreadful evil.

VII. The Burning of Human Beings in the Fires

§ 1. The Burning of Effigies in the Fires.

We have still to ask, What is the meaning of burning effigies in the fire at these festivals? After the preceding investigation the answer to the question seems obvious. As the fires are often alleged to be kindled for the purpose of burning the witches, and as the effigy burnt in them is sometimes called "the Witch," we might naturally be disposed to conclude that all the effigies consumed in the flames on these occasions represent witches or warlocks, and that the custom of burning them is merely a substitute for burning the wicked men and women themselves, since on the principle of homoeopathic or imitative magic you practically destroy the witch herself in destroying her effigy. On the whole this explanation of the burning of straw figures in human shape at the festivals appears to be the most probable.

Yet it may be that this explanation does not apply to all the cases, and that certain of them may admit and even require another interpretation, in favour of which I formerly argued as follows:—

"It remains to ask, What is the meaning of burning an effigy in these bonfires? The effigies so burned, as I have already remarked, can hardly be separated from the effigies of Death which are burned or otherwise destroyed in spring; and grounds have been already given for regarding the so-called effigies of Death as really representatives of the tree-spirit or spirit of vegetation. Are the other effigies, which are burned in the spring and midsummer bonfires, susceptible of the same explanation? It would seem so. For just as the fragments of the so-called Death are stuck in the fields to make the crops grow, so the charred embers of the figure burned in the spring bonfires are sometimes laid on the fields in the belief that they will keep vermin from the crop. Again, the rule that the last married bride must leap over the fire in which the straw-man is burned on Shrove Tuesday, is probably intended to make her fruitful. But, as we have seen, the power of blessing women with offspring is a special attribute of tree-spirits; it is therefore a fair presumption that the burning effigy over which the bride must leap is a representative of the fertilizing tree-spirit or spirit of vegetation. This character of the effigy, as representative of the spirit of vegetation, is almost unmistakable when the figure is composed of an unthreshed sheaf of corn or is covered from head to foot with flowers. Again, it is to be noted that, instead of a puppet, trees, either living or felled, are sometimes burned both in the spring and midsummer bonfires. Now, considering the frequency with which the tree-spirit is represented in human shape, it is hardly rash to suppose that when sometimes a tree and sometimes an effigy is burned in these fires, the effigy and the tree are regarded as equivalent to each other, each being a representative of the tree-spirit. This, again, is confirmed by observing, first, that sometimes the effigy which is to be burned is carried about simultaneously with a May-tree, the former being carried by the boys, the latter by the girls; and, second, that the effigy is sometimes tied to a living tree and burned with it. In these cases, we can scarcely doubt, the tree-spirit is represented, as we have found it represented before, in duplicate, both by the tree and by the effigy. That the true character of the effigy as a representative of the beneficent spirit of vegetation should sometimes be forgotten, is natural. The custom of burning a beneficent god is too foreign to later modes of thought to escape misinterpretation. Naturally enough the people who continued to burn his image came in time to identify it as the effigy of persons, whom, on various grounds, they regarded with aversion, such as Judas Iscariot, Luther, and a witch.

“The general reasons for killing a god or his representative have been examined in the preceding chapter. But when the god happens to be a deity of vegetation, there are special reasons why he should die by fire. For light and heat are necessary to vegetable growth; and, on the principle of sympathetic magic, by subjecting the personal representative of vegetation to their influence, you secure a supply of these necessities for trees and crops. In other words, by burning the spirit of vegetation in a fire which represents the sun, you make sure that, for a time at least, vegetation shall have plenty of sun. It may be objected that, if the intention is simply to secure enough sunshine for vegetation, this end would be better attained, on the principles of sympathetic magic, by merely passing the representative of vegetation through the fire instead of burning him. In point of fact this is sometimes done. In Russia, as we have seen, the straw figure of Kupalo is not burned in the midsummer fire, but merely carried backwards and forwards across it. But, for the reasons already given, it is necessary that the god should die; so next day Kupalo is stripped of her ornaments and thrown into a stream. In this Russian custom, therefore, the passage of the image through the fire is a sun-charm pure and simple; the killing of the god is a separate act, and the mode of killing him—by drowning—is probably a rain-charm. But usually people have not thought it necessary to draw this fine distinction; for the various reasons already assigned, it is advantageous, they think, to expose the god of vegetation to a considerable degree of heat, and it is also advantageous to kill him, and they combine these advantages in a rough-and-ready way by burning him.”

On the foregoing argument, which I do not now find very cogent, I would remark that we must distinguish the cases in which an effigy or an image is burnt in the fire from the cases in which it is simply carried through or over it. We have seen that in the Chinese festival of fire the image of the god is carried thrice by bearers over the glowing furnace. Here the motive for subjecting a god to the heat of the furnace must surely be the same as the motive for subjecting his worshippers to the same ordeal; and if the motive in the case of the worshippers is purificatory, it is probably the same in the case of the deity. In other words we may suppose that the image of a god is periodically carried over a furnace in order to purify him from the taint of corruption, the spells of magicians, or any other evil influences that might impair or impede his divine energies. The same theory would explain the custom of obliging the priest ceremonially to pass through the fire; the custom need not be a mitigation of an older practice of burning him in the flames, it may only be a purification designed to enable him the better to discharge his sacred duties as representative of the deity in the coming year. Similarly, when the rite is obligatory, not on the people as a whole, but only on certain persons chosen for the purpose, we may suppose that these persons act as representatives of the entire community, which thus passes through the fire by deputy and consequently participates in all the benefits which are believed to accrue from the purificatory character of the rite. In both cases, therefore, if my interpretation of them is correct, the passage over or through a fire is not a substitute for human sacrifice; it is nothing but a stringent form of purification.

§ 2. The Burning of Men and Animals in the Fires.

Yet in the popular customs connected with the fire-festivals of Europe there are certain features which appear to point to a former practice of human sacrifice. We have seen reasons for believing that in Europe living persons have often acted as representatives of the tree-spirit and corn-spirit and have suffered death as such. There is no reason, therefore, why they should not have been burned, if any special advantages were likely to be attained by putting them to death in that way. The consideration of human suffering is not one which enters into the calculations of primitive man. Now, in the fire-festivals which we are discussing, the pretence of burning people is sometimes carried so far that it seems reasonable to regard it as

a mitigated survival of an older custom of actually burning them. Thus in Aachen, as we saw, the man clad in peas-straw acts so cleverly that the children really believe he is being burned. At Jumièges in Normandy the man clad all in green, who bore the title of the Green Wolf, was pursued by his comrades, and when they caught him they feigned to fling him upon the mid-summer bonfire. Similarly at the Beltane fires in Scotland the pretended victim was seized, and a show made of throwing him into the flames, and for some time afterwards people affected to speak of him as dead. Again, in the Hallowe'en bonfires of north-eastern Scotland we may perhaps detect a similar pretence in the custom observed by a lad of lying down as close to the fire as possible and allowing the other lads to leap over him. The titular king at Aix, who reigned for a year and danced the first dance round the midsummer bonfire, may perhaps in days of old have discharged the less agreeable duty of serving as fuel for that fire which in later times he only kindled. In the following customs Mannhardt is probably right in recognizing traces of an old custom of burning a leaf-clad representative of the spirit of vegetation. At Wolfeck, in Austria, on Midsummer Day, a boy completely clad in green fir branches goes from house to house, accompanied by a noisy crew, collecting wood for the bonfire. As he gets the wood he sings—

*“Forest trees I want,
No sour milk for me,
But beer and wine,
So can the wood-man be jolly and gay.”*

In some parts of Bavaria, also, the boys who go from house to house collecting fuel for the midsummer bonfire envelop one of their number from head to foot in green branches of firs, and lead him by a rope through the whole village. At Moosheim, in Wurtemberg, the festival of St. John's Fire usually lasted for fourteen days, ending on the second Sunday after Midsummer Day. On this last day the bonfire was left in charge of the children, while the older people retired to a wood. Here they encased a young fellow in leaves and twigs, who, thus disguised, went to the fire, scattered it, and trod it out. All the people present fled at the sight of him.

In this connexion it is worth while to note that in pagan Europe the water as well as the fire seems to have claimed its human victim on Midsummer Day. Some German rivers, such as the Saale and the Spree, are believed still to require their victim on that day; hence people are careful not to bathe at this perilous season. Where the beautiful Neckar flows, between vine-clad and wooded hills, under the majestic ruins of Heidelberg castle, the spirit of the river seeks to drown three persons, one on Midsummer Eve, one on Midsummer Day, and one on the day after. On these nights, if you hear a shriek as of a drowning man or woman from the water, beware of running to the rescue; for it is only the water-fairy shrieking to lure you to your doom. Many a fisherman of the Elbe knows better than to launch his boat and trust himself to the treacherous river on Midsummer Day. And Samland fishermen will not go to sea at this season, because they are aware that the sea is then hollow and demands a victim. In the neighbourhood of the Lake of Constance the Swabian peasants say that on St. John's Day the Angel or St. John must have a swimmer and a climber; hence no one will climb a tree or bathe even in a brook on that day. According to others, St. John will have three dead men on his day; one of them must die by water, one by a fall, and one by lightning; therefore old-fashioned people warn their children not to climb or bathe, and are very careful themselves not to run into any kind of danger on Midsummer Day. So in some parts of Switzerland people are warned against bathing on St. John's Night, because the saint's day demands its victims. Thus in the Emmenthal they say, “This day will have three persons; one must perish in the air, one in the fire, and the third in the water.” At Schaffhausen the saying runs, “St. John the Baptist must have a runner, must have a swimmer, must have a climber.” That is the

reason why you should not climb cherry-trees on the saint's day, lest you should fall down and break your valuable neck. In Cologne the saint is more exacting; on his day he requires no less than fourteen dead men; seven of them must be swimmers and seven climbers. Accordingly when we find that, in one of the districts where a belief of this sort prevails, it used to be customary to throw a person into the water on Midsummer Day, we can hardly help concluding that this was only a modification of an older custom of actually drowning a human being in the river at that time. In Voigtland it was formerly the practice to set up a fine May tree, adorned with all kinds of things, on St. John's Day. The people danced round it, and when the lads had fetched down the things with which it was tricked out, the tree was thrown into the water. But before this was done, they sought out somebody whom they treated in the same manner, and the victim of this horseplay was called "the John." The brawls and disorders, which such a custom naturally provoked, led to the suppression of the whole ceremony.

At Rotenburg on the Neckar they throw a loaf of bread into the water on St. John's Day; were this offering not made, the river would grow angry and take away a man. Clearly, therefore, the loaf is regarded as a substitute which the spirit of the river consents to accept instead of a human victim. Elsewhere the water-sprite is content with flowers. Thus in Bohemia people sometimes cast garlands into water on Midsummer Eve; and if the water-sprite pulls one of them down, it is a sign that the person who threw the garland in will die. In the villages of Hesse the girl who first comes to the well early on the morning of Midsummer Day, places on the mouth of the well a gay garland composed of many sorts of flowers which she has culled from the fields and meadows. Sometimes a number of such garlands are twined together to form a crown, with which the well is decked. At Fulda, in addition to the flowery decoration of the wells, the neighbours choose a Lord of the Wells and announce his election by sending him a great nosegay of flowers; his house, too, is decorated with green boughs, and children walk in procession to it. He goes from house to house collecting materials for a feast, of which the neighbours partake on the following Sunday. What the other duties of the Lord of the Wells may be, we are not told. We may conjecture that in old days he had to see to it that the spirits of the water received their dues from men and maidens on that important day.

The belief that the spirits of the water exact a human life on Midsummer Day may partly explain why that day is regarded by some people as unlucky. At Neuburg, in Baden, people who meet on Midsummer Day bid each other beware. Sicilian mothers on that ominous day warn their little sons not to go out of the house, or, if they do go out, not to stray far, not to walk on solitary unfrequented paths, to avoid horses and carriages and persons with firearms, and not to dare to swim; in short they bid them be on their guard at every turn. The Sicilian writer who tells us this adds: "This I know and sadly remember ever since the year 1848, when, not yet seven years old, I beheld in the dusk of the evening on St. John's Day some women of my acquaintance bringing back in their arms my little brother, who had gone to play in a garden near our house, and there had found his death, my poor Francesco! In their simplicity the women who strove to console my inconsolable mother, driven distracted by the dreadful blow, kept repeating that St. John must have his due, that on that day he must be appeased. 'Who knows,' said they, 'how many other mothers are weeping now for other little sons forlorn!'"

Yet curiously enough, though the water-spirits call for human victims on Midsummer Eve or Midsummer Day, water in general is supposed at that season to acquire certain wonderful medicinal virtues, so that he who bathes in it then or drinks of it is not only healed of all his infirmities but will be well and hearty throughout the year. Hence in many parts of Europe, from Sweden in the north to Sicily in the south, and from Ireland and Spain in the west to Esthonia in the east it used to be customary for men, women, and children to bathe in crowds

in rivers, the sea, or springs on Midsummer Eve or Midsummer Day, hoping thus to fortify themselves for the next twelve months. The usual time for taking the bath was the night which intervenes between Midsummer Eve and Midsummer Day; but in Belgium the hour was noon on Midsummer Day. It was a curious sight, we are told, to see the banks of a river lined with naked children waiting for the first stroke of noon to plunge into the healing water. The dip was supposed to have a remarkable effect in strengthening the legs. People who were ashamed to bathe in public used to have cans of water brought to their houses from the river at midday, and then performed their ablutions in the privacy of their chambers. Nor did they throw away the precious fluid; on the contrary they bottled it up and kept it as a sort of elixir for use throughout the year. It was thought never to grow foul and to be as blessed as holy water fetched from a church, which we may well believe. Hence it served to guard the house against a thunder-storm; when the clouds were heavy and threatening, all you had to do was to take the palm branches (that is, the twigs of box-wood) which were blessed on Palm Sunday, dip them in the midsummer water, and burn them. That averted the tempest. In the Swiss canton of Lucerne a bath on Midsummer Eve is thought to be especially wholesome, though in other parts of Switzerland, as we saw, bathing at that season is accounted dangerous.

Nor are such customs and beliefs confined to the Christian peoples of Europe; they are shared also by the Mohammedan peoples of Morocco. There, too, on Midsummer Day all water is thought to be endowed with such marvellous virtue that it not only heals but prevents sickness for the rest of the year; hence men, women, and children bathe in the sea, in rivers, or in their houses at that time for the sake of their health. In Fez and other places on this day people pour or squirt water over each other in the streets or from the house-tops, so that the streets become almost as muddy as after a fall of rain. More than that, in the Andjra they bathe their animals also; horses, mules, donkeys, cattle, sheep, and goats, all must participate in the miraculous benefits of midsummer water. The rite forms part of that old heathen celebration of Midsummer which appears to have been common to the peoples on both sides of the Mediterranean; and as the aim of bathing in the midsummer water is undoubtedly purification, it is reasonable to assign the same motive for the custom of leaping over the midsummer bonfire. On the other hand some people in Morocco, like some people in Europe, think that water on Midsummer Day is unclean or dangerous. A Berber told Dr. Westermarck that water is haunted on Midsummer Day, and that people therefore avoid bathing in it and keep animals from drinking of it. And among the Beni Ahsen persons who swim in the river on that day are careful, before plunging into the water, to throw burning straw into it as an offering, in order that the spirits may not harm them. The parallelism between the rites of water and fire at this season is certainly in favour of interpreting both in the same way; and the traces of human sacrifice which we have detected in the rite of water may therefore be allowed to strengthen the inference of a similar sacrifice in the rite of fire.

But it seems possible to go farther than this. Of human sacrifices offered on these occasions the most unequivocal traces, as we have seen, are those which, about a hundred years ago, still lingered at the Beltane fires in the Highlands of Scotland, that is, among a Celtic people who, situated in a remote corner of Europe and almost completely isolated from foreign influence, had till then conserved their old heathenism better perhaps than any other people in the West of Europe. It is significant, therefore, that human sacrifices by fire are known, on unquestionable evidence, to have been systematically practised by the Celts. The earliest description of these sacrifices has been bequeathed to us by Julius Caesar. As conqueror of the hitherto independent Celts of Gaul, Caesar had ample opportunity of observing the national Celtic religion and manners, while these were still fresh and crisp from the native mint and had not yet been fused in the melting-pot of Roman civilization. With his own notes

Caesar appears to have incorporated the observations of a Greek explorer, by name Posidonius, who travelled in Gaul about fifty years before Caesar carried the Roman arms to the English Channel. The Greek geographer Strabo and the historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius, but independently of each other, and of Caesar, for each of the three derivative accounts contain some details which are not to be found in either of the others. By combining them, therefore, we can restore the original account of Posidonius with some probability, and thus obtain a picture of the sacrifices offered by the Celts of Gaul at the close of the second century before our era. The following seem to have been the main outlines of the custom. Condemned criminals were reserved by the Celts in order to be sacrificed to the gods at a great festival which took place once in every five years. The more there were of such victims, the greater was believed to be the fertility of the land. If there were not enough criminals to furnish victims, captives taken in war were immolated to supply the deficiency. When the time came the victims were sacrificed by the Druids or priests. Some they shot down with arrows, some they impaled, and some they burned alive in the following manner. Colossal images of wicker-work or of wood and grass were constructed; these were filled with live men, cattle, and animals of other kinds; fire was then applied to the images, and they were burned with their living contents.

Such were the great festivals held once every five years. But besides these quinquennial festivals, celebrated on so grand a scale, and with, apparently, so large an expenditure of human life, it seems reasonable to suppose that festivals of the same sort, only on a lesser scale, were held annually, and that from these annual festivals are lineally descended some at least of the fire-festivals which, with their traces of human sacrifices, are still celebrated year by year in many parts of Europe. The gigantic images constructed of osiers or covered with grass in which the Druids enclosed their victims remind us of the leafy framework in which the human representative of the tree-spirit is still so often encased. Hence, seeing that the fertility of the land was apparently supposed to depend upon the due performance of these sacrifices, Mannhardt interpreted the Celtic victims, cased in osiers and grass, as representatives of the tree-spirit or spirit of vegetation.

These wicker giants of the Druids seem to have had till lately their representatives at the spring and midsummer festivals of modern Europe. At Douay, down to the early part of the nineteenth century, a procession took place annually on the Sunday nearest to the seventh of July. The great feature of the procession was a colossal figure, some twenty or thirty feet high, made of osiers, and called "the giant," which was moved through the streets by means of rollers and ropes worked by men who were enclosed within the effigy. The wooden head of the giant is said to have been carved and painted by Rubens. The figure was armed as a knight with lance and sword, helmet and shield. Behind him marched his wife and his three children, all constructed of osiers on the same principle, but on a smaller scale. At Dunkirk the procession of the giants took place on Midsummer Day, the twenty-fourth of June. The festival, which was known as the Follies of Dunkirk, attracted such multitudes of spectators, that the inns and private houses could not lodge them all, and many had to sleep in cellars or in the streets. In 1755 an eye-witness estimated that the number of onlookers was not less than forty thousand, without counting the inhabitants of the town. The streets through which the procession took its way were lined with double ranks of soldiers, and the houses crammed with spectators from top to bottom. High mass was celebrated in the principal church and then the procession got under weigh. First came the guilds or brotherhoods, the members walking two and two with great waxen tapers, lighted, in their hands. They were followed by the friars and the secular priests, and then came the Abbot, magnificently attired, with the Host borne before him by a venerable old man. When these were past, the real "Follies of

Dunkirk” began. They consisted of pageants of various sorts wheeled through the streets in cars. These appear to have varied somewhat from year to year; but if we may judge from the processions of 1755 and 1757, both of which have been described by eye-witnesses, a standing show was a car decked with foliage and branches to imitate a wood, and carrying a number of men dressed in leaves or in green scaly skins, who squirted water on the people from pewter syringes. An English spectator has compared these maskers to the Green Men of our own country on May Day. Last of all came the giant and giantess. The giant was a huge figure of wicker-work, occasionally as much as forty-five feet high, dressed in a long blue robe with gold stripes, which reached to his feet, concealing the dozen or more men who made it dance and bob its head to the spectators. This colossal effigy went by the name of Papa Reuss, and carried in its pocket a bouncing infant of Brobdingnagian proportions, who kept bawling “Papa! papa!” in a voice of thunder, only pausing from time to time to devour the victuals which were handed out to him from the windows. The rear was brought up by the daughter of the giant, constructed, like her sire, of wicker-work, and little, if at all, inferior to him in size. She wore a rose-coloured robe, with a gold watch as large as a warming pan at her side: her breast glittered with jewels: her complexion was high, and her eyes and head turned with as easy a grace as the men inside could contrive to impart to their motions. The procession came to an end with the revolution of 1789, and has never been revived. The giant himself indeed, who had won the affections of the townspeople, survived his ancient glory for a little while and made shift to appear in public a few times more at the Carnival and other festal occasions; but his days were numbered, and within fifty years even his memory had seemingly perished.

Most towns and even villages of Brabant and Flanders have, or used to have, similar wicker giants which were annually led about to the delight of the populace, who loved these grotesque figures, spoke of them with patriotic enthusiasm, and never wearied of gazing at them. The name by which the giants went was Reuzes, and a special song called the Reuze song was sung in the Flemish dialect while they were making their triumphal progress through the streets. The most celebrated of these monstrous effigies were those of Antwerp and Wetteren. At Ypres a whole family of giants contributed to the public hilarity at the Carnival. At Cassel and Hazebrouch, in the French department of Nord, the giants made their annual appearance on Shrove Tuesday. At Antwerp the giant was so big that no gate in the city was large enough to let him go through; hence he could not visit his brother giants in neighbouring towns, as the other Belgian giants used to do on solemn occasions. He was designed in 1534 by Peter van Aelst, painter to the Emperor Charles the Fifth, and is still preserved with other colossal figures in a large hall at Antwerp. At Ath, in the Belgian province of Hainaut, the popular procession of the giants took place annually in August down to the year 1869 at least. For three days the colossal effigies of Goliath and his wife, of Samson and an Archer (*Tirant*), together with a two-headed eagle, were led about the streets on the shoulders of twenty bearers concealed under the flowing drapery of the giants, to the great delight of the townspeople and a crowd of strangers who assembled to witness the pageant. The custom can be traced back by documentary evidence to the middle of the fifteenth century; but it appears that the practice of giving Goliath a wife dates only from the year 1715. Their nuptials were solemnized every year on the eve of the festival in the church of St. Julien, whither the two huge figures were escorted by the magistrates in procession.

In England artificial giants seem to have been a standing feature of the midsummer festival. A writer of the sixteenth century speaks of “Midsommer pageants in London, where to make the people wonder, are set forth great and uglie gyants marching as if they were alive, and armed at all points, but within they are stuffed full of browne paper and tow, which the shrewd boyes, underpeering, do guilefully discover, and turne to a greate derision.” At

Chester the annual pageant on Midsummer Eve included the effigies of four giants, with animals, hobby-horses, and other figures. An officious mayor of the town suppressed the giants in 1599, but they were restored by another mayor in 1601. Under the Commonwealth the pageant was discontinued, and the giants and beasts were destroyed; but after the restoration of Charles II. the old ceremony was revived on the old date, new effigies being constructed to replace those which had fallen victims to Roundhead bigotry. The accounts preserve a record not only of the hoops, buckram, tinfoil, gold and silver leaf, paint, glue, and paste which went to make up these gorgeous figures; they also mention the arsenic which was mixed with the paste in order to preserve the poor giants from being eaten alive by the rats. At Coventry the accounts of the Cappers' and Drapers' Companies in the sixteenth century shed light on the giants which there also were carried about the town at Midsummer; from some of the entries it appears that the giant's wife figured beside the giant. At Burford, in Oxfordshire, Midsummer Eve used to be celebrated with great jollity by the carrying of a giant and a dragon up and down the town. The last survivor of these perambulating English giants dragged out a miserable existence at Salisbury, where an antiquary found him mouldering to decay in the neglected hall of the Tailors' Company about the year 1844. His bodily framework was of lath and hoop like the one which used to be worn by Jack-in-the-Green on May Day. The drapery, which concealed the bearer, was of coloured chintz, bordered with red and purple, and trimmed with yellow fringe. His head was modelled in paste-board and adorned with a gold-laced cocked hat: his flowing locks were of tow; and in his big right hand he brandished a branch of artificial laurel. In the days of his glory he promenaded about the streets, dancing clumsily and attended by two men grotesquely attired, who kept a watchful eye on his movements and checked by the wooden sword and club which they carried any incipient tendency to lose his balance and topple over in an undignified manner, which would have exposed to the derision of the populace the mystery of his inner man. The learned called him St. Christopher, the vulgar simply the giant.

In these cases the giants only figure in the processions. But sometimes they were burned in the summer bonfires. Thus the people of the Rue aux Ours in Paris used annually to make a great wicker-work figure, dressed as a soldier, which they promenaded up and down the streets for several days, and solemnly burned on the third of July, the crowd of spectators singing *Salve Regina*. A personage who bore the title of king presided over the ceremony with a lighted torch in his hand. The burning fragments of the image were scattered among the people, who eagerly scrambled for them. The custom was abolished in 1743. In Brie, Isle de France, a wicker-work giant, eighteen feet high, was annually burned on Midsummer Eve.

Again, the Druidical custom of burning live animals, enclosed in wicker-work, has its counterpart at the spring and midsummer festivals. At Luchon in the Pyrenees on Midsummer Eve "a hollow column, composed of strong wicker-work, is raised to the height of about sixty feet in the centre of the principal suburb, and interlaced with green foliage up to the very top; while the most beautiful flowers and shrubs procurable are artistically arranged in groups below, so as to form a sort of background to the scene. The column is then filled with combustible materials, ready for ignition. At an appointed hour—about 8 p.m.—a grand procession, composed of the clergy, followed by young men and maidens in holiday attire, pour forth from the town chanting hymns, and take up their position around the column. Meanwhile, bonfires are lit, with beautiful effect, in the surrounding hills. As many living serpents as could be collected are now thrown into the column, which is set on fire at the base by means of torches, armed with which about fifty boys and men dance around with frantic gestures. The serpents, to avoid the flames, wriggle their way to the top, whence they are seen lashing out laterally until finally obliged to drop, their struggles for life giving rise to enthusiastic delight among the surrounding spectators. This is a favourite annual ceremony

for the inhabitants of Luchon and its neighbourhood, and local tradition assigns it to a heathen origin." In the midsummer fires formerly kindled on the Place de Grève at Paris it was the custom to burn a basket, barrel, or sack full of live cats, which was hung from a tall mast in the midst of the bonfire; sometimes a fox was burned. The people collected the embers and ashes of the fire and took them home, believing that they brought good luck. The French kings often witnessed these spectacles and even lit the bonfire with their own hands. In 1648 Louis the Fourteenth, crowned with a wreath of roses and carrying a bunch of roses in his hand, kindled the fire, danced at it and partook of the banquet afterwards in the town hall. But this was the last occasion when a monarch presided at the midsummer bonfire in Paris. At Metz midsummer fires were lighted with great pomp on the esplanade, and a dozen cats, enclosed in wicker-cages, were burned alive in them, to the amusement of the people. Similarly at Gap, in the department of the High Alps, cats used to be roasted over the midsummer bonfire. In Russia a white cock was sometimes burned in the midsummer bonfire; in Meissen or Thuringia a horse's head used to be thrown into it. Sometimes animals are burned in the spring bonfires. In the Vosges cats were burned on Shrove Tuesday; in Alsace they were thrown into the Easter bonfire. In the department of the Ardennes cats were flung into the bonfires kindled on the first Sunday in Lent; sometimes, by a refinement of cruelty, they were hung over the fire from the end of a pole and roasted alive. "The cat, which represented the devil, could never suffer enough." While the creatures were perishing in the flames, the shepherds guarded their flocks and forced them to leap over the fire, esteeming this an infallible means of preserving them from disease and witchcraft. We have seen that squirrels were sometimes burned in the Easter fire.

Thus it appears that the sacrificial rites of the Celts of ancient Gaul can be traced in the popular festivals of modern Europe. Naturally it is in France, or rather in the wider area comprised within the limits of ancient Gaul, that these rites have left the clearest traces in the customs of burning giants of wicker-work and animals enclosed in wicker-work or baskets. These customs, it will have been remarked, are generally observed at or about midsummer. From this we may infer that the original rites of which these are the degenerate successors were solemnized at midsummer. This inference harmonizes with the conclusion suggested by a general survey of European folk-custom, that the midsummer festival must on the whole have been the most widely diffused and the most solemn of all the yearly festivals celebrated by the primitive Aryans in Europe. At the same time we must bear in mind that among the British Celts the chief fire-festivals of the year appear certainly to have been those of Beltane (May Day) and Hallowe'en (the last day of October); and this suggests a doubt whether the Celts of Gaul also may not have celebrated their principal rites of fire, including their burnt sacrifices of men and animals, at the beginning of May or the beginning of November rather than at Midsummer.

We have still to ask, What is the meaning of such sacrifices? Why were men and animals burnt to death at these festivals? If we are right in interpreting the modern European fire-festivals as attempts to break the power of witchcraft by burning or banning the witches and warlocks, it seems to follow that we must explain the human sacrifices of the Celts in the same manner; that is, we must suppose that the men whom the Druids burnt in wicker-work images were condemned to death on the ground that they were witches or wizards, and that the mode of execution by fire was chosen because, as we have seen, burning alive is deemed the surest mode of getting rid of these noxious and dangerous beings. The same explanation would apply to the cattle and wild animals of many kinds which the Celts burned along with the men. They, too, we may conjecture, were supposed to be either under the spell of witchcraft or actually to be the witches and wizards, who had transformed themselves into animals for the purpose of prosecuting their infernal plots against the welfare of their fellow

creatures. This conjecture is confirmed by the observation that the victims most commonly burned in modern bonfires have been cats, and that cats are precisely the animals into which, with the possible exception of hares, witches were most usually supposed to transform themselves. Again, we have seen that serpents and foxes used sometimes to be burnt in the midsummer fires; and Welsh and German witches are reported to have assumed the form both of foxes and serpents. In short, when we remember the great variety of animals whose forms witches can assume at pleasure, it seems easy on this hypothesis to account for the variety of living creatures that have been burnt at festivals both in ancient Gaul and modern Europe; all these victims, we may surmise, were doomed to the flames, not because they were animals, but because they were believed to be witches who had taken the shape of animals for their nefarious purposes. One advantage of explaining the ancient Celtic sacrifices in this way is that it introduces, as it were, a harmony and consistency into the treatment which Europe has meted out to witches from the earliest times down to about two centuries ago, when the growing influence of rationalism discredited the belief in witchcraft and put a stop to the custom of burning witches. On this view the Christian Church in its dealings with the black art merely carried out the traditional policy of Druidism, and it might be a nice question to decide which of the two, in pursuance of that policy, exterminated the larger number of innocent men and women. Be that as it may, we can now perhaps understand why the Druids believed that the more persons they sentenced to death, the greater would be the fertility of the land. To a modern reader the connexion at first sight may not be obvious between the activity of the hangman and the productivity of the earth. But a little reflection may satisfy him that when the criminals who perish at the stake or on the gallows are witches, whose delight it is to blight the crops of the farmer or to lay them low under storms of hail, the execution of these wretches is really calculated to ensure an abundant harvest by removing one of the principal causes which paralyze the efforts and blast the hopes of the husbandman.

The Druidical sacrifices which we are considering were explained in a different way by W. Mannhardt. He supposed that the men whom the Druids burned in wickerwork images represented the spirits of vegetation, and accordingly that the custom of burning them was a magical ceremony intended to secure the necessary sunshine for the crops. Similarly, he seems to have inclined to the view that the animals which used to be burnt in the bonfires represented the corn-spirit, which, as we saw in an earlier part of this work, is often supposed to assume the shape of an animal. This theory is no doubt tenable, and the great authority of W. Mannhardt entitles it to careful consideration. I adopted it in former editions of this book; but on reconsideration it seems to me on the whole to be less probable than the theory that the men and animals burnt in the fires perished in the character of witches. This latter view is strongly supported by the testimony of the people who celebrate the fire-festivals, since a popular name for the custom of kindling the fires is "burning the witches," effigies of witches are sometimes consumed in the flames, and the fires, their embers, or their ashes are supposed to furnish protection against witchcraft. On the other hand there is little to shew that the effigies or the animals burnt in the fires are regarded by the people as representatives of the vegetation-spirit, and that the bonfires are sun-charms. With regard to serpents in particular, which used to be burnt in the midsummer fire at Luchon, I am not aware of any certain evidence that in Europe snakes have been regarded as embodiments of the tree-spirit or corn-spirit, though in other parts of the world the conception appears to be not unknown. Whereas the popular faith in the transformation of witches into animals is so general and deeply rooted, and the fear of these uncanny beings is so strong, that it seems safer to suppose that the cats and other animals which were burnt in the fire suffered death as embodiments of witches than that they perished as representatives of vegetation-spirits.

VIII. The Magic Flowers of Midsummer Eve

A feature of the great midsummer festival remains to be considered, which may perhaps help to clear up the doubt as to the meaning of the fire-ceremonies and their relation to Druidism. For in France and England, the countries where the sway of the Druids is known to have been most firmly established, Midsummer Eve is still the time for culling certain magic plants, whose evanescent virtue can be secured at this mystic season alone. Indeed all over Europe antique fancies of the same sort have lingered about Midsummer Eve, imparting to it a fragrance of the past, like withered rose leaves that, found by chance in the pages of an old volume, still smell of departed summers. Thus in Saintonge and Aunis, two of the ancient provinces of Western France, we read that "of all the festivals for which the merry bells ring out there is not one which has given rise to a greater number of superstitious practices than the festival of St. John the Baptist. The Eve of St. John was the day of all days for gathering the wonderful herbs by means of which you could combat fever, cure a host of diseases, and guard yourself against sorcerers and their spells. But in order to attain these results two conditions had to be observed; first, you must be fasting when you gathered the herbs, and second, you must cull them before the sun rose. If these conditions were not fulfilled, the plants had no special virtue." In the neighbouring province of Perigord the person who gathered the magic herbs before sunrise at this season had to walk backwards, to mutter some mystic words, and to perform certain ceremonies. The plants thus collected were carefully kept as an infallible cure for fever; placed above beds and the doors of houses and of cattle-sheds they protected man and beast from disease, witchcraft, and accident. In Normandy a belief in the marvellous properties of herbs and plants, of flowers and seeds and leaves gathered, with certain traditional rites, on the Eve or the Day of St. John has remained part of the peasant's creed to this day. Thus he fancies that seeds of vegetables and plants, which have been collected on St. John's Eve, will keep better than others, and that flowers plucked that day will never fade. Indeed so widespread in France used to be the faith in the magic virtue of herbs culled on that day that there is a French proverb "to employ all the herbs of St. John in an affair," meaning "to leave no stone unturned." In the early years of the nineteenth century a traveller reported that at Marseilles, "on the Eve of St. John, the Place de Noailles and the course are cleaned. From three o'clock in the morning the country-people flock thither, and by six o'clock the whole place is covered with a considerable quantity of flowers and herbs, aromatic or otherwise. The folk attribute superstitious virtues to these plants; they are persuaded that if they have been gathered the same day before sunrise they are fitted to heal many ailments. People buy them emulously to give away in presents and to fill the house with." On the Eve of St. John (Midsummer Eve), before sunset, the peasants of Perche still gather the herb called St. John's herb. It is a creeping plant, very aromatic, with small flowers of a violet blue. Other scented flowers are added, and out of the posies they make floral crosses and crowns, which they hang up over the doors of houses and stables. Such floral decorations are sold like the box-wood on Palm Sunday, and the withered wreaths are kept from year to year. If an animal dies, it may be a cow, they carefully clean the byre or the stable, make a pile of these faded garlands, and set them on fire, having previously closed up all the openings and interstices, so that the whole place is thoroughly fumigated. This is thought to eradicate the germs of disease from the byre or stable. At Nellingen, near Saaralben, in Lorraine the hedge doctors collect their store of simples between eleven o'clock and noon on Midsummer Day; and on that day nut-water is brewed from nuts that have been picked on the stroke of noon. Such water is a panacea for all ailments. In the Vosges Mountains they say that wizards have but one day in the year, and but one hour in that day, to

find and cull the baleful herbs which they use in their black art. That day is the Eve of St. John, and that hour is the time when the church bells are ringing the noonday Angelus. Hence in many villages they say that the bells ought not to ring at noon on that day.

In the Tyrol also they think that the witching hour is when the *Ave Maria* bell is ringing on Midsummer Eve, for then the witches go forth to gather the noxious plants whereby they raise thunderstorms. Therefore in many districts the bells ring for a shorter time than usual that evening; at Folgareit the sexton used to steal quietly into the church, and when the clock struck three he contented himself with giving a few pulls to the smallest of the bells. At Rengen, in the Eifel Mountains, the sexton rings the church bell for an hour on the afternoon of Midsummer Day. As soon as the bell begins to ring, the children run out into the meadows, gather flowers, and weave them into garlands which they throw on the roofs of the houses and buildings. There the garlands remain till the wind blows them away. It is believed that they protect the houses against fire and thunderstorms. At Niederehe, in the Eifel Mountains, on Midsummer Day little children used to make wreaths and posies out of "St. John's flowers and Maiden-flax" and throw them on the roofs. Some time afterwards, when the wild gooseberries were ripe, all the children would gather round an old woman on a Sunday afternoon, and taking the now withered wreaths and posies with them march out of the village, praying while they walked. Wreaths and posies were then thrown in a heap and kindled, whereupon the children snatched them up, still burning, and ran and fumigated the wild gooseberry bushes with the smoke. Then they returned with the old woman to the village, knelt down before her, and received her blessing. From that time the children were free to pick and eat the wild gooseberries. In the Mark of Brandenburg the peasants gather all sorts of simples on Midsummer Day, because they are of opinion that the drugs produce their medicinal effect only if they have been culled at that time. Many of these plants, especially roots, must be dug up at midnight and in silence. In Mecklenburg not merely is a special healing virtue ascribed to simples collected on Midsummer Day; the very smoke of such plants, if they are burned in the fire, is believed to protect a house against thunder and lightning, and to still the raging of the storm. The Wends of the Spreewald twine wreaths of herbs and flowers at midsummer, and hang them up in their rooms; and when any one gets a fright he will lay some of the leaves and blossoms on hot coals and fumigate himself with the smoke. In Eastern Prussia, some two hundred years ago, it used to be customary on Midsummer Day to make up a bunch of herbs of various sorts and fasten it to a pole, which was then put up over the gate or door through which the corn would be brought in at harvest. Such a pole was called Kaupole, and it remained in its place till the crops had been reaped and garnered. Then the bunch of herbs was taken down; part of it was put with the corn in the barn to keep rats and mice from the grain, and part was kept as a remedy for diseases of all sorts.

The Germans of West Bohemia collect simples on St. John's Night, because they believe the healing virtue of the plants to be especially powerful at that time. The theory and practice of the Huzuls in the Carpathian Mountains are similar; they imagine that the plants gathered on that night are not only medicinal but possess the power of restraining the witches; some say that the herbs should be plucked in twelve gardens or meadows. Among the simples which the Czechs and Moravians of Silesia cull at this season are dandelions, ribwort, and the bloom of the lime-tree. The Esthonians of the island of Oesel gather St. John's herbs (*Jani rohhud*) on St. John's Day, tie them up in bunches, and hang them up about the houses to prevent evil spirits from entering. A subsidiary use of the plants is to cure diseases; gathered at that time they have a greater medical value than if they were collected at any other season. Everybody does not choose exactly the same sorts of plants; some gather more and some less, but in the collection St. John's wort (*Jani rohhi*, *Hypericum perforatum*) should never be

wanting. A writer of the early part of the seventeenth century informs us that the Livonians, among whom he lived, were impressed with a belief in the great and marvellous properties possessed by simples which had been culled on Midsummer Day. Such simples, they thought, were sure remedies for fever and for sickness and pestilence in man and beast; but if gathered one day too late they lost all their virtue. Among the Letts of the Baltic provinces of Russia girls and women go about on Midsummer Day crowned with wreaths of aromatic plants, which are afterwards hung up for good luck in the houses. The plants are also dried and given to cows to eat, because they are supposed to help the animals to calve.

In Bulgaria St. John's Day is the special season for culling simples. On this day, too, Bulgarian girls gather nosegays of a certain white flower, throw them into a vessel of water, and place the vessel under a rose-tree in bloom. Here it remains all night. Next morning they set it in the courtyard and dance singing round it. An old woman then takes the flowers out of the vessel, and the girls wash themselves with the water, praying that God would grant them health throughout the year. After that the old woman restores her nosegay to each girl and promises her a rich husband. Among the South Slavs generally on St. John's Eve it is the custom for girls to gather white flowers in the meadows and to place them in a sieve or behind the rafters. A flower is assigned to each member of the household: next morning the flowers are inspected; and he or she whose flower is fresh will be well the whole year, but he or she whose flower is faded will be sickly or die. Garlands are then woven out of the flowers and laid on roofs, folds, and beehives. In some parts of Macedonia on St. John's Eve the peasants are wont to festoon their cottages and gird their own waists with wreaths of what they call St. John's flower; it is the blossom of a creeping plant which resembles honeysuckle. Similar notions as to the magical virtue which plants acquire at midsummer have been transported by Europeans to the New World. At La Paz in Bolivia people believe that flowers of mint (*Yerba buena*) gathered before sunrise on St. John's Day foretell an endless felicity to such as are so lucky as to find them.

Nor is the superstition confined to Europe and to people of European descent. In Morocco also the Mohammedans are of opinion that certain plants, such as penny-royal, marjoram, and the oleander, acquire a special magic virtue (*baraka*) when they are gathered shortly before midsummer. Hence the people collect these plants at this season and preserve them for magical or medical purposes. For example, branches of oleander are brought into the houses before midsummer and kept under the roof as a charm against the evil eye; but while the branches are being brought in they may not touch the ground, else they would lose their marvellous properties. Cases of sickness caused by the evil eye are cured by fumigating the patients with the smoke of these boughs. The greatest efficacy is ascribed to "the sultan of the oleander," which is a stalk with four pairs of leaves clustered round it. Such a stalk is always endowed with magical virtue, but that virtue is greatest when the stalk has been cut just before midsummer. Arab women in the Hiaina district of Morocco gather *Daphne gnidium* on Midsummer Day, dry it in the sun, and make it into a powder which, mixed with water, they daub on the heads of their little children to protect them from sunstroke and vermin and to make their hair grow well. Indeed such marvellous powers do these Arabs attribute to plants at this mystic season that a barren woman will walk naked about a vegetable garden on Midsummer Night in the hope of conceiving a child through the fertilizing influence of the vegetables.

Sometimes in order to produce the desired effect it is deemed necessary that seven or nine different sorts of plants should be gathered at this mystic season. Norman peasants, who wish to fortify themselves for the toil of harvest, will sometimes go out at dawn on St. John's Day and pull seven kinds of plants, which they afterwards eat in their soup as a means of imparting strength and suppleness to their limbs in the harvest field. In Mecklenburg maidens

are wont to gather seven sorts of flowers at noon on Midsummer Eve. These they weave into garlands, and sleep with them under their pillows. Then they are sure to dream of the men who will marry them. But the flowers on which youthful lovers dream at Midsummer Eve are oftener nine in number. Thus in Voigtland nine different kinds of flowers are twined into a garland at the hour of noon, but they may not enter the dwelling by the door in the usual way; they must be passed through the window, or, if they come in at the door, they must be thrown, not carried, into the house. Sleeping on them that night you will dream of your future wife or future husband. The Bohemian maid, who gathers nine kinds of flowers on which to dream of love at Midsummer Eve, takes care to wrap her hand in a white cloth, and afterwards to wash it in dew; and when she brings her garland home she must speak no word to any soul she meets by the way, for then all the magic virtue of the flowers would be gone. Other Bohemian girls look into the book of fate at this season after a different fashion. They twine their hair with wreaths made of nine sorts of leaves, and go, when the stars of the summer night are twinkling in the sky, to a brook that flows beside a tree. There, gazing on the stream, the girl beholds, beside the broken reflections of the tree and the stars, the watery image of her future lord. So in Masuren maidens gather nosegays of wild flowers in silence on Midsummer Eve. At the midnight hour each girl takes the nosegay and a glass of water, and when she has spoken certain words she sees her lover mirrored in the water.

Sometimes Bohemian damsels make a different use of their midsummer garlands twined of nine sorts of flowers. They lie down with the garland laid as a pillow under their right ear, and a hollow voice, swooning from underground, proclaims their destiny. Yet another mode of consulting the oracle by means of these same garlands is to throw them backwards and in silence upon a tree at the hour of noon, just when the flowers have been gathered. For every time that the wreath is thrown without sticking to the branches of the tree the girl will have a year to wait before she weds. This mode of divination is practised in Voigtland, East Prussia, Silesia, Belgium, and Wales, and the same thing is done in Masuren, although we are not told that there the wreaths must be composed of nine sorts of flowers. However, in Masuren chaplets of nine kinds of herbs are gathered on St. John's Eve and put to a more prosaic use than that of presaging the course of true love. They are carefully preserved, and the people brew a sort of tea from them, which they administer as a remedy for many ailments; or they keep the chaplets under their pillows till they are dry, and thereupon dose their sick cattle with them. In Esthonia the virtues popularly ascribed to wreaths of this sort are many and various. These wreaths, composed of nine kinds of herbs culled on the Eve or the Day of St. John, are sometimes inserted in the roof or hung up on the walls of the house, and each of them receives the name of one of the inmates. If the plants which have been thus dedicated to a girl happen to take root and grow in the chinks and crannies, she will soon wed; if they have been dedicated to an older person and wither away, that person will die. The people also give them as medicine to cattle at the time when the animals are driven forth to pasture; or they fumigate the beasts with the smoke of the herbs, which are burnt along with shavings from the wooden threshold. Bunches of the plants are also hung about the house to keep off evil spirits, and maidens lay them under their pillows to dream on. In Sweden the "Midsummer Brooms," made up of nine sorts of flowers gathered on Midsummer Eve, are put to nearly the same uses. Fathers of families hang up such "brooms" to the rafters, one for each inmate of the house; and he or she whose broom (*quast*) is the first to wither will be the first to die. Girls also dream of their future husbands with these bunches of flowers under their pillows. A decoction made from the flowers is, moreover, a panacea for all disorders, and if a bunch of them be hung up in the cattle shed, the Troll cannot enter to bewitch the beasts. The Germans of Moravia think that nine kinds of herbs gathered on St. John's Night (Midsummer Eve) are a remedy for fever; and some of the Wends attribute a curative virtue in general to such plants.

Of the flowers which it has been customary to gather for purposes of magic or divination at midsummer none perhaps is so widely popular as St. John's wort (*Hypericum perforatum*). The reason for associating this particular plant with the great summer festival is perhaps not far to seek, for the flower blooms about Midsummer Day, and with its bright yellow petals and masses of golden stamens it might well pass for a tiny copy on earth of the great sun which reaches its culminating point in heaven at this season. Gathered on Midsummer Eve, or on Midsummer Day before sunrise, the blossoms are hung on doorways and windows to preserve the house against thunder, witches, and evil spirits; and various healing properties are attributed to the different species of the plant. In the Tyrol they say that if you put St. John's wort in your shoe before sunrise on Midsummer Day you may walk as far as you please without growing weary. In Scotland people carried it about their persons as an amulet against witchcraft. On the lower Rhine children twine chaplets of St. John's wort on the morning of Midsummer Day, and throw them on the roofs of the houses. Here, too, the people who danced round the midsummer bonfires used to wear wreaths of these yellow flowers in their hair, and to deck the images of the saints at wayside shrines with the blossoms. Sometimes they flung the flowers into the bonfires. In Sicily they dip St. John's wort in oil, and so apply it as a balm for every wound. During the Middle Ages the power which the plant notoriously possesses of banning devils won for it the name of *fuga daemonum*; and before witches and wizards were stretched on the rack or otherwise tortured, the flower used to be administered to them as a means of wringing the truth from their lips. In North Wales people used to fix sprigs of St. John's wort over their doors, and sometimes over their windows, "in order to purify their houses, and by that means drive away all fiends and evil spirits." In Saintonge and Aunis the flowers served to detect the presence of sorcerers, for if one of these pestilent fellows entered a house, the bunches of St. John's wort, which had been gathered on Midsummer Eve and hung on the walls, immediately dropped their yellow heads as if they had suddenly faded. However, the Germans of Western Bohemia think that witches, far from dreading St. John's wort, actually seek the plant on St. John's Eve. Further, the edges of the calyx and petals of St. John's wort, as well as their external surface, are marked with dark purple spots and lines, which, if squeezed, yield a red essential oil soluble in spirits. German peasants believe that this red oil is the blood of St. John, and this may be why the plant is supposed to heal all sorts of wounds. In Mecklenburg they say that if you pull up St. John's wort at noon on Midsummer Day you will find at the root a bead of red juice called St. John's blood; smear this blood on your shirt just over your heart, and no mad dog will bite you. In the Mark of Brandenburg the same blood, procured in the same manner and rubbed on the barrel of a gun, will make every shot from that gun to hit the mark. According to others, St. John's blood is found at noon on St. John's Day, and only then, adhering in the form of beads to the root of a weed called knawel, which grows in sandy soil. But some people say that these beads of red juice are not really the blood of the martyred saint, but only insects resembling the cochineal or kermes-berry. "About Hanover I have often observed devout Roman Catholics going on the morning of St. John's day to neighbouring sandhills, gathering on the roots of herbs a certain insect (*Coccus Polonica*) looking like drops of blood, and thought by them to be created on purpose to keep alive the remembrance of the foul murder of St. John the Baptist, and only to be met with on the morning of the day set apart for him by the Church. I believe the life of this insect is very ephemeral, but by no means restricted to the twenty-fourth of June."

Yet another plant whose root has been thought to yield the blood of St. John is the mouse-ear hawkweed (*Hieracium pilosella*), which grows very commonly in dry exposed places, such as gravelly banks, sunny lawns, and the tops of park walls. "It blossoms from May to the end of July, presenting its elegant sulphur-coloured flowers to the noontide sun, while the surrounding herbage, and even its own foliage, is withered and burnt up"; and these round

yellow flowers may be likened not inaptly to the disc of the great luminary whose light they love. At Hildesheim, in Germany, people used to dig up hawkweed, especially on the Gallows' Hill, when the clocks were striking noon on Midsummer Day; and the blood of St. John, which they found at the roots, was carefully preserved in quills for good luck. A little of it smeared secretly on the clothes was sure to make the wearer fortunate in the market that day. According to some the plant ought to be dug up with a gold coin. Near Gablonz, in Bohemia, it used to be customary to make a bed of St. John's flowers, as they were called, on St. John's Eve, and in the night the saint himself came and laid his head on the bed; next morning you could see the print of his head on the flowers, which derived a healing virtue from his blessed touch, and were mixed with the fodder of sick cattle to make them whole. But whether these St. John's flowers were the mouse-ear hawkweed or not is doubtful.

More commonly in Germany the name of St. John's flowers (*Johannisblumen*) appears to be given to the mountain arnica. In Voigtland the mountain arnica if plucked on St. John's Eve and stuck in the fields, laid under the roof, or hung on the wall, is believed to protect house and fields from lightning and hail. So in some parts of Bavaria they think that no thunderstorm can harm a house which has a blossom of mountain arnica in the window or the roof, and in the Tyrol the same flower fastened to the door will render the dwelling fire-proof. But it is needless to remark that the flower, which takes its popular name from St. John, will be no protection against either fire or thunder unless it has been culled on the saint's own day.

Another plant which possesses wondrous virtues, if only it be gathered on the Eve or the Day of St. John, is mugwort (*Artemisia vulgaris*). Hence in France it goes by the name of the herb of St. John. Near Péronne, in the French department of Somme, people used to go out fasting before sunrise on St. John's Day to cull the plant; put among the wheat in the barn it protected the corn against mice. In Artois people carried bunches of mugwort, or wore it round their body; in Poitou they still wear girdles of mugwort or hemp when they warm their backs at the midsummer fire as a preservative against backache at harvest; and the custom of wearing girdles of mugwort on the Eve or Day of St. John has caused the plant to be popularly known in Germany and Bohemia as St. John's girdle. In Bohemia such girdles are believed to protect the wearer for the whole year against ghosts, magic, misfortune, and sickness. People also weave garlands of the plant and look through them at the midsummer bonfire or put them on their heads; and by doing so they ensure that their heads will not ache nor their eyes smart all that year. Another Bohemian practice is to make a decoction of mugwort which has been gathered on St. John's Day; then, when your cow is bewitched and will yield no milk, you have only to wash the animal thrice with the decoction and the spell will be broken. In Germany, people used to crown their heads or gird their bodies with mugwort, which they afterwards threw into the midsummer bonfire, pronouncing certain rhymes and believing that they thus rid themselves of all their ill-luck. Sometimes wreaths or girdles of mugwort were kept in houses, cattle-sheds, and sheep-folds throughout the year. In Normandy such wreaths are a protection against thunder and thieves; and stalks of mugwort hinder witches from laying their spells on the butter. In the Isle of Man on Midsummer Eve people gathered *barran fealoin* or mugwort "as a preventive against the influence of witchcraft"; in Belgium bunches of mugwort gathered on St. John's Day or Eve and hung on the doors of stables and houses are believed to bring good luck and to furnish a protection against sorcery. It is curious to find that in China a similar use is, or was formerly, made of mugwort at the same season of the year. In an old Chinese calendar we read that "on the fifth day of the fifth month the four classes of the people gambol in the herbage, and have competitive games with plants of all kinds. They pluck mugwort and make dolls of it, which they suspend over their gates and doors, in order to expel poisonous airs or influences." On this custom Professor J. J. M. de Groot observes: "Notice that the plant owed its efficacy to

the time when it was plucked: a day denoting the midsummer festival, when light and fire of the universe are in their apogee." On account of this valuable property mugwort is used by Chinese surgeons in cautery. The Ainos of Japan employ bunches of mugwort in exorcisms, "because it is thought that demons of disease dislike the smell and flavour of this herb." It is an old German belief that he who carries mugwort in his shoes will not grow weary. In Mecklenburg, they say that if you will dig up a plant of mugwort at noon on Midsummer Day, you will find under the root a burning coal, which vanishes away as soon as the church bells have ceased to ring. If you find the coal and carry it off in silence, it will prove a remedy for all sorts of maladies. According to another German superstition, such a coal will turn to gold. English writers record the popular belief that a rare coal is to be found under the root of mugwort at a single hour of a single day in the year, namely, at noon or midnight on Midsummer Eve, and that this coal will protect him who carries it on his person from plague, carbuncle, lightning, fever, and ague. In Eastern Prussia, on St. John's Eve, people can foretell a marriage by means of mugwort; they bend two stalks of the growing plant outward, and then observe whether the stalks, after straightening themselves again, incline towards each other or not.

A similar mode of divination has been practised both in England and in Germany with the orpine (*Sedum telephium*), a plant which grows on a gravelly or chalky soil about hedges, the borders of fields, and on bushy hills. It flowers in August, and the blossoms consist of dense clustered tufts of crimson or purple petals; sometimes, but rarely, the flowers are white. In England the plant is popularly known as Midsummer Men, because people used to plant slips of them in pairs on Midsummer Eve, one slip standing for a young man and the other for a young woman. If the plants, as they grew up, bent towards each other, the couple would marry; if either of them withered, he or she whom it represented would die. In Masuren, Westphalia, and Switzerland the method of forecasting the future by means of the orpine is precisely the same.

Another plant which popular superstition has often associated with the summer solstice is vervain. In some parts of Spain people gather vervain after sunset on Midsummer Eve, and wash their faces next morning in the water in which the plants have been allowed to steep overnight. In Belgium vervain is gathered on St. John's Day and worn as a safeguard against rupture. In Normandy the peasants cull vervain on the Day or the Eve of St. John, believing that, besides its medical properties, it possesses at this season the power of protecting the house from thunder and lightning, from sorcerers, demons, and thieves. Bohemian poachers wash their guns with a decoction of vervain and southernwood, which they have gathered naked before sunrise on Midsummer Day; guns which have been thus treated never miss the mark. In our own country vervain used to be sought for its magical virtues on Midsummer Eve. In the Tyrol they think that he who finds a four-leaved clover while the vesper-bell is ringing on Midsummer Eve can work magic from that time forth. People in Berry say that the four-leaved clover is endowed with all its marvellous virtues only when it has been plucked by a virgin on the night of Midsummer Eve. In Saintonge and Aunis the four-leaved clover, if it be found on the Eve of St. John, brings good luck at play; in Belgium it brings a girl a husband.

At Kirchvers, in Hesse, people run out to the fields at noon on Midsummer Day to gather camomile; for the flowers, plucked at the moment when the sun is at the highest point of his course, are supposed to possess the medicinal qualities of the plant in the highest degree. In heathen times the camomile flower, with its healing qualities, its yellow calix and white stamens, is said to have been sacred to the kindly and shining Balder and to have borne his name, being called *Balders-brâ*, that is, Balder's eyelashes. In Westphalia, also, the belief prevails that camomile is most potent as a drug when it has been gathered on Midsummer

Day; in Masuren the plant must always be one of the nine different kinds of plants that are culled on Midsummer Eve to form wreaths, and tea brewed from the flower is a remedy for many sorts of maladies.

Thuringian peasants hold that if the root of the yellow mullein (*Verbascum*) has been dug up in silence with a ducat at midnight on Midsummer Eve, and is worn in a piece of linen next to the skin, it will preserve the wearer from epilepsy. In Prussia girls go out into the fields on Midsummer Day, gather mullein, and hang it up over their beds. The girl whose flower is the first to wither will be the first to die. Perhaps the bright yellow flowers of mullein, clustering round the stem like lighted candles, may partly account for the association of the plant with the summer solstice. In Germany great mullein (*Verbascum thapsus*) is called the King's Candle; in England it is popularly known as High Taper. The yellow, hoary mullein (*Verbascum pulverulentum*) "forms a golden pyramid a yard high, of many hundreds of flowers, and is one of the most magnificent of British herbaceous plants." We may trace a relation between mullein and the sun in the Prussian custom of bending the flower, after sunset, towards the point where the sun will rise, and praying at the same time that a sick person or a sick beast may be restored to health.

In Bohemia poachers fancy that they can render themselves invulnerable by swallowing the seed from a fir-cone which they have found growing upwards before sunrise on the morning of St. John's Day. Again, wild thyme gathered on Midsummer Day is used in Bohemia to fumigate the trees on Christmas Eve in order that they may grow well; in Voigtland a tea brewed from wild thyme which has been pulled at noon on Midsummer Day is given to women in childbed. The Germans of Western Bohemia brew a tea or wine from elder-flowers, but they say that the brew has no medicinal virtue unless the flowers have been gathered on Midsummer Eve. They do say, too, that whenever you see an elder-tree, you should take off your hat. In the Tyrol dwarf-elder serves to detect witchcraft in cattle, provided of course that the shrub has been pulled up or the branches broken on Midsummer Day. Russian peasants regard the plant known as purple loosestrife (*Lythrum salicaria*) with respect and even fear. Wizards make much use of it. They dig the root up on St. John's morning, at break of day, without the use of iron tools; and they believe that by means of the root, as well as of the blossom, they can subdue evil spirits and make them serviceable, and also drive away witches and the demons that guard treasures.

More famous, however, than these are the marvellous properties which popular superstition in many parts of Europe has attributed to the fern at this season. At midnight on Midsummer Eve the plant is supposed to bloom and soon afterwards to seed; and whoever catches the bloom or the seed is thereby endowed with supernatural knowledge and miraculous powers; above all, he knows where treasures lie hidden in the ground, and he can render himself invisible at will by putting the seed in his shoe. But great precautions must be observed in procuring the wondrous bloom or seed, which else quickly vanishes like dew on sand or mist in the air. The seeker must neither touch it with his hand nor let it touch the ground; he spreads a white cloth under the plant, and the blossom or the seed falls into it. Beliefs of this sort concerning fern-seed have prevailed, with trifling variations of detail, in England, France, Germany, Austria, Italy, and Russia. In Bohemia the magic bloom is said to be golden, and to glow or sparkle like fire. In Russia, they say that at dead of night on Midsummer Eve the plant puts forth buds like glowing coals, which on the stroke of twelve burst open with a clap like thunder and light up everything near and far. In the Azores they say that the fern only blooms at midnight on St. John's Eve, and that no one ever sees the flower because the fairies instantly carry it off. But if any one, watching till it opens, throws a cloth over it, and then, when the magic hour has passed, burns the blossoms carefully, the ashes will serve as a mirror in which you can read the fate of absent friends; if your friends

are well and happy, the ashes will resume the shape of a lovely flower; but if they are unhappy or dead, the ashes will remain cold and lifeless. In Thuringia people think that he who has on his person or in his house the male fern (*Aspidium filix mas*) cannot be bewitched. They call it St. John's root (*Johanniswurzel*), and say that it blooms thrice in the year, on Christmas Eve, Easter Eve, and the day of St. John the Baptist; it should be dug up when the sun enters the sign of the lion. Armed with this powerful implement you can detect a sorcerer at any gathering, it may be a wedding feast or what not. All you have to do is to put the root under the tablecloth unseen by the rest of the company, and, if there should be a sorcerer among them, he will turn as pale as death and get up and go away. Fear and horror come over him when the fern-root is under the tablecloth. And when oxen, horses, or other domestic cattle are bewitched by wicked people, you need only take the root at full moon, soak it in water, and sprinkle the cattle with the water, or rub them down with a cloth that has been steeped in it, and witchcraft will have no more power over the animals.

Once more, people have fancied that if they cut a branch of hazel on Midsummer Eve it would serve them as a divining rod to discover treasures and water. This belief has existed in Moravia, Mecklenburg, and apparently in Scotland. In the Mark of Brandenburg, they say that if you would procure the mystic wand you must go to the hazel by night on Midsummer Eve, walking backwards, and when you have come to the bush you must silently put your hands between your legs and cut a fork-shaped stick; that stick will be the divining-rod, and, as such, will detect treasures buried in the ground. If you have any doubt as to the quality of the wand, you have only to hold it in water; for in that case your true divining-rod will squeak like a pig, but your spurious one will not. In Bavaria they say that the divining-rod should be cut from a hazel bush between eleven and twelve on St. John's Night, and that by means of it you can discover not only veins of metal and underground springs, but also thieves and murderers and unknown ways. In cutting it you should say, "God greet thee, thou noble twig! With God the Father I seek thee, with God the Son I find thee, with the might of God the Holy Ghost I break thee. I adjure thee, rod and sprig, by the power of the Highest that thou shew me what I order, and that as sure and clear as Mary the Mother of God was a pure virgin when she bare our Lord Jesus, in the name of God the Father, God the Son, and God the Holy Ghost, Amen!" In Berlin and the neighbourhood they say that every seventh year there grows a wonderful branch on a hazel bush, and that branch is the divining-rod. Only an innocent child, born on a Sunday and nursed in the true faith, can find it on St. John's Night; to him then all the treasures of the earth lie open. In the Tyrol the divining-rod ought to be cut at new moon, but may be cut either on St. John's Day or on Twelfth Night. Having got it you baptize it in the name of one of the Three Holy Kings according to the purpose for which you intend to use it: if the rod is to discover gold, you name it Caspar; if it is to reveal silver, you call it Balthasar; and if it is to point out hidden springs of water, you dub it Melchior. In Lechrain the divining-rod is a yearling shoot of hazel with two branches; a good time for cutting it is new moon, and if the sun is rising, so much the better. As for the day of the year, you may take your choice between St. John's Day, Twelfth Night, and Shrove Tuesday. If cut with the proper form of words, the rod will as usual discover underground springs and hidden treasures.

Midsummer Eve is also the favourite time for procuring the divining-rod in Sweden. Some say that it should then be cut from a mistletoe bough. However, other people in Sweden are of opinion that the divining-rod (*Slag ruta*) which is obtained on Midsummer Eve ought to be compounded out of four different kinds of wood, to wit, mistletoe, mountain-ash, the aspen, and another; and they say that the mountain-ash which is employed for this purpose should, like the mistletoe, be a parasite growing from the hollow root of a fallen tree, whither the seed was carried by a bird or wafted by the wind. Armed with this fourfold implement of

power the treasure-seeker proceeds at sundown to the spot where he expects to find hidden wealth; there he lays the rod on the ground in perfect silence, and when it lies directly over treasure, it will begin to hop about as if it were alive.

A mystical plant which to some extent serves the same purpose as the divining-rod is the springwort, which is sometimes supposed to be caper-spurge (*Euphorbia lathyris*). In the Harz Mountains they say that many years ago there was a wondrous flower called springwort or Johnswort, which was as rare as it was marvellous. It bloomed only on St. John's Night (some say under a fern) between the hours of eleven and twelve; but when the last stroke of twelve was struck, the flower vanished away. Only in mountainous regions, where many noble metals reposed in the bosom of the earth, was the flower seen now and then in lonely meadows among the hills. The spirits of the hills wished by means of it to shew to men where their treasures were to be found. The flower itself was yellow and shone like a lamp in the darkness of night. It never stood still, but kept hopping constantly to and fro. It was also afraid of men and fled before them, and no man ever yet plucked it unless he had been set apart by Providence for the task. To him who was lucky enough to cull it the flower revealed all the treasures of the earth, and it made him rich, oh so rich and so happy!

However, the usual account given of the springwort is somewhat different. They say that the way to procure it is this. You mark a hollow in a tree where a green or black woodpecker has built its nest and hatched its young; you plug up the hole with a wooden wedge; then you hide behind the tree and wait. The woodpecker meantime has flown away but very soon returns with the springwort in its bill. It flutters up to the tree-trunk holding the springwort to the wedge, which at once, as if struck by a hammer, jumps out with a bang. Now is your chance. You rush from your concealment, you raise a loud cry, and in its fright the bird opens its bill and drops the springwort. Quick as thought you reach out a red or white cloth, with which you have taken care to provide yourself, and catch the magic flower as it falls. The treasure is now yours. Before its marvellous power all doors and locks fly open; it can make the bearer of it invisible; and neither steel nor lead can wound the man who carries it in the right-hand pocket of his coat. That is why people in Swabia say of a thief who cannot be caught, "He must surely have a springwort." The superstition which associates the springwort with the woodpecker is very ancient, for it is recorded by Pliny. It was a vulgar belief, he tells us, that if a shepherd plugged up a woodpecker's nest in the hollow of a tree with a wedge, the bird would bring a herb which caused the wedge to slip out of the hole; Trebius indeed affirmed that the wedge leaped out with a bang, however hard and fast you might have driven it into the tree. Another flower which possesses the same remarkable power of bursting open all doors and locks is chicory, provided always that you cut the flower with a piece of gold at noon or midnight on St. James's Day, the twenty-fifth of July. But in cutting it you must be perfectly silent; if you utter a sound, it is all up with you. There was a man who was just about to cut the flower of the chicory, when he looked up and saw a millstone hovering over his head. He fled for his life and fortunately escaped; but had he so much as opened his lips, the millstone would have dropped on him and crushed him as flat as a pancake. However, it is only a rare white variety of the chicory flower which can act as a picklock; the common bright blue flower is perfectly useless for the purpose.

Many more examples might perhaps be cited of the marvellous virtues which certain plants have been supposed to acquire at the summer solstice, but the foregoing instances may suffice to prove that the superstition is widely spread, deeply rooted, and therefore probably very ancient in Europe. Why should plants be thought to be endowed with these wonderful properties on the longest day more than on any other day of the year? It seems difficult or impossible to explain such a belief except on the supposition that in some mystic way the plants catch from the sun, then at the full height of his power and glory, some fleeting

effluence of radiant light and heat, which invests them for a time with powers above the ordinary for the healing of diseases and the unmasking and baffling of all the evil things that threaten the life of man. That the supposition is not purely hypothetical will appear from a folk-tale, to be noticed later on, in which the magic bloom of the fern is directly derived from the sun at noon on Midsummer Day. And if the magic flowers of Midsummer Eve thus stand in direct relation to the sun, which many of them resemble in shape and colour, blooming in the meadows like little yellow suns fallen from the blue sky, does it not become probable that the bonfires kindled at the same time are the artificial, as the flowers are the natural, imitations of the great celestial fire then blazing in all its strength? At least analogy seems to favour the inference and so far to support Mannhardt's theory, that the bonfires kindled at the popular festivals of Europe, especially at the summer solstice, are intended to reinforce the waning or waxing fires of the sun. Thus if in our enquiry into these fire-festivals the scales of judgment are loaded with the adverse theories of Mannhardt and Westermarck, we may say that the weight, light as it is, of the magic flowers of Midsummer Eve seems to incline the trembling balance back to the side of Mannhardt.

Nor is it, perhaps, an argument against Mannhardt's view that the midsummer flowers and plants are so often employed as talismans to break the spells of witchcraft. For granted that employment, which is undeniable, we have still to explain it, and that we can hardly do except by reference to the midsummer sun. And what is here said of the midsummer flowers applies equally to the midsummer bonfires. They too are used to destroy the charms of witches and warlocks; but if they can do so, may it not be in part because fires at midsummer are thought to burn with fiercer fury than at other times by sympathy with the fiercer fervour of the sun? This consideration would bring us back to an intermediate position between the opposing theories, namely, to the view that while the purely destructive aspect of fire is generally the most prominent and apparently the most important at these festivals, we must not overlook the additional force which by virtue of homoeopathic or imitative magic the bonfires may be supposed both to derive from and to impart to the sun, especially at the moment of the summer solstice when his strength is greatest and begins to decline, and when accordingly he can at once give and receive help to the greatest advantage.

To conclude this part of our subject it may not be amiss to illustrate by a few more miscellaneous examples the belief that Midsummer Eve is one of the great days of the year in which witches and warlocks pursue their nefarious calling; indeed in this respect Midsummer Eve perhaps stands second only to the famous Walpurgis Night (the Eve of May Day). For instance, in the neighbourhood of Lierre, in Belgium, the people think that on the night of Midsummer Eve all witches and warlocks must repair to a certain field which is indicated to them beforehand. There they hold their infernal Sabbath and are passed in review by a hellish magician, who bestows on them fresh powers. That is why old women are most careful, before going to bed on that night, to stop up doors and windows and every other opening in order to bar out the witches and warlocks, who but for this sage precaution might steal into the house and make the first trial of their new powers on the unfortunate inmates. At Rottenburg, in Swabia, people thought that the devil and the witches could do much harm on Midsummer Eve; so they made fast their shutters and bunged up even the chinks and crannies, for wherever air can penetrate, there the devil and witches can worm their way in. All night long, too, from nine in the evening till break of day, the church bells rang to disturb the dreadful beings at their evil work, since there is perhaps no better means of putting the whole devilish crew to flight than the sound of church bells. Down to the second half of the nineteenth century the belief in witches was still widespread in Voigtland, a bleak mountainous region of Central Germany. It was especially on the Eve of May Day (Walpurgis), St. Thomas's Day, St. John's Day, and Christmas Eve, as well as on Mondays,

that they were dreaded. Then they would come into a neighbour's house to beg, borrow, or steal something, no matter what; but woe to the poor wretch who suffered them to carry away so much as a chip or splinter of wood; for they would certainly use it to his undoing. On these witching nights the witches rode to their Sabbath on baking-forks and the dashers of churns; but if when they were hurtling through the darkness any one standing below addressed one of the witches by name, she would die within the year. To counteract and undo the spells which witches cast on man and beast, people resorted to all kinds of measures. Thus on the before-mentioned days folk made three crosses on the doors of the byres or guarded them by hanging up St. John's wort, marjoram, or other equally powerful talismans. Very often, too, the village youth would carry the war into the enemy's quarters by marching out in a body, cracking whips, firing guns, waving burning besoms, shouting and making an uproar, all for the purpose of frightening and driving away the witches. In Prussia witches and warlocks used regularly to assemble twice a year on Walpurgis Night and the Eve of St. John. The places where they held their infernal Sabbath were various; for example, one was Pogdanzig, in the district of Schlochau. They generally rode on a baking-fork, but often on a black three-legged horse, and they took their departure up the chimney with the words, "Up and away and nowhere to stop!" When they were all gathered on the Blocksberg or Mount of the Witches, they held high revelry, feasting first and then dancing on a tight rope lefthanded-wise to the inspiring strains which an old warlock drew from a drum and a pig's head. The South Slavs believe that on the night of Midsummer Eve a witch will slink up to the fence of the farmyard and say, "The cheese to me, the lard to me, the butter to me, the milk to me, but the cowhide to thee!" After that the cow will perish miserably and you will be obliged to bury the flesh and sell the hide. To prevent this disaster the thing to do is to go out into the meadows very early on Midsummer morning while the dew is on the grass, collect a quantity of dew in a waterproof mantle, carry it home, and having tethered your cow wash her down with the dew. After that you have only to place a milkpail under her udders and to milk away as hard as you can; the amount of milk that you will extract from that cow's dugs is quite surprising. Again, the Slovenians about Görz and the Croats of Istria believe that on the same night the witches wage pitched battles with baptized folk, attacking them fiercely with broken stakes of palings and stumps of trees. It is therefore a wise precaution to grub up all the stumps in autumn and carry them home, so that the witches may be weaponless on St. John's Night. If the stumps are too heavy to be grubbed up, it is well to ram them down tighter into the earth, for then the witches will not be able to pull them up.

IX. Balder and the Mistletoe

The reader may remember that the preceding account of the popular fire-festivals of Europe was suggested by the myth of the Norse god Balder, who is said to have been slain by a branch of mistletoe and burnt in a great fire. We have now to enquire how far the customs which have been passed in review help to shed light on the myth. In this enquiry it may be convenient to begin with the mistletoe, the instrument of Balder's death.

From time immemorial the mistletoe has been the object of superstitious veneration in Europe. It was worshipped by the Druids, as we learn from a famous passage of Pliny. After enumerating the different kinds of mistletoe, he proceeds: "In treating of this subject, the admiration in which the mistletoe is held throughout Gaul ought not to pass unnoticed. The Druids, for so they call their wizards, esteem nothing more sacred than the mistletoe and the tree on which it grows, provided only that the tree is an oak. But apart from this they choose oak-woods for their sacred groves and perform no sacred rites without oak-leaves; so that the very name of Druids may be regarded as a Greek appellation derived from their worship of the oak. For they believe that whatever grows on these trees is sent from heaven, and is a sign that the tree has been chosen by the god himself. The mistletoe is very rarely to be met with; but when it is found, they gather it with solemn ceremony. This they do above all on the sixth day of the moon, from whence they date the beginnings of their months, of their years, and of their thirty years' cycle, because by the sixth day the moon has plenty of vigour and has not run half its course. After due preparations have been made for a sacrifice and a feast under the tree, they hail it as the universal healer and bring to the spot two white bulls, whose horns have never been bound before. A priest clad in a white robe climbs the tree and with a golden sickle cuts the mistletoe, which is caught in a white cloth. Then they sacrifice the victims, praying that God may make his own gift to prosper with those upon whom he has bestowed it. They believe that a potion prepared from mistletoe will make barren animals to bring forth, and that the plant is a remedy against all poison. So much of men's religion is commonly concerned with trifles."

In another passage Pliny tells us that in medicine the mistletoe which grows on an oak was esteemed the most efficacious, and that its efficacy was by some superstitious people supposed to be increased if the plant was gathered on the first day of the moon without the use of iron, and if when gathered it was not allowed to touch the earth; oak-mistletoe thus obtained was deemed a cure for epilepsy; carried about by women it assisted them to conceive; and it healed ulcers most effectually, if only the sufferer chewed a piece of the plant and laid another piece on the sore. Yet, again, he says that mistletoe was supposed, like vinegar and an egg, to be an excellent means of extinguishing a fire.

If in these latter passages Pliny refers, as he apparently does, to the beliefs current among his contemporaries in Italy, it will follow that the Druids and the Italians were to some extent agreed as to the valuable properties possessed by mistletoe which grows on an oak; both of them deemed it an effectual remedy for a number of ailments, and both of them ascribed to it a quickening virtue, the Druids believing that a potion prepared from mistletoe would fertilize barren cattle, and the Italians holding that a piece of mistletoe carried about by a woman would help her to conceive a child. Further, both peoples thought that if the plant were to exert its medicinal properties it must be gathered in a certain way and at a certain time. It might not be cut with iron, hence the Druids cut it with gold; and it might not touch the earth, hence the Druids caught it in a white cloth. In choosing the time for gathering the plant, both

peoples were determined by observation of the moon; only they differed as to the particular day of the moon, the Italians preferring the first, and the Druids the sixth.

With these beliefs of the ancient Gauls and Italians as to the wonderful medicinal properties of mistletoe we may compare the similar beliefs of the modern Ainos of Japan. We read that they, "like many nations of the Northern origin, hold the mistletoe in peculiar veneration. They look upon it as a medicine, good in almost every disease, and it is sometimes taken in food and at others separately as a decoction. The leaves are used in preference to the berries, the latter being of too sticky a nature for general purposes.... But many, too, suppose this plant to have the power of making the gardens bear plentifully. When used for this purpose, the leaves are cut up into fine pieces, and, after having been prayed over, are sown with the millet and other seeds, a little also being eaten with the food. Barren women have also been known to eat the mistletoe, in order to be made to bear children. That mistletoe which grows upon the willow is supposed to have the greatest efficacy. This is because the willow is looked upon by them as being an especially sacred tree."

Thus the Ainos agree with the Druids in regarding mistletoe as a cure for almost every disease, and they agree with the ancient Italians that applied to women it helps them to bear children. A similar belief as to the fertilizing influence of mistletoe, or of similar plants, upon women is entertained by the natives of Mabuiag, an island in Torres Straits. These savages imagine that twins can be produced "by the pregnant woman touching or breaking a branch of a loranthaceous plant (*Viscum sp.*, probably *V. orientale*) parasitic on a tree, *mader*. The wood of this tree is much esteemed for making digging sticks and as firewood, no twin-producing properties are inherent in it, nor is it regarded as being infected with the properties of its twin-producing parasite." Again, the Druidical notion that the mistletoe was an "all-healer" or panacea may be compared with a notion entertained by the Walos of Senegambia. These people "have much veneration for a sort of mistletoe, which they call *tob*; they carry leaves of it on their persons when they go to war as a preservative against wounds, just as if the leaves were real talismans (*gris-gris*)." The French writer who records this practice adds: "Is it not very curious that the mistletoe should be in this part of Africa what it was in the superstitions of the Gauls? This prejudice, common to the two countries, may have the same origin; blacks and whites will doubtless have seen, each of them for themselves, something supernatural in a plant which grows and flourishes without having roots in the earth. May they not have believed, in fact, that it was a plant fallen from the sky, a gift of the divinity?"

This suggestion as to the origin of the superstition is strongly confirmed by the Druidical belief, reported by Pliny, that whatever grew on an oak was sent from heaven and was a sign that the tree had been chosen by the god himself. Such a belief explains why the Druids cut the mistletoe, not with a common knife, but with a golden sickle, and why, when cut, it was not suffered to touch the earth; probably they thought that the celestial plant would have been profaned and its marvellous virtue lost by contact with the ground. With the ritual observed by the Druids in cutting the mistletoe we may compare the ritual which in Cambodia is prescribed in a similar case. They say that when you see an orchid growing as a parasite on a tamarind tree, you should dress in white, take a new earthenware pot, then climb the tree at noon, break off the plant, put it in the pot, and let the pot fall to the ground. After that you make in the pot a decoction which confers the gift of invulnerability. Thus just as in Africa the leaves of one parasitic plant are supposed to render the wearer invulnerable, so in Cambodia a decoction made from another parasitic plant is considered to render the same service to such as make use of it, whether by drinking or washing. We may conjecture that in both places the notion of invulnerability is suggested by the position of the plant, which, occupying a place of comparative security above the ground, appears to promise to its

fortunate possessor a similar security from some of the ills that beset the life of man on earth. We have already met with many examples of the store which the primitive mind sets on such vantage grounds.

Whatever may be the origin of these beliefs and practices concerning the mistletoe, certain it is that some of them have their analogies in the folk-lore of modern European peasants. For example, it is laid down as a rule in various parts of Europe that mistletoe may not be cut in the ordinary way but must be shot or knocked down with stones from the tree on which it is growing. Thus, in the Swiss canton of Aargau "all parasitic plants are esteemed in a certain sense holy by the country folk, but most particularly so the mistletoe growing on an oak. They ascribe great powers to it, but shrink from cutting it off in the usual manner. Instead of that they procure it in the following manner. When the sun is in Sagittarius and the moon is on the wane, on the first, third, or fourth day before the new moon, one ought to shoot down with an arrow the mistletoe of an oak and to catch it with the left hand as it falls. Such mistletoe is a remedy for every ailment of children." Here among the Swiss peasants, as among the Druids of old, special virtue is ascribed to mistletoe which grows on an oak: it may not be cut in the usual way: it must be caught as it falls to the ground; and it is esteemed a panacea for all diseases, at least of children. In Sweden, also, it is a popular superstition that if mistletoe is to possess its peculiar virtue, it must either be shot down out of the oak or knocked down with stones. Similarly, "so late as the early part of the nineteenth century, people in Wales believed that for the mistletoe to have any power, it must be shot or struck down with stones off the tree where it grew."

Again, in respect of the healing virtues of mistletoe the opinion of modern peasants, and even of the learned, has to some extent agreed with that of the ancients. The Druids appear to have called the plant, or perhaps the oak on which it grew, the "all-healer"; and "all-healer" is said to be still a name of the mistletoe in the modern Celtic speech of Brittany, Wales, Ireland, and Scotland. On St. John's morning (Midsummer morning) peasants of Piedmont and Lombardy go out to search the oak-leaves for the "oil of St. John," which is supposed to heal all wounds made with cutting instruments. Originally, perhaps, the "oil of St. John" was simply the mistletoe, or a decoction made from it. For in Holstein the mistletoe, especially oak-mistletoe, is still regarded as a panacea for green wounds and as a sure charm to secure success in hunting; and at Lacaune, in the south of France, the old Druidical belief in the mistletoe as an antidote to all poisons still survives among the peasantry; they apply the plant to the stomach of the sufferer or give him a decoction of it to drink. Again, the ancient belief that mistletoe is a cure for epilepsy has survived in modern times not only among the ignorant but among the learned. Thus in Sweden persons afflicted with the falling sickness think they can ward off attacks of the malady by carrying about with them a knife which has a handle of oak mistletoe; and in Germany for a similar purpose pieces of mistletoe used to be hung round the necks of children. In the French province of Bourbonnais a popular remedy for epilepsy is a decoction of mistletoe which has been gathered on an oak on St. John's Day and boiled with rye-flour. So at Bottesford in Lincolnshire a decoction of mistletoe is supposed to be a palliative for this terrible disease. Indeed mistletoe was recommended as a remedy for the falling sickness by high medical authorities in England and Holland down to the eighteenth century. At Kirton-in-Lindsey, in Lincolnshire, it is thought that St. Vitus's dance may be cured by the water in which mistletoe berries have been boiled. In the Scotch shires of Elgin and Moray, down to the second half of the eighteenth century, at the full moon of March people used to cut withes of mistletoe or ivy, make circles of them, keep them all the year, and profess to cure hectic and other troubles by means of them. In Sweden, apparently, for other complaints a sprig of mistletoe is hung round the patient's neck or a ring of it is worn on his finger.

However, the opinion of the medical profession as to the curative virtues of mistletoe has undergone a radical alteration. Whereas the Druids thought that mistletoe cured everything, modern doctors appear to think that it cures nothing. If they are right, we must conclude that the ancient and widespread faith in the medicinal virtue of mistletoe is a pure superstition based on nothing better than the fanciful inferences which ignorance has drawn from the parasitic nature of the plant, its position high up on the branch of a tree seeming to protect it from the dangers to which plants and animals are subject on the surface of the ground. From this point of view we can perhaps understand why mistletoe has so long and so persistently been prescribed as a cure for the falling sickness. As mistletoe cannot fall to the ground because it is rooted on the branch of a tree high above the earth, it seems to follow as a necessary consequence that an epileptic patient cannot possibly fall down in a fit so long as he carries a piece of mistletoe in his pocket or a decoction of mistletoe in his stomach. Such a train of reasoning would probably be regarded even now as cogent by a large portion of the human species.

Again the ancient Italian opinion that mistletoe extinguishes fire appears to be shared by Swedish peasants, who hang up bunches of oak-mistletoe on the ceilings of their rooms as a protection against harm in general and conflagration in particular. A hint as to the way in which mistletoe comes to be possessed of this property is furnished by the epithet "thunder-besom," which people of the Aargau canton in Switzerland apply to the plant. For a thunder-besom is a shaggy, bushy excrescence on branches of trees, which is popularly believed to be produced by a flash of lightning; hence in Bohemia a thunder-besom burnt in the fire protects the house against being struck by a thunder-bolt. Being itself a product of lightning it naturally serves, on homoeopathic principles, as a protection against lightning, in fact as a kind of lightning-conductor. Hence the fire which mistletoe in Sweden is designed especially to avert from houses may be fire kindled by lightning; though no doubt the plant is equally effective against conflagration in general.

Again, mistletoe acts as a master-key as well as a lightning-conductor; for it is said to open all locks. However, in the Tyrol it can only exert this power "under certain circumstances," which are not specified. But perhaps the most precious of all the virtues of mistletoe is that it affords efficient protection against sorcery and witchcraft. That, no doubt, is the reason why in Austria a twig of mistletoe is laid on the threshold as a preventive of nightmare; and it may be the reason why in the north of England they say that if you wish your dairy to thrive you should give your bunch of mistletoe to the first cow that calves after New Year's Day, for it is well known that nothing is so fatal to milk and butter as witchcraft. Similarly in Wales, for the sake of ensuring good luck to the dairy, people used to give a branch of mistletoe to the first cow that gave birth to a calf after the first hour of the New Year; and in rural districts of Wales, where mistletoe abounded, there was always a profusion of it in the farmhouses. When mistletoe was scarce, Welsh farmers used to say, "No mistletoe, no luck"; but if there was a fine crop of mistletoe, they expected a fine crop of corn. In Sweden mistletoe is diligently sought after on St. John's Eve, the people "believing it to be, in a high degree, possessed of mystic qualities; and that if a sprig of it be attached to the ceiling of the dwelling-house, the horse's stall, or the cow's crib, the Troll will then be powerless to injure either man or beast."

With regard to the time when the mistletoe should be gathered opinions have varied. The Druids gathered it above all on the sixth day of the moon, the ancient Italians apparently on the first day of the moon. In modern times some have preferred the full moon of March and others the waning moon of winter when the sun is in Sagittarius. But the favourite time would seem to be Midsummer Eve or Midsummer Day. We have seen that both in France and Sweden special virtues are ascribed to mistletoe gathered at Midsummer. The rule in Sweden

is that “mistletoe must be cut on the night of Midsummer Eve when sun and moon stand in the sign of their might.” Again, in Wales it was believed that a sprig of mistletoe gathered on St. John's Eve (Midsummer Eve), or at any time before the berries appeared, would induce dreams of omen, both good and bad, if it were placed under the pillow of the sleeper. Thus mistletoe is one of the many plants whose magical or medicinal virtues are believed to culminate with the culmination of the sun on the longest day of the year. Hence it seems reasonable to conjecture that in the eyes of the Druids, also, who revered the plant so highly, the sacred mistletoe may have acquired a double portion of its mystic qualities at the solstice in June, and that accordingly they may have regularly cut it with solemn ceremony on Midsummer Eve.

Be that as it may, certain it is that the mistletoe, the instrument of Balder's death, has been regularly gathered for the sake of its mystic qualities on Midsummer Eve in Scandinavia, Balder's home. The plant is found commonly growing on pear-trees, oaks, and other trees in thick damp woods throughout the more temperate parts of Sweden. Thus one of the two main incidents of Balder's myth is reproduced in the great midsummer festival of Scandinavia. But the other main incident of the myth, the burning of Balder's body on a pyre, has also its counterpart in the bonfires which still blaze, or blazed till lately, in Denmark, Norway, and Sweden on Midsummer Eve. It does not appear, indeed, that any effigy is burned in these bonfires; but the burning of an effigy is a feature which might easily drop out after its meaning was forgotten. And the name of Balder's balefires (*Balder's Bålar*), by which these midsummer fires were formerly known in Sweden, puts their connexion with Balder beyond the reach of doubt, and makes it probable that in former times either a living representative or an effigy of Balder was annually burned in them. Midsummer was the season sacred to Balder, and the Swedish poet Tegner, in placing the burning of Balder at midsummer, may very well have followed an old tradition that the summer solstice was the time when the good god came to his untimely end.

Thus it has been shewn that the leading incidents of the Balder myth have their counterparts in those fire-festivals of our European peasantry which undoubtedly date from a time long prior to the introduction of Christianity. The pretence of throwing the victim chosen by lot into the Beltane fire, and the similar treatment of the man, the future Green Wolf, at the midsummer bonfire in Normandy, may naturally be interpreted as traces of an older custom of actually burning human beings on these occasions; and the green dress of the Green Wolf, coupled with the leafy envelope of the young fellow who trod out the midsummer fire at Moosheim, seems to hint that the persons who perished at these festivals did so in the character of tree-spirits or deities of vegetation. From all this we may reasonably infer that in the Balder myth on the one hand, and the fire-festivals and custom of gathering mistletoe on the other hand, we have, as it were, the two broken and dis severed halves of an original whole. In other words, we may assume with some degree of probability that the myth of Balder's death was not merely a myth, that is, a description of physical phenomena in imagery borrowed from human life, but that it was at the same time the story which people told to explain why they annually burned a human representative of the god and cut the mistletoe with solemn ceremony. If I am right, the story of Balder's tragic end formed, so to say, the text of the sacred drama which was acted year by year as a magical rite to cause the sun to shine, trees to grow, crops to thrive, and to guard man and beast from the baleful arts of fairies and trolls, of witches and warlocks. The tale belonged, in short, to that class of nature myths which are meant to be supplemented by ritual; here, as so often, myth stood to magic in the relation of theory to practice.

But if the victims—the human Balders—who died by fire, whether in spring or at midsummer, were put to death as living embodiments of tree-spirits or deities of vegetation, it

would seem that Balder himself must have been a tree-spirit or deity of vegetation. It becomes desirable, therefore, to determine, if we can, the particular kind of tree or trees, of which a personal representative was burned at the fire-festivals. For we may be quite sure that it was not as a representative of vegetation in general that the victim suffered death. The idea of vegetation in general is too abstract to be primitive. Most probably the victim at first represented a particular kind of sacred tree. Now of all European trees none has such claims as the oak to be considered as pre-eminently the sacred tree of the Aryans. Its worship is attested for all the great branches of the Aryan stock in Europe. We have seen that it was not only the sacred tree, but the principal object of worship of both Celts and Lithuanians. The roving Celts appear to have carried their worship of the oak with them even to Asia; for in the heart of Asia Minor the Galatian senate met in a place which bore the pure Celtic name of Drynemetum or "temple of the oak." Among the Slavs the oak seems to have been the sacred tree of the great god Perun. According to Grimm, the oak ranked first among the holy trees of the Germans. It is certainly known to have been adored by them in the age of heathendom, and traces of its worship have survived in various parts of Germany almost to the present day. Among the ancient Italians the oak was sacred above all other trees. The image of Jupiter on the Capitol at Rome seems to have been originally nothing but a natural oak-tree. At Dodona, perhaps the oldest of all Greek sanctuaries, Zeus was worshipped as immanent in the sacred oak, and the rustling of its leaves in the wind was his voice. If, then, the great god of both Greeks and Romans was represented in some of his oldest shrines under the form of an oak, and if the oak was the principal object of worship of Celts, Germans, and Lithuanians, we may certainly conclude that this tree was venerated by the Aryans in common before the dispersion; and that their primitive home must have lain in a land which was clothed with forests of oak.

Now, considering the primitive character and remarkable similarity of the fire-festivals observed by all the branches of the Aryan race in Europe, we may infer that these festivals form part of the common stock of religious observances which the various peoples carried with them in their wanderings from their old home. But, if I am right, an essential feature of those primitive fire-festivals was the burning of a man who represented the tree-spirit. In view, then, of the place occupied by the oak in the religion of the Aryans, the presumption is that the tree so represented at the fire-festivals must originally have been the oak. So far as the Celts and Lithuanians are concerned, this conclusion will perhaps hardly be contested. But both for them and for the Germans it is confirmed by a remarkable piece of religious conservatism. The most primitive method known to man of producing fire is by rubbing two pieces of wood against each other till they ignite; and we have seen that this method is still used in Europe for kindling sacred fires such as the need-fire, and that most probably it was formerly resorted to at all the fire-festivals under discussion. Now it is sometimes required that the need-fire, or other sacred fire, should be made by the friction of a particular kind of wood; and when the kind of wood is prescribed, whether among Celts, Germans, or Slavs, that wood appears to be generally the oak. Thus we have seen that amongst the Slavs of Masuren the new fire for the village is made on Midsummer Day by causing a wheel to revolve rapidly round an axle of oak till the axle takes fire. When the perpetual fire which the ancient Slavs used to maintain chanced to go out, it was rekindled by the friction of a piece of oak-wood, which had been previously heated by being struck with a grey (not a red) stone. In Germany and the Highlands of Scotland the need-fire was regularly, and in Russia and among the South Slavs it was sometimes, kindled by the friction of oak-wood; and both in Wales and the Highlands of Scotland the Beltane fires were lighted by similar means. Now, if the sacred fire was regularly kindled by the friction of oak-wood, we may infer that originally the fire was also fed with the same material. In point of fact, it appears that the perpetual fire of Vesta at Rome was fed with oak-wood, and that oak-wood was the fuel consumed in the

perpetual fire which burned under the sacred oak at the great Lithuanian sanctuary of Romove. Further, that oak-wood was formerly the fuel burned in the midsummer fires may perhaps be inferred from the custom, said to be still observed by peasants in many mountain districts of Germany, of making up the cottage fire on Midsummer Day with a heavy block of oak-wood. The block is so arranged that it smoulders slowly and is not finally reduced to charcoal till the expiry of a year. Then upon next Midsummer Day the charred embers of the old log are removed to make room for the new one, and are mixed with the seed-corn or scattered about the garden. This is believed to guard the food cooked on the hearth from witchcraft, to preserve the luck of the house, to promote the growth of the crops, and to preserve them from blight and vermin. Thus the custom is almost exactly parallel to that of the Yule-log, which in parts of Germany, France, England, Servia, and other Slavonic lands was commonly of oak-wood. At the Boeotian festival of the Daedala, the analogy of which to the spring and midsummer festivals of modern Europe has been already pointed out, the great feature was the felling and burning of an oak. The general conclusion is, that at those periodic or occasional ceremonies the ancient Aryans both kindled and fed the fire with the sacred oak-wood.

But if at these solemn rites the fire was regularly made of oak-wood, it follows that any man who was burned in it as a personification of the tree-spirit could have represented no tree but the oak. The sacred oak was thus burned in duplicate; the wood of the tree was consumed in the fire, and along with it was consumed a living man as a personification of the oak-spirit. The conclusion thus drawn for the European Aryans in general is confirmed in its special application to the Scandinavians by the relation in which amongst them the mistletoe appears to have stood to the burning of the victim in the midsummer fire. We have seen that among Scandinavians it has been customary to gather the mistletoe at midsummer. But so far as appears on the face of this custom, there is nothing to connect it with the midsummer fires in which human victims or effigies of them were burned. Even if the fire, as seems probable, was originally always made with oak-wood, why should it have been necessary to pull the mistletoe? The last link between the midsummer customs of gathering the mistletoe and lighting the bonfires is supplied by Balder's myth, which can hardly be disjoined from the customs in question. The myth suggests that a vital connexion may once have been believed to subsist between the mistletoe and the human representative of the oak who was burned in the fire. According to the myth, Balder could be killed by nothing in heaven or earth except the mistletoe; and so long as the mistletoe remained on the oak, he was not only immortal but invulnerable. Now, if we suppose that Balder was the oak, the origin of the myth becomes intelligible. The mistletoe was viewed as the seat of life of the oak, and so long as it was uninjured nothing could kill or even wound the oak. The conception of the mistletoe as the seat of life of the oak would naturally be suggested to primitive people by the observation that while the oak is deciduous, the mistletoe which grows on it is evergreen. In winter the sight of its fresh foliage among the bare branches must have been hailed by the worshippers of the tree as a sign that the divine life which had ceased to animate the branches yet survived in the mistletoe, as the heart of a sleeper still beats when his body is motionless. Hence when the god had to be killed—when the sacred tree had to be burnt—it was necessary to begin by breaking off the mistletoe. For so long as the mistletoe remained intact, the oak (so people might think) was invulnerable; all the blows of their knives and axes would glance harmless from its surface. But once tear from the oak its sacred heart—the mistletoe—and the tree nodded to its fall. And when in later times the spirit of the oak came to be represented by a living man, it was logically necessary to suppose that, like the tree he personated, he could neither be killed nor wounded so long as the mistletoe remained uninjured. The pulling of the mistletoe was thus at once the signal and the cause of his death.

On this view the invulnerable Balder is neither more nor less than a personification of a mistletoe-bearing oak. The interpretation is confirmed by what seems to have been an ancient Italian belief, that the mistletoe can be destroyed neither by fire nor water; for if the parasite is thus deemed indestructible, it might easily be supposed to communicate its own indestructibility to the tree on which it grows, so long as the two remain in conjunction. Or to put the same idea in mythical form we might tell how the kindly god of the oak had his life securely deposited in the imperishable mistletoe which grew among the branches; how accordingly so long as the mistletoe kept its place there, the deity himself remained invulnerable; and how at last a cunning foe, let into the secret of the god's invulnerability, tore the mistletoe from the oak, thereby killing the oak-god and afterwards burning his body in a fire which could have made no impression on him so long as the incombustible parasite retained its seat among the boughs.

But since the idea of a being whose life is thus, in a sense, outside himself, must be strange to many readers, and has, indeed, not yet been recognized in its full bearing on primitive superstition, it will be worth while to illustrate it by examples drawn both from story and custom. The result will be to shew that, in assuming this idea as the explanation of Balder's relation to the mistletoe, I assume a principle which is deeply engraved on the mind of primitive man.

X. The Eternal Soul in Folk-Tales

In a former part of this work we saw that, in the opinion of primitive people, the soul may temporarily absent itself from the body without causing death. Such temporary absences of the soul are often believed to involve considerable risk, since the wandering soul is liable to a variety of mishaps at the hands of enemies, and so forth. But there is another aspect to this power of disengaging the soul from the body. If only the safety of the soul can be ensured during its absence, there is no reason why the soul should not continue absent for an indefinite time; indeed a man may, on a pure calculation of personal safety, desire that his soul should never return to his body. Unable to conceive of life abstractly as a "permanent possibility of sensation" or a "continuous adjustment of internal arrangements to external relations," the savage thinks of it as a concrete material thing of a definite bulk, capable of being seen and handled, kept in a box or jar, and liable to be bruised, fractured, or smashed in pieces. It is not needful that the life, so conceived, should be in the man; it may be absent from his body and still continue to animate him by virtue of a sort of sympathy or action at a distance. So long as this object which he calls his life or soul remains unharmed, the man is well; if it is injured, he suffers; if it is destroyed, he dies. Or, to put it otherwise, when a man is ill or dies, the fact is explained by saying that the material object called his life or soul, whether it be in his body or out of it, has either sustained injury or been destroyed. But there may be circumstances in which, if the life or soul remains in the man, it stands a greater chance of sustaining injury than if it were stowed away in some safe and secret place. Accordingly, in such circumstances, primitive man takes his soul out of his body and deposits it for security in some snug spot, intending to replace it in his body when the danger is past. Or if he should discover some place of absolute security, he may be content to leave his soul there permanently. The advantage of this is that, so long as the soul remains unharmed in the place where he has deposited it, the man himself is immortal; nothing can kill his body, since his life is not in it.

Evidence of this primitive belief is furnished by a class of folk-tales of which the Norse story of "The giant who had no heart in his body" is perhaps the best-known example. Stories of this kind are widely diffused over the world, and from their number and the variety of incident and of details in which the leading idea is embodied, we may infer that the conception of an external soul is one which has had a powerful hold on the minds of men at an early stage of history. For folk-tales are a faithful reflection of the world as it appeared to the primitive mind; and we may be sure that any idea which commonly occurs in them, however absurd it may seem to us, must once have been an ordinary article of belief. This assurance, so far as it concerns the supposed power of disengaging the soul from the body for a longer or shorter time, is amply corroborated by a comparison of the folk-tales in question with the actual beliefs and practices of savages. To this we shall return after some specimens of the tales have been given. The specimens will be selected with a view of illustrating both the characteristic features and the wide diffusion of this class of tales.

In the first place, the story of the external soul is told, in various forms, by all Aryan peoples from Hindoostan to the Hebrides. A very common form of it is this: A warlock, giant, or other fairyland being is invulnerable and immortal because he keeps his soul hidden far away in some secret place; but a fair princess, whom he holds enthralled in his enchanted castle, wiles his secret from him and reveals it to the hero, who seeks out the warlock's soul, heart, life, or death (as it is variously called), and, by destroying it, simultaneously kills the warlock. Thus a Hindoo story tells how a magician called Punchkin held a queen captive for twelve

years, and would fain marry her, but she would not have him. At last the queen's son came to rescue her, and the two plotted together to kill Punchkin. So the queen spoke the magician fair, and pretended that she had at last made up her mind to marry him. "And do tell me," she said, "are you quite immortal? Can death never touch you? And are you too great an enchanter ever to feel human suffering?" "It is true," he said, "that I am not as others. Far, far away, hundreds of thousands of miles from this, there lies a desolate country covered with thick jungle. In the midst of the jungle grows a circle of palm trees, and in the centre of the circle stand six chattees full of water, piled one above another: below the sixth chattee is a small cage, which contains a little green parrot;—on the life of the parrot depends my life;—and if the parrot is killed I must die. It is, however," he added, "impossible that the parrot should sustain any injury, both on account of the inaccessibility of the country, and because, by my appointment, many thousand genii surround the palm trees, and kill all who approach the place." But the queen's young son overcame all difficulties, and got possession of the parrot. He brought it to the door of the magician's palace, and began playing with it. Punchkin, the magician, saw him, and, coming out, tried to persuade the boy to give him the parrot. "Give me my parrot!" cried Punchkin. Then the boy took hold of the parrot and tore off one of his wings; and as he did so the magician's right arm fell off. Punchkin then stretched out his left arm, crying, "Give me my parrot!" The prince pulled off the parrot's second wing, and the magician's left arm tumbled off. "Give me my parrot!" cried he, and fell on his knees. The prince pulled off the parrot's right leg, the magician's right leg fell off; the prince pulled off the parrot's left leg, down fell the magician's left. Nothing remained of him except the trunk and the head; but still he rolled his eyes, and cried, "Give me my parrot!" "Take your parrot, then," cried the boy; and with that he wrung the bird's neck, and threw it at the magician; and, as he did so, Punchkin's head twisted round, and, with a fearful groan, he died! In another Hindoo tale an ogre is asked by his daughter, "Papa, where do you keep your soul?" "Sixteen miles away from this place," he said, "is a tree. Round the tree are tigers, and bears, and scorpions, and snakes; on the top of the tree is a very great fat snake; on his head is a little cage; in the cage is a bird; and my soul is in that bird." The end of the ogre is like that of the magician in the previous tale. As the bird's wings and legs are torn off, the ogre's arms and legs drop off; and when its neck is wrung he falls down dead.

In another Hindoo story a princess called Sodewa Bai was born with a golden necklace about her neck, and the astrologer told her parents, "This is no common child; the necklace of gold about her neck contains your daughter's soul; let it therefore be guarded with the utmost care; for if it were taken off, and worn by another person, she would die." So her mother caused it to be firmly fastened round the child's neck, and, as soon as the child was old enough to understand, she told her its value, and warned her never to let it be taken off. In course of time Sodewa Bai was married to a prince who had another wife living. The first wife, jealous of her young rival, persuaded a negress to steal from Sodewa Bai the golden necklace which contained her soul. The negress did so, and, as soon as she put the necklace round her own neck, Sodewa Bai died. All day long the negress used to wear the necklace; but late at night, on going to bed, she would take it off and put it by till morning; and whenever she took it off, Sodewa Bai's soul returned to her and she lived. But when morning came, and the negress put on the necklace, Sodewa Bai died again. At last the prince discovered the treachery of his elder wife and restored the golden necklace to Sodewa Bai. In another Hindoo story a holy mendicant tells a queen that she will bear a son, adding, "As enemies will try to take away the life of your son, I may as well tell you that the life of the boy will be bound up in the life of a big *boal* fish which is in your tank, in front of the palace. In the heart of the fish is a small box of wood, in the box is a necklace of gold, that necklace is the life of your son." The boy was born and received the name of Dalim. His mother was the Suo or younger queen. But the Duo or elder queen hated the child, and learning the secret of his life, she caused

the *boal* fish, with which his life was bound up, to be caught. Dalim was playing near the tank at the time, but “the moment the *boal* fish was caught in the net, that moment Dalim felt unwell; and when the fish was brought up to land, Dalim fell down on the ground, and made as if he was about to breathe his last. He was immediately taken into his mother's room, and the king was astonished on hearing of the sudden illness of his son and heir. The fish was by the order of the physician taken into the room of the Duo queen, and as it lay on the floor striking its fins on the ground, Dalim in his mother's room was given up for lost. When the fish was cut open, a casket was found in it; and in the casket lay a necklace of gold. The moment the necklace was worn by the queen, that very moment Dalim died in his mother's room.” The queen used to put off the necklace every night, and whenever she did so, the boy came to life again. But every morning when the queen put on the necklace, he died again.

In a Cashmeer story a lad visits an old ogress, pretending to be her grandson, the son of her daughter who had married a king. So the old ogress took him into her confidence and shewed him seven cocks, a spinning wheel, a pigeon, and a starling. “These seven cocks,” said she, “contain the lives of your seven uncles, who are away for a few days. Only as long as the cocks live can your uncles hope to live; no power can hurt them as long as the seven cocks are safe and sound. The spinning-wheel contains my life; if it is broken, I too shall be broken, and must die; but otherwise I shall live on for ever. The pigeon contains your grandfather's life, and the starling your mother's; as long as these live, nothing can harm your grandfather or your mother.” So the lad killed the seven cocks and the pigeon and the starling, and smashed the spinning-wheel; and at the moment he did so the ogres and ogresses perished. In another story from Cashmeer an ogre cannot die unless a particular pillar in the verandah of his palace be broken. Learning the secret, a prince struck the pillar again and again till it was broken in pieces. And it was as if each stroke had fallen on the ogre, for he howled lamentably and shook like an aspen every time the prince hit the pillar, until at last, when the pillar fell down, the ogre also fell down and gave up the ghost. In another Cashmeer tale an ogre is represented as laughing very heartily at the idea that he might possibly die. He said that “he should never die. No power could oppose him; no years could age him; he should remain ever strong and ever young, for the thing wherein his life dwelt was most difficult to obtain.” It was in a queen bee, which was in a honeycomb on a tree. But the bees in the honeycomb were many and fierce, and it was only at the greatest risk that any one could catch the queen. However, the hero achieved the enterprise and crushed the queen bee; and immediately the ogre fell stone dead to the ground, so that the whole land trembled with the shock. In some Bengalee tales the life of a whole tribe of ogres is described as concentrated in two bees. The secret was thus revealed by an old ogress to a captive princess who pretended to fear lest the ogress should die. “Know, foolish girl,” said the ogress, “that we ogres never die. We are not naturally immortal, but our life depends on a secret which no human being can unravel. Let me tell you what it is, that you may be comforted. You know yonder tank; there is in the middle of it a crystal pillar, on the top of which in deep waters are two bees. If any human being can dive into the waters, and bring up to land the two bees from the pillar in one breath, and destroy them so that not a drop of their blood falls to the ground, then we ogres shall certainly die; but if a single drop of blood falls to the ground, then from it will start up a thousand ogres. But what human being will find out this secret, or, finding it, will be able to achieve the feat? You need not, therefore, darling, be sad; I am practically immortal.” As usual, the princess reveals the secret to the hero, who kills the bees, and that same moment all the ogres drop down dead, each on the spot where he happened to be standing. In another Bengalee story it is said that all the ogres dwell in Ceylon, and that all their lives are in a single lemon. A boy cuts the lemon in pieces, and all the ogres die.

In a Siamese or Cambodian story, probably derived from India, we are told that Thossakan or Ravana, the King of Ceylon, was able by magic art to take his soul out of his body and leave it in a box at home, while he went to the wars. Thus he was invulnerable in battle. When he was about to give battle to Rama, he deposited his soul with a hermit called Fire-eye, who was to keep it safe for him. So in the fight Rama was astounded to see that his arrows struck the king without wounding him. But one of Rama's allies, knowing the secret of the king's invulnerability, transformed himself by magic into the likeness of the king, and going to the hermit asked back his soul. On receiving it he soared up into the air and flew to Rama, brandishing the box and squeezing it so hard that all the breath left the King of Ceylon's body, and he died. In a Bengalee story a prince going into a far country planted with his own hands a tree in the courtyard of his father's palace, and said to his parents, "This tree is my life. When you see the tree green and fresh, then know that it is well with me; when you see the tree fade in some parts, then know that I am in an ill case; and when you see the whole tree fade, then know that I am dead and gone." In another Indian tale a prince, setting forth on his travels, left behind him a barley plant, with instructions that it should be carefully tended and watched; for if it flourished, he would be alive and well, but if it drooped, then some mischance was about to happen to him. And so it fell out. For the prince was beheaded, and as his head rolled off, the barley plant snapped in two and the ear of barley fell to the ground. In the legend of the origin of Gilgit there figures a fairy king whose soul is in the snows and who can only perish by fire.

In Greek tales, ancient and modern, the idea of an external soul is not uncommon. When Meleager was seven days old, the Fates appeared to his mother and told her that Meleager would die when the brand which was blazing on the hearth had burnt down. So his mother snatched the brand from the fire and kept it in a box. But in after-years, being enraged at her son for slaying her brothers, she burnt the brand in the fire and Meleager expired in agonies, as if flames were preying on his vitals. Again, Nisus King of Megara had a purple or golden hair on the middle of his head, and it was fated that whenever the hair was pulled out the king should die. When Megara was besieged by the Cretans, the king's daughter Scylla fell in love with Minos, their king, and pulled out the fatal hair from her father's head. So he died. Similarly Poseidon made Pterelaus immortal by giving him a golden hair on his head. But when Taphos, the home of Pterelaus, was besieged by Amphitryo, the daughter of Pterelaus fell in love with Amphitryo and killed her father by plucking out the golden hair with which his life was bound up. In a modern Greek folk-tale a man's strength lies in three golden hairs on his head. When his mother pulls them out, he grows weak and timid and is slain by his enemies. Another Greek story, in which we may perhaps detect a reminiscence of Nisus and Scylla, relates how a certain king, who was the strongest man of his time, had three long hairs on his breast. But when he went to war with another king, and his own treacherous wife had cut off the three hairs, he became the weakest of men. In another modern Greek story the life of an enchanter is bound up with three doves which are in the belly of a wild boar. When the first dove is killed, the magician grows sick; when the second is killed, he grows very sick; and when the third is killed, he dies. In another Greek story of the same sort an ogre's strength is in three singing birds which are in a wild boar. The hero kills two of the birds, and then coming to the ogre's house finds him lying on the ground in great pain. He shews the third bird to the ogre, who begs that the hero will either let it fly away or give it to him to eat. But the hero wrings the bird's neck, and the ogre dies on the spot. In a variant of the latter story the monster's strength is in two doves, and when the hero kills one of them, the monster cries out, "Ah, woe is me! Half my life is gone. Something must have happened to one of the doves." When the second dove is killed, he dies. In another Greek story the incidents of the three golden hairs and three doves are artificially combined. A monster has on his head three golden hairs which open the door of a chamber in which are three doves:

when the first dove is killed, the monster grows sick; when the second is killed, he grows worse; and when the third is killed, he dies. In another Greek tale an old man's strength is in a ten-headed serpent. When the serpent's heads are being cut off, he feels unwell; and when the last head is struck off, he expires. In another Greek story a dervish tells a queen that she will have three sons, that at the birth of each she must plant a pumpkin in the garden, and that in the fruit borne by the pumpkins will reside the strength of the children. In due time the infants are born and the pumpkins planted. As the children grow up, the pumpkins grow with them. One morning the eldest son feels sick, and on going into the garden they find that the largest pumpkin is gone. Next night the second son keeps watch in a summer-house in the garden. At midnight a negro appears and cuts the second pumpkin. At once the boy's strength goes out of him, and he is unable to pursue the negro. The youngest son, however, succeeds in slaying the negro and recovering the lost pumpkins.

Ancient Italian legend furnishes a close parallel to the Greek story of Meleager. Silvia, the young wife of Septimius Marcellus, had a child by the god Mars. The god gave her a spear, with which he said that the fate of the child would be bound up. When the boy grew up he quarrelled with his maternal uncles and slew them. So in revenge his mother burned the spear on which his life depended. In one of the stories of the *Pentamerone* a certain queen has a twin brother, a dragon. The astrologers declared at her birth that she would live just as long as the dragon and no longer, the death of the one involving the death of the other. If the dragon were killed, the only way to restore the queen to life would be to smear her temples, breast, pulses, and nostrils with the blood of the dragon. In a modern Roman version of "Aladdin and the Wonderful Lamp," the magician tells the princess, whom he holds captive in a floating rock in mid-ocean, that he will never die. The princess reports this to the prince her husband, who has come to rescue her. The prince replies, "It is impossible but that there should be some one thing or other that is fatal to him; ask him what that one fatal thing is." So the princess asked the magician, and he told her that in the wood was a hydra with seven heads; in the middle head of the hydra was a leveret, in the head of the leveret was a bird, in the bird's head was a precious stone, and if this stone were put under his pillow he would die. The prince procured the stone, and the princess laid it under the magician's pillow. No sooner did the enchanter lay his head on the pillow than he gave three terrible yells, turned himself round and round three times, and died.

Another Italian tale sets forth how a great cloud, which was really a fairy, used to receive a young girl as tribute every year from a certain city; and the inhabitants had to give the girls up, for if they did not, the cloud would throw things at them and kill them all. One year it fell to the lot of the king's daughter to be handed over to the cloud, and they took her in procession, to the roll of muffled drums, and attended by her weeping father and mother, to the top of a mountain, and left her sitting in a chair there all alone. Then the fairy cloud came down on the top of the mountain, set the princess in her lap, and began to suck her blood out of her little finger; for it was on the blood of girls that this wicked fairy lived. When the poor princess was faint with the loss of blood and lay like a log, the cloud carried her away up to her fairy palace in the sky. But a brave youth had seen all that happened from behind a bush, and no sooner did the fairy spirit away the princess to her palace than he turned himself into an eagle and flew after them. He lighted on a tree just outside the palace, and looking in at the window he beheld a room full of young girls all in bed; for these were the victims of former years whom the fairy cloud had half killed by sucking their blood; yet they called her mamma. When the fairy went away and left the girls, the brave young man had food drawn up for them by ropes, and he told them to ask the fairy how she might be killed and what was to become of them when she died. It was a delicate question, but the fairy answered it, saying, "I shall never die." However, when the girls pressed her, she took them out on a

terrace and said, "Do you see that mountain far off there? On that mountain is a tigress with seven heads. If you wish me to die, a lion must fight that tigress and tear off all seven of her heads. In her body is an egg, and if any one hits me with it in the middle of my forehead, I shall die; but if that egg falls into my hands, the tigress will come to life again, resume her seven heads, and I shall live." When the young girls heard this they pretended to be glad and said, "Good! certainly our mamma can never die," but naturally they were discouraged. However, when she went away again, they told it all to the young man, and he bade them have no fear. Away he went to the mountain, turned himself into a lion, and fought the tigress. Meantime the fairy came home, saying, "Alas! I feel ill!" For six days the fight went on, the young man tearing off one of the tigress's heads each day, and each day the strength of the fairy kept ebbing away. Then after allowing himself two days' rest the hero tore off the seventh head and secured the egg, but not till it had rolled into the sea and been brought back to him by a friendly dog-fish. When he returned to the fairy with the egg in his hand, she begged and prayed him to give it her, but he made her first restore the young girls to health and send them away in handsome carriages. When she had done so, he struck her on the forehead with the egg, and she fell down dead. Similarly in a story from the western Riviera a sorcerer called Body-without-Soul can only be killed by means of an egg which is in an eagle, which is in a dog, which is in a lion; and the egg must be broken on the sorcerer's forehead. The hero, who achieves the adventure, has received the power of changing himself into a lion, a dog, an eagle, and an ant from four creatures of these sorts among whom he had fairly divided the carcass of a dead ass.

Stories of the same sort are current among Slavonic peoples. In some of them, as in the biblical story of Samson and Delilah, the warlock is questioned by a treacherous woman as to the place where his strength resides or his life or death is stowed away; and his suspicions being roused by her curiosity, he at first puts her off with false answers, but is at last beguiled into telling her the truth, thereby incurring his doom through her treachery. Thus a Russian story tells how a certain warlock called Kashtshei or Koshchei the Deathless carried off a princess and kept her prisoner in his golden castle. However, a prince made up to her one day as she was walking alone and disconsolate in the castle garden, and cheered by the prospect of escaping with him she went to the warlock and coaxed him with false and flattering words, saying, "My dearest friend, tell me, I pray you, will you never die?" "Certainly not," says he. "Well," says she, "and where is your death? is it in your dwelling?" "To be sure it is," says he, "it is in the broom under the threshold." Thereupon the princess seized the broom and threw it on the fire, but although the broom burned, the deathless Koshchei remained alive; indeed not so much as a hair of him was singed. Balked in her first attempt, the artful hussy pouted and said, "You do not love me true, for you have not told me where your death is; yet I am not angry, but love you with all my heart." With these fawning words she besought the warlock to tell her truly where his death was. So he laughed and said, "Why do you wish to know? Well then, out of love I will tell you where it lies. In a certain field there stand three green oaks, and under the roots of the largest oak is a worm, and if ever this worm is found and crushed, that instant I shall die." When the princess heard these words, she went straight to her lover and told him all; and he searched till he found the oaks and dug up the worm and crushed it. Then he hurried to the warlock's castle, but only to learn from the princess that the warlock was still alive. Then she fell to wheedling and coaxing Koshchei once more, and this time, overcome by her wiles, he opened his heart to her and told her the truth. "My death," said he, "is far from here and hard to find, on the wide ocean. In that sea is an island, and on the island there grows a green oak, and beneath the oak is an iron chest, and in the chest is a small basket, and in the basket is a hare, and in the hare is a duck, and in the duck is an egg; and he who finds the egg and breaks it, kills me at the same time." The prince naturally procured the fateful egg and with it in his hands he confronted the deathless

warlock. The monster would have killed him, but the prince began to squeeze the egg. At that the warlock shrieked with pain, and turning to the false princess, who stood by smirking and smiling, "Was it not out of love for you," said he, "that I told you where my death was? And is this the return you make to me?" With that he grabbed at his sword, which hung from a peg on the wall; but before he could reach it, the prince had crushed the egg, and sure enough the deathless warlock found his death at the same moment.

In another version of the same story, when the cunning warlock deceives the traitress by telling her that his death is in the broom, she gilds the broom, and at supper the warlock sees it shining under the threshold and asks her sharply, "What's that?" "Oh," says she, "you see how I honour you." "Simpleton!" says he, "I was joking. My death is out there fastened to the oak fence." So next day when the warlock was out, the prince came and gilded the whole fence; and in the evening when the warlock was at supper he looked out of the window and saw the fence glittering like gold. "And pray what may that be?" said he to the princess. "You see," said she, "how I respect you. If you are dear to me, dear too is your death. That is why I have gilded the fence in which your death resides." The speech pleased the warlock, and in the fulness of his heart he revealed to her the fatal secret of the egg. When the prince, with the help of some friendly animals, obtained possession of the egg, he put it in his bosom and repaired to the warlock's house. The warlock himself was sitting at the window in a very gloomy frame of mind; and when the prince appeared and shewed him the egg, the light grew dim in the warlock's eyes and he became all of a sudden very meek and mild. But when the prince began to play with the egg and to throw it from one hand to the other, the deathless Koshchei staggered from one corner of the room to the other, and when the prince broke the egg, Koshchei the Deathless fell down and died. "In one of the descriptions of Koshchei's death, he is said to be killed by a blow on the forehead inflicted by the mysterious egg—that last link in the magic chain by which his life is darkly bound. In another version of the same story, but told of a snake, the fatal blow is struck by a small stone found in the yolk of an egg, which is inside a duck, which is inside a hare, which is inside a stone, which is on an island." In another Russian story the death of an enchantress is in a blue rose-tree in a blue forest. Prince Ivan uproots the rose-tree, whereupon the enchantress straightway sickens. He brings the rose-tree to her house and finds her at the point of death. Then he throws it into the cellar, crying, "Behold her death!" and at once the whole building shakes, "and becomes an island, on which are people who had been sitting in Hell, and who offer up thanks to Prince Ivan." In another Russian story a prince is grievously tormented by a witch who has got hold of his heart, and keeps it seething in a magic cauldron.

In a Bohemian tale a warlock's strength lies in an egg which is in a duck, which is in a stag, which is under a tree. A seer finds the egg and sucks it. Then the warlock grows as weak as a child, "for all his strength had passed into the seer." A Servian story relates how a certain warlock called True Steel carried off a prince's wife and kept her shut up in his cave. But the prince contrived to get speech of her and told her that she must persuade True Steel to reveal to her where his strength lay. So when True Steel came home, the prince's wife said to him, "Tell me, now, where is your great strength?" He answered, "My wife, my strength is in my sword." Then she began to pray and turned to his sword. When True Steel saw that, he laughed and said, "O foolish woman! my strength is not in my sword, but in my bow and arrows." Then she turned towards the bow and arrows and prayed. But True Steel said, "I see, my wife, you have a clever teacher who has taught you to find out where my strength lies. I could almost say that your husband is living, and it is he who teaches you." But she assured him that nobody had taught her. When she found he had deceived her again, she waited for some days and then asked him again about the secret of his strength. He answered, "Since you think so much of my strength, I will tell you truly where it is. Far away from here there is

a very high mountain; in the mountain there is a fox; in the fox there is a heart; in the heart there is a bird, and in this bird is my strength. It is no easy task, however, to catch the fox, for she can transform herself into a multitude of creatures." So next day, when True Steel went forth from the cave, the prince came and learned from his wife the true secret of the warlock's strength. So away he hied to the mountain, and there, though the fox, or rather the vixen, turned herself into various shapes, he managed with the help of certain friendly eagles, falcons, and dragons, to catch and kill her. Then he took out the fox's heart, and out of the heart he took the bird and burned it in a great fire. At that very moment True Steel fell down dead.

In another Servian story we read how a dragon resided in a water-mill and ate up two king's sons, one after the other. The third son went out to seek his brothers, and coming to the water-mill he found nobody in it but an old woman. She revealed to him the dreadful character of the being that kept the mill, and how he had devoured the prince's two elder brothers, and she implored him to go away home before the same fate should overtake him. But he was both brave and cunning, and he said to her, "Listen well to what I am going to say to you. Ask the dragon whither he goes and where his strength is; then kiss all that place where he tells you his strength is, as if from love, till you find it out, and afterwards tell me when I come." So when the dragon came in, the old woman began to question him, "Where in God's name have you been? Whither do you go so far? You will never tell me whither you go." The dragon replied, "Well, my dear old woman, I do go far." Then the old woman coaxed him, saying, "And why do you go so far? Tell me where your strength is. If I knew where your strength is, I don't know what I should do for love; I would kiss all that place." Thereupon the dragon smiled and said to her, "Yonder is my strength, in that fireplace." Then the old woman began to fondle and kiss the fireplace; and the dragon on seeing it burst into a laugh. "Silly old woman," he said, "my strength is not there. It is in the tree-fungus in front of the house." Then the old woman began to fondle and kiss the tree; but the dragon laughed again and said to her, "Away, old woman! my strength is not there." "Then where is it?" asked the old woman. "My strength," said he, "is a long way off, and you cannot go thither. Far in another kingdom under the king's city is a lake; in the lake is a dragon; in the dragon is a boar; in the boar is a pigeon, and in the pigeon is my strength." The murder was now out; so next morning when the dragon went away from the mill to attend to his usual business of eating people up, the prince came to the old woman and she let him into the secret of the dragon's strength. The prince accordingly set off to find the lake in the far country and the other dragon that lived in it. He found them both at last; the lake was a still and lonely water surrounded by green meadows, where flocks of sheep nibbled the sweet lush grass. The hero tucked up his hose and his sleeves, and wading out into the lake called aloud on the dragon to come forth and fight. Soon the monster emerged from the water, slimy and dripping, his scaly back glistening in the morning sun. The two grappled and wrestled from morning to afternoon of a long summer day. What with the heat of the weather and the violence of his exertions the dragon was quite exhausted, and said, "Let me go, prince, that I may moisten my parched head in the lake and toss you to the sky." But the prince sternly refused; so the dragon relaxed his grip and sank under the water, which bubbled and gurgled over the place where he plunged into the depths. When he had disappeared and the ripples had subsided on the surface, you would never have suspected that under that calm water, reflecting the green banks, the white, straying sheep, the blue sky, and the fleecy gold-flecked clouds of a summer evening, there lurked so ferocious and dangerous a monster. Next day the combat was renewed with the very same result. But on the third day the hero, fortified by a kiss from the fair daughter of the king of the land, tossed the dragon high in air, and when the monster fell with a most tremendous thud on the water he burst into little bits. Out of the pieces sprang a boar which ran away as fast as it could lay legs to the

ground. But the prince sent sheep-dogs after it which caught it up and rent it in pieces. Out of the pieces sprang a pigeon; but the prince let loose a falcon, which stooped on the pigeon, seized it in its talons, and brought it to the prince. In the pigeon was the life of the dragon who kept the mill, so before inflicting on the monster the doom he so richly merited, the prince questioned him as to the fate of his two elder brothers who had perished at the hands, or rather under the claws and fangs, of the dragon. Having ascertained how to restore them to life and to release a multitude of other victims whom the dragon kept prisoners in a vault under the water-mill, the prince wrung the pigeon's neck, and that of course was the end of the dragon and his unscrupulous career.

A Lithuanian story relates how a prince married a princess and got with her a kingdom to boot. She gave him the keys of the castle and told him he might enter every chamber except one small room, of which the key had a bit of twine tied to it. But one day, having nothing to do, he amused himself by rummaging in all the rooms of the castle, and amongst the rest he went into the little forbidden chamber. In it he found twelve heads and a man hanging on the hook of the door. The man said to the prince, "Oblige me by fetching me a glass of beer." The prince fetched it and the man drank it. Then the man said to the prince, "Oblige me by releasing me from the hook." The prince released him. Now the man was a king without a soul, and he at once availed himself of his liberty to come to an understanding with the coachman of the castle, and between them they put the prince's wife in the coach and drove off with her. The prince rode after them and coming up with the coach called out, "Halt, Soulless King! Step out and fight!" The King stepped out and the fight began. In a trice the King had sliced the buttons off the prince's coat and pinked him in the side. Then he stepped into the coach and drove off. The prince rode after him again, and when he came up with the coach he called out, "Halt, Soulless King! Step out and fight!" The King stepped out and they fought again, and again the King sliced off the prince's buttons and pinked him in the side. Then, after carefully wiping and sheathing his sword, he said to his discomfited adversary, "Now look here. I let you off the first time for the sake of the glass of beer you gave me, and I let you off the second time because you let me down from that infernal hook; but if you fight me a third time, by Gad I'll make mince meat of you." Then he stepped into the coach, told the coachman to drive on, jerked up the coach window with a bang, and drove away like anything. But the prince galloped after him and coming up with the coach for the third time he called out, "Halt, Soulless King! Step out and fight!" The King did step out, and at it the two of them went, tooth and nail. But the prince had no chance. Before he knew where he was, the King ran him through the body, whisked off his head, and left him lying a heap of raw mince beside the road. His wife, or rather his widow, said to the King, "Let me gather up the fragments that remain." The King said, "Certainly." So she made up the mince into a neat parcel, deposited it on the front seat of the coach, and away they drove to the King's castle. Well to cut a long story short, a brother-in-law of the deceased prince sent a hawk to fetch the water of life; the hawk brought it in his beak; the brother-in-law poured the water on the fragments of the prince, and the prince came to life again at once safe and sound. Then he went to the King's castle and played on a little pipe, and his wife heard it in the castle and said, "That is how my husband used to play, whom the King cut in bits." So she went out to the gate and said to him, "Are you my husband?" "That I am," said he, and he told her to find out from the King where he kept his soul and then to come and tell him. So she went to the King and said to him, "Where my husband's soul is, there must mine be too." The King was touched by this artless expression of her love, and he replied, "My soul is in yonder lake. In that lake lies a stone; in that stone is a hare; in the hare is a duck, in the duck is an egg, and in the egg is my soul." So the queen went and told her former husband, the prince, and gave him plenty of money and food for the journey, and off he set for the lake. But when he came to the lake, he did not know in which part of it the stone was; so he roamed about the banks,

and he was hungry, for he had eaten up all the food. Then he met a dog, and the dog said to him, "Don't shoot me dead. I will be a mighty helper to you in your time of need." So he let the dog live and went on his way. Next he saw a tree with two hawks on it, an old one and a young one, and he climbed up the tree to catch the young one. But the old hawk said to him, "Don't take my young one. He will be a mighty helper to you in your time of need." So the prince climbed down the tree and went on his way. Then he saw a huge crab and wished to break off one of his claws for something to eat, but the crab said to him, "Don't break off my claw. It will be a mighty helper to you in your time of need." So he left the crab alone and went on his way. And he came to people and got them to fish up the stone for him from the lake and to bring it to him on the bank. And there he broke the stone in two and out of the stone jumped a hare. But the dog seized the hare and tore him, and out of the hare flew a duck. The young hawk pounced on the duck and rent it, and out of the duck fell an egg, and the egg rolled into the lake. But the crab fetched the egg out of the lake and brought it to the prince. Then the King fell ill. So the prince went to the King and said, "You killed me. Now I will kill you." "Don't," said the King. "I will," said the prince. With that he threw the egg on the ground, and the King fell out of the bed as dead as a stone. So the prince went home with his wife and very happy they were, you may take my word for it.

Amongst peoples of the Teutonic stock stories of the external soul are not wanting. In a tale told by the Saxons of Transylvania it is said that a young man shot at a witch again and again. The bullets went clean through her but did her no harm, and she only laughed and mocked at him. "Silly earthworm," she cried, "shoot as much as you like. It does me no harm. For know that my life resides not in me but far, far away. In a mountain is a pond, on the pond swims a duck, in the duck is an egg, in the egg burns a light, that light is my life. If you could put out that light, my life would be at an end. But that can never, never be." However, the young man got hold of the egg, smashed it, and put out the light, and with it the witch's life went out also. In this last story, as in many other stories of the same type, the hero achieves his adventure by the help of certain grateful animals whom he had met and done a service to on his travels. The same incident occurs in another German tale of this class which runs thus. Once upon a time there was a young fellow called Body-without-Soul, or, for short, Soulless, and he was a cannibal who would eat nothing but young girls. Now it was a custom in that country that the girls drew lots every year, and the one on whom the lot fell was handed over to Soulless. In time it happened that the lot fell on the king's daughter. The king was exceedingly sorry, but what could he do? Law was law, and had to be obeyed. So they took the princess to the castle where Soulless resided; and he shut her up in the larder and fattened her for his dinner. But a brave soldier undertook to rescue her, and off he set for the cannibal's castle. Well, as he trudged along, what should he see but a fly, an eagle, a bear, and a lion sitting in a field by the side of the road, and quarrelling about their shares in a dead horse. So he divided the carcase fairly between them, and as a reward the fly and the eagle bestowed on him the power of changing himself at will into either of their shapes. That evening he made himself into an eagle, and flew up a high tree; there he looked about, but could see nothing but trees. Next morning he flew on till he came to a great castle, and at the gate was a big black board with these words chalked up on it: "Mr. Soulless lives here." When the soldier read that he was glad, and changed himself into a fly, and flew buzzing from window to window, looking in at every one till he came to the one where the fair princess sat a prisoner. He introduced himself at once and said, "I am come to free you, but first you must learn where the soul of Soulless really is." "I don't know," replied the princess, "but I will ask." So after much coaxing and entreaty she learned that the soul of Soulless was in a box, and that the box was on a rock in the middle of the Red Sea. When the soldier heard that, he turned himself into an eagle again, flew to the Red Sea, and came back with the soul of Soulless in the box. Arrived at the castle he knocked and banged at the door

as if the house was on fire. Soulless did not know what was the matter, and he came down and opened the door himself. When he saw the soldier standing at it, I can assure you he was in a towering rage. "What do you mean," he roared, "by knocking at my door like that? I'll gobble you up on the spot, skin and hair and all." But the soldier laughed in his face. "You'd better not do that," said he, "for here I've got your soul in the box." When the cannibal heard that, all his courage went down into the calves of his legs, and he begged and entreated the soldier to give him his soul. But the soldier would not hear of it; he opened the box, took out the soul, and flung it over his head; and that same instant down fell the cannibal, dead as a door-nail.

Another German story, which embodies the notion of the external soul in a somewhat different form, tells how once upon a time a certain king had three sons and a daughter, and for each of the king's four children there grew a flower in the king's garden, which was a life-flower; for it bloomed and flourished so long as the child lived, but drooped and withered away when the child died. Now the time came when the king's daughter married a rich man and went to live with him far away. But it was not long before her flower withered in the king's garden. So the eldest brother went forth to visit his brother-in-law and comfort him in his bereavement. But when he came to his brother-in-law's castle he saw the corpse of his murdered sister weltering on the ramparts. And his wicked brother-in-law set before him boiled human hands and feet for his dinner. And when the king's son refused to eat of them, his brother-in-law led him through many chambers to a murder-hole, where were all sorts of implements of murder, but especially a gallows, a wheel, and a pot of blood. Here he said to the prince, "You must die, but you may choose your kind of death." The prince chose to die on the gallows; and die he did even as he had said. So the eldest son's flower withered in the king's garden, and the second son went forth to learn the fate of his brother and sister. But it fared with him no better than with his elder brother, for he too died on the gallows in the murder-hole of his wicked brother-in-law's castle, and his flower also withered away in the king's garden at home. Now when the youngest son was also come to his brother-in-law's castle and saw the corpse of his murdered sister weltering on the ramparts, and the bodies of his two murdered brothers dangling from the gallows in the murder-hole, he said that for his part he had a fancy to die by the wheel, but he was not quite sure how the thing was done, and would his brother-in-law kindly shew him? "Oh, it's quite easy," said his brother-in-law, "you just put your head in, so," and with that he popped his head through the middle of the wheel. "Just so," said the king's youngest son, and he gave the wheel a twirl, and as it spun round and round, the wicked brother-in-law died a painful death, which he richly deserved. And when he was quite dead, the murdered brothers and sister came to life again, and their withered flowers bloomed afresh in the king's garden.

In another German story an old warlock lives with a damsel all alone in the midst of a vast and gloomy wood. She fears that being old he may die and leave her alone in the forest. But he reassures her. "Dear child," he said, "I cannot die, and I have no heart in my breast." But she importuned him to tell her where his heart was. So he said, "Far, far from here in an unknown and lonesome land stands a great church. The church is well secured with iron doors, and round about it flows a broad deep moat. In the church flies a bird and in the bird is my heart. So long as the bird lives, I live. It cannot die of itself, and no one can catch it; therefore I cannot die, and you need have no anxiety." However the young man, whose bride the damsel was to have been before the warlock spirited her away, contrived to reach the church and catch the bird. He brought it to the damsel, who stowed him and it away under the warlock's bed. Soon the old warlock came home. He was ailing, and said so. The girl wept and said, "Alas, daddy is dying; he has a heart in his breast after all." "Child," replied the warlock, "hold your tongue. I *can't* die. It will soon pass over." At that the young man under

the bed gave the bird a gentle squeeze; and as he did so, the old warlock felt very unwell and sat down. Then the young man gripped the bird tighter, and the warlock fell senseless from his chair. "Now squeeze him dead," cried the damsel. Her lover obeyed, and when the bird was dead, the old warlock also lay dead on the floor.

In the Norse tale of "the giant who had no heart in his body," the giant tells the captive princess, "Far, far away in a lake lies an island, on that island stands a church, in that church is a well, in that well swims a duck, in that duck there is an egg, and in that egg there lies my heart." The hero of the tale, with the help of some animals to whom he had been kind, obtains the egg and squeezes it, at which the giant screams piteously and begs for his life. But the hero breaks the egg in pieces and the giant at once bursts. In another Norse story a hill-ogre tells the captive princess that she will never be able to return home unless she finds the grain of sand which lies under the ninth tongue of the ninth head of a certain dragon; but if that grain of sand were to come over the rock in which the ogres live, they would all burst "and the rock itself would become a gilded palace, and the lake green meadows." The hero finds the grain of sand and takes it to the top of the high rock in which the ogres live. So all the ogres burst and the rest falls out as one of the ogres had foretold.

In a Danish tale a warlock carries off a princess to his wondrous subterranean palace; and when she anxiously enquires how long he is likely to live, he assures her that he will certainly survive her. "No man," he says, "can rob me of my life, for it is in my heart, and my heart is not here; it is in safer keeping." She urges him to tell her where it is, so he says: "Very far from here, in a land that is called Poland, there is a great lake, and in the lake is a dragon, and in the dragon is a hare, and in the hare is a duck, and in the duck is an egg, and in the egg is my heart. It is in good keeping, you may trust me. Nobody is likely to stumble upon it." However, the hero of the tale, who is also the husband of the kidnapped princess, has fortunately received the power of turning himself at will into a bear, a dog, an ant, or a falcon as a reward for having divided the carcass of a deer impartially between four animals of these species; and availing himself of this useful art he not only makes his way into the warlock's enchanted palace but also secures the egg on which the enchanter's life depends. No sooner has he smashed the egg on the enchanter's ugly face than that miscreant drops down as dead as a herring.

Another Danish story tells how a lad went out into the world to look for service. He met a man, who hired him for three years and said he would give him a bushel of money for the first year, two bushels of money for the second, and three bushels of money for the third. The lad was well content, as you may believe, to get such good wages. But the man was a magician, and it was not long before he turned the lad into a hare, by pronouncing over him some strange words. For a whole year the lad scoured the woods in the shape of a hare, and there was not a sportsman in all the country round about that had not a shot at him. But not one of them could hit him. At the end of the year the magician spoke some other words over him and turned him back into human form and gave him the bushel of money. But then the magician mumbled some other words, and the lad was turned into a raven and flew up into the sky. Again all the marksmen of the neighbourhood pointed their guns at him and banged away; but they only wasted powder and shot, for not one of them could hit him. At the end of the year the magician changed him back into a man and gave him two bushelfuls of money. But soon after he changed him into a fish, and in the form of a fish the young man jumped into the brook and swam down into the sea. There at the bottom of the ocean he saw a most beautiful castle all of glass and in it a lovely girl all alone. Round and round the castle he swam, looking into all the rooms and admiring everything. At last he remembered the words the magician had spoken when he turned him back into a man, and by repeating them he was at once transformed into a stripling again. He walked into the glass castle and introduced

himself to the girl, and though at first she was nearly frightened to death, she was soon very glad to have him with her. From her he learned that she was no other than the daughter of the magician, who kept her there for safety at the bottom of the sea. The two now laid their heads together, and she told him what to do. There was a certain king who owed her father money and had not the wherewithal to pay; and if he did not pay by such and such a day, his head was to be cut off. So the young man was to take service with the king, offer him the bushels of money which he had earned in the service of the magician, and go with him to the magician to pay his debt. But he was to dress up as the court Fool so that the magician would not know him, and in that character he was to indulge in horse-play, smashing windows and so on, till the magician would fall into such a rage that though the king had paid his debt to the last farthing he would nevertheless be condemned to instant execution unless he could answer the magician's questions. The questions would be these, "Where is my daughter?" "Would you know her if you saw her?" Now the magician would cause a whole line of phantom women to pass by, so that the young man would not be able to tell which of them was the sorcerer's daughter; but when her turn came to pass by she would give him a nudge as a sign, and so he would know her. Then the magician would ask, "And where is my heart?" And the young man was to say, "In a fish." And the magician would ask, "Would you know the fish if you saw it?" And he would cause all sorts of fishes to pass by, and the young man would have to say in which of them was the heart of the magician. He would never be able of himself to tell in which of them it was, but the girl would stand beside him, and when the right fish passed by, she would nudge him and he was to catch it and rip it up, and the magician would ask him no more questions. Everything turned out exactly as she had said. The king paid his debt to the last farthing; but the young man disguised as the court Fool cut such capers and smashed so many glass windows and doors that the heaps of broken glass were something frightful to contemplate. So there was nothing for it but that the king, who was of course responsible for the pranks of his Fool, should either answer the magician's questions or die the death. While they were getting the axe and the block ready in the courtyard, the trembling king was interrogated by the stern magician. "Where is my daughter?" asked the sorcerer. Here the court Fool cut in and said, "She is at the bottom of the sea." "Would you know her if you saw her?" enquired the magician. "To be sure I would," answered the Fool. So the magician caused a whole regiment of girls to defile before him, one after the other; but they were mere phantoms and apparitions. Almost the last of all came the magician's daughter, and when she passed the young man she pinched his arm so hard that he almost shrieked with pain. However, he dissembled his agony and putting his arm round her waist held her fast. The magician now played his last trump. "Where is my heart?" said he. "In a fish," said the Fool. "Would you know the fish if you saw it?" asked the magician. "To be sure I would," answered the Fool. Then all the fishes of the sea swam past, and when the right one came last of all, the girl nudged her lover; he seized the fish, and with one stroke of his knife slit it from end to end. Out tumbled the magician's heart; the young man seized it and cut it in two, and at the same moment the magician fell dead.

In Iceland they say that once a king's son was out hunting in a wood with the courtiers, when the mist came down so thick that his companions lost sight of the prince, and though they searched the woods till evening they could not find him. At the news the king was inconsolable, and taking to his bed caused proclamation to be made that he who could find and bring back his lost son should have half the kingdom. Now an old man and his old wife lived together in a wretched hut, and they had a daughter. She resolved to seek the lost prince and get the promised reward. So her parents gave her food for the journey and a pair of new shoes, and off she set. Well, she walked and better walked for days, and at last she came towards evening to a cave and going into it she saw two beds. One of them was covered with a cloth of silver and the other with a cloth of gold; and in the bed with the golden coverlet

was the king's son fast asleep. She tried to wake him, but all in vain. Then she noticed some runes carved on the bedsteads, but she could not read them. So she went back to the mouth of the cave and hid behind the door. Hardly had she time to conceal herself when she heard a loud noise and saw two giantesses, two great hulking louts they were, stride into the cave. No sooner were they in than one said to the other, "Ugh, what a smell of human flesh in our cave!" But the other thought the smell might come from the king's son. They went up to the bed where he was sleeping, and calling two swans, which the girl had not perceived in the dim light of the cave, they said:—

*"Sing, sing, my swans,
That the king's son may wake."*

So the swans sang and the king's son awoke. The younger of the two hags offered him food, but he refused it; then she asked him, if he would marry her, but he said "No, certainly not." Then she shrieked and said to the swans:—

*"Sing, sing, my swans,
That the king's son may sleep."*

The swans sang and the king's son fell fast asleep. Then the two giantesses lay down in the bed with the silver coverlet and slept till break of day. When they woke in the morning, they wakened the prince and offered him food again, but he again refused it; and the younger hag again asked him if he would have her to wife, but he would not hear of it. So they put him to sleep again to the singing of the swans and left the cave. When they were gone a while, the girl came forth from her hiding-place and waked the king's son to the song of the swans, and he was glad to see her and to get the news. She told him that, when the hag asked him again to marry her, he must say, "Yes, but you must first tell me what is written on the beds, and what you do by day." So when it drew to evening, the girl hid herself again, and soon the giantesses came, lit a fire in the cave, and cooked at it the game they had brought with them. And the younger hag wakened the king's son and asked him if he would have something to eat. This time he said "Yes." And when he had finished his supper, the giantess asked him if he would have her to wife. "That I will," said he, "but first you must tell me what the runes mean that are carved on the bed." She said that they meant:—

*"Run, run, my little bed,
Run whither I will."*

He said he was very glad to know it, but she must also tell him what they did all day long out there in the wood. The hag told him that they hunted beasts and birds, and that between whiles they sat down under an oak and threw their life-egg from one to the other, but they had to be careful, for if the egg were to break, they would both die. The king's son thanked her kindly, but next morning when the giantess asked him to go with them to the wood he said that he would rather stay at home. So away went the giantesses by themselves, after they had lulled him to sleep to the singing of the swans. But hardly were their backs turned when out came the girl and wakened the prince and told him to take his spear, and they would pursue the giantesses, and when they were throwing their life-egg to each other he was to hurl his spear at it and smash it to bits. "But if you miss," said she, "it is as much as your life is worth." So they came to the oak in the wood, and there they heard a loud laugh, and the king's son climbed up the tree, and there under the oak were the two giantesses, and one of them had a golden egg in her hand and threw it to the other. Just then the king's son hurled his spear and hit the egg so that it burst. At the same time the two hags fell dead to the ground and the slaver dribbled out of their mouths. In an Icelandic parallel to the story of Meleager the spae-wives or sibyls come and foretell the high destiny of the infant Gestr as he lies in his

cradle. Two candles were burning beside the child, and the youngest of the spae-wives, conceiving herself slighted, cried out, "I foretell that the child shall live no longer than this candle burns." Whereupon the chief sibyl put out the candle and gave it to Gestr's mother to keep, charging her not to light it again until her son should wish to die. Gestr lived three hundred years; then he kindled the candle and expired.

The conception of the external soul meets us also in Celtic stories. Thus a tale, told by a blind fiddler in the island of Islay, relates how a giant carried off a king's wife and his two horses and kept them in his den. But the horses attacked the giant and mauled him so that he could hardly crawl. He said to the queen, "If I myself had my soul to keep, those horses would have killed me long ago." "And where, my dear," said she, "is thy soul? By the books I will take care of it." "It is in the Bonnach stone," said he. So on the morrow when the giant went out, the queen set the Bonnach stone in order exceedingly. In the dusk of the evening the giant came back, and he said to the queen, "What made thee set the Bonnach stone in order like that?" "Because thy soul is in it," quoth she. "I perceive," said he, "that if thou didst know where my soul is, thou wouldst give it much respect." "That I would," said she. "It is not there," said he, "my soul is; it is in the threshold." On the morrow she set the threshold in order finely, and when the giant returned, he asked her, "What brought thee to set the threshold in order like that?" "Because thy soul is in it," said she. "I perceive," said he, "that if thou knewest where my soul is, thou wouldst take care of it." "That I would," said she. "It is not there that my soul is," said he. "There is a great flagstone under the threshold. There is a wether under the flag. There is a duck in the wether's belly, and an egg in the belly of the duck, and it is in the egg that my soul is." On the morrow when the giant was gone, they raised the flagstone and out came the wether. They opened the wether and out came the duck. They split the duck, and out came the egg. And the queen took the egg and crushed it in her hands, and at that very moment the giant, who was coming home in the dusk, fell down dead. In another Celtic tale, a sea beast has carried off a king's daughter, and an old smith declares that there is no way of killing the beast but one. "In the island that is in the midst of the loch is Eillid Chaisfhion—the white-footed hind, of the slenderest legs, and the swiftest step, and though she should be caught, there would spring a hoodie out of her, and though the hoodie should be caught, there would spring a trout out of her, but there is an egg in the mouth of the trout, and the soul of the beast is in the egg, and if the egg breaks, the beast is dead." As usual the egg is broken and the beast dies.

In these Celtic tales the helpful animals reappear and assist the hero in achieving the adventure, though for the sake of brevity I have omitted to describe the parts they play in the plot. They figure also in an Argyleshire story, which seems however to be of Irish origin; for the Cruachan of which we hear in it is not the rugged and lofty mountain Ben Cruachan which towers above the beautiful Loch Awe, but Roscommon Cruachan near Belanagare, the ancient palace of the kings of Connaught, long famous in Irish tradition. The story relates how a big giant, King of Sorcha, stole away the wife and the shaggy dun filly of the herdsman or king of Cruachan. So the herdsman baked a bannock to take with him by the way, and set off in quest of his wife and the filly. He went for a long, long time, till at last his soles were blackened and his cheeks were sunken, the yellow-headed birds were going to rest at the roots of the bushes and the tops of the thickets, and the dark clouds of night were coming and the clouds of day were departing; and he saw a house far from him, but though it was far from him he did not take long to reach it. He went in, and sat in the upper end of the house, but there was no one within; and the fire was newly kindled, the house newly swept, and the bed newly made; and who came in but the hawk of Glencuaich, and she said to him, "Are you here, young son of Cruachan?" "I am," said he. The hawk said to him, "Do you know who was here last night?" "I do not," said he. "There were here," said she, "the big

giant, King of Sorcha, your wife, and the shaggy dun filly; and the giant was threatening terribly that if he could get hold of you he would take the head off you." "I well believe it," said he. Then she gave him food and drink, and sent him to bed. She rose in the morning, made breakfast for him, and baked a bannock for him to take with him on his journey. And he went away and travelled all day, and in the evening he came to another house and went in, and was entertained by the green-headed duck, who told him that the giant had rested there the night before with the wife and shaggy dun filly of the herdsman of Cruachan. And next day the herdsman journeyed again, and at evening he came to another house and went in and was entertained by the fox of the scrubwood, who told him just what the hawk of Glencuaich and the green-headed duck had told him before. Next day the same thing happened, only it was the brown otter of the burn that entertained him at evening in a house where the fire was newly kindled, the floor newly swept, and the bed newly made. And next morning when he awoke, the first thing he saw was the hawk of Glencuaich, the green-headed duck, the fox of the scrubwood, and the brown otter of the burn all dancing together on the floor. They made breakfast for him, and partook of it all together, and said to him, "Should you be at any time in straits, think of us, and we will help you." Well, that very evening he came to the cave where the giant lived, and who was there before him but his own wife? She gave him food and hid him under clothes at the upper end of the cave. And when the giant came home he sniffed about and said, "The smell of a stranger is in the cave." But she said no, it was only a little bird she had roasted. "And I wish you would tell me," said she, "where you keep your life, that I might take good care of it." "It is in a grey stone over there," said he. So next day when he went away, she took the grey stone and dressed it well, and placed it in the upper end of the cave. When the giant came home in the evening he said to her, "What is it that you have dressed there?" "Your own life," said she, "and we must be careful of it." "I perceive that you are very fond of me, but it is not there," said he. "Where is it?" said she. "It is in a grey sheep on yonder hillside," said he. On the morrow, when he went away, she got the grey sheep, dressed it well, and placed it in the upper end of the cave. When he came home in the evening he said, "What is it that you have dressed there?" "Your own life, my love," said she. "It is not there as yet," said he. "Well!" said she, "you are putting me to great trouble taking care of it, and you have not told me the truth these two times." He then said, "I think that I may tell it to you now. My life is below the feet of the big horse in the stable. There is a place down there in which there is a small lake. Over the lake are seven grey hides, and over the hides are seven sods from the heath, and under all these are seven oak planks. There is a trout in the lake, and a duck in the belly of the trout, an egg in the belly of the duck, and a thorn of blackthorn inside of the egg, and till that thorn is chewed small I cannot be killed. Whenever the seven grey hides, the seven sods from the heath, and the seven oak planks are touched I shall feel it wherever I shall be. I have an axe above the door, and unless all these are cut through with one blow of it the lake will not be reached; and when it will be reached I shall feel it." Next day, when the giant had gone out hunting on the hill, the herdsman of Cruachan contrived, with the help of the friendly animals—the hawk, the duck, the fox, and the otter—to get possession of the fateful thorn and to chew it before the giant could reach him; and no sooner had he done so than the giant dropped stark and stiff, a corpse.

Another Argyleshire story relates how a certain giant, who lived in the Black Corrie of Ben Breck, carried off three daughters of a king, one after the other, at intervals of seven years. The bereaved monarch sent champions to rescue his lost daughters, but though they surprised the giant in his sleep and cut off his head, it was all to no purpose; for as fast as they cut it off he put it on again and made after them as if nothing had happened. So the champions fled away before him as fast as they could lay legs to the ground, and the more agile of them escaped, but the shorter-winded he caught, bared them to the skin, and hanged them on hooks against the turrets of his castle. So he went by the name of the Bare-Stripping Hangman. Now

this amiable man had announced his intention of coming to fetch away the fourth and last of the king's daughters, when another seven years should be up. The time was drawing near, and the king, with the natural instincts of a father, was in great tribulation, when as good luck would have it a son of the king of Ireland, by name Alastir, arrived in the king's castle and undertook to find out where the Bare-Stripping Hangman had hidden his soul. To cut a long story short, the artful Hangman had hidden his soul in an egg, which was in the belly of a duck, which was in the belly of a salmon, which was in the belly of a swift-footed hind of the cliffs. The prince wormed the secret from a little old man, and by the help of a dog, a brown otter, and a falcon he contrived to extract the egg from its various envelopes and crushed it to bits between his hands and knees. So when he came to the giant's castle he found the Bare-Stripping Hangman lying dead on the floor.

Another Highland story sets forth how Hugh, prince of Lochlin, was long held captive by a giant who lived in a cave overlooking the Sound of Mull. At last, after he had spent many years of captivity in that dismal cave, it came to pass that one night the giant and his wife had a great dispute, and Hugh overheard their talk, and learned that the giant's soul was in a precious gem which he always wore on his forehead. So the prince watched his opportunity, seized the gem, and having no means of escape or concealment, hastily swallowed it. Like lightning from the clouds, the giant's sword flashed from its scabbard and flew between Hugh's head and his body to intercept the gem before it could descend into the prince's stomach. But it was too late; and the giant fell down, sword in hand, and expired without a gasp. Hugh had now lost his head, it is true, but having the giant's soul in his body he felt none the worse for the accident. So he buckled the giant's sword at his side, mounted the grey filly, swifter than the east wind, that never had a bridle, and rode home. But the want of his head made a painful impression on his friends; indeed they maintained that he was a ghost and shut the door in his face, so now he wanders for ever in shades of darkness, riding the grey filly fleetier than the wind. On stormy nights, when the wind howls about the gables and among the trees, you may see him galloping along the shore of the sea "between wave and sand." Many a naughty little boy, who would not go quietly to bed, has been carried off by Headless Hugh on his grey filly and never seen again.

In Sutherlandshire at the present day there is a sept of Mackays known as "the descendants of the seal," who claim to be sprung from a mermaid, and the story they tell in explanation of their claim involves the notion of the external soul. They say that the laird of Borgie used to go down to the rocks under his castle to bathe. One day he saw a mermaid close in shore, combing her hair and swimming about, as if she were anxious to land. After watching her for a time, he noticed her cowl on the rocks beside him, and knowing that she could not go to sea without it, he carried the cowl up to the castle in the hope that she would follow him. She did so, but he refused to give up the cowl and detained the sea-maiden herself and made her his wife. To this she consented with great reluctance, and told him that her life was bound up with the cowl, and that if it rotted or was destroyed she would instantly die. So the cowl was placed for safety in the middle of a great hay-stack, and there it lay for years. One unhappy day, when the laird was from home, the servants were working among the hay and found the cowl. Not knowing what it was, they shewed it to the lady of the house. The sight revived memories of her old life in the depths of the sea, so she took the cowl, and leaving her child in its cot, plunged into the sea and never came home to Borgie any more. Only sometimes she would swim close in shore to see her boy, and then she wept because he was not of her own kind that she might take him to sea with her. The boy grew to be a man, and his descendants are famous swimmers. They cannot drown, and to this day they are known in the neighbourhood as *Sliochd an roin*, that is, "the descendants of the seal."

In an Irish story we read how a giant kept a beautiful damsel a prisoner in his castle on the top of a hill, which was white with the bones of the champions who had tried in vain to rescue the fair captive. At last the hero, after hewing and slashing at the giant all to no purpose, discovered that the only way to kill him was to rub a mole on the giant's right breast with a certain egg, which was in a duck, which was in a chest, which lay locked and bound at the bottom of the sea. With the help of some obliging salmon, rams, and eagles, the hero as usual made himself master of the precious egg and slew the giant by merely striking it against the mole on his right breast. Similarly in a Breton story there figures a giant whom neither fire nor water nor steel can harm. He tells his seventh wife, whom he has just married after murdering all her predecessors, "I am immortal, and no one can hurt me unless he crushes on my breast an egg, which is in a pigeon, which is in the belly of a hare; this hare is in the belly of a wolf, and this wolf is in the belly of my brother, who dwells a thousand leagues from here. So I am quite easy on that score." A soldier, the hero of the tale, had been of service to an ant, a wolf, and a sea-bird, who in return bestowed on him the power of turning himself into an ant, a wolf, or a sea-bird at will. By means of this magical power the soldier contrived to obtain the egg and crush it on the breast of the giant, who immediately expired. Another Breton story tells of a giant who was called Body-without-Soul because his life did not reside in his body. He himself dwelt in a beautiful castle which hung between heaven and earth, suspended by four golden chains; but his life was in an egg, and the egg was in a dove, and the dove was in a hare, and the hare was in a wolf, and the wolf was in an iron chest at the bottom of the sea. In his castle in the air he kept prisoner a beautiful princess whom he had swooped down upon and carried off in a magic chariot. But her lover turned himself into an ant and so climbed up one of the golden chains into the enchanted castle, for he had done a kindness to the king and queen of ants, and they rewarded him by transforming him into an ant in his time of need. When he had learned from the captive princess the secret of the giant's life, he procured the chest from the bottom of the sea by the help of the king of fishes, whom he had also obliged; and opening the chest he killed first the wolf, then the hare, and then the dove, and at the death of each animal the giant grew weaker and weaker as if he had lost a limb. In the stomach of the dove the hero found the egg on which the giant's life depended, and when he came with it to the castle he found Body-without-Soul stretched on his bed at the point of death. So he dashed the egg against the giant's forehead, the egg broke, and the giant straightway expired. In another Breton tale the life of a giant resides in an old box-tree which grows in his castle garden; and to kill him it is necessary to sever the tap-root of the tree at a single blow of an axe without injuring any of the lesser roots. This task the hero, as usual, successfully accomplishes, and at the same moment the giant drops dead.

The notion of an external soul has now been traced in folk-tales told by Aryan peoples from India to Brittany and the Hebrides. We have still to shew that the same idea occurs commonly in the popular stories of peoples who do not belong to the Aryan stock. In the first place it appears in the ancient Egyptian story of "The Two Brothers." This story was written down in the reign of Rameses II., about 1300 b.c. It is therefore older than our present redaction of Homer, and far older than the Bible. The outline of the story, so far as it concerns us here, is as follows. Once upon a time there were two brethren; the name of the elder was Anpu and the name of the younger was Bata. Now Anpu had a house and a wife, and his younger brother dwelt with him as his servant. It was Anpu who made the garments, and every morning when it grew light he drove the kine afield. As he walked behind them they used to say to him, "The grass is good in such and such a place," and he heard what they said and led them to the good pasture that they desired. So his kine grew very sleek and multiplied greatly. One day when the two brothers were at work in the field the elder brother said to the younger, "Run and fetch seed from the village." So the younger brother ran and said to the wife of his elder brother, "Give me seed that I may run to the field, for my brother sent me

saying, Tarry not." She said, "Go to the barn and take as much as thou wouldst." He went and filled a jar full of wheat and barley, and came forth bearing it on his shoulders. When the woman saw him her heart went out to him, and she laid hold of him and said, "Come, let us rest an hour together." But he said, "Thou art to me as a mother, and my brother is to me as a father." So he would not hearken to her, but took the load on his back and went away to the field. In the evening, when the elder brother was returning from the field, his wife feared for what she had said. So she took soot and made herself as one who had been beaten. And when her husband came home, she said, "When thy younger brother came to fetch seed, he said to me, Come, let us rest an hour together. But I would not, and he beat me." Then the elder brother became like a panther of the south; he sharpened his knife and stood behind the door of the cow-house. And when the sun set and the younger brother came laden with all the herbs of the field, as was his wont every day, the cow that walked in front of the herd said to him, "Behold, thine elder brother stands with a knife to kill thee. Flee before him." When he heard what the cow said, he looked under the door of the cow-house and saw the feet of his elder brother standing behind the door, his knife in his hand. So he fled and his brother pursued him with the knife. But the younger brother cried for help to the Sun, and the Sun heard him and caused a great water to spring up between him and his elder brother, and the water was full of crocodiles. The two brothers stood, the one on the one side of the water and the other on the other, and the younger brother told the elder brother all that had befallen. So the elder brother repented him of what he had done and he lifted up his voice and wept. But he could not come at the farther bank by reason of the crocodiles. His younger brother called to him and said, "Go home and tend the cattle thyself. For I will dwell no more in the place where thou art. I will go to the Valley of the Acacia. But this is what thou shalt do for me. Thou shalt come and care for me, if evil befalls me, for I will enchant my heart and place it on the top of the flower of the Acacia; and if they cut the Acacia and my heart falls to the ground, thou shalt come and seek it, and when thou hast found it thou shalt lay it in a vessel of fresh water. Then I shall come to life again. But this is the sign that evil has befallen me; the pot of beer in thine hand shall bubble." So he went away to the Valley of the Acacia, but his brother returned home with dust on his head and slew his wife and cast her to the dogs.

For many days afterwards the younger brother dwelt alone in the Valley of the Acacia. By day he hunted the beasts of the field, but at evening he came and laid him down under the Acacia, on the top of whose flower was his heart. And many days after that he built himself a house in the Valley of the Acacia. But the gods were grieved for him; and the Sun said to Khnumu, "Make a wife for Bata, that he may not dwell alone." So Khnumu made him a woman to dwell with him, who was perfect in her limbs more than any woman on earth, for all the gods were in her. So she dwelt with him. But one day a lock of her hair fell into the river and floated down to the land of Egypt, to the house of Pharaoh's washerwomen. The fragrance of the lock perfumed Pharaoh's raiment, and the washerwomen were blamed, for it was said, "An odour of perfume in the garments of Pharaoh!" So the heart of Pharaoh's chief washerman was weary of the complaints that were made every day, and he went to the wharf, and there in the water he spied the lock of hair. He sent one down into the river to fetch it, and, because it smelt sweetly, he took it to Pharaoh. Then Pharaoh's magicians were sent for and they said, "This lock of hair belongs to a daughter of the Sun, who has in her the essence of all the gods. Let messengers go forth to all foreign lands to seek her." So the woman was brought from the Valley of the Acacia with chariots and archers and much people, and all the land of Egypt rejoiced at her coming, and Pharaoh loved her. But when they asked her of her husband, she said to Pharaoh, "Let them cut down the Acacia and let them destroy it." So men were sent with tools to cut down the Acacia. They came to it and cut the flower upon which was the heart of Bata; and he fell down dead in that evil hour. But the next day, when the earth grew light and the elder brother of Bata was entered into his house and had sat

down, they brought him a pot of beer and it bubbled, and they gave him a jug of wine and it grew turbid. Then he took his staff and his sandals and hied him to the Valley of the Acacia, and there he found his younger brother lying dead in his house. So he sought for the heart of his brother under the Acacia. For three years he sought in vain, but in the fourth year he found it in the berry of the Acacia. So he threw the heart into a cup of fresh water. And when it was night and the heart had sucked in much water, Bata shook in all his limbs and revived. Then he drank the cup of water in which his heart was, and his heart went into its place, and he lived as before.

In the *Arabian Nights* we read how Seyf el-Mulook, after wandering for four months over mountains and hills and deserts, came to a lofty palace in which he found the lovely daughter of the King of India sitting alone on a golden couch in a hall spread with silken carpets. She tells him that she is held captive by a jinnee, who had swooped down on her and carried her off while she was disporting herself with her female slaves in a tank in the great garden of her father the king. Seyf el-Mulook then offers to smite the jinnee with the sword and slay him. "But," she replied, "thou canst not slay him unless thou kill his soul." "And in what place," said he, "is his soul?" She answered, "I asked him respecting it many times; but he would not confess to me its place. It happened, however, that I urged him, one day, and he was enraged against me, and said to me, 'How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul?' So I answered him, 'O Hátim, there remaineth to me no one but thee, excepting God; and I, as long as I live, would not cease to hold thy soul in my embrace; and if I do not take care of thy soul, and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye.' And thereupon he said to me, 'When I was born, the astrologers declared that the destruction of my soul would be effected by the hand of one of the sons of the human kings. I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within seven other small boxes, and I put these within seven chests, and the chests I put into a coffer of marble within the verge of this circumambient ocean; for this part is remote from the countries of mankind, and none of mankind can gain access to it.' " But Seyf el-Mulook got possession of the sparrow and strangled it, and the jinnee fell upon the ground a heap of black ashes. In a modern Arabian tale a king marries an ogress, who puts out the eyes of the king's forty wives. One of the blinded queens gives birth to a son whom she names Mohammed the Prudent. But the ogress queen hated him and compassed his death. So she sent him on an errand to the house of her kinsfolk the ogres. In the house of the ogres he saw some things hanging from the roof, and on asking a female slave what they were, she said, "That is the bottle which contains the life of my lady the queen, and the other bottle beside it contains the eyes of the queens whom my mistress blinded." A little afterwards he spied a beetle and rose to kill it. "Don't kill it," cried the slave, "for that is my life." But Mohammed the Prudent watched the beetle till it entered a chink in the wall; and when the female slave had fallen asleep, he killed the beetle in its hole, and so the slave died. Then Mohammed took down the two bottles and carried them home to his father's palace. There he presented himself before the ogress queen and said, "See, I have your life in my hand, but I will not kill you till you have replaced the eyes which you took from the forty queens." The ogress did as she was bid, and then Mohammed the Prudent said, "There, take your life." But the bottle slipped from his hand and fell, the life of the ogress escaped from it, and she died.

A Basque story, which closely resembles some of the stories told among Aryan peoples, relates how a monster—a Body-without-Soul—detains a princess in captivity, and is questioned by her as to how he might be slain. With some reluctance he tells her, "You must kill a terrible wolf which is in the forest, and inside him is a fox, in the fox is a pigeon; this

pigeon has an egg in his head, and whoever should strike me on the forehead with this egg would kill me.” The hero of the story, by name Malbrouk, has learned, in the usual way, the art of turning himself at will into a wolf, an ant, a hawk, or a dog, and on the strength of this accomplishment he kills the animals, one after the other, and extracts the precious egg from the pigeon's head. When the wolf is killed, the monster feels it and says despondently, “I do not know if anything is going to happen to me. I am much afraid of it.” When the fox and the pigeon have been killed, he cries that it is all over with him, that they have taken the egg out of the pigeon, and that he knows not what is to become of him. Finally the princess strikes the monster on the forehead with the egg, and he falls a corpse. In a Kabyle story an ogre declares that his fate is far away in an egg, which is in a pigeon, which is in a camel, which is in the sea. The hero procures the egg and crushes it between his hands, and the ogre dies. In a Magyar folk-tale, an old witch detains a young prince called Ambrose in the bowels of the earth. At last she confided to him that she kept a wild boar in a silken meadow, and if it were killed, they would find a hare inside, and inside the hare a pigeon, and inside the pigeon a small box, and inside the box one black and one shining beetle: the shining beetle held her life, and the black one held her power; if these two beetles died, then her life would come to an end also. When the old hag went out, Ambrose killed the wild boar, and took out the hare; from the hare he took the pigeon, from the pigeon the box, and from the box the two beetles; he killed the black beetle, but kept the shining one alive. So the witch's power left her immediately, and when she came home, she had to take to her bed. Having learned from her how to escape from his prison to the upper air, Ambrose killed the shining beetle, and the old hag's spirit left her at once. In another Hungarian story the safety of the Dwarf-king resides in a golden cockchafer, inside a golden cock, inside a golden sheep, inside a golden stag, in the ninety-ninth island. The hero overcomes all these golden animals and so recovers his bride, whom the Dwarf-king had carried off.

A Lapp story tells of a giant who slew a man and took away his wife. When the man's son grew up, he tried to rescue his mother and kill the giant, but fire and sword were powerless to harm the monster; it seemed as if he had no life in his body. “Dear mother,” at last enquired the son, “don't you know where the giant has hidden away his life?” The mother did not know, but promised to ask. So one day, when the giant chanced to be in a good humour, she asked him where he kept his life. He said to her, “Out yonder on a burning sea is an island, in the island is a barrel, in the barrel is a sheep, in the sheep is a hen, in the hen is an egg, and in the egg is my life.” When the woman's son heard this, he hired a bear, a wolf, a hawk, and a diver-bird and set off in a boat to sail to the island in the burning sea. He sat with the hawk and the diver-bird under an iron tent in the middle of the boat, and he set the bear and the wolf to row. That is why to this day the bear's hair is dark brown and the wolf has dark-brown spots; for as they sat at the oars without any screen they were naturally scorched by the tossing tongues of flame on the burning sea. However, they made their way over the fiery billows to the island, and there they found the barrel. In a trice the bear had knocked the bottom out of it with his claws, and forth sprang a sheep. But the wolf soon pulled the sheep down and rent it in pieces. From out the sheep flew a hen, but the hawk stooped on it and tore it with his talons. In the hen was an egg, which dropped into the sea and sank; but the diver-bird dived after it. Twice he dived after it in vain and came up to the surface gasping and spluttering; but the third time he brought up the egg and handed it to the young man. Great was the young man's joy. At once he kindled a great bonfire on the shore, threw the egg into it, and rowed away back across the sea. On landing he went away straight to the giant's abode, and found the monster burning, just as he had left the egg burning on the island. “Fool that I was,” lamented the dying giant, “to betray my life to a wicked old woman,” and with that he snatched at an iron tube through which in happier days he had been wont to suck the blood of his human victims. But the woman was too subtle for him, for she had taken the

precaution of inserting one end of the tube in the glowing embers of the hearth; and so, when the giant sucked hard at the other end, he imbibed only fire and ashes. Thus he burned inside as well as outside, and when the fire went out the giant's life went out with it.

A Samoyed story tells how seven warlocks killed a certain man's mother and carried off his sister, whom they kept to serve them. Every night when they came home the seven warlocks used to take out their hearts and place them in a dish which the woman hung on the tent-poles. But the wife of the man whom they had wronged stole the hearts of the warlocks while they slept, and took them to her husband. By break of day he went with the hearts to the warlocks, and found them at the point of death. They all begged for their hearts; but he threw six of their hearts to the ground, and six of the warlocks died. The seventh and eldest warlock begged hard for his heart and the man said, "You killed my mother. Make her alive again, and I will give you back your heart." The warlock said to his wife, "Go to the place where the dead woman lies. You will find a bag there. Bring it to me. The woman's spirit is in the bag." So his wife brought the bag; and the warlock said to the man, "Go to your dead mother, shake the bag and let the spirit breathe over her bones; so she will come to life again." The man did as he was bid, and his mother was restored to life. Then he hurled the seventh heart to the ground, and the seventh warlock died. In a Kalmuck tale we read how a certain khan challenged a wise man to shew his skill by stealing a precious stone on which the khan's life depended. The sage contrived to purloin the talisman while the khan and his guards slept; but not content with this he gave a further proof of his dexterity by bonneting the slumbering potentate with a bladder. This was too much for the khan. Next morning he informed the sage that he could overlook everything else, but that the indignity of being bonneted with a bladder was more than he could stand; and he ordered his facetious friend to instant execution. Pained at this exhibition of royal ingratitude, the sage dashed to the ground the talisman which he still held in his hand; and at the same instant blood flowed from the nostrils of the khan, and he gave up the ghost.

In a Tartar poem two heroes named Ak Molot and Bulat engage in mortal combat. Ak Molot pierces his foe through and through with an arrow, grapples with him, and dashes him to the ground, but all in vain, Bulat could not die. At last when the combat has lasted three years, a friend of Ak Molot sees a golden casket hanging by a white thread from the sky, and bethinks him that perhaps this casket contains Bulat's soul. So he shot through the white thread with an arrow, and down fell the casket. He opened it, and in the casket sat ten white birds, and one of the birds was Bulat's soul. Bulat wept when he saw that his soul was found in the casket. But one after the other the birds were killed, and then Ak Molot easily slew his foe. In another Tartar poem, two brothers going to fight two other brothers take out their souls and hide them in the form of a white herb with six stalks in a deep pit. But one of their foes sees them doing so and digs up their souls, which he puts into a golden ram's horn, and then sticks the ram's horn in his quiver. The two warriors whose souls have thus been stolen know that they have no chance of victory, and accordingly make peace with their enemies. In another Tartar poem a terrible demon sets all the gods and heroes at defiance. At last a valiant youth fights the demon, binds him hand and foot, and slices him with his sword. But still the demon is not slain. So the youth asked him, "Tell me, where is your soul hidden? For if your soul had been hidden in your body, you must have been dead long ago." The demon replied, "On the saddle of my horse is a bag. In the bag is a serpent with twelve heads. In the serpent is my soul. When you have killed the serpent, you have killed me also." So the youth took the saddle-bag from the horse and killed the twelve-headed serpent, whereupon the demon expired. In another Tartar poem a hero called Kök Chan deposits with a maiden a golden ring, in which is half his strength. Afterwards when Kök Chan is wrestling long with a hero

and cannot kill him, a woman drops into his mouth the ring which contains half his strength. Thus inspired with fresh force he slays his enemy.

In a Mongolian story the hero Joro gets the better of his enemy the lama Tschoridong in the following way. The lama, who is an enchanter, sends out his soul in the form of a wasp to sting Joro's eyes. But Joro catches the wasp in his hand, and by alternately shutting and opening his hand he causes the lama alternately to lose and recover consciousness. In a Tartar poem two youths cut open the body of an old witch and tear out her bowels, but all to no purpose, she still lives. On being asked where her soul is, she answers that it is in the middle of her shoe-sole in the form of a seven-headed speckled snake. So one of the youths slices her shoe-sole with his sword, takes out the speckled snake, and cuts off its seven heads. Then the witch dies. Another Tartar poem describes how the hero Kartaga grappled with the Swan-woman. Long they wrestled. Moons waxed and waned and still they wrestled; years came and went, and still the struggle went on. But the piebald horse and the black horse knew that the Swan-woman's soul was not in her. Under the black earth flow nine seas; where the seas meet and form one, the sea comes to the surface of the earth. At the mouth of the nine seas rises a rock of copper; it rises to the surface of the ground, it rises up between heaven and earth, this rock of copper. At the foot of the copper rock is a black chest, in the black chest is a golden casket, and in the golden casket is the soul of the Swan-woman. Seven little birds are the soul of the Swan-woman; if the birds are killed the Swan-woman will die straightway. So the horses ran to the foot of the copper rock, opened the black chest, and brought back the golden casket. Then the piebald horse turned himself into a bald-headed man, opened the golden casket, and cut off the heads of the seven birds. So the Swan-woman died. In a Tartar story a chief called Tash Kan is asked where his soul is. He answers that there are seven great poplars, and under the poplars a golden well; seven *Maralen* (?) come to drink the water of the well, and the belly of one of them trails on the ground; in this *Maral* is a golden box, in the golden box is a silver box, in the silver box are seven quails, the head of one of the quails is golden and its tail silver; that quail is Tash Kan's soul. The hero of the story gets possession of the seven quails and wrings the necks of six of them. Then Tash Kan comes running and begs the hero to let his soul go free. But the hero wrings the last quail's neck, and Tash Kan drops dead. In another Tartar poem the hero, pursuing his sister who has driven away his cattle, is warned to desist from the pursuit because his sister has carried away his soul in a golden sword and a golden arrow, and if he pursues her she will kill him by throwing the golden sword or shooting the golden arrow at him.

A modern Chinese story tells how an habitual criminal used to take his soul out of his own body for the purpose of evading the righteous punishment of his crimes. This bad man lived in Khien (Kwei-cheu), and the sentences that had been passed on him formed a pile as high as a hill. The mandarins had flogged him to death with sticks and flung his mangled corpse into the river, but three days afterwards the scoundrel got his soul back again, and on the fifth day he resumed his career of villainy as if nothing had happened. The thing occurred again and again, till at last it reached the ears of the Governor of the province, who flew into a violent passion and proposed to the Governor-General to have the rascal beheaded. And beheaded he was; but in three days the wretch was alive again with no trace of decapitation about him except a slender red thread round his neck. And now, like a giant refreshed, he began a fresh series of enormities. He even went so far as to beat his own mother. This was more than she could bear, and she brought the matter before the magistrate. She produced in court a vase and said, "In this vase my refractory son has hidden his soul. Whenever he was conscious of having committed a serious crime, or a misdeed of the most heinous kind, he remained at home, took his soul out of his body, purified it, and put it in the vase. Then the authorities only punished or executed his body of flesh and blood, and not his soul. With his soul,

refined by a long process, he then cured his freshly mutilated body, which thus became able in three days to recommence in the old way. Now, however, his crimes have reached a climax, for he has beaten me, an old woman, and I cannot bear it. I pray you, smash this vase, and scatter his soul by fanning it away with a windwheel; and if then you castigate his body anew, it is probable that bad son of mine will really die." The mandarin took the hint. He had the rogue cudgelled to death, and when they examined the corpse they found that decay had set in within ten days.

The Khasis of Assam tell of a certain Kyllong, king of Madur, who pursued his conquests on a remarkable principle. He needed few or no soldiers, because he himself was a very strong man and nobody could kill him permanently; they could, it is true, put him to death, but then he came to life again immediately. The king of Synteng, who was much afraid of him, once chopped him in pieces and threw the severed hands and feet far away, thinking thus to get rid of him for good and all; but it was to no purpose. The very next morning Kyllong came to life again and stalked about as brisk as ever. So the king of Synteng was very anxious to learn how his rival contrived thus to rise from the dead; and he hit on a plan for worming out the secret. He chose the fairest girl of the whole country, clad her in royal robes, put jewels of gold and silver upon her, and said, "All these will I give thee and more besides, if thou canst obtain for me King Kyllong's secret, and canst inform me how he brings himself to life again after being killed." So he sent the girl to the slave-market in King Kyllong's country; and the king saw and loved her and took her to wife. So she caressed him and coaxed him to tell her his secret, and in a fatal hour he was beguiled into revealing it. He said, "My life depends upon these things. I must bathe every day and must wash my entrails. After that, I take my food, and there is no one on earth who can kill me unless he obtains possession of my entrails. Thus my life hangs only on my entrails." His treacherous wife at once sent word to the king of Synteng, who caused men to lie in wait while Kyllong was bathing. As usual, Kyllong had laid his entrails on one side of the bathing-place, while he disported himself in the water, intending afterwards to wash them and replace them in his body. But before he could do so, one of the liers-in-wait had seized the entrails and killed him. The entrails he cut in pieces and gave to the dogs to eat. That was the end of King Kyllong. He was never able to come to life again; his country was conquered, and the members of the royal family were scattered far and wide. Seven generations have passed since then.

A Malay poem relates how once upon a time in the city of Indrapoora there was a certain merchant who was rich and prosperous, but he had no children. One day as he walked with his wife by the river they found a baby girl, fair as an angel. So they adopted the child and called her Bidasari. The merchant caused a golden fish to be made, and into this fish he transferred the soul of his adopted daughter. Then he put the golden fish in a golden box full of water, and hid it in a pond in the midst of his garden. In time the girl grew to be a lovely woman. Now the King of Indrapoora had a fair young queen, who lived in fear that the king might take to himself a second wife. So, hearing of the charms of Bidasari, the queen resolved to put her out of the way. She lured the girl to the palace and tortured her cruelly; but Bidasari could not die, because her soul was not in her. At last she could stand the torture no longer and said to the queen, "If you wish me to die, you must bring the box which is in the pond in my father's garden." So the box was brought and opened, and there was the golden fish in the water. The girl said, "My soul is in that fish. In the morning you must take the fish out of the water, and in the evening you must put it back into the water. Do not let the fish lie about, but bind it round your neck. If you do this, I shall soon die." So the queen took the fish out of the box and fastened it round her neck; and no sooner had she done so, than Bidasari fell into a swoon. But in the evening, when the fish was put back into the water, Bidasari came to herself again. Seeing that she thus had the girl in her power, the queen sent

her home to her adopted parents. To save her from further persecution her parents resolved to remove their daughter from the city. So in a lonely and desolate spot they built a house and brought Bidasari thither. There she dwelt alone, undergoing vicissitudes that corresponded with the vicissitudes of the golden fish in which was her soul. All day long, while the fish was out of the water, she remained unconscious; but in the evening, when the fish was put into the water, she revived. One day the king was out hunting, and coming to the house where Bidasari lay unconscious, was smitten with her beauty. He tried to waken her, but in vain. Next day, towards evening, he repeated his visit, but still found her unconscious. However, when darkness fell, she came to herself and told the king the secret of her life. So the king returned to the palace, took the fish from the queen, and put it in water. Immediately Bidasari revived, and the king took her to wife.

Another story of an external soul comes from Nias, an island to the west of Sumatra. Once on a time a chief was captured by his enemies, who tried to put him to death but failed. Water would not drown him nor fire burn him nor steel pierce him. At last his wife revealed the secret. On his head he had a hair as hard as a copper wire; and with this wire his life was bound up. So the hair was plucked out, and with it his spirit fled.

A Hausa story from Northern Nigeria closely resembles some of the European tales which we have noticed; for it contains not only the incident of the external soul, but also the incident of the helpful animals, by whose assistance the hero is able to slay the Soulless King and obtain possession of the kingdom. The story runs thus. A certain man and his wife had four daughters born to them in succession, but every one of the baby girls mysteriously disappeared on the day when she was to be weaned; so the parents fell under the suspicion of having devoured them. Last of all there was born to them a son, who to avoid accidents was left to wean himself. One day, as he grew up, the son received a magic lotion from an old woman, who told him to rub his eyes with it. He did so, and immediately he saw a large house and entering it he found his eldest sister married to a bull. She bade him welcome and so did her husband the bull; and when he went away, the bull very kindly presented him with a lock of his hair as a keepsake. In like manner the lad discovered his other three sisters, who were living in wedlock with a ram, a dog, and a hawk respectively. All of them welcomed him and from the ram, the dog, and the hawk he received tokens of regard in the shape of hair or feathers. Then he returned home and told his parents of his adventure and how he had found his sisters alive and married. Next day he went to a far city, where he made love to the Queen and persuaded her to plot with him against the life of the King her husband. So she coaxed the King to shew his affection for her by "taking his own life, and joining it to hers." The unsuspecting husband, as usual, fell into the trap set for him by his treacherous wife. He confided to her the secret of his life. "My life," said he, "is behind the city, behind the city in a thicket. In this thicket there is a lake; in the lake is a rock; in the rock is a gazelle; in the gazelle is a dove; and in the dove is a small box." The Queen divulged the secret to her lover, who kindled a fire behind the city and threw into it the hair and feathers which he had received from the friendly animals, his brothers-in-law. Immediately the animals themselves appeared and readily gave their help in the enterprise. The bull drank up the lake; the ram broke up the rock; the dog caught the gazelle; the hawk captured the dove. So the youth extracted the precious box from the dove and repaired to the palace, where he found the King already dead. His Majesty had been ailing from the moment when the young man left the city, and he grew steadily worse with every fresh success of the adventurer who was to supplant him. So the hero became King and married the false Queen; and his sisters' husbands were changed from animals into men and received subordinate posts in the government. The hero's parents, too, came to live in the city over which he reigned.

A West African story from Southern Nigeria relates how a king kept his soul in a little brown bird, which perched on a tall tree beside the gate of the palace. The king's life was so bound up with that of the bird that whoever should kill the bird would simultaneously kill the king and succeed to the kingdom. The secret was betrayed by the queen to her lover, who shot the bird with an arrow and thereby slew the king and ascended the vacant throne. A tale told by the Ba-Ronga of South Africa sets forth how the lives of a whole family were contained in one cat. When a girl of the family, named Titishan, married a husband, she begged her parents to let her take the precious cat with her to her new home. But they refused, saying, "You know that our life is attached to it"; and they offered to give her an antelope or even an elephant instead of it. But nothing would satisfy her but the cat. So at last she carried it off with her and shut it up in a place where nobody saw it; even her husband knew nothing about it. One day, when she went to work in the fields, the cat escaped from its place of concealment, entered the hut, put on the warlike trappings of the husband, and danced and sang. Some children, attracted by the noise, discovered the cat at its antics, and when they expressed their astonishment, the animal only capered the more and insulted them besides. So they went to the owner and said, "There is somebody dancing in your house, and he insulted us." "Hold your tongues," said he, "I'll soon put a stop to your lies." So he went and hid behind the door and peeped in, and there sure enough was the cat prancing about and singing. He fired at it, and the animal dropped down dead. At the same moment his wife fell to the ground in the field where she was at work; said she, "I have been killed at home." But she had strength enough left to ask her husband to go with her to her parents' village, taking with him the dead cat wrapt up in a mat. All her relatives assembled, and bitterly they reproached her for having insisted on taking the animal with her to her husband's village. As soon as the mat was unrolled and they saw the dead cat, they all fell down lifeless one after the other. So the Clan of the Cat was destroyed; and the bereaved husband closed the gate of the village with a branch, and returned home, and told his friends how in killing the cat he had killed the whole clan, because their lives depended on the life of the cat. In another Ronga story the lives of a whole clan are attached to a buffalo, which a girl of the clan in like manner insists on taking with her.

Ideas of the same sort meet us in stories told by the North American Indians. Thus in one Indian tale the hero pounds his enemy to pieces, but cannot kill him because his heart is not in his body. At last the champion learns that his foe's heart is in the sky, at the western side of the noonday sun; so he reaches up, seizes the heart, and crushes it, and straightway his enemy expires. In another Indian myth there figures a personage Winter whose song brings frost and snow, but his heart is hidden away at a distance. However, his foe finds the heart and burns it, and so the Snow-maker perishes. A Pawnee story relates how a wounded warrior was carried off by bears, who healed him of his hurts. When the Indian was about to return to his village, the old he-bear said to him, "I shall look after you. I shall give you a part of myself. If I am killed, you shall be killed. If I grow old, you shall be old." And the bear gave him a cap of bearskin, and at parting he put his arms round the Indian and hugged him, and put his mouth against the man's mouth and held the man's hands in his paws. The Indian who told the tale conjectured that when the man died, the old bear died also. The Navajoes tell of a certain mythical being called "the Maiden that becomes a Bear," who learned the art of turning herself into a bear from the prairie wolf. She was a great warrior and quite invulnerable; for when she went to war she took out her vital organs and hid them, so that no one could kill her; and when the battle was over she put the organs back in their places again. The Kwakiutl Indians of British Columbia tell of an ogress, who could not be killed because her life was in a hemlock branch. A brave boy met her in the woods, smashed her head with a stone, scattered her brains, broke her bones, and threw them into the water. Then, thinking he had disposed of the ogress, he went into her house. There he saw a woman rooted to the floor,

who warned him, saying, "Now do not stay long. I know that you have tried to kill the ogress. It is the fourth time that somebody has tried to kill her. She never dies; she has nearly come to life. There in that covered hemlock branch is her life. Go there, and as soon as you see her enter, shoot her life. Then she will be dead." Hardly had she finished speaking when sure enough in came the ogress, singing as she walked:—

*"I have the magical treasure,
I have the supernatural power,
I can return to life."*

Such was her song. But the boy shot at her life, and she fell dead to the floor.

XI. The External Soul in Folk-Custom

§ 1. The External Soul in Inanimate Things.

Thus the idea that the soul may be deposited for a longer or shorter time in some place of security outside the body, or at all events in the hair, is found in the popular tales of many races. It remains to shew that the idea is not a mere figment devised to adorn a tale, but is a real article of primitive faith, which has given rise to a corresponding set of customs.

We have seen that in the tales the hero, as a preparation for battle, sometimes removes his soul from his body, in order that his body may be invulnerable and immortal in the combat. With a like intention the savage removes his soul from his body on various occasions of real or imaginary peril. Thus among the people of Minahassa in Celebes, when a family moves into a new house, a priest collects the souls of the whole family in a bag, and afterwards restores them to their owners, because the moment of entering a new house is supposed to be fraught with supernatural danger. In Southern Celebes, when a woman is brought to bed, the messenger who fetches the doctor or the midwife always carries with him something made of iron, such as a chopping-knife, which he delivers to the doctor. The doctor must keep the thing in his house till the confinement is over, when he gives it back, receiving a fixed sum of money for doing so. The chopping-knife, or whatever it is, represents the woman's soul, which at this critical time is believed to be safer out of her body than in it. Hence the doctor must take great care of the object; for were it lost, the woman's soul would assuredly, they think, be lost with it. But in Celebes the convenience of occasionally depositing the soul in some external object is apparently not limited to human beings. The Alfoors, or Toradjas, who inhabit the central district of that island, and among whose industries the working of iron occupies a foremost place, attribute to the metal a soul which would be apt to desert its body under the blows of the hammer, if some means were not found to detain it. Accordingly in every smithy of Poso—for that is the name of the country of these people—you may see hanging up a bundle of wooden instruments, such as chopping-knives, swords, spear-heads, and so forth. This bundle goes by the name of *lamo*, which is the general word for “gods,” and in it the soul of the iron that is being wrought in the smithy is, according to one account, supposed to reside. “If we did not hang the *lamo* over the anvil,” they say, “the iron would flow away and be unworkable,” on account of the absence of the soul. However, according to another interpretation these wooden models are substitutes offered to the gods in room of the iron, whose soul the covetous deities might otherwise abstract for their own use, thus making the metal unmalleable.

Among the Dyaks of Pinoeh, a district of South-Eastern Borneo, when a child is born, a medicine-man is sent for, who conjures the soul of the infant into half a coco-nut, which he thereupon covers with a cloth and places on a square platter or charger suspended by cords from the roof. This ceremony he repeats at every new moon for a year. The intention of the ceremony is not explained by the writer who describes it, but we may conjecture that it is to place the soul of the child in a safer place than its own frail little body. This conjecture is confirmed by the reason assigned for a similar custom observed elsewhere in the Indian Archipelago. In the Kei Islands, when there is a newly-born child in a house, an empty coco-nut, split and spliced together again, may sometimes be seen hanging beside a rough wooden image of an ancestor. The soul of the infant is believed to be temporarily deposited in the coco-nut in order that it may be safe from the attacks of evil spirits; but when the child grows bigger and stronger, the soul will take up its permanent abode in its own body. Similarly among the Esquimaux of Alaska, when a child is sick, the medicine-man will sometimes

extract its soul from its body and place it for safe-keeping in an amulet, which for further security he deposits in his own medicine-bag. It seems probable that many amulets have been similarly regarded as soul-boxes, that is, as safes in which the souls of the owners are kept for greater security. An old Mang'anje woman in the West Shire district of British Central Africa used to wear round her neck an ivory ornament, hollow, and about three inches long, which she called her life or soul (*moyo wanga*). Naturally, she would not part with it; a planter tried to buy it of her, but in vain. When Mr. James Macdonald was one day sitting in the house of a Hlubi chief, awaiting the appearance of that great man, who was busy decorating his person, a native pointed to a pair of magnificent ox-horns, and said, "Ntame has his soul in these horns." The horns were those of an animal which had been sacrificed, and they were held sacred. A magician had fastened them to the roof to protect the house and its inmates from the thunder-bolt. "The idea," adds Mr. Macdonald, "is in no way foreign to South African thought. A man's soul there may dwell in the roof of his house, in a tree, by a spring of water, or on some mountain scaur." Among the natives of the Gazelle Peninsula in New Britain there is a secret society which goes by the name of Ingnet or Ingiet. On his entrance into it every man receives a stone in the shape either of a human being or of an animal, and henceforth his soul is believed to be knit up in a manner with the stone. If it breaks, it is an evil omen for him; they say that the thunder has struck the stone and that he who owns it will soon die. If nevertheless the man survives the breaking of his soul-stone, they say that it was not a proper soul-stone and he gets a new one instead. The emperor Romanus Lecapenus was once informed by an astronomer that the life of Simeon, prince of Bulgaria, was bound up with a certain column in Constantinople, so that if the capital of the column were removed, Simeon would immediately die. The emperor took the hint and removed the capital, and at the same hour, as the emperor learned by enquiry, Simeon died of heart disease in Bulgaria. The deified kings of ancient Egypt appear to have enjoyed the privilege of depositing their spiritual doubles or souls (*ka*) during their lifetime in a number of portrait statues, properly fourteen for each king, which stood in the chamber of adoration (*pa douait*) of the temple and were revered as the equivalents or representatives of the monarchs themselves. Among the Karens of Burma "the knife with which the navel string is cut is carefully preserved for the child. The life of the child is supposed to be in some way connected with it, for, if lost or destroyed, it is said the child will not be long lived." Among the Shawnee Indians of North America it once happened that an eminent man was favoured with a special revelation by the Great Spirit. Wisely refusing to hide the sacred light of revelation under a bushel, he generously communicated a few sparks of the illumination to John Tanner, a white man who lived for many years as an Indian among the Indians. "Henceforth," said the inspired sage, "the fire must never be suffered to go out in your lodge. Summer and winter, day and night, in the storm, or when it is calm, you must remember that the life in your body, and the fire in your lodge, are the same, and of the same date. If you suffer your fire to be extinguished, at that moment your life will be at its end."

Again, we have seen that in folk-tales a man's soul or strength is sometimes represented as bound up with his hair, and that when his hair is cut off he dies or grows weak. So the natives of Amboyna used to think that their strength was in their hair and would desert them if it were shorn. A criminal under torture in a Dutch Court of that island persisted in denying his guilt till his hair was cut off, when he immediately confessed. One man, who was tried for murder, endured without flinching the utmost ingenuity of his torturers till he saw the surgeon standing with a pair of shears. On asking what this was for, and being told that it was to cut his hair, he begged they would not do it, and made a clean breast. In subsequent cases, when torture failed to wring a confession from a prisoner, the Dutch authorities made a practice of cutting off his hair. In Ceram it is still believed that if young people have their hair cut they will be weakened and enervated thereby.

Here in Europe it used to be thought that the maleficent powers of witches and wizards resided in their hair, and that nothing could make any impression on these miscreants so long as they kept their hair on. Hence in France it was customary to shave the whole bodies of persons charged with sorcery before handing them over to the torturer. Millaeus witnessed the torture of some persons at Toulouse, from whom no confession could be wrung until they were stripped and completely shaven, when they readily acknowledged the truth of the charge. A woman also, who apparently led a pious life, was put to the torture on suspicion of witchcraft, and bore her agonies with incredible constancy, until complete depilation drove her to admit her guilt. The noted inquisitor Sprenger contented himself with shaving the head of the suspected witch or wizard; but his more thorough-going colleague Cumanus shaved the whole bodies of forty-one women before committing them all to the flames. He had high authority for this rigorous scrutiny, since Satan himself, in a sermon preached from the pulpit of North Berwick church, comforted his many servants by assuring them that no harm could befall them “sa lang as their hair wes on, and sould newir latt ane teir fall fra thair ene.” Similarly in Bastar, a province of India, “if a man is adjudged guilty of witchcraft, he is beaten by the crowd, his hair is shaved, the hair being supposed to constitute his power of mischief, his front teeth are knocked out, in order, it is said, to prevent him from muttering incantations.... Women suspected of sorcery have to undergo the same ordeal; if found guilty, the same punishment is awarded, and after being shaved, their hair is attached to a tree in some public place.” So among the Bhils of India, when a woman was convicted of witchcraft and had been subjected to various forms of persuasion, such as hanging head downwards from a tree and having pepper put into her eyes, a lock of hair was cut from her head and buried in the ground, “that the last link between her and her former powers of mischief might be broken.” In like manner among the Aztecs of Mexico, when wizards and witches “had done their evil deeds, and the time came to put an end to their detestable life, some one laid hold of them and cropped the hair on the crown of their heads, which took from them all their power of sorcery and enchantment, and then it was that by death they put an end to their odious existence.”

§ 2. The External Soul in Plants.

Further it has been shewn that in folk-tales the life of a person is sometimes so bound up with the life of a plant that the withering of the plant will immediately follow or be followed by the death of the person. Similarly among the natives of the Pennefather River in Queensland, when a visiter has made himself very agreeable and taken his departure, an effigy of him about three or four feet long is cut on some soft tree, such as the *Canarium australasicum*, so as to face in the direction taken by the popular stranger. Afterwards from observing the state of the tree the natives infer the corresponding state of their absent friend, whose illness or death are apparently supposed to be portended by the fall of the leaves or of the tree. In Uganda, when a new royal enclosure with its numerous houses was built for a new king, barkcloth trees used to be planted at the main entrance by priests of each principal deity and offerings were laid under each tree for its particular god. Thenceforth “the trees were carefully guarded and tended, because it was believed that as they grew and flourished, so the king's life and power would increase.” Among the M'Bengas in Western Africa, about the Gaboon, when two children are born on the same day, the people plant two trees of the same kind and dance round them. The life of each of the children is believed to be bound up with the life of one of the trees; and if the tree dies or is thrown down, they are sure that the child will soon die. In Sierra Leone also it is customary at the birth of a child to plant a shoot of a *malep*-tree, and they think that the tree will grow with the child and be its god. If a tree which has been thus planted withers away, the people consult a sorcerer on the subject. Among the Wajagga of German East Africa, when a child is born, it is usual to plant

a cultivated plant of some sort behind the house. The plant is thenceforth carefully tended, for they believe that were it to wither away the child would die. When the navel-string drops from the infant, it is buried under the plant. The species of birth-plant varies with the clan; members of one clan, for example, plant a particular sort of banana, members of another clan plant a sugar-cane, and so on. Among the Swahili of East Africa, when a child is born, the afterbirth and navel-string are buried in the courtyard and a mark is made on the spot. Seven days afterwards, the hair of the child is shaved and deposited, along with the clippings of its nails, in the same place. Then over all these relics of the infant's person a coco-nut is planted. As the tree grows up from the nut, the child likes to point it out to his playfellows and tell them, "This coco-nut palm is my navel." In planting the coco-nut the parents say, "May God cause our child to grow up, that he or she may one day enjoy the coco-nut milk of the tree which we plant here." Though it is not expressly affirmed, we may perhaps assume that such a birth-tree is supposed to stand in a sympathetic relation with the life of the person. In the Cameroons, also, the life of a person is believed to be sympathetically bound up with that of a tree. The chief of Old Town in Calabar kept his soul in a sacred grove near a spring of water. When some Europeans, in frolic or ignorance, cut down part of the grove, the spirit was most indignant and threatened the perpetrators of the deed, according to the king, with all manner of evil. Among the Fans of the French Congo, when a chief's son is born, the remains of the navel-string are buried under a sacred fig-tree, and "thenceforth great importance is attached to the growth of the tree; it is strictly forbidden to touch it. Any attempt on the tree would be considered as an attack on the human being himself." Among the Boloki of the Upper Congo a family has a plant with red leaves (called *nkungu*) for its totem. When a woman of the family is with child for the first time, one of the totemic plants is planted near the hearth outside the house and is never destroyed, otherwise it is believed that the child would be born thin and weak and would remain puny and sickly. "The healthy life of the children and family is bound up with the healthiness and life of the totem tree as respected and preserved by the family." Among the Baganda of Central Africa a child's afterbirth was called the second child and was believed to be animated by a spirit, which at once became a ghost. The afterbirth was usually buried at the root of a banana tree, and afterwards the tree was carefully guarded by old women, who prevented any one from going near it; they tied ropes of fibre from tree to tree to isolate it, and all the child's excretions were thrown into this enclosure. When the fruit ripened, it was cut by the old woman in charge. The reason for guarding the tree thus carefully was a belief that if any stranger were to eat of the fruit of the tree or to drink beer brewed from it, he would carry off with him the ghost of the child's afterbirth, which had been buried at the root of the banana-tree, and the living child would then die in order to follow its twin ghost. Whereas a grandparent of the child, by eating the fruit or drinking the beer, averted this catastrophe and ensured the health of the child. Among the Wakondyo, at the north-western corner of Lake Albert Nyanza, it is customary to bury the afterbirth at the foot of a young banana-tree, and the fruit of this particular tree may be eaten by no one but the woman who assisted at the birth. The reason for the custom is not mentioned, but probably, as among the Baganda, the life of the child is supposed to be bound up with the life of the tree, since the afterbirth, regarded as a spiritual double of the infant, has been buried at the root of the tree.

Some of the Papuans unite the life of a new-born child sympathetically with that of a tree by driving a pebble into the bark of the tree. This is supposed to give them complete mastery over the child's life; if the tree is cut down, the child will die. After a birth the Maoris used to bury the navel-string in a sacred place and plant a young sapling over it. As the tree grew, it was a *tohu orangea* or sign of life for the child; if it flourished, the child would prosper; if it withered and died, the parents augured the worst for their child. In the Chatham Islands, when the child of a leading man received its name, it was customary to plant a tree, "the growth of

which was to be as the growth of the child," and during the planting priests chanted a spell. In some parts of Fiji the navel-string of a male child is planted together with a coco-nut or the slip of a breadfruit-tree, and the child's life is supposed to be intimately connected with that of the tree. With certain Malayo-Siamese families of the Patani States it is customary to bury the afterbirth under a banana-tree, and the condition of the tree is afterwards regarded as ominous of the child's fate for good or evil. In Southern Celebes, when a child is born, a coco-nut is planted and watered with the water in which the afterbirth and navel-string have been washed. As it grows up, the tree is called the "contemporary" of the child. So in Bali a coco-palm is planted at the birth of a child. It is believed to grow up equally with the child, and is called its "life-plant." On certain occasions the Dyaks of Borneo plant a palm-tree, which is believed to be a complete index of their fate. If it flourishes, they reckon on good fortune; but if it withers or dies, they expect misfortune. Amongst the Dyaks of Landak and Tajan, districts of Dutch Borneo, it is customary to plant a fruit-tree for a child, and henceforth in the popular belief the fate of the child is bound up with that of the tree. If the tree shoots up rapidly, it will go well with the child; but if the tree is dwarfed or shrivelled, nothing but misfortune can be expected for its human counterpart. According to another account, at the naming of children and certain other festivals the Dyaks are wont to set a *sawang*-plant, roots and all, before a priestess; and when the festival is over, the plant is replaced in the ground. Such a plant becomes thenceforth a sort of prophetic index for the person in whose honour the festival was held. If the plant thrives, the man will be fortunate; if it fades or perishes, some evil will befall him. The Dyaks also believe that at the birth of every person on earth a flower grows up in the spirit world and leads a life parallel to his. If the flower flourishes, the man enjoys good health, but if it droops, so does he. Hence when he has dreamed bad dreams or has felt unwell for several days, he infers that his flower in the other world is neglected or sickly, and accordingly he employs a medicine-man to tend the precious plant, weed the soil, and sweep it up, in order that the earthly and unearthly life may prosper once more.

It is said that there are still families in Russia, Germany, England, France, and Italy who are accustomed to plant a tree at the birth of a child. The tree, it is hoped, will grow with the child, and it is tended with special care. The custom is still pretty general in the canton of Aargau in Switzerland; an apple-tree is planted for a boy and a pear-tree for a girl, and the people think that the child will flourish or dwindle with the tree. In Mecklenburg the afterbirth is thrown out at the foot of a young tree, and the child is then believed to grow with the tree. In Bosnia, when the children of a family have died one after the other, the hair of the next child is cut with some ceremony by a stranger, and the mother carries the shorn tresses into the garden, where she ties them to a fine young tree, in order that her child may grow and flourish like the tree. At Muskau, in Lausitz, it used to be customary for bride and bridegroom on the morning of their wedding-day to plant a pair of young oaks side by side, and as each of the trees flourished or withered, so the good luck of the person who planted it was believed to wax or wane. On a promontory in Lake Keitele, in Finland, there used to stand an old fir-tree, which according to tradition had been planted by the first colonists to serve as a symbol or token of their fortune. First-fruits of the harvest used to be offered to the tree before any one would taste of the new crop; and whenever a branch fell, it was deemed a sign that some one would die. More and more the crown of the tree withered away, and in the same proportion the family whose ancestors had planted the fir dwindled away, till only one old woman was left. At last the tree fell, and soon afterwards the old woman departed this life. When Lord Byron first visited his ancestral estate of Newstead "he planted, it seems, a young oak in some part of the grounds, and had an idea that as *it* flourished so should *he*." On a day when the cloud that settled on the later years of Sir Walter Scott lifted a little, and he heard that *Woodstock* had sold for over eight thousand pounds, he wrote in his journal: "I

have a curious fancy; I will go set two or three acorns, and judge by their success in growing whether I shall succeed in clearing my way or not." Near the Castle of Dalhousie, not far from Edinburgh, there grows an oak-tree, called the Edgewell Tree, which is popularly believed to be linked to the fate of the family by a mysterious tie; for they say that when one of the family dies, or is about to die, a branch falls from the Edgewell Tree. Thus, on seeing a great bough drop from the tree on a quiet, still day in July 1874, an old forester exclaimed, "The laird's deid noo!" and soon after news came that Fox Maule, eleventh Earl of Dalhousie, was dead. At Howth Castle in Ireland there is an old tree with which the fortunes of the St. Lawrence family are supposed to be connected. The branches of the tree are propped on strong supports, for tradition runs that when the tree falls the direct line of the Earls of Howth will become extinct. On the old road from Hanover to Osnabrück, at the village of Oster-Kappeln, there used to stand an ancient oak, which put out its last green shoot in the year 1849. The tree was conjecturally supposed to be contemporary with the Guelphs; and in the year 1866, so fatal for the house of Hanover, on a calm summer afternoon, without any visible cause, the veteran suddenly fell with a crash and lay stretched across the highroad. The peasants regarded its fall as an ill omen for the reigning family, and when King George V. heard of it he gave orders that the giant trunk should be set up again, and it was done with much trouble and at great expense, the stump being supported in position by iron chains clamped to the neighbouring trees. But the king's efforts to prop the falling fortunes of his house were vain; a few months after the fall of the oak Hanover formed part of the Prussian monarchy.

In the midst of the "Forbidden City" at Peking there is a tiny private garden, where the emperors of the now fallen Manchu dynasty used to take the air and refresh themselves after the cares of state. In accordance with Chinese taste the garden is a labyrinth of artificial rockeries, waterfalls, grottoes, and kiosks, in which everything is as unlike nature as art can make it. The trees in particular (*Arbor vitae*), the principal ornament of the garden, exhibit the last refinement of the gardener's skill, being clipped and distorted into a variety of grotesque shapes. Only one of the trees remained intact and had been spared these deformations for centuries. Far from being stunted by the axe or the shears, the tree was carefully tended and encouraged to shoot up to its full height. "It was the 'Life-tree of the Dynasty,' and according to legend the prosperity or fall of the present dynasty went hand in hand with the welfare or death of the tree. Certainly, if we accept the tradition, the days of the present reigning house must be numbered, for all the care and attention lavished on the tree have been for some years in vain. A glance at our illustration shews the tree as it still surpasses all its fellows in height and size; but it owes its pre-eminence only to the many artificial props which hold it up. In reality the 'Life-tree of the Dynasty' is dying, and might fall over night, if one of its artificial props were suddenly to give way. For the superstitious Chinese—and superstitious they certainly are—it is a very, very evil omen." Some twelve years have passed since this passage was written, and in the interval the omen has been fulfilled—the Manchu dynasty has fallen. We may conjecture that the old tree in the quaint old garden has fallen too. So vain are all human efforts to arrest the decay of royal houses by underpropping trees on which nature herself has passed a sentence of death.

At Rome in the ancient sanctuary of Quirinus there grew two old myrtle-trees, one named the Patrician and the other the Plebeian. For many years, so long as the patricians were in the ascendant, their myrtle-tree flourished and spread its branches abroad, while the myrtle of the plebeians was shrivelled and shrunken; but from the time of the Marsian war, when the power of the nobles declined, their myrtle in like manner drooped and withered, whereas that of the popular party held up its head and grew strong. Thrice when Vespasia was with child, an old oak in the garden of the Flavian family near Rome suddenly put forth branches. The first

branch was puny and soon withered away, and the girl who was born accordingly died within the year; the second branch was long and sturdy; and the third was like a tree. So on the third occasion the happy father reported to his mother that a future emperor was born to her as a grandchild. The old lady only laughed to think that at her age she should keep her wits about her, while her son had lost his; yet the omen of the oak came true, for the grandson was afterwards the emperor Vespasian.

In England children are sometimes passed through a cleft ash-tree as a cure for rupture or rickets, and thenceforward a sympathetic connexion is supposed to exist between them and the tree. An ash-tree which had been used for this purpose grew at the edge of Shirley Heath, on the road from Hockly House to Birmingham. "Thomas Chillingworth, son of the owner of an adjoining farm, now about thirty-four, was, when an infant of a year old, passed through a similar tree, now perfectly sound, which he preserves with so much care that he will not suffer a single branch to be touched, for it is believed the life of the patient depends on the life of the tree, and the moment that it is cut down, be the patient ever so distant, the rupture returns, and a mortification ensues, and terminates in death, as was the case in a man driving a waggon on the very road in question." "It is not uncommon, however," adds the writer, "for persons to survive for a time the felling of the tree." The ordinary mode of effecting the cure is to split a young ash-sapling longitudinally for a few feet and pass the child, naked, either three times or three times three through the fissure at sunrise. In the West of England it is said that the passage should be "against the sun." As soon as the ceremony has been performed, the tree is bound tightly up and the fissure plastered over with mud or clay. The belief is that just as the cleft in the tree closes up, so the rupture in the child's body will be healed; but that if the rift in the tree remains open, the rupture in the child will remain too, and if the tree were to die, the death of the child would surely follow.

Down to the second half of the nineteenth century the remedy was still in common use at Fittleworth and many other places in Sussex. The account of the Sussex practice and belief is notable because it brings out very clearly the sympathetic relation supposed to exist between the ruptured child and the tree through which it has been passed. We are told that the patient "must be passed nine times every morning on nine successive days at sunrise through a cleft in a sapling ash-tree, which has been so far given up by the owner of it to the parents of the child, as that there is an understanding it shall not be cut down during the life of the infant who is to be passed through it. The sapling must be sound at heart, and the cleft must be made with an axe. The child on being carried to the tree must be attended by nine persons, each of whom must pass it through the cleft from west to east. On the ninth morning the solemn ceremony is concluded by binding the tree lightly with a cord, and it is supposed that as the cleft closes the health of the child will improve. In the neighbourhood of Petworth some cleft ash-trees may be seen, through which children have very recently been passed. I may add, that only a few weeks since, a person who had lately purchased an ash-tree standing in this parish, intending to cut it down, was told by the father of a child, who had some time before been passed through it, that the infirmity would be sure to return upon his son if it were felled. Whereupon the good man said, he knew that such would be the case; and therefore he would not fell it for the world."

A similar cure for various diseases, but especially for rupture and rickets, has been commonly practised in other parts of Europe, as Germany, France, Denmark, and Sweden; but in these countries the tree employed for the purpose is usually not an ash but an oak; sometimes a willow-tree is allowed or even prescribed instead. With these exceptions the practice and the belief are nearly the same on the Continent as in England: a young oak is split longitudinally and the two sides held forcibly apart while the sick child is passed through the cleft; then the opening in the tree is closed, and bound up, and it is believed that as the cleft in the tree heals

by the parts growing together again, so the rupture in the child will be simultaneously cured. It is often laid down that the ceremony must be performed in the strictest silence; sometimes the time prescribed is before sunrise, and sometimes the child must be passed thrice through the cleft. In Oldenburg and Mecklenburg they say that the cure should be performed on St. John's Eve (Midsummer Eve) by three men named John, who assist each other in holding the split oak-sapling open and passing the child through it. Some people, however, prefer Good Friday or Christmas Eve as the season for the performance of the ceremony. In Denmark copper coins are laid as an offering at the foot of the tree through which sick persons have been passed; and threads, ribbons, or bandages which have been worn by the sufferers are tied to a branch of the tree. In the Greek island of Ceos, when a child is sickly, the parents carry it out into the country "and the father selects a young oak; this they split up from the root, then the father is assisted by another man in holding the tree open whilst the mother passes the child three times through, and then they bind up the tree well, cover it all over with manure, and carefully water it for forty days. In the same fashion they bind up the child for a like period, and after the lapse of this time they expect that it will be quite well."

In Mecklenburg, as in England, the sympathetic relation thus established between the tree and the child is so close that if the tree is cut down the child will die. In the island of Rügen people believe that when a person who has been thus cured of rupture dies, his soul passes into the same oak-tree through which his body was passed in his youth. Thus it seems that in ridding himself of the disease the sufferer is supposed to transfer a certain vital part of his person to the tree so that it is impossible to injure the tree without at the same time injuring the man; and in Rügen this partial union is thought to be completed by the transmigration of the man's soul at death into the tree. Apparently the disease is conceived as something physical, which clings to the patient but can be stripped off him and left behind on the farther side of the narrow aperture through which he has forced his way; when the aperture is closed by the natural growth of the tree, the door is as it were shut against the disease, which is then unable to pursue and overtake the sufferer. Hence the idea at the root of the custom is not so much that the patient has transferred his ailment to the tree, as that the tree forms an impervious barrier between him and the malady which had hitherto afflicted him. This interpretation is confirmed by the following parallels.

In those parts of Armenia which are covered with forests, many great and ancient trees are revered as sacred and receive marks of homage. The people burn lights before them, fumigate them with incense, sacrifice cocks and wethers to them, and creep through holes in their trunks or push lean and sickly children through them "in order to put a stop to the influence of evil spirits." Apparently, they think that evil spirits cannot creep through the cleft in the holy tree, and therefore that the sick who have effected the passage are safe from their demoniacal pursuers. The same conception of a fissure in a tree as an obstacle placed in the path of pursuing spirits meets us in a number of savage customs. Thus in the island of Nias, when a man is in training for the priesthood, he has to be introduced to the various spirits between whom and mankind it will be his office to mediate. A priest takes him to an open window, and while the drums are beating points out to him the great spirit in the sun who calls away men to himself through death; for it is needful that the future priest should know him from whose grasp he will often be expected to wrest the sick and dying. In the evening twilight he is led to the graves and shewn the envious spirits of the dead, who also are ever drawing away the living to their own shadowy world. Next day he is conducted to a river and shewn the spirit of the waters; and finally they take him up to a mountain and exhibit to him the spirits of the mountains, who have diverse shapes, some appearing like swine, others like buffaloes, others like goats, and others again like men with long hair on their bodies. When he has seen all this, his education is complete, but on his return from the mountain the new

priest may not at once enter his own house. For the people think that, were he to do so, the dangerous spirits by whom he is still environed would stay in the house and visit both the family and the pigs with sickness. Accordingly he betakes himself to other villages and passes several nights there, hoping that the spirits will leave him and settle on the friends who receive him into their houses; but naturally he does not reveal the intention of his visits to his hosts. Lastly, before he enters his own dwelling, he looks out for some young tree by the way, splits it down the middle, and then creeps through the fissure, in the belief that any spirit which may still be clinging to him will thus be left sticking to the tree. Again, among the Bilqula or Bella Coola Indians of British Columbia "the bed of a mourner must be protected against the ghost of the deceased. His male relatives stick a thorn-bush into the ground at each corner of their beds. After four days these are thrown into the water. Mourners must rise early and go into the woods, where they stick four thorn-bushes into the ground, at the corners of a square, in which they cleanse themselves by rubbing their bodies with cedar branches. They also swim in ponds. After swimming they cleave four small trees and creep through the clefts, following the course of the sun. This they do on four subsequent mornings, cleaving new trees every day. Mourners cut their hair short. The hair that has been cut off is burnt. If they should not observe these regulations, it is believed that they would dream of the deceased." To the savage, who fails to distinguish the visions of sleep from the appearances of waking life, the apparition of a dead man in a dream is equivalent to the actual presence of the ghost; and accordingly he seeks to keep off the spiritual intruder, just as he might a creature of flesh and blood, by fencing his bed with thorn-bushes. Similarly the practice of creeping through four cleft trees is clearly an attempt to shake off the clinging ghost and leave it adhering to the trees, just as in Nias the future priest hopes to rid himself in like manner of the dangerous spirits who have dogged his steps from the mountains and the graves.

This interpretation of the custom is strongly confirmed by a funeral ceremony which Dr. Charles Hose witnessed at the chief village of the Madangs, a tribe of Kayans who occupy a hitherto unexplored district in the heart of Borneo. "Just across the river from where we were sitting," says Dr. Hose, "was the graveyard, and there I witnessed a funeral procession as the day was drawing to a close. The coffin, which was a wooden box made from a tree-trunk, was decorated with red and black patterns in circles, with two small wooden figures of men placed at either end; it was lashed with rattans to a long pole, and by this means was lifted to the shoulders of the bearers, who numbered thirteen in all, and who then carried it to the burying-ground. After the mourners had all passed over to the graveyard, a man quickly cut a couple of small sticks, each five feet long and about an inch in diameter. One of these he split almost the whole way down, and forced the unsplit end into the ground, when the upper part opened like a V, leaving sufficient room for each person to pass through. He next split the top of the other stick, and, placing another short stick in the cleft, made a cross, which he also forced into the ground. The funeral procession climbed the mound on which the cemetery was situated, passing through the V of the cleft stick in single file. As soon as the coffin had been placed on the stage erected for the purpose, the people commenced their return, following on one another's heels as quickly as possible, each spitting out the words, '*Pit balli krat balli jat tesip bertatip!*' ('Keep back, and close out all things evil, and sickness') as they passed through the V-shaped stick. The whole party having left the graveyard, the gate was closed by the simple process of tying the cleft ends of the stick together, and a few words were then said to the cross-stick, which they call *ngring*, or the wall that separates the living from the dead. All who had taken part in the ceremony then went and bathed before returning to their homes, rubbing their skins with rough pebbles, the old Mosaic idea of the uncleanness of the dead, as mentioned in Numbers (chap. xix.), evidently finding a place among their religious beliefs. It is apparently a great relief to their minds to think that they

can shut out the spirit of the deceased. They believe that the spirit of the dead is not aware that life has left the body until a short time after the coffin has been taken to the graveyard, and then not until the spirit has had leisure to notice the clothes, weapons, and other articles belonging to its earthly estate, which are placed with the coffin. But before this takes place the gate has been closed.”

Here the words uttered by the mourners in passing through the cloven stick shew clearly that they believe the stick to act as a barrier or fence, on the further side of which they leave behind the ghost or other dangerous spirit whose successful pursuit might entail sickness and death on the survivors. Thus the passage of these Madang mourners through the cleft stick is strictly analogous to the passage of ruptured English children through a cleft ash-tree. Both are simply ways of leaving an evil thing behind. Similarly the subsequent binding up of the cloven stick in Borneo is analogous to the binding up of the cloven ash-tree in England. Both are ways of barricading the road against the evil which is dogging your steps; having passed through the doorway you slam the door in the face of your pursuer. Yet it seems probable that the intention of binding up the cleft in a tree through which a ruptured patient has been passed is not merely that of shutting the door on the malady conceived as a personal being; combined with this idea is perhaps the notion that in virtue of the law of magical homoeopathy the rupture in the body of the sufferer will close up exactly in the same measure as the cleft in the tree closes up through the force of bandages and of natural growth. That this shade of meaning attaches to the custom is rendered probable by a comparison of an ancient Roman cure for dislocation, which has been preserved for us by the grave authority of the elder Cato. He recommended that a green reed, four or five feet long, should be taken, split down the middle, and held by two men to the dislocated bones while a curious and now unintelligible spell was recited; then, when the spell had been recited and the aperture in the reed had closed, the reed was to be tied to the dislocated limb, and a perfect cure might be expected. Apparently it was supposed that just as the two sides of the split reed came together and coalesced after being held apart, so the dislocated bones would come together and fit into their proper places.

But the usual idea in passing through a narrow aperture as a cure or preventive of evil would seem to be simply that of giving the slip to a dangerous pursuer. With this intention, doubtless, the savage Thays of Tonquin repair after a burial to the banks of a stream and there creep through a triangle formed by leaning two reeds against each other, while the sorcerer souses them with dirty water. All the relations of the deceased must wash their garments in the stream before they return home, and they may not set foot in the house till they have shorn their hair at the foot of the ladder. Afterwards the sorcerer comes and sprinkles the whole house with water for the purpose of expelling evil spirits. Here again we cannot doubt that the creeping through the triangle of reeds is intended to rid the mourners of the troublesome ghost. So when the Kamtchatkans had disposed of a corpse after their usual fashion by throwing it to the dogs to be devoured, they purified themselves as follows. They went into the forest and cut various roots which they bent into rings, and through these rings they crept twice. Afterwards they carried the rings back to the forest and flung them away westward. The Koryaks, a people of the same region, burn their dead and hold a festival in honour of the departed a year after the death. At this festival, which takes place on the spot where the corpse was burned, or, if that is too far off, on a neighbouring height, they sacrifice two young reindeer which have never been in harness, and the sorcerer sticks a great many reindeer horns in the earth, believing that thereby he is dispatching a whole herd of these animals to their deceased friend in the other world. Then they all hasten home, and purify themselves by passing between two poles planted in the ground, while the sorcerer strikes them with a stick and adjures death not to carry them off. The Tokoelawi in the interior of

Central Celebes hold a great sacrificial festival on the eighth day after the death of a man or the ninth day after the death of a woman. When the guests return homewards after the festival they pass under two poles placed in a slanting direction against each other, and they may not look round at the house where the death occurred. "In this way they take a final leave of the soul of the deceased. Afterwards no more sacrifices are offered to the soul." Among the Toboengkoe, another tribe in the interior of Central Celebes, when a man buries his wife, he goes to the grave by a different road from that along which the corpse is carried; and on certain days afterwards he bathes, and on returning from the bath must pass through a teepee-shaped erection, which is formed by splitting a pole up the middle and separating the two split pieces except at the top. "This he must do in order that his second wife, if he has one, may not soon die." Here the notion probably is that the jealous ghost of the dead wife seeks to avenge herself on her living rival by carrying off her soul with her to deadland. Hence to prevent this catastrophe the husband tries to evade the ghost, first by going to the grave along a different path, and second by passing under a cleft stick, through which as usual the spirit cannot follow him.

In the light of the foregoing customs, as well as of a multitude of ceremonies observed for a similar purpose in all parts of the world, we may safely assume that when people creep through rings after a death or pass between poles after a sacrifice to the dead, their intention simply is to interpose a barrier between themselves and the ghost; they make their way through a narrow pass or aperture through which they hope that the ghost will not be able to follow them. To put it otherwise, they conceive that the spirit of the dead is sticking to them like a burr, and that like a burr it may be rubbed or scraped off and left adhering to the sides of the opening through which they have squeezed themselves.

Similarly, when a pestilence is raging among the Koryaks, they kill a dog, wind its guts about two poles, and pass between the poles, doubtless for the sake of giving the slip to the demon of the plague in the same way that they give the slip to the ghost. When the Kayans of Borneo have been dogged by an evil spirit on a journey and are nearing their destination, they fashion a small archway of boughs, light a fire under it, and pass in single file under the archway and over the fire, spitting into the fire as they pass. By this ceremony, we are told, "they thoroughly exorcise the evil spirits and emerge on the other side free from all baleful influences." Here, to make assurance doubly sure, a fire as well as an archway is interposed between the travellers and the dreadful beings who are walking unseen behind. To crawl under a bramble which has formed an arch by sending down a second root into the ground, is an English and Welsh cure for whooping-cough, rheumatism, boils, and other complaints. In some parts of the west of England they say that to get rid of boils the thing to do is to crawl through such a natural arch nine times against the sun; but in Devonshire the patient should creep through the arch thrice with the sun, that is from east to west. When a child is passed through it for whooping-cough, the operators ought to say:

*"In bramble, out cough,
Here I leave the whooping-cough."*

In Perigord and other parts of France the same cure is employed for boils. In Bulgaria, when a person suffers from a congenital malady such as scrofula, a popular cure is to take him to a neighbouring village and there make him creep naked thrice through an arch, which is formed by inserting the lower ends of two vine branches in the ground and joining their upper ends together. When he has done so, he hangs his clothes on a tree, and dons other garments. On his way home the patient must also crawl under a ploughshare, which is held high enough to let him pass. Further, when whooping-cough is prevalent in a Bulgarian village, an old woman will scrape the earth from under the root of a willow-tree. Then all the children of the

village creep through the opening thus made, and a thread from the garment of each of them is hung on the willow. Adults sometimes go through the same ceremony after recovering from a dangerous illness. Similarly, when sickness is rife among some of the villages to the east of Lake Nyassa, the inhabitants crawl through an arch formed by bending a wand and inserting the two ends in the ground. By way of further precaution they wash themselves on the spot with medicine and water, and then bury the medicine and the evil influence together in the earth. The same ceremony is resorted to as a means of keeping off evil spirits, wild beasts, and enemies.

In Uganda “sometimes a medicine-man directed a sick man to provide an animal, promising that he would come and transfer the sickness to the animal. The medicine-man would then select a plantain-tree near the house, kill the animal by it, and anoint the sick man with its blood, on his forehead, on each side of his chest, and on his legs above the knees. The plantain-tree selected had to be one that was about to bear fruit, and the medicine-man would split the stem from near the top to near the bottom, leaving a few inches not split both at the top and at the bottom; the split stem would be held open so that the sick man could step through it, and in doing so he would leave his clothing at the plantain-tree, and would run into the house without looking back. When he entered the house, new clothes would be given him to wear. The plantain, the clothing, and meat would be carried away by the medicine-man, who would deposit the plantain-tree on waste land, but would take the meat and clothing for himself. Sometimes the medicine-man would kill the animal near the hut, lay a stout stick across the threshold, and narrow the doorway by partially filling it with branches of trees; he would then put some of the blood on either side of the narrow entrance, and some on the stick across the threshold, and would also anoint with it the sick man, who would be taken outside for the purpose. The patient would then re-enter the house, letting his clothing fall off, as he passed through the doorway. The medicine-man would carry away the branches, the stick, the clothing, and the meat. The branches and the stick he would cast upon waste land, but the meat and the clothing he would keep for himself.” Here the notion of transferring the sickness to the animal is plainly combined with, we may almost say overshadowed by the notion that the ailment is left behind adhering to the cleft plantain-stem or to the stick and branches of the narrow opening through which the patient has made his way. That obviously is why the plantain-stem or the stick and branches are thrown away on waste land, lest they should infect other people with the sickness which has been transferred to them.

The Kai of German New Guinea attribute sickness to the agency either of ghosts or of sorcerers, but suspicion always falls at first on ghosts, who are deemed even worse than the sorcerers. To cure a sick man they will sometimes cleave a stick in the middle, leaving the two ends intact, and then oblige the sufferer to insert his head through the cleft. After that they stroke his whole body with the stick from head to foot. “The stick with the soul-stuff of the ghosts is then hurled away or otherwise destroyed, whereupon the sick man is supposed to recover.” Here the ghosts who cause the sickness are clearly supposed to be scraped from the patient's body by means of the cleft stick, and to be thrown away or destroyed with the implement. The Looboos, a primitive tribe in the Mandailing district of Sumatra, stand in great fear of the wandering spirits of the dead (*soemangots*). But “they know all sorts of means of protecting themselves against the unwelcome visits of the spirits. For example, if a man has lost his way in the forest, he thinks that this is the work of such a spirit (*soemangot*), who dogs the wanderer and bedims his sight. So in order to throw the malignant spirit off the track he takes a rattan and splits it through the middle. By bending the rattan an opening is made, through which he creeps. After that the rattan is quickly stretched and the opening closes. By this procedure the spirit (so they think) cannot find the opening again and so

cannot further follow his victim." Here therefore, the passage through a cleft stick is conceived in the clearest way as an escape from a spiritual pursuer, and the closing of the aperture when the fugitive has passed through it is nothing but the slamming of the door in the face of his invisible foe.

A similar significance is probably to be attached to other cases of ceremonially passing through a cleft stick even where the intention of the rite is not expressly alleged. Thus among the Ovambo of German South-West Africa young women who have become marriageable perform a variety of ceremonies; among other things they dance in the large and the small cattle-kraal. On quitting the large cattle-kraal after the dance, and on entering and quitting the small cattle-kraal, they are obliged to pass, one after the other, through the fork of a cleft stick, of which the two sides are held wide open by an old man. Among the Washamba of German East Africa, when a boy has been circumcised, two women bring a long sugar-cane, which still bears its leaves. The cane is split at some distance from its upper and lower ends and the two sides are held apart so as to form a cleft or opening; at the lower end of the cleft a *danga* ring is fastened. The father and mother of the circumcised youth now place the sugar-cane between them, touch the ring with their feet, and then slip through the cleft; and after them the lad's aunt must also pass through the cleft sugar-cane. In both these cases the passage through the cleft stick is probably intended to give the slip to certain dangerous spirits, which are apt to molest people at such critical seasons as puberty and circumcision.

Again, the passage through a ring or hoop is resorted to for like reasons as a mode of curing or preventing disease. Thus in Sweden, when a natural ring has been found in a tree, it is carefully removed and treasured in the family; for sick and especially rickety children are healed by merely passing through it. A young married woman in Sweden, who suffered from an infirmity, was advised by a wise woman to steal three branches of willow, make them into a hoop, and creep through it naked, taking care not to touch the hoop and to keep perfectly silent. The hoop was afterwards to be burnt. She carried out the prescription faithfully, and her faith was rewarded by a perfect cure. No doubt her infirmity was thought to adhere to the hoop and to be burnt with it. Similarly in Scotland children who suffered from hectic fever and consumptive patients used to be healed by passing thrice through a circular wreath of woodbine, which was cut during the increase of the March moon and was let down over the body of the sufferer from the head to the feet. Thus Jonet Stewart cured sundry women by "taking ane garland of grene woodbynd, and causing the patient pas thryis throw it, quhilk thairefter scho cut in nyne pieces, and cast in the fyre." Another wise woman transmitted the sick "throw are girth of woodbind thryis thre times, saying, 'I do this in name of the Father, the Sone, and the Halie Ghaist.'" The Highlanders of Strathspey used to force all their sheep and lambs to pass through a hoop of rowan-tree on All Saints' Day and Beltane (the first of November and the first of May), probably as a means of warding off the witches and fairies, who are especially dreaded at these seasons, and against whose malignant arts the rowan-tree affords an efficient protection. In Oldenburg when a cow gives little or no milk, they milk her through a hole in a branch. In Eversten they say that this should be done through a ring which an oak-tree has formed round the scar where a branch has been sawn off. Others say the beast should be milked through a "witch's nest," that is, through the boughs of a birch-tree which have grown in a tangle. Such a "witch's nest" is also hung up in a pig's sty to protect the pig against witchcraft. Hence the aim of milking a cow through a "witch's nest" or through a natural wooden ring is no doubt to deliver the poor creature from an artful witch who has been draining away the milk into her own pail, as witches are too apt to do. Again, in Oldenburg sick children, and also adults and animals, are passed through a ring of rough unwashed yarn, just as it comes from the reel. To complete the cure you should throw a hot coal thrice through the ring, then spit through it thrice, and finally bury the yarn under a

stone, where you leave it to rot. The writer who reports these remedies explains them as intended to strip the witchcraft, as you might say, from the bodies of the victims, whether human or animal, on whom the witch has cast her spell. Among the Lushais of Assam “five to ten days after the child is born its body is said to be covered with small pimples, its lips become black and its strength decreases. The family then obtain a particular kind of creeping plant called *vawm*, which they make into a coil. In the evening everything in the house that has a lid or covering is uncovered, and the child is thrice passed through this coil, which act is supposed to clear the child's skin and restore its strength. After this is finished, the parents go to bed and the pots or other receptacles are covered again by any of the other members of the family. The parents themselves must not replace any of these lids for fear that they might shut up the spirit of the child in them.” When the Kwakiutl Indians of British Columbia fear the outbreak of an epidemic, a medicine-man takes a large ring of hemlock branches and causes every member of the tribe to pass through it. Each person puts his head through the ring and then moves the ring downwards over his body till it has almost reached his feet, when he steps out of it, right foot first. They think that this prevents the epidemic from breaking out. In Asia Minor, “if a person is believed to be possessed by an evil spirit, one form of treatment is to heat an iron-chain red-hot, form it into a ring and pass the afflicted person through the opening, on the theory that the evil spirit cannot pass the hot chain, and so is torn from his victim and left behind.” Here the intention of the passage through the aperture is avowedly to shake off a spiritual pursuer, who is deterred from further pursuit not only by the narrowness of the opening but by the risk of burning himself in the attempt to make his way through it.

But if the intention of these ceremonies is essentially to rid the performer of some harmful thing, whether a disease or a ghost or a demon, which is supposed to be clinging to him, we should expect to find that any narrow hole or opening would serve the purpose as well as a cleft tree or stick, an arch or ring of boughs, or a couple of posts fixed in the ground. And this expectation is not disappointed. On the coast of Morven and Mull thin ledges of rock may be seen pierced with large holes near the sea. Consumptive people used to be brought thither, and after the tops of nine waves had been caught in a dish and thrown on the patient's head, he was made to pass through one of the rifted rocks thrice in the direction of the sun. “On the farm of Crossapol in Coll there is a stone called *Clach Thuill*, that is, the Hole Stone, through which persons suffering from consumption were made to pass three times in the name of the Father, Son, and Holy Ghost. They took meat with them each time, and left some on the stone. The bird that took the food away had the consumption laid upon it. Similar stones, under which the patient can creep, were made use of in other islands.” Here it is manifest that the patient left his disease behind him on the stone, since the bird which carried off the food from the stone caught the disease. In the Aberdeenshire river Dee, at Cambus o' May, near Ballater, there is a rock with a hole in it large enough to let a person pass through. Legend runs that childless women used to wade out to the stone and squeeze themselves through the hole. It is said that a certain noble lady tried the effect of the charm not very many years ago with indifferent success. In the parish of Madern in Cornwall, near the village of Lanyon, there is a perforated stone called the *Mên-an-tol* or “holed stone,” through which people formerly crept as a remedy for pains in the back and limbs; and at certain times of the year parents drew their children through the hole to cure them of the rickets. The passage through the stone was also deemed a cure for scrofula, provided it was made against the sun and repeated three times or three times three.

Near the little town of Dourgne, not far from Castres, in Southern France, there is a mountain, and on the top of the mountain is a tableland, where a number of large stones may be seen planted in the ground about a cross and rising to a height of two to five feet above the ground.

Almost all of them are pierced with holes of different sizes. From time immemorial people used to assemble at Dourgne and the neighbourhood every year on the sixth of August, the festival of St. Estapin. The palsied, the lame, the blind, the sick of all sorts, flocked thither to seek and find a cure for their various infirmities. Very early in the morning they set out from the villages where they had lodged or from the meadows where for want of better accommodation they had been forced to pass the night, and went on pilgrimage to the chapel of St. Estapin, which stands in a gorge at the southern foot of the mountain. Having gone nine times in procession round the chapel, they hobbled, limped, or crawled to the tableland on the top of the mountain. There each of them chose a stone with a hole of the requisite size and thrust his ailing member through the hole. For there are holes to suit every complaint; some for the head, some for the arm, some for the leg, and so on. Having performed this simple ceremony they were cured; the lame walked, the blind saw, the palsied recovered the use of their limbs, and so on. The chapel of the saint is adorned with the crutches and other artificial aids, now wholly superfluous, which the joyful pilgrims left behind them in token of their gratitude and devotion. About two miles from Gisors, in the French department of Oise, there is a dolmen called Trie or Trie- Chateau, consisting of three upright stones with a fourth and larger stone laid horizontally on their tops. The stone which forms the back wall of the dolmen is pierced about the middle by an irregularly shaped hole, through which the people of the neighbourhood used from time immemorial to pass their sickly children in the firm belief that the passage through the stone would restore them to health.

In the church of St. Corona at the village of Koppenwal, in Lower Bavaria, there is a hole in the stone on which the altar rests. Through this hole, while service was going on, the peasants used to creep, believing that having done so they would not suffer from pains in their back at harvest. In the crypt of the old cathedral at Freising in Bavaria there is a tomb which is reputed to contain the relics of St. Nonnosius. Between a pillar of the tomb and the wall there is a narrow opening, through which persons afflicted with pains in the back creep in order to obtain thereby some mitigation of their pangs. In Upper Austria, above the Lake of Aber, which is a sheet of dark-green water nestling among wooded mountains, there stands the Falkenstein chapel of St. Wolfgang built close to the face of a cliff that rises from a little green dale. A staircase leads up from the chapel to a narrow, dark, dripping cleft in the rock, through which pilgrims creep in a stooping posture "in the belief that they can strip off their bodily sufferings or sins on the face of the rock." Women with child also crawl through the hole, hoping thus to obtain an easy delivery. In the Greek island of Cythnos, when a child is sickly, the mother will take it to a hole in a rock about half an hour distant from Messaria. There she strips the child naked and pushes it through the hole in the rock, afterwards throwing away the old garments and clothing the child in new ones.

Near Everek, on the site of the ancient Caesarea in Asia Minor, there is a rifted rock through which persons pass to rid themselves of a cough. A writer well acquainted with Asia Minor has described how he visited "a well-known pool of water tucked away in a beautiful nook high up among the Anatolian mountains, and with a wide reputation for sanctity and healing powers. We arrived just as the last of a flock of three hundred sheep were being passed through a peculiar hole in the thin ledge of a huge rock to deliver them from a disease of the liver supposed to prevent the proper laying on of fat." Among the Kawars of the Central Provinces in India a man who suffers from intermittent fever will try to cure it by walking through a narrow passage between two houses. In a ruined church of St. Brandon, about ten miles from Dingle, in the west of Ireland, there is a narrow window, through which sick women pass thrice in order to be cured. The Hindoos of the Punjaub think that the birth of a son after three girls is unlucky for the parents, and in order to avert the ill-luck they resort to a number of devices. Amongst other things they break the centre of a bronze plate and remove

all but the rim; then they pass the luckless child through the bronze rim. Moreover, they make an opening in the roof of the room where the birth took place, and then pull the infant out through the opening; and further they pass the child under the sill of the door. By these passages through narrow apertures they apparently hope to rid the child of the ill-luck which is either pursuing it or sticking to it like a burr. For in this case, as in many similar ones, it might be hard to say whether the riddance is conceived as an escape from the pursuit of a maleficent spirit or as the abrasion of a dangerous substance which adheres to the person of the sufferer.

Another way of ridding man and beast of the clinging infection of disease is to pass them through a hole dug in the ground. This mode of cure was practised in Europe during the Middle Ages, and has survived in Denmark down to modern times. In a sermon preached by St. Eloi, Bishop of Noyon, in the sixth century, he forbade the faithful to practise lustrations and to drive their sheep through hollow trees and holes in the earth, "because by this they seem to consecrate them to the devil." Theodore, Archbishop of Canterbury, who died in 690 a.d., decreed that "if any one for the health of his little son shall pass through a hole in the ground and then close it behind him with thorns, let him do penance for eleven days on bread and water." Here the closing of the hole with thorns after the patient or his representative has passed through is plainly intended to barricade the narrow way against the pursuit of sickness personified as a demon; hence it confirms the general interpretation here given of these customs. Again, Burchard, Bishop of Worms, who died in a.d. 1025, repeated the same condemnation: "Hast thou done what certain women are wont to do? I mean those who have squalling babes; they dig the earth and pierce it, and through that hole they drag the babe, and they say that thus the squalling babe ceases to squall. If thou has done this or consented unto it, thou shalt do penance for fifteen days on bread and water." At Fünen in Denmark, as late as the latter part of the nineteenth century, a cure for childish ailments was to dig up several sods, arrange them so as to form a hole, and then to pass the sick child through it. A simplified form of this cure is adopted in Jutland. At twelve o'clock on a Thursday night you go to a churchyard, dig up a circular piece of turf, and make a hole in it large enough to permit the passage through it of your infant progeny. Taking the sod with you, go home, salute nobody on the way, and speak to nobody. On getting to your house, take the child and pass it thrice through the turf from right to left; then take the turf back to the churchyard and replace it in position. If the turf takes root and grows afresh, the child will recover; but if the turf withers, there is no hope. Elsewhere it is at the hour of sunset rather than of midnight that people cut the turf in the churchyard. The same cure is applied to cattle which have been bewitched; though naturally in that case you must cut a much bigger turf and make a much bigger hole in it to let a horse or a cow through than is necessary for an infant. Here, again, the conception of a sympathetic relation, established between the sufferer and the thing which has rid him of his ailment, comes out clearly in the belief, that if the turf through which the child has been passed thrives, the child will thrive also, but that if the turf withers, the child will die. Among the Corannas, a people of the Hottentot race on the Orange River, "when a child recovers from a dangerous illness, a trench is dug in the ground, across the middle of which an arch is thrown, and an ox made to stand upon it; the child is then dragged under the arch. After this ceremony the animal is killed, and eaten by married people who have children, none else being permitted to participate of the feast." Here the attempt to leave the sickness behind in the hole, which is probably the essence of the ceremony, may perhaps be combined with an endeavour to impart to the child the strength and vigour of the animal. Ancient India seems also to have been familiar with the same primitive notion that sickness could, as it were, be stripped off the person of the sufferer by passing him through a narrow aperture; for in the Rigveda it is said that Indra cured Apala of a disease of the skin by

drawing her through the yoke of the chariot; “thus the god made her to have a golden skin, purifying her thrice.”

At the small village of Damun, on the Kabenau river, in German New Guinea, a traveller witnessed the natives performing a ceremony of initiation, of which the following rite formed part. The candidates for initiation, six in number, were boys and lads of various ages from about four years of age to sixteen or seventeen. The company betook themselves to the bed of a small stream, where at the end of a gully a hollow in the rocks formed a natural basin. At the entrance to the gully a sort of yoke, so the traveller calls it, was erected by means of some poles, and from the cross-piece plants were hung so as to make an arch. One of the men took up his station in front of the arch, and as each candidate came up, the man seized him, spat on his breast and back a clot of red spittle, and gave him several severe blows with the stock of a plant. After that the candidate, who had previously stripped himself naked, passed under the leafy arch and bathed in the rocky pool at the other end of the gully. All the time that this solemnity was proceeding another man sat perched on a neighbouring rock, beating a drum and singing. Only men took part in the ceremony. Though no explanation of the ceremony is given by the observer who witnessed it, we may suppose that by passing under the yoke or arch the novices were supposed to rid themselves of certain evil influences, whether conceived as spiritual or not, which they left behind them on the further side of the barrier. This interpretation is confirmed by the bath which each candidate took immediately afterwards. In short the whole purpose of the rite would seem to have been purificatory.

With the preceding examples before us, it seems worth while to ask whether the ancient Italian practice of making conquered enemies to pass under a yoke may not in its origin have been a purificatory ceremony, designed to rid the foe of some uncanny powers before dismissing him to his home. For apparently the ceremony was only observed with prisoners who were about to be released; had it been a mere mark of ignominy, there seems to be no reason why it should not have been inflicted also on men who were doomed to die. This conjectural explanation of the ceremony is confirmed by the tradition that the Roman Horatius was similarly obliged by his fellow-countrymen to pass under a yoke as a form of purification for the murder of his sister. The yoke by passing under which he cleansed himself from his sister's blood was still to be seen in Rome when Livy was writing his history under the emperor Augustus. It was an ancient wooden beam spanning a narrow lane in an old quarter of the city, the two ends of the beam being built into the masonry of the walls on either side; it went by the name of the Sister's Beam, and whenever the wood decayed and threatened to fall, the venerable monument, which carried back the thoughts of passers-by to the kingly age of Rome, was repaired at the public expense. If our interpretation of these customs is right, it was the ghost of his murdered sister whom the Roman hero gave the slip to by passing under the yoke; and it may have been the angry ghosts of slaughtered Romans from whom the enemy's soldiers were believed to be delivered when they marched under the yoke before being dismissed by their merciful conquerors to their homes.

In a former part of this work we saw that homicides in general and victorious warriors in particular are often obliged to perform a variety of ceremonies for the purpose of ridding them of the dangerous ghosts of their victims. If the ceremony of passing under the yoke was primarily designed, as I have suggested, to free the soldiers from the angry ghosts of the men whom they had slain, we should expect to find that the victorious Romans themselves observed a similar ceremony after a battle for a similar purpose. Was this the original meaning of passing under a triumphal arch? In other words, may not the triumphal arch have been for the victors what the yoke was for the vanquished, a barrier to protect them against the pursuit of the spirits of the slain? That the Romans felt the need of purification from the taint of bloodshed after a battle appears from the opinion of Masurius, mentioned by Pliny,

that the laurel worn by soldiers in a triumphal procession was intended to purge them from the slaughter of the enemy. A special gate, the *Porta Triumphalis*, was reserved for the entrance of a victorious army into Rome; and it would be in accordance with ancient religious views if this distinction was originally not so much an honour conferred as a precaution enforced to prevent the ordinary gates from being polluted by the passage of thousands of blood-guilty men.

§ 3. The External Soul in Animals.

But in practice, as in folk-tales, it is not merely with inanimate objects and plants that a person is occasionally believed to be united by a bond of physical sympathy. The same bond, it is supposed, may exist between a man and an animal, so that the welfare of the one depends on the welfare of the other, and when the animal dies the man dies also. The analogy between the custom and the tales is all the closer because in both of them the power of thus removing the soul from the body and stowing it away in an animal is often a special privilege of wizards and witches. Thus the Yakuts of Siberia believe that every shaman or wizard keeps his soul, or one of his souls, incarnate in an animal which is carefully concealed from all the world. "Nobody can find my external soul," said one famous wizard, "it lies hidden far away in the stony mountains of Edzhigansk." Only once a year, when the last snows melt and the earth turns black, do these external souls of wizards appear in the shape of animals among the dwellings of men. They wander everywhere, yet none but wizards can see them. The strong ones sweep roaring and noisily along, the weak steal about quietly and furtively. Often they fight, and then the wizard whose external soul is beaten, falls ill or dies. The weakest and most cowardly wizards are they whose souls are incarnate in the shape of dogs, for the dog gives his human double no peace, but gnaws his heart and tears his body. The most powerful wizards are they whose external souls have the shape of stallions, elks, black bears, eagles, or boars. Again, the Samoyeds of the Turukhinsk region hold that every shaman has a familiar spirit in the shape of a boar, which he leads about by a magic belt. On the death of the boar the shaman himself dies; and stories are told of battles between wizards, who send their spirits to fight before they encounter each other in person. In Yorkshire witches are thought to stand in such peculiarly close relations to hares, that if a particular hare is killed or wounded, a certain witch will at the same moment be killed or receive a hurt in her body exactly corresponding to the wound in the hare. However, this fancy is probably a case of the general European belief that witches have the power of temporarily transforming themselves into certain animals, particularly hares and cats, and that any hurts inflicted on such transformed animals are felt by the witches who are concealed in the animals. But the notion that a person can temporarily transform himself into an animal differs from the notion that he can deposit his soul for a longer or shorter period in an animal, while he himself retains the human form; though in the cloudy mind of the peasant and the savage the two ideas may not always be sharply distinguished. The Malays believe that "the soul of a person may pass into another person or into an animal, or rather that such a mysterious relation can arise between the two that the fate of the one is wholly dependent on that of the other."

Among the Melanesians of Mota, one of the New Hebrides islands, the conception of an external soul is carried out in the practice of daily life. The Mota word for soul is *atai*. "The use of the word *atai* in Mota seems properly and originally to have been to signify something peculiarly and intimately connected with a person and sacred to him, something that he has set his fancy upon when he has seen it in what has seemed to him a wonderful manner, or some one has shewn it to him as such. Whatever the thing might be the man believed it to be the reflection of his own personality; he and his *atai* flourished, suffered, lived, and died together. But the word must not be supposed to have been borrowed from this use and applied secondarily to describe the soul; the word carries a sense with it which is

applicable alike to that second self, the visible object so mysteriously connected with the man, and to this invisible second self which we call the soul. There is another Mota word, *tamaniu*, which has almost if not quite the same meaning as *atai* has when it describes something animate or inanimate which a man has come to believe to have an existence intimately connected with his own. The word *tamaniu* may be taken to be properly 'likeness,' and the noun form of the adverb *tama*, as, like. It was not every one in Mota who had his *tamaniu*; only some men fancied that they had this relation to a lizard, a snake, or it might be a stone; sometimes the thing was sought for and found by drinking the infusion of certain leaves and heaping together the dregs; then whatever living thing was first seen in or upon the heap was the *tamaniu*. It was watched but not fed or worshipped; the natives believed that it came at call, and that the life of the man was bound up with the life of his *tamaniu*, if a living thing, or with its safety; should it die, or if not living get broken or be lost, the man would die. Hence in case of sickness they would send to see if the *tamaniu* was safe and well. This word has never been used apparently for the soul in Mota; but in Aurora in the New Hebrides it is the accepted equivalent. It is well worth observing that both the *atai* and the *tamaniu*, and it may be added the Motlav *talegi*, is something which has a substantial existence of its own, as when a snake or stone is a man's *atai* or *tamaniu*; a soul then when called by these names is conceived of as something in a way substantial."

From this account, which we owe to the careful and accurate researches of the Rev. Dr. Codrington, we gather that while every person in Mota has a second self or external soul in a visible object called an *atai*, only some people have, it may be, a second external soul in another visible object called a *tamaniu*. We may conjecture that persons who have a *tamaniu* in addition to an *atai* are more than usually anxious as to the state of their soul, and that they seek to put it in perfect security by what we may call a system of double insurance, calculating that if one of their external souls should die or be broken, they themselves may still survive by virtue of the survival of the other. Be that as it may, the *tamaniu* discharges two functions, one of them defensive and the other offensive. On the one hand, so long as it lives or remains unbroken, it preserves its owner in life; and on the other hand it helps him to injure his enemies. In its offensive character, if the *tamaniu* happens to be an eel, it will bite its owner's enemy; if it is a shark, it will swallow him. In its defensive character, the state of the *tamaniu* is a symptom or life-token of the state of the man; hence when he is ill he will visit and examine it, or if he cannot go himself he will send another to inspect it and report. In either case the man turns the animal, if animal it be, carefully over in order to see what is the matter with it; should something be found sticking to its skin, it is removed, and through the relief thus afforded to the creature the sick man recovers. But if the animal should be found dying, it is an omen of death for the man; for whenever it dies he dies also.

In Melanesia a native doctor was once attending to a sick man. Just then "a large eagle-hawk came soaring past the house, and Kaplen, my hunter, was going to shoot it; but the doctor jumped up in evident alarm, and said, 'Oh, don't shoot; that is my spirit' (*niog*, literally, my shadow); 'if you shoot that, I will die.' He then told the old man, 'If you see a rat to-night, don't drive it away, 'tis my spirit (*niog*), or a snake which will come to-night, that also is my spirit.' " It does not appear whether the doctor in this case, like the giant or warlock in the tales, kept his spirit permanently in the bird or in the animal, or whether he only transferred it temporarily to the creature for the purpose of enabling him the better to work the cure, perhaps by sending out his own soul in a bird or beast to find and bring back the lost soul of the patient. In either case he seems to have thought, like the giant or warlock in the stories, that the death of the bird or the animal would simultaneously entail his own. A family in Nauru, one of the Marshall Islands, apparently imagine that their lives are bound up with a species of large fish, which has a huge mouth and devours human beings; for when one of

these fish was killed, the members of the family cried, "Our guardian spirit is killed, now we must all die!"

The theory of an external soul deposited in an animal appears to be very prevalent in West Africa, particularly in Nigeria, the Cameroons, and the Gaboon. In the latter part of the nineteenth century two English missionaries, established at San Salvador, the capital of the King of Congo, asked the natives repeatedly whether any of them had seen the strange, big, East African goat which Stanley had given to a chief at Stanley Pool in 1877. But their enquiries were fruitless; no native would admit that he had seen the goat. Some years afterwards the missionaries discovered why they could obtain no reply to their enquiry. All the people, it turned out, imagined that the missionaries believed the spirit of the King of Salvador to be contained in the goat, and that they wished to obtain possession of the animal in order to exercise an evil influence on his majesty. The belief from the standpoint of the Congo savages was natural enough, since in that region some chiefs regularly link their fate to that of an animal. Thus the Chief Bankwa of Ndolo, on the Moeko River, had conferred this honour on a certain hippopotamus of the neighbourhood, at which he would allow nobody to shoot. At the village of Ongek, in the Gaboon, a French missionary slept in the hut of an old Fan chief. Awakened about two in the morning by a rustling of dry leaves, he lit a torch, when to his horror he perceived a huge black serpent of the most dangerous sort, coiled in a corner, with head erect, shining eyes, and hissing jaws, ready to dart at him. Instinctively he seized his gun and pointed it at the reptile, when suddenly his arm was struck up, the torch was extinguished, and the voice of the old chief said, "Don't fire! don't fire! I beg of you. In killing the serpent, it is me that you would kill. Fear nothing. The serpent is my *elangela*." So saying he flung himself on his knees beside the reptile, put his arms about it, and clasped it to his breast. The serpent received his caresses quietly, manifesting neither anger nor fear, and the chief carried it off and laid it down beside him in another hut, exhorting the missionary to have no fear and never to speak of the subject. His curiosity being excited by this adventure, the missionary, Father Trilles, pursued his enquiries and ascertained that among the Fans of the Gaboon every wizard is believed at initiation to unite his life with that of some particular wild animal by a rite of blood-brotherhood; he draws blood from the ear of the animal and from his own arm, and inoculates the animal with his own blood, and himself with the blood of the beast. Henceforth such an intimate union is established between the two that the death of the one entails the death of the other. The alliance is thought to bring to the wizard or sorcerer a great accession of power, which he can turn to his advantage in various ways. In the first place, like the warlock in the fairy tales who has deposited his life outside of himself in some safe place, the Fan wizard now deems himself invulnerable. Moreover, the animal with which he has exchanged blood has become his familiar, and will obey any orders he may choose to give it; so he makes use of it to injure and kill his enemies. For that reason the creature with whom he establishes the relation of blood-brotherhood is never a tame or domestic animal, but always a ferocious and dangerous wild beast, such as a leopard, a black serpent, a crocodile, a hippopotamus, a wild boar, or a vulture. Of all these creatures the leopard is by far the commonest familiar of Fan wizards, and next to it comes the black serpent; the vulture is the rarest. Witches as well as wizards have their familiars; but the animals with which the lives of women are thus bound up generally differ from those to which men commit their external souls. A witch never has a panther for her familiar, but often a venomous species of serpent, sometimes a horned viper, sometimes a black serpent, sometimes a green one that lives in banana-trees; or it may be a vulture, an owl, or other bird of night. In every case the beast or bird with which the witch or wizard has contracted this mystic alliance is an individual, never a species; and when the individual animal dies the alliance is naturally at an end, since the death of the animal is supposed to entail the death of the man.

Similar beliefs are held by the natives of the Cross River valley within the German provinces of the Cameroons. Groups of people, generally the inhabitants of a village, have chosen various animals, with which they believe themselves to stand on a footing of intimate friendship or relationship. Amongst such animals are hippopotamuses, elephants, leopards, crocodiles, gorillas, fish, and serpents, all of them creatures which are either very strong or can easily hide themselves in the water or a thicket. This power of concealing themselves is said to be an indispensable condition of the choice of animal familiars, since the animal friend or helper is expected to injure his owner's enemy by stealth; for example, if he is a hippopotamus, he will bob up suddenly out of the water and capsize the enemy's canoe. Between the animals and their human friends or kinsfolk such a sympathetic relation is supposed to exist that the moment the animal dies the man dies also, and similarly the instant the man perishes so does the beast. From this it follows that the animal kinsfolk may never be shot at or molested for fear of injuring or killing the persons whose lives are knit up with the lives of the brutes. This does not, however, prevent the people of a village, who have elephants for their animal friends, from hunting elephants. For they do not respect the whole species but merely certain individuals of it, which stand in an intimate relation to certain individual men and women; and they imagine that they can always distinguish these brother elephants from the common herd of elephants which are mere elephants and nothing more. The recognition indeed is said to be mutual. When a hunter, who has an elephant for his friend, meets a human elephant, as we may call it, the noble animal lifts up a paw and holds it before his face, as much as to say, "Don't shoot." Were the hunter so inhuman as to fire on and wound such an elephant, the person whose life was bound up with the elephant would fall ill.

The Balong of the Cameroons think that every man has several souls, of which one is in his body and another in an animal, such as an elephant, a wild pig, a leopard, and so forth. When a man comes home, feeling ill, and says, "I shall soon die," and dies accordingly, the people aver that one of his souls has been killed in a wild pig or a leopard, and that the death of the external soul has caused the death of the soul in his body. Hence the corpse is cut open, and a diviner determines, from an inspection of the inwards, whether the popular surmise is correct or not.

A similar belief in the external souls of living people is entertained by the Ibos, an important tribe of the Niger delta, who inhabit a country west of the Cross River. They think that a man's spirit can quit his body for a time during life and take up its abode in an animal. This is called *ishi anu*, "to turn animal." A man who wishes to acquire this power procures a certain drug from a wise man and mixes it with his food. After that his soul goes out and enters into the animal. If it should happen that the animal is killed while the man's soul is lodged in it, the man dies; and if the animal be wounded, the man's body will presently be covered with boils. This belief instigates to many deeds of darkness; for a sly rogue will sometimes surreptitiously administer the magical drug to his enemy in his food, and having thus smuggled the other's soul into an animal will destroy the creature, and with it the man whose soul is lodged in it. A like belief is reported to prevail among the tribes of the Obubura Hill district on the Cross River in Southern Nigeria. Once when Mr. Partridge's canoe-men wished to catch fish near a town of the Assiga tribe, the people objected, saying, "Our souls live in those fish, and if you kill them we shall die."

The negroes of Calabar, at the mouth of the Niger, believe that every person has four souls, one of which always lives outside of his or her body in the form of a wild beast in the forest. This external soul, or bush soul, as Miss Kingsley calls it, may be almost any animal, for example, a leopard, a fish, or a tortoise; but it is never a domestic animal and never a plant. Unless he is gifted with second sight, a man cannot see his own bush soul, but a diviner will

often tell him what sort of creature his bush soul is, and after that the man will be careful not to kill any animal of that species, and will strongly object to any one else doing so. A man and his sons have usually the same sort of animals for their bush souls, and so with a mother and her daughters. But sometimes all the children of a family take after the bush soul of their father; for example, if his external soul is a leopard, all his sons and daughters will have leopards for their external souls. And on the other hand, sometimes they all take after their mother; for instance, if her external soul is a tortoise, all the external souls of her sons and daughters will be tortoises too. So intimately bound up is the life of the man with that of the animal which he regards as his external or bush soul, that the death or injury of the animal necessarily entails the death or injury of the man. And, conversely, when the man dies, his bush soul can no longer find a place of rest, but goes mad and rushes into the fire or charges people and is knocked on the head, and that is an end of it. When a person is sick, the diviner will sometimes tell him that his bush soul is angry at being neglected; thereupon the patient will make an offering to the offended spirit and deposit it in a tiny hut in the forest at the spot where the animal, which is his external soul, was last seen. If the bush soul is appeased, the patient recovers; but if it is not, he dies. Yet the foolish bush soul does not understand that in injuring the man it injures itself, and that it cannot long survive his decease.

Such is the account which Miss Kingsley gives of the bush souls of the Calabar negroes. Some fresh particulars are furnished by Mr. Richard Henshaw, Agent for Native Affairs at Calabar. He tells us that a man may only marry a woman who has the same sort of bush soul as himself; for example, if his bush soul is a leopard, his wife also must have a leopard for her bush soul. Further, we learn from Mr. Henshaw that a person's bush soul need not be that either of his father or of his mother. For example, a child with a hippopotamus for his bush soul may be born into a family, all the members of which have wild pigs for their bush souls; this happens when the child is a reincarnation of a man whose external soul was a hippopotamus. In such a case, if the parents object to the intrusion of an alien soul, they may call in a medicine-man to check its growth and finally abolish it altogether, after which they will give the child their own bush soul. Or they may leave the matter over till the child comes of age, when he will choose a bush soul for himself with the help of a medicine-man, who will also select the piece of bush or water in which the chosen animal lives. When a man dies, then the animal which contains his external soul "becomes insensible and quite unconscious of the approach of danger. Thus a hunter can capture or kill him with perfect ease." Sacrifices are often offered to prevent other people from killing the animal in which a man's bush soul resides. The tribes of Calabar which hold these beliefs as to the bush soul are the Efik and Ekoi. The belief of the Calabar negroes in the external soul has been described as follows by a missionary: "*Ukpong* is the native word we have taken to translate our word *soul*. It primarily signifies the shadow of a person. It also signifies that which dwells within a man on which his life depends, but which may detach itself from the body, and visiting places and persons here and there, again return to its abode in the man.... Besides all this, the word is used to designate an animal possessed of an *ukpong*, so connected with a person's *ukpong*, that they mutually act upon each other. When the leopard, or crocodile, or whatever animal may be a man's *ukpong*, gets sick or dies, the like thing happens to him. Many individuals, it is believed, have the power of changing themselves into the animals which are their *ukpong*."

Among the Ekoi of the Oban district, in Southern Nigeria, it is usual to hear a person say of another that he or she "possesses" such and such an animal, meaning that the person has the power to assume the shape of that particular creature. It is their belief that by constant practice and by virtue of certain hereditary secrets a man can quit his human body and put on that of a wild beast. They say that in addition to the soul which animates his human body everybody has a bush soul which at times he can send forth to animate the body of the

creature which he “possesses.” When he wishes his bush soul to go out on its rambles, he drinks a magic potion, the secret of which has been handed down from time immemorial, and some of which is always kept ready for use in an ancient earthen pot set apart for the purpose. No sooner has he drunk the mystic draught than his bush soul escapes from him and floats away invisible through the town into the forest. There it begins to swell and, safe in the shadow of the trees, takes on the shape of the man's animal double, it may be an elephant, a leopard, a buffalo, a wild boar, or a crocodile. Naturally the potion differs according to the kind of animal into which a man is temporarily converted. It would be absurd, for example, to expect that the dose which turns you into an elephant should also be able to turn you into a crocodile; the thing is manifestly impossible. A great advantage of these temporary conversions of a man into a beast is that it enables the convert in his animal shape to pay out his enemy without being suspected. If, for example, you have a grudge at a man who is a well-to-do farmer, all that you have to do is to turn yourself by night into a buffalo, an elephant, or a wild boar, and then, bursting into his fields, stamp about in them till you have laid the standing crops level with the ground. That is why in the neighbourhood of large well-tilled farms, people prefer to keep their bush souls in buffaloes, elephants, and wild boars, because these animals are the most convenient means of destroying a neighbour's crops. Whereas where the farms are small and ill-kept, as they are round about Oban, it is hardly worth a man's while to take the trouble of turning into a buffalo or an elephant for the paltry satisfaction of rooting up a few miserable yams or such like trash. So the Oban people keep their bush souls in leopards and crocodiles, which, though of little use for the purpose of destroying a neighbour's crops, are excellent for the purpose of killing the man himself first and eating him afterwards. But the power of turning into an animal has this serious disadvantage that it lays you open to the chance of being wounded or even slain in your animal skin before you have time to put it off and scramble back into your human integument. A remarkable case of this sort happened only a few miles from Oban not long ago. To understand it you must know that the chiefs of the Ododop tribe, who live about ten miles from Oban, keep their bush souls, whenever they are out on a ramble, in the shape of buffaloes. Well, one day the District Commissioner at Oban saw a buffalo come down to drink at a stream which runs through his garden. He shot at the beast and hit it, and it ran away badly wounded. At the very same moment the head chief of the Ododop tribe, ten miles away, clapped his hand to his side and said, “They have killed me at Oban.” Death was not instantaneous, for the buffalo lingered in pain for a couple of days in the forest, but an hour or two before its dead body was discovered by the trackers the chief expired. Just before he died, with touching solicitude he sent a message warning all people who kept their external souls in buffaloes to profit by his sad fate and beware of going near Oban, which was not a safe place for them. Naturally, when a man keeps his external soul from time to time in a beast, say in a wild cow, he is not so foolish as to shoot an animal of that particular sort, for in so doing he might perhaps be killing himself. But he may kill animals in which other people keep their external souls. For example, a wild cow man may freely shoot an antelope or a wild boar; but should he do so and then have reason to suspect that the dead beast is the animal double of somebody with whom he is on friendly terms, he must perform certain ceremonies over the carcass and then hurry home, running at the top of his speed, to administer a particular medicine to the man whom he has unintentionally injured. In this way he may possibly be in time to save the life of his friend from the effects of the deplorable accident.

Near Eket in North Calabar there is a sacred lake, the fish of which are carefully preserved because the people believe that their own souls are lodged in the fish, and that with every fish killed a human life would be simultaneously extinguished. In the Calabar River not very many years ago there used to be a huge old crocodile, popularly supposed to contain the

external soul of a chief who resided in the flesh at Duke Town. Sporting vice-consuls used from time to time to hunt the animal, and once a peculiarly energetic officer contrived to hit it. Forthwith the chief was laid up with a wound in his leg. He gave out that a dog had bitten him, but no doubt the wise shook their heads and refused to be put off with so flimsy a pretext. Again, among several tribes on the banks of the Niger between Lokoja and the delta there prevails "a belief in the possibility of a man possessing an *alter ego* in the form of some animal such as a crocodile or a hippopotamus. It is believed that such a person's life is bound up with that of the animal to such an extent that, whatever affects the one produces a corresponding impression upon the other, and that if one dies the other must speedily do so too. It happened not very long ago that an Englishman shot a hippopotamus close to a native village; the friends of a woman who died the same night in the village demanded and eventually obtained five pounds as compensation for the murder of the woman." Among the Montols of Northern Nigeria, "in many of the compounds there will be found a species of snake, of a non-poisonous sort, which, when full grown, attains a length of about five feet and a girth of eight or nine inches. These snakes live in and about the compound. They are not specially fed by the people of the place, nor are places provided for them to nest in. They live generally in the roofs of the small granaries and huts that make up the compound. They feed upon small mammals, and no doubt serve a useful purpose in destroying vermin which might otherwise eat the stored grain. They are not kept for the purpose of destroying vermin, however. The Montols believe that at the birth of every individual of their race, male and female, one of these snakes, of the same sex, is also born. If the snake be killed, his human partner in life dies also and at the same time. If the wife of a compound-owner gives birth to a son, shortly after the interesting event, the snake of the establishment will be seen with a young one of corresponding sex. From the moment of birth, these two, the snake and the man, share a life of common duration, and the measure of the one is the measure of the other. Hence every care is taken to protect these animals from injury, and no Montol would in any circumstances think of injuring or killing one. It is said that a snake of this kind never attempts any injury to a man. There is only one type of snake thus regarded." Among the Angass, of the Kanna District in Northern Nigeria, "when a man is born, he is endowed with two distinct entities, life and a *kurua* (Arabic *rin*).... When the *rin* enters a man, its counterpart enters some beast or snake at the same time, and if either dies, so also does the body containing the counterpart. This, however, in no wise prevents a man from killing any game, etc., he may see, though he knows full well that he is causing thereby the death of some man or woman. When a man dies, his life and *rin* both leave him, though the latter is asserted sometimes to linger near the place of death for a day or two." Again, at the town of Paha, in the northern territory of the Gold Coast, there are pools inhabited by crocodiles which are worshipped by the people. The natives believe that for every death or birth in the town a similar event takes place among the crocodiles.

In South Africa the conception of an external soul deposited in an animal, which is so common in West Africa, appears to be almost unknown; at least I have met with no clear traces of it in literature. The Bechuanas, indeed, commonly believe that if a man wounds a crocodile, the man will be ill as long as the crocodile is ill of its wound, and that if the crocodile dies, the man dies too. This belief is not, apparently, confined to the Bechuana clan which has the crocodile for its totem, but is shared by all the other clans; all of them certainly hold the crocodile in respect. It does not appear whether the sympathetic relation between a man and a crocodile is supposed by the Bechuanas to be lifelong, or only to arise at the moment when the man wounds the animal; in the latter case the shedding of the crocodile's blood might perhaps be thought to establish a relationship of affinity or sympathy between the two. The Zulus believe that every man is attended by an ancestral spirit (*ihlozi*, or rather *idhlozi*) in the form of a serpent, "which specially guards and helps him, lives with

him, wakes with him, sleeps and travels with him, but always under ground. If it ever makes its appearance, great is the joy, and the man must seek to discover the meaning of its appearance. He who has no *ihlozi* must die. Therefore if any one kills an *ihlozi* serpent, the man whose *ihlozi* it was dies, but the serpent comes to life again." But the conception of a dead ancestor incarnate in a snake, on which the welfare or existence of one of his living descendants depends, is rather that of a guardian spirit than of an external soul.

Amongst the Zapotecs of Central America, when a woman was about to be confined, her relations assembled in the hut, and began to draw on the floor figures of different animals, rubbing each one out as soon as it was completed. This went on till the moment of birth, and the figure that then remained sketched upon the ground was called the child's *tona* or second self. "When the child grew old enough, he procured the animal that represented him and took care of it, as it was believed that health and existence were bound up with that of the animal's, in fact that the death of both would occur simultaneously," or rather that when the animal died the man would die too. Among the Indians of Guatemala and Honduras the *nagual* or *naual* is "that animate or inanimate object, generally an animal, which stands in a parallel relation to a particular man, so that the weal and woe of the man depend on the fate of the *nagual*." According to an old writer, many Indians of Guatemala "are deluded by the devil to believe that their life dependeth upon the life of such and such a beast (which they take unto them as their familiar spirit), and think that when that beast dieth they must die; when he is chased, their hearts pant; when he is faint, they are faint; nay, it happeneth that by the devil's delusion they appear in the shape of that beast (which commonly by their choice is a buck, or doe, a lion, or tigre, or dog, or eagle) and in that shape have been shot at and wounded." Herrera's account of the way in which the Indians of Honduras acquired their *naguals*, runs thus: "The devil deluded them, appearing in the shape of a lion or a tiger, or a coyote, a beast like a wolf, or in the shape of an alligator, a snake, or a bird, that province abounding in creatures of prey, which they called *naguales*, signifying keepers or guardians, and when the bird died the Indian that was in league with him died also, which often happened and was looked upon as infallible. The manner of contracting this alliance was thus. The Indian repaired to the river, wood, hill, or most obscure place, where he called upon the devils by such names as he thought fit, talked to the rivers, rocks, or woods, said he went to weep that he might have the same his predecessors had, carrying a cock or a dog to sacrifice. In that melancholy fit he fell asleep, and either in a dream or waking saw some one of the aforesaid birds or other creatures, whom he entreated to grant him profit in salt, cacao, or any other commodity, drawing blood from his own tongue, ears, and other parts of his body, making his contract at the same time with the said creature, the which either in a dream or waking told him, 'Such a day you shall go abroad asporting, and I will be the first bird or other animal you shall meet, and will be your *nagual* and companion at all times.' Whereupon such friendship was contracted between them, that when one of them died the other did not survive, and they fancied that he who had no *nagual* could not be rich." The Indians were persuaded that the death of their *nagual* would entail their own. Legend affirms that in the first battles with the Spaniards on the plateau of Quetzaltenango the *naguals* of the Indian chiefs fought in the form of serpents. The *nagual* of the highest chief was especially conspicuous, because it had the form of a great bird, resplendent in green plumage. The Spanish general Pedro de Alvarado killed the bird with his lance, and at the same moment the Indian chief fell dead to the ground.

In many tribes of South-Eastern Australia each sex used to regard a particular species of animals in the same way that a Central American Indian regarded his *nagual*, but with this difference, that whereas the Indian apparently knew the individual animal with which his life was bound up, the Australians only knew that each of their lives was bound up with some one

animal of the species, but they could not say with which. The result naturally was that every man spared and protected all the animals of the species with which the lives of the men were bound up; and every woman spared and protected all the animals of the species with which the lives of the women were bound up; because no one knew but that the death of any animal of the respective species might entail his or her own; just as the killing of the green bird was immediately followed by the death of the Indian chief, and the killing of the parrot by the death of Punchkin in the fairy tale. Thus, for example, the Wotjobaluk tribe of South-Eastern Australia “held that ‘the life of Ngününgүнüt (the Bat) is the life of a man, and the life of Yártatgürk (the Nightjar) is the life of a woman,’ and that when either of these creatures is killed the life of some man or of some woman is shortened. In such a case every man or every woman in the camp feared that he or she might be the victim, and from this cause great fights arose in this tribe. I learn that in these fights, men on one side and women on the other, it was not at all certain which would be victorious, for at times the women gave the men a severe drubbing with their yamsticks, while often women were injured or killed by spears.” The Wotjobaluk said that the bat was the man's “brother” and that the nightjar was his “wife.” The particular species of animals with which the lives of the sexes were believed to be respectively bound up varied somewhat from tribe to tribe. Thus whereas among the Wotjobaluk the bat was the animal of the men, at Gunbower Creek on the Lower Murray the bat seems to have been the animal of the women, for the natives would not kill it for the reason that “if it was killed, one of their lubras [women] would be sure to die in consequence.” In the Kurnai tribe of Gippsland the emu-wren (*Stipiturus malachurus*) was the “man's brother” and the superb warbler (*Malurus cyaneus*) was the “woman's sister”; at the initiation of young men into the tribal mysteries the name of the emu-wren was invoked over the novices for the purpose of infusing manly virtue into them. Among the Yuin on the south-eastern coast of Australia, the “woman's sister” was the tree-creeper (*Climacteris scandens*), and the men had both the bat and the emu-wren for their “brothers.” In the Kulin nation each sex had a pair of “brothers” and “sisters”; the men had the bat and the emu-wren for their “brothers,” and the women had the superb warbler and the small nightjar for their “sisters.” It is notable that in South-Eastern Australia the animals thus associated with the lives of men and women were generally flying creatures, either birds or bats. However, in the Port Lincoln tribe of South Australia the man's “brother” and the woman's “sister” seem to have been identified with the male and female respectively of a species of lizard; for we read that “a small kind of lizard, the male of which is called *ibirri*, and the female *waka*, is said to have divided the sexes in the human species; an event that would appear not to be much approved of by the natives, since either sex has a mortal hatred against the opposite sex of these little animals, the men always destroying the *waka* and the women the *ibirri*.” But whatever the particular sorts of creature with which the lives of men and women were believed to be bound up, the belief itself and the fights to which it gave rise are known to have prevailed over a large part of South-Eastern Australia, and probably they extended much farther. The belief was a very serious one, and so consequently were the fights which sprang from it. Thus among some tribes of Victoria “the common bat belongs to the men, who protect it against injury, even to the half-killing of their wives for its sake. The fern owl, or large goatsucker, belongs to the women, and, although a bird of evil omen, creating terror at night by its cry, it is jealously protected by them. If a man kills one, they are as much enraged as if it was one of their children, and will strike him with their long poles.”

The jealous protection thus afforded by Australian men and women to bats and owls respectively (for bats and owls seem to be the creatures usually allotted to the two sexes) is not based upon purely selfish considerations. For each man believes that not only his own life but the lives of his father, brothers, sons, and so on are bound up with the lives of particular bats, and that therefore in protecting the bat species he is protecting the lives of all his male

relations as well as his own. Similarly, each woman believes that the lives of her mother, sisters, daughters, and so forth, equally with her own, are bound up with the lives of particular owls, and that in guarding the owl species she is guarding the lives of all her female relations besides her own. Now, when men's lives are thus supposed to be contained in certain animals, it is obvious that the animals can hardly be distinguished from the men, or the men from the animals. If my brother John's life is in a bat, then, on the one hand, the bat is my brother as well as John; and, on the other hand, John is in a sense a bat, since his life is in a bat. Similarly, if my sister Mary's life is in an owl, then the owl is my sister and Mary is an owl. This is a natural enough conclusion, and the Australians have not failed to draw it. When the bat is the man's animal, it is called his brother; and when the owl is the woman's animal, it is called her sister. And conversely a man addresses a woman as an owl, and she addresses him as a bat. So with the other animals allotted to the sexes respectively in other tribes. For example, among the Kurnai all emu-wrens were "brothers" of the men, and all the men were emu-wrens; all superb warblers were "sisters" of the women, and all the women were superb warblers.

§ 4. A Suggested Theory of Totemism.

But when a savage names himself after an animal, calls it his brother, and refuses to kill it, the animal is said to be his totem. Accordingly in the tribes of South-Eastern Australia which we have been considering the bat and the owl, the emu-wren and the superb warbler, may properly be described as totems of the sexes. But the assignation of a totem to a sex is comparatively rare, and has hitherto been discovered nowhere but in Australia. Far more commonly the totem is appropriated not to a sex, but to a clan, and is hereditary either in the male or female line. The relation of an individual to the clan totem does not differ in kind from his relation to the sex totem; he will not kill it, he speaks of it as his brother, and he calls himself by its name. Now if the relations are similar, the explanation which holds good of the one ought equally to hold good of the other. Therefore the reason why a clan revere a particular species of animals or plants (for the clan totem may be a plant) and call themselves after it, would seem to be a belief that the life of each individual of the clan is bound up with some one animal or plant of the species, and that his or her death would be the consequence of killing that particular animal, or destroying that particular plant. This explanation of totemism squares very well with Sir George Grey's definition of a totem or *kobong* in Western Australia. He says: "A certain mysterious connection exists between a family and its *kobong*, so that a member of the family will never kill an animal of the species to which his *kobong* belongs, should he find it asleep; indeed he always kills it reluctantly, and never without affording it a chance to escape. This arises from the family belief that some one individual of the species is their nearest friend, to kill whom would be a great crime, and to be carefully avoided. Similarly, a native who has a vegetable for his *kobong* may not gather it under certain circumstances, and at a particular period of the year." Here it will be observed that though each man spares all the animals or plants of the species, they are not all equally precious to him; far from it, out of the whole species there is only one which is specially dear to him; but as he does not know which the dear one is, he is obliged to spare them all from fear of injuring the one. Again, this explanation of the clan totem harmonizes with the supposed effect of killing one of the totem species. "One day one of the blacks killed a crow. Three or four days afterwards a Boortwa (crow) [*i.e.* a man of the Crow clan] named Larry died. He had been ailing for some days, but the killing of his *wingong* [totem] hastened his death." Here the killing of the crow caused the death of a man of the Crow clan, exactly as, in the case of the sex-totems, the killing of a bat causes the death of a Bat-man or the killing of an owl causes the death of an Owl-woman. Similarly, the killing of his *nagual* causes the death of a Central American Indian, the killing of his bush soul causes the death of a Calabar

negro, the killing of his *tamaniu* causes the death of a Banks Islander, and the killing of the animal in which his life is stowed away causes the death of the giant or warlock in the fairy tale.

Thus it appears that the story of "The giant who had no heart in his body" may perhaps furnish the key to the relation which is supposed to subsist between a man and his totem. The totem, on this theory, is simply the receptacle in which a man keeps his life, as Punchkin kept his life in a parrot, and Bidasari kept her soul in a golden fish. It is no valid objection to this view that when a savage has both a sex totem and a clan totem his life must be bound up with two different animals, the death of either of which would entail his own. If a man has more vital places than one in his body, why, the savage may think, should he not have more vital places than one outside it? Why, since he can put his life outside himself, should he not transfer one portion of it to one animal and another to another? The divisibility of life, or, to put it otherwise, the plurality of souls, is an idea suggested by many familiar facts, and has commended itself to philosophers like Plato, as well as to savages. It finds favour also with the sages of China, who tell us that every human being is provided with what may be called a male soul (*shen*) and a female soul (*kwei*), which by their harmonious co-operation compose an organic unity. However, some Chinese philosophers will have it that each of the five viscera has its own separate male soul (*shen*); and a Taoist treatise written about the end of the tenth or beginning of the eleventh century has even enriched science with a list of about three dozen souls distributed over the various parts of the human frame; indeed, not content with a bare catalogue of these souls, the learned author has annexed to the name and surname of each a brief description of its size and stature, of the kind of dress in which it is clothed and the shape of hat it wears. It is only when the notion of a soul, from being a quasi-scientific hypothesis, becomes a theological dogma that its unity and indivisibility are insisted upon as essential. The savage, unshackled by dogma, is free to explain the facts of life by the assumption of as many souls as he thinks necessary. Hence, for example, the Caribs supposed that there was one soul in the head, another in the heart, and other souls at all the places where an artery is felt pulsating. Some of the Hidatsa Indians explain the phenomena of gradual death, when the extremities appear dead first, by supposing that man has four souls, and that they quit the body, not simultaneously, but one after the other, dissolution being only complete when all four have departed. Some of the Dyaks of Borneo and the Malays of the Peninsula believe that every man has seven souls. The Alfoors of Poso in Celebes are of opinion that he has three. The natives of Laos suppose that the body is the seat of thirty spirits, which reside in the hands, the feet, the mouth, the eyes, and so on. Hence, from the primitive point of view, it is perfectly possible that a savage should have one soul in his sex totem and another in his clan totem. However, as I have observed, sex totems have been found nowhere but in Australia; so that as a rule the savage who practises totemism need not have more than one soul out of his body at a time.

If this explanation of the totem as a receptacle in which a man keeps his soul or one of his souls is correct, we should expect to find some totemic people of whom it is expressly said that every man amongst them is believed to keep at least one soul permanently out of his body, and that the destruction of this external soul is supposed to entail the death of its owner. Such a people are the Battas of Sumatra. The Battas are divided into exogamous clans (*margas*) with descent in the male line; and each clan is forbidden to eat the flesh of a particular animal. One clan may not eat the tiger, another the ape, another the crocodile, another the dog, another the cat, another the dove, another the white buffalo, and another the locust. The reason given by members of a clan for abstaining from the flesh of the particular animal is either that they are descended from animals of that species, and that their souls after death may transmigrate into the animals, or that they or their forefathers have been under

certain obligations to the creatures. Sometimes, but not always, the clan bears the name of the animal. Thus the Battas have totemism in full. But, further, each Batta believes that he has seven or, on a more moderate computation, three souls. One of these souls is always outside the body, but nevertheless whenever it dies, however far away it may be at the time, that same moment the man dies also. The writer who mentions this belief says nothing about the Batta totems; but on the analogy of the Australian, Central American, and African evidence we may conjecture that the external soul, whose death entails the death of the man, is housed in the totemic animal or plant.

Against this view it can hardly be thought to militate that the Batta does not in set terms affirm his external soul to be in his totem, but alleges other grounds for respecting the sacred animal or plant of his clan. For if a savage seriously believes that his life is bound up with an external object, it is in the last degree unlikely that he will let any stranger into the secret. In all that touches his inmost life and beliefs the savage is exceedingly suspicious and reserved; Europeans have resided among savages for years without discovering some of their capital articles of faith, and in the end the discovery has often been the result of accident. Above all, the savage lives in an intense and perpetual dread of assassination by sorcery; the most trifling relics of his person—the clippings of his hair and nails, his spittle, the remnants of his food, his very name—all these may, he fancies, be turned by the sorcerer to his destruction, and he is therefore anxiously careful to conceal or destroy them. But in matters such as these, which are but the outposts and outworks of his life, he is so shy and secretive, how close must be the concealment, how impenetrable the reserve in which he enshrouds the inner keep and citadel of his being! When the princess in the fairy tale asks the giant where he keeps his soul, he often gives false or evasive answers, and it is only after much coaxing and wheedling that the secret is at last wrung from him. In his jealous reticence the giant resembles the timid and furtive savage; but whereas the exigencies of the story demand that the giant should at last reveal his secret, no such obligation is laid on the savage; and no inducement that can be offered is likely to tempt him to imperil his soul by revealing its hiding-place to a stranger. It is therefore no matter for surprise that the central mystery of the savage's life should so long have remained a secret, and that we should be left to piece it together from scattered hints and fragments and from the recollections of it which linger in fairy tales.

§ 5. The Ritual of Death and Resurrection.

This view of totemism throws light on a class of religious rites of which no adequate explanation, so far as I am aware, has yet been offered. Amongst many savage tribes, especially such as are known to practise totemism, it is customary for lads at puberty to undergo certain initiatory rites, of which one of the commonest is a pretence of killing the lad and bringing him to life again. Such rites become intelligible if we suppose that their substance consists in extracting the youth's soul in order to transfer it to his totem. For the extraction of his soul would naturally be supposed to kill the youth or at least to throw him into a death-like trance, which the savage hardly distinguishes from death. His recovery would then be attributed either to the gradual recovery of his system from the violent shock which it had received, or, more probably, to the infusion into him of fresh life drawn from the totem. Thus the essence of these initiatory rites, so far as they consist in a simulation of death and resurrection, would be an exchange of life or souls between the man and his totem. The primitive belief in the possibility of such an exchange of souls comes clearly out in the story of the Basque hunter who affirmed that he had been killed by a bear, but that the bear had, after killing him, breathed its own soul into him, so that the bear's body was now dead, but he himself was a bear, being animated by the bear's soul. This revival of the dead hunter as a bear is exactly analogous to what, on the theory here suggested, is supposed to take place in

the ceremony of killing a lad at puberty and bringing him to life again. The lad dies as a man and comes to life again as an animal; the animal's soul is now in him, and his human soul is in the animal. With good right, therefore, does he call himself a Bear or a Wolf, etc., according to his totem; and with good right does he treat the bears or the wolves, etc., as his brethren, since in these animals are lodged the souls of himself and his kindred.

Examples of this supposed death and resurrection at initiation are as follows. In the Wonghi or Wonghibon tribe of New South Wales "the youths on approaching manhood attend a meeting of the tribe. The ceremonies of initiation are secret, and at them none but the men of the tribe who have been initiated attend with the novices. At the spot where the ceremonies are to be performed, a large oval space is cleared. The old men of the tribe conduct the ceremonies, and the 'medicine man' of the tribe is the master of them. Part of the proceedings consists in knocking out a tooth and giving a new designation to the novice, indicating the change from youth to manhood. When the tooth is knocked out, a loud humming noise is heard, which is made with an instrument of the following description: a flat piece of wood is made with serrated edges, and having a hole at one end, to which a string is attached, and this swung round produces a humming noise. The uninitiated are not even allowed to see this instrument. Women are forbidden to be present at these ceremonies, and should one, by accident or otherwise, witness them, the penalty is death. The penalty for revealing the secrets is probably the same. When everything is prepared the women and children are covered with boughs, and the men retire, with the young fellows who are to be initiated, to a little distance. It is said that the youths are sent away a short distance one by one, and that they are each met in turn by a Being, who, so far as I can understand, is believed to be something between a blackfellow and a spirit. This Being, called Thuremlin, it is said, takes the youth to a distance, kills him, and in some instances cuts him up, after which he restores him to life and knocks out a tooth. Their belief in the power of Thuremlin is undoubted."

The foregoing account, while it applies strictly to one tribe only, may be regarded as typical of the initiation ceremonies performed on young men throughout the tribes of South-Eastern and Central Australia, except that among the Central tribes the practice of knocking out a tooth on these occasions is replaced by the equally mysterious and much severer bodily mutilations of circumcision and subincision, which are not practised by the tribes of the South-East. The instrument whose humming or booming sound accompanies the critical operation of knocking out the tooth of the novice, is the now well-known bull-roarer, which figures in many savage rites of initiation. Its true nature is concealed from the women and uninitiated lads, who are taught to believe that its sonorous and long-drawn notes are the voice of the mythical being, often called Daramulun, who lives in the sky, instituted the rites, and superintends their performance. The hollow roar of the slat of wood, as it is swung round and round, "represents the muttering of thunder, and the thunder is the voice of Daramulun, and therefore its sound is of the most sacred character. Umbara once said to me, 'Thunder is the voice of him (pointing upward to the sky) calling on the rain to fall and make everything grow up new.' " This supposed resemblance of the sound to thunder probably explains a certain use which the Dieri, a tribe of Central Australia, made of the instrument. When a young man had passed through an initiatory rite, which consisted in cutting a row of gashes in his back, he was given a bull-roarer, and when he went out in search of game, he used to twirl the implement in the belief that by doing so, while his wounds were still unhealed, he created a good harvest of snakes, lizards, and other reptiles, which the natives employ as food; but on the contrary they imagined that these supplies of food would be cut off for ever, if a woman were to see a bull-roarer which had been swung at the rites of initiation. No doubt these savages, living in a parched wilderness where the existence of plants and animals depends on rare and irregular showers, have observed that the fall of rain is regularly

followed by a great and sudden increase in the food supply, and that this increase is most marked after violent thunder-storms. Hence by making a noise like thunder with the help of bull-roarers they probably hope, on the principle of imitative magic, to bring on a thunder-storm and with it a fertilizing deluge of rain.

For the same reason in the parched and torrid regions of Arizona and New Mexico the Indians make great use of the bull-roarer in their ceremonies for procuring rain. For example, when Captain Bourke was at the Pueblo Indian village of Walpi in the month of August, 1881, he saw the instrument in use at the snake dance. "The medicine-men twirled it rapidly, and with a uniform motion, about the head and from front to rear, and succeeded in faithfully imitating the sound of a gust of rain-laden wind. As explained to me by one of the medicine-men, by making this sound they compelled the wind and rain to come to the aid of the crops. At a later date I found it in use among the Apache, and for the same purpose." The Zuñi Indians of New Mexico whirl bull-roarers "to create enthusiasm" among the mythical beings who are supposed to cause rain, or for the purpose of making them gather in the air over the village. In a Zuñi rain-making ceremony, while one medicine-man whirls a bull-roarer, another whips up a mixture of water and meal into frothy suds symbolic of clouds, and a third plays a flute. "All this is an invocation to the gods for rain—the one great and perpetual prayer of the people of this arid land." This supposed connexion of the instrument with thunder-storms explains why the Navajos of the same torrid country say that the bull-roarer should always be made of wood from a pine-tree that has been struck by lightning; and why the Bakairi of Brazil call the unpretentious instrument by a name that means "thunder and lightning." The resemblance of the sound of the bull-roarer to the roaring of the wind is doubtless the reason why in the Torres Straits Islands wizards whirled bull-roarers in order to make the wind to blow, and why, when Caffres wish for calm weather, they forbid boys to play with bull-roarers, because they think that the booming noise attracts a gale of wind. Hence, as an instrument whose sound resembles the rumbling of thunder, the roar of wind, and the patter of rain, the bull-roarer is naturally swung by agricultural savages as a powerful means of promoting the growth of the crops. In the island of Kiwai, off the mouth of the Fly River in British New Guinea, bull-roarers are whirled in order to ensure a good crop of yams, sweet potatoes, and bananas. Similarly the Yabim of German New Guinea imagine that by twirling bull-roarers while they mention the names of the dead they produce a fine crop of taro.

But why among the Dieri of Central Australia should the power of attracting rain and so ensuring a supply of food be specially attributed to a young man whose back has just been scored and whose wounds are still raw? Perhaps the reason may be that the blood dripping from the gashes is thought to resemble rain and therefore to be endowed with a magical potency of drawing showers from the clouds. The conjecture is confirmed by the observation that the Dieri actually do bleed themselves avowedly for the purpose of making rain, and they are not the only people in Australia and elsewhere who have resorted to this singular mode of putting an end to a drought. Altogether the foregoing evidence seems to hint that the whole virtue of the bull-roarer resides, as its English name implies, in its voice, and that its original significance was simply that of a magical instrument for causing thunder, wind, and rain. When these natural phenomena came to be personified as spirits, the sound of the bull-roarer was naturally interpreted as their voice.

Among the tribes on the Brisbane River in Queensland the weird sound of the bull-roarers swung at initiation was believed by the women and children to be made by the wizards in swallowing the boys and bringing them up again as young men. The Ualaroi of the Upper Darling River said that the boy met a ghost, who killed him and brought him to life again as a young man. Among the natives on the Lower Lachlan and Murray Rivers it was Thrumalun

(Daramulun) who was thought to slay and resuscitate the novices. In the Arunta tribe of Central Australia, at the moment when the lads are being circumcised, the bull-roarer sounds in the darkness all round the ceremonial ground; and the awestruck women, listening in the distance, believe that it is the voice of a spirit called Twanyirika, who lives in wild and inaccessible regions and only comes out when a youth is initiated. They think that the spirit enters the body of the lad after the operation of circumcision has been performed and carries him away into the bush, keeping him there till his wound is healed. While the newly circumcised youth is out in the wilds, carefully secluded from the sight of the women and children, he constantly sounds the bull-roarer. When he has recovered from the wound, the spirit leaves him and he returns to camp an initiated, or rather partially initiated, man. He has learned, at all events, the secret of Twanyirika; for no sooner is he circumcised than an elder brother comes up to him, and placing in his hands a bundle of sacred sticks or stones (*churinga*), says, "Here is Twanyirika, of whom you have heard so much. They are *churinga* and will help you to heal quickly; guard them well, or else you and your mothers and sisters will be killed."

In this account nothing is said about killing the lad and bringing him to life again; but a belief in the death and resurrection of the novices at initiation is expressly affirmed to be part of the feminine creed in other tribes of Central Australia. Thus in the Unmatjera tribe both women and children believe that Twanyirika kills the youth and afterwards brings him to life again during the period of initiation. The rites of initiation in this tribe, as in the other Central tribes, comprise the operations of circumcision and subincision; and as soon as the second of these has been performed on him, the young man receives from his father a sacred stick (*churinga*), with which, he is told, his spirit was associated in the remotest past. While he is out in the bush recovering from his wounds, he must swing the bull-roarer, or a being who lives up in the sky will swoop down and carry him off. In the Urabunna tribe of Central Australia a lad at initiation receives a bull-roarer, the very name of which (*chimbali*) is never heard by women and children. They are taught to believe that the sound of it is the voice of a spirit called Witurna, who takes the boy away, cuts out all his bowels, provides him with a new set, and brings him back an initiated youth. The lad is warned that on no account may he allow a woman or a child to see the sacred stick, else he and his mother and sisters will fall down as dead as stones. In the Binbinga tribe, on the western coast of the Gulf of Carpentaria, the women and children believe that the noise of the bull-roarer at initiation is made by a spirit named Katajalina, who lives in an ant-hill and comes out and eats up the boy, afterwards restoring him to life. Similarly among their neighbours the Anula the women imagine that the droning sound of the bull-roarer is produced by a spirit called Gnabaia, who swallows the lads at initiation and afterwards disgorges them in the form of initiated men. In this tribe, after a lad has been subincised as well as circumcised, he is presented with a bull-roarer and informed that the instrument was originally made by the whirlwind, that it is sacred or tabooed, and that it may on no account be shewn to women or children.

Among the tribes settled on the southern coast of New South Wales, of which the Coast Murring tribe may be regarded as typical, the drama of resurrection from the dead was exhibited in a graphic form to the novices at initiation. Before they were privileged to witness this edifying spectacle they had been raised to the dignity of manhood by an old man, who promoted them to their new status by the simple process of knocking a tooth out of the mouth of each with the help of a wooden chisel and hammer. The ceremony of the resurrection has been described for us in detail by an eye-witness, the late Dr. A. W. Howitt, one of the best authorities on the customs of the Australian aborigines. The scene selected for the sacred drama was the bottom of a deep valley, where a sluggish stream wound through a bed of tall sharp-edged sedge. Though the hour was between ten and eleven o'clock in the morning, the

sun had but just peeped over the mountains which enclosed the valley like a wall on the east; and while the upper slopes, clothed with a forest of tall rowan trees, looked warm and bright in sunshine, which shot between the grey stems and under the light feathery foliage of the trees, all the bottom of the dell was still in deep shadow and dank with the moisture of the night's rain. While the novices rested and warmed themselves at a crackling fire, the initiated men laid their heads together, prepared a stock of decorations made of stringy bark, and dug a grave. There was some discussion as to the shape of the grave, but the man who was to be buried in it decided the question by declaring that he would be laid in it on his back at full length. He was a man of the eagle-hawk totem and belonged to the tribal subdivision called Yibai. So while two men under his directions were digging the grave with sticks in the friable granitic soil, he superintended the costume of the other actors in the drama. Sheets of bark were beaten out into fleeces of stringy fibre, and in these garments six performers were clothed from head to foot so that not even a glimpse could be obtained of their faces. Four of them were tied together by a cord which was fastened to the back of their heads, and each of them carried two pieces of bark in his hands. The other two walked free, but hobbled along bent double and supporting their tottery steps on staves to mark the weight of years; for they played the part of two medicine-men of venerable age and great magical power. By this time the grave was ready, and the eagle-hawk man stretched himself in it at full length on a bed of leaves, his head resting on a rolled-up blanket, just as if he were a corpse. In his two hands, crossed on his chest, he held the stem of a young tree (*Persoonia linearis*), which had been pulled up by the roots and now stood planted on his chest, so that the top of it rose several feet above the level of the ground. A light covering of dried sticks filled the grave, and dead leaves, tufts of grass, and small plants were artistically arranged over them so as to complete the illusion. All being now ready, the novices were led by their sisters' husbands to the grave and placed in a row beside it, while a singer, perched on the trunk of a fallen tree at the head of the grave, crooned a melancholy ditty, the song of Yibai. Though the words of the song consisted merely of a monotonous repetition of the words *Burrin-burrin Yibai*, that is, Stringy-bark Yibai, they were understood to refer to the eagle-hawk totem, as well as to the tribal subdivision of the buried man. Then to the slow, plaintive but well-marked air of the song the actors began to move forward, winding among the trees, logs, and rocks. On came the four disguised men, stepping in time to the music, swaying from side to side, and clashing their bark clappers together at every step, while beside them hobbled the two old men keeping a little aloof to mark their superior dignity. They represented a party of medicine-men, guided by two reverend seniors, who had come on pilgrimage to the grave of a brother medicine-man, him of the eagle-hawk totem, who lay buried here in the lonely valley, now illumined by the warm rays of the sun; for by this time the morning was wearing on to noon. When the little procession, chanting an invocation to Daramulun, had defiled from among the rocks and trees into the open, it drew up on the side of the grave opposite to the novices, the two old men taking up a position in the rear of the dancers. For some time the dance and song went on till the tree that seemed to grow from the grave began to quiver. "Look there!" cried the sisters' husbands to the novices, pointing to the trembling leaves. As they looked, the tree quivered more and more, then was violently agitated and fell to the ground, while amid the excited dancing of the dancers and the chanting of the tuneful choir the supposed dead man spurned from him the superincumbent mass of sticks and leaves, and springing to his feet danced his magic dance in the grave itself, and exhibited in his mouth the magic substances which he was supposed to have received from Daramulun in person.

In some tribes of Central and Northern Australia the initiation of a medicine-man into the mysteries of his craft is supposed to be accomplished by certain spirits, who kill him, cut out his internal organs, and having provided him with a new set bring him to life again. Sometimes the spirits kindly replace the man's human organs by their own spiritual organs;

sometimes along with the new organs they insert magical stones in his body or even a serpent, and the stones or the serpents naturally endow the new wizards with marvellous powers. In some tribes the initiation takes place in a cave, where the spirits dwell. After the man has been restored to life with a new heart, a new pair of lungs, and so forth, he returns to his people in a more or less dazed condition, which his friends may at first mistake for insanity, though afterwards they recognize its true character as inspiration. One eminent medical practitioner in the Unmatjera tribe assured Messrs. Spencer and Gillen that when he came to himself after the operation, which in his case was performed by an aged doctor, he had completely forgotten who he was and all about his past life. After a time his venerable friend led him back to the camp and shewed it to him, and said, "That woman there is your wife," for she had gone clean out of his head. We shall see presently that this temporary oblivion, a natural effect of the shock to the nervous system produced by resuscitation from the dead, is characteristic of novices under similar circumstances in other lands. Among the Arunta of Alice Springs the cave where the mystic initiation takes place is a limestone cavern in a range of hills which rises to the north of the wide level expanse known as the Emily plain. None of the ordinary natives would dare to set foot in the awful grotto, which they believe to extend for miles into the bowels of the earth and to be tenanted by certain ancestral spirits, who live there in perpetual sunshine and amid streams of running water, an earthly paradise by contrast with the arid sun-scorched steppes and barren mountains outside. White men have explored the cave, and if they perceived no spirits, they found bats in plenty. The man who aspires to the rank of a wizard lies down at the mouth of the cave and falls asleep; and as he sleeps one of the ancestral spirits steals up to him and drives an invisible spear through his neck from back to front. The point of the spear comes out through the man's tongue, leaving a hole through which you could put your little finger, and this hole the man retains for the rest of his natural life, or at least so long as he retains his magical powers; for if the hole should close up, these spiritual gifts and graces would depart from him. A second thrust from the invisible spear transfixes the man's head from ear to ear; he drops down dead, and is immediately transported into the depths of the cavern, where the spirits dissect his dead body, extract the old viscera, and replace them with a new set in the manner already described.

In this account of the manner in which medicine-men obtain their magical powers not only are the supposed death and resurrection of the novice worthy of attention, but also the exchange of internal organs which in the Binbinga and Mara tribes is supposed to be effected between the man and the spirit; for this exchange resembles that which, on the theory I have suggested, may be thought to take place between a lad and his totem at the ceremonies of initiation which mark the momentous transition from boyhood to manhood. Further, the bodily mutilation which is the visible sign of the medicine-man's initiation (for however the hole may be made it certainly exists in the tongues of regular Arunta practitioners) corresponds to the bodily mutilations of other sorts, which in many savage tribes attest to the world that the mutilated persons are fullgrown men. What the precise meaning of such mutilations may be, still remains very obscure; but they seem in some cases to be directly associated with the conception of death and resurrection.

This association certainly comes out plainly in the rites of initiation through which in some parts of New Guinea all lads must pass before they attain to the status of adults. The rites are observed by a group of tribes who occupy contiguous territories about Finsch Harbour and Huon Gulf in German New Guinea. The tribes in question are the Yabim, the Bukaua, the Kai, and the Tami. All of them except the Kai belong to the Melanesian stock and are therefore presumably immigrants from the adjoining islands; but the Kai, who inhabit the rugged, densely wooded, and rainy mountains inland from Finsch Harbour, belong to the

aboriginal Papuan stock and differ from their neighbours in speech as well as in appearance. Yet the rites of initiation which all these tribes celebrate and the beliefs which they associate with them are so similar that a single description will apply accurately enough to them all. All of them, like many Australian tribes, require every male member of the tribe to be circumcised before he ranks as a full-grown man; and the tribal initiation, of which circumcision is the central feature, is conceived by them, as by some Australian tribes, as a process of being swallowed and disgorged by a mythical monster, whose voice is heard in the humming sound of the bull-roarer. Indeed the New Guinea tribes not only impress this belief on the minds of women and children, but enact it in a dramatic form at the actual rites of initiation, at which no woman or uninitiated person may be present. For this purpose a hut about a hundred feet long is erected either in the village or in a lonely part of the forest. It is modelled in the shape of the mythical monster; at the end which represents his head it is high, and it tapers away at the other end. A betel-palm, grubbed up with the roots, stands for the backbone of the great being and its clustering fibres for his hair; and to complete the resemblance the butt end of the building is adorned by a native artist with a pair of goggle eyes and a gaping mouth. When after a tearful parting from their mothers and women folk, who believe or pretend to believe in the monster that swallows their dear ones, the awe-struck novices are brought face to face with this imposing structure, the huge creature emits a sullen growl, which is in fact no other than the humming note of bull-roarers swung by men concealed in the monster's belly. The actual process of deglutition is variously enacted. Among the Tami it is represented by causing the candidates to defile past a row of men who hold bull-roarers over their heads; among the Kai it is more graphically set forth by making them pass under a scaffold on which stands a man, who makes a gesture of swallowing and takes in fact a gulp of water as each trembling novice passes beneath him. But the present of a pig, opportunely offered for the redemption of the youth, induces the monster to relent and disgorge his victim; the man who represents the monster accepts the gift vicariously, a gurgling sound is heard, and the water which had just been swallowed descends in a jet on the novice. This signifies that the young man has been released from the monster's belly. However, he has now to undergo the more painful and dangerous operation of circumcision. It follows immediately, and the cut made by the knife of the operator is explained to be a bite or scratch which the monster inflicted on the novice in spewing him out of his capacious maw. While the operation is proceeding, a prodigious noise is made by the swinging of bull-roarers to represent the roar of the dreadful being who is in the act of swallowing the young men.

When, as sometimes happens, a lad dies from the effect of the operation, he is buried secretly in the forest, and his sorrowing mother is told that the monster has a pig's stomach as well as a human stomach, and that unfortunately her son slipped into the wrong stomach, from which it was impossible to extricate him. After they have been circumcised the lads must remain for some months in seclusion, shunning all contact with women and even the sight of them. They live in the long hut which represents the monster's belly; among the Yabim they beguile the tedium of this enforced leisure by weaving baskets and playing on certain sacred flutes, which are never used except on these occasions. The instruments are of two patterns. One is called the male and the other the female; and they are believed to be married to each other. No woman may see these mysterious flutes; if she did, she would die. When the long seclusion is over, the lads, now ranking as initiated men, are brought back with great pomp and ceremony to the village, where they are received with sobs and tears of joy by the women, as if the grave had given up its dead. At first the young men keep their eyes rigidly closed or even sealed with a plaster of chalk, and they appear not to understand the words of command which are given them by an elder. Gradually, however, they come to themselves as

if awaking from a stupor, and next day they bathe and wash off the crust of white chalk with which their bodies had been coated.

It is highly significant that all these tribes of New Guinea apply the same word to the bull-roarer and to the monster, who is supposed to swallow the novices at circumcision, and whose fearful roar is represented by the hum of the harmless wooden instruments. The word in the speech of the Yabim and Bukaua is *balum*; in that of the Kai it is *ngosa*; and in that of the Tami it is *kani*. Further, it deserves to be noted that in three languages out of the four the same word which is applied to the bull-roarer and to the monster means also a ghost or spirit of the dead, while in the fourth language (the Kai) it signifies "grandfather." From this it seems to follow that the being who swallows and disgorges the novices at initiation is believed to be a powerful ghost or ancestral spirit, and that the bull-roarer, which bears his name, is his material representative. That would explain the jealous secrecy with which the sacred implement is kept from the sight of women. While they are not in use, the bull-roarers are stowed away in the men's club-houses, which no woman may enter; indeed no woman or uninitiated person may set eyes on a bull-roarer under pain of death. Similarly among the Tugeri or Kaya-Kaya, a large Papuan tribe on the south coast of Dutch New Guinea, the name of the bull-roarer, which they call *sosom*, is given to a mythical giant, who is supposed to appear every year with the south-east monsoon. When he comes, a festival is held in his honour and bull-roarers are swung. Boys are presented to the giant, and he kills them, but considerately brings them to life again.

In certain districts of Viti Levu, the largest of the Fijian Islands, the drama of death and resurrection used to be acted with much solemnity before the eyes of young men at initiation. The ceremonies were performed in certain sacred precincts of oblong shape, enclosed by low walls or rows of stones but open to the sky. Such a precinct was called a *Nanga*, and it might be described as a temple dedicated to the worship of ancestors; for in it sacrifices and prayers were offered to the ancestral spirits. For example, the first-fruits of the yam harvest were regularly presented with great ceremony to the souls of the dead in the temple before the bulk of the crop was dug for the people's use, and no man might taste of the new yams until this solemn offering had been made. The yams so offered were piled up in the sacred enclosure and left to rot there; if any man were so bold as to eat of these dedicated fruits, it was believed that he would go mad. Any initiated man had the right of approaching the ancestral spirits at any time in their holy place, where he would pray to them for help and protection and propitiate them by laying down his offering of a pig, or yams, or eels, or cloth, or what not. Of these offerings perhaps the most curious was that of the foreskins of young men, who were circumcised as a sort of vicarious sacrifice or atonement for the recovery of a sick relative, it might be either their father or one of their father's brothers. The bloody foreskins, stuck in the cleft of a split reed, were presented to the ancestral gods in the temple by the chief priest, who prayed for the sick man's recovery. The temple or sacred enclosure was divided into two or three compartments by cross walls of stones, and the inmost of these compartments was the *Nanga-tambu-tambu*, or Holy of Holies.

In these open-air temples of the dead the ceremony of initiating young men was performed as a rule every year at the end of October or the beginning of November, which was the commencement of the Fijian New Year; hence the novices who were initiated at that season went by the name of *Vilavou* or New Year's Men. The exact time for celebrating the rite was determined by the flowering of the *ndrala* tree (*Erythrina*); but it roughly coincided with the New Year of the Tahitians and Hawaiians, who dated the commencement of the year by observation of the Pleiades. The highlanders of Fiji, who alone celebrated these rites, did not trouble their heads about the stars. As a preparation for the solemnity the heads of the novices were shaved and their beards, if they had any, were carefully eradicated. On four successive

days they went in procession to the temple and there deposited in the Holy of Holies their offerings of cloth and weapons to the ancestral spirits. But on the fifth and great day of the festival, when they again entered the sacred ground, they beheld a sight which froze their souls with horror. Stretched on the ground was a row of dead or seemingly dead and murdered men, their bodies cut open and covered with blood, their entrails protruding. At the further end sat the High Priest, regarding them with a stony glare, and to reach him the trembling novices had to crawl on hands and knees over the ghastly blood-bedabbled corpses that lay between. Having done so they drew up in a line before him. Suddenly he blurted out a piercing yell, at which the counterfeit dead men started to their feet and ran down to the river to cleanse themselves from the blood and guts of pigs with which they were beslobbered. The High Priest now unbent his starched dignity, and skipping from side to side cried in stridulous tones, "Where are the people of my enclosure? Are they gone to Tonga Levu? Are they gone to the deep sea?" He was soon answered by a deep-mouthed chant, and back from the river marched the dead men come to life, clean, fresh, and garlanded, swaying their bodies in time to the music of their solemn hymn. They took their places in front of the novices and a religious silence ensued. Such was the drama of death and resurrection. It was immediately followed by a sacramental meal. Four old men of the highest order of initiates now entered the Holy of Holies. The first bore a cooked yam carefully wrapt up in leaves so that no part of it should touch the hands of the bearer: the second carried a piece of baked pork similarly enveloped: the third held a drinking-cup full of water and wrapt round with native cloth; and the fourth bore a napkin of the same stuff. The first elder passed along the row of novices putting the end of the yam into each of their mouths, and as he did so each of them nibbled a morsel of the sacred food: the second elder did the same with the hallowed pork: the third elder followed with the holy water, with which each novice merely wetted his lips; and the fourth elder wiped all their mouths with his napkin. Then the high priest or one of the elders addressed the young men, warning them solemnly against the sacrilege of betraying to the profane vulgar any of the high mysteries which they had witnessed, and threatening all such traitors with the vengeance of the gods. The general intention of the initiatory rites seems to have been to introduce the young men to the worshipful spirits of the dead at their temple, and to cement the bond between them by a sacramental meal.

The people of Rook, an island between New Guinea and New Britain, hold festivals at which one or two disguised men, their heads covered with wooden masks, go dancing through the village, followed by all the other men. They demand that the circumcised boys who have not yet been swallowed by Marsaba (the devil) shall be given up to them. The boys, trembling and shrieking, are delivered to them, and must creep between the legs of the disguised men. Then the procession moves through the village again, and announces that Marsaba has eaten up the boys, and will not disgorge them till he receives a present of pigs, taro, and so forth. So all the villagers, according to their means, contribute provisions, which are then consumed in the name of Marsaba. In New Britain all males are members of an association called the Duk-duk. The boys are admitted to it very young, but are not fully initiated till their fourteenth year, when they receive from the Tubuvan or Tubuan a terrible blow with a cane, which is supposed to kill them. The Tubuan and the Duk-duk are two disguised men who represent cassowaries. They dance with a short hopping step in imitation of the cassowary. Each of them wears a huge hat like an extinguisher, woven of grass or palm-fibres; it is six feet high, and descends to the wearer's shoulders, completely concealing his head and face. From the neck to the knees the man's body is hidden by a crinoline made of the leaves of a certain tree fastened on hoops, one above the other. The Tubuan is regarded as a female, the Duk-duk as a male. The former is supposed to breed and give birth to the novices, who are accordingly looked upon as newly born. The female masks are very plain compared with the male masks. Two of them are regularly kept from year to year in order that they may annually

breed new Duk-duks. When they are wanted for this purpose they are brought forth, decorated afresh, and provided with new leaf dresses to match. According to one account, women and children may not look upon one of these disguised men or they would die. So strong is this superstition among them that they will run away and hide as soon as they hear him coming, for they are aware of his approach through a peculiar shrieking noise he utters as he goes along. In the district of Berara, where red is the Duk-duk colour, the mere sight of a red cloth is enough to make the women take to their heels. The common herd are not allowed to know who the masker is. If he stumbles and his hat falls to the ground, disclosing his face, or his crinoline is torn to tatters by the bushes, his attendants immediately surround him to hide his person from the vulgar eye. According to one writer, indeed, the performer who drops his mask, or lets it fall so that the sharp point at the top sticks in the ground, is put to death. The institution of the Duk-duk is common to the neighbouring islands of New Ireland and the Duke of York.

Among the Galelareese and Tobelorese of Halmahera, an island to the west of New Guinea, boys go through a form of initiation, part of which seems to consist in a pretence of begetting them anew. When a number of boys have reached the proper age, their parents agree to celebrate the ceremony at their common expense, and they invite others to be present at it. A shed is erected, and two long tables are placed in it, with benches to match, one for the men and one for the women. When all the preparations have been made for a feast, a great many skins of the rayfish, and some pieces of a wood which imparts a red colour to water, are taken to the shed. A priest or elder causes a vessel to be placed in the sight of all the people, and then begins, with significant gestures, to rub a piece of the wood with the ray-skin. The powder so produced is put in the vessel, and at the same time the name of one of the boys is called out. The same proceeding is repeated for each boy. Then the vessels are filled with water, after which the feast begins. At the third cock-crow the priest smears the faces and bodies of the boys with the red water, which represents the blood shed at the perforation of the *hymen*. Towards daybreak the boys are taken to the wood, and must hide behind the largest trees. The men, armed with sword and shield, accompany them, dancing and singing. The priest knocks thrice on each of the trees behind which a boy is hiding. All day the boys stay in the wood, exposing themselves to the heat of the sun as much as possible. In the evening they bathe and return to the shed, where the women supply them with food.

In the west of Ceram boys at puberty are admitted to the Kakian association. Modern writers have commonly regarded this association as primarily a political league instituted to resist foreign domination. In reality its objects are purely religious and social, though it is possible that the priests may have occasionally used their powerful influence for political ends. The society is in fact merely one of those widely-diffused primitive institutions, of which a chief object is the initiation of young men. In recent years the true nature of the association has been duly recognized by the distinguished Dutch ethnologist, J. G. F. Riedel. The Kakian house is an oblong wooden shed, situated under the darkest trees in the depth of the forest, and is built to admit so little light that it is impossible to see what goes on in it. Every village has such a house. Thither the boys who are to be initiated are conducted blindfold, followed by their parents and relations. Each boy is led by the hand by two men, who act as his sponsors or guardians, looking after him during the period of initiation. When all are assembled before the shed, the high priest calls aloud upon the devils. Immediately a hideous uproar is heard to proceed from the shed. It is made by men with bamboo trumpets, who have been secretly introduced into the building by a back door, but the women and children think it is made by the devils, and are much terrified. Then the priests enter the shed, followed by the boys, one at a time. As soon as each boy has disappeared within the precincts, a dull chopping sound is heard, a fearful cry rings out, and a sword or spear, dripping with blood, is

thrust through the roof of the shed. This is a token that the boy's head has been cut off, and that the devil has carried him away to the other world, there to regenerate and transform him. So at sight of the bloody sword the mothers weep and wail, crying that the devil has murdered their children. In some places, it would seem, the boys are pushed through an opening made in the shape of a crocodile's jaws or a cassowary's beak, and it is then said that the devil has swallowed them. The boys remain in the shed for five or nine days. Sitting in the dark, they hear the blast of the bamboo trumpets, and from time to time the sound of musket shots and the clash of swords. Every day they bathe, and their faces and bodies are smeared with a yellow dye, to give them the appearance of having been swallowed by the devil. During his stay in the Kakian house each boy has one or two crosses tattooed with thorns on his breast or arm. When they are not sleeping, the lads must sit in a crouching posture without moving a muscle. As they sit in a row cross-legged, with their hands stretched out, the chief takes his trumpet, and placing the mouth of it on the hands of each lad, speaks through it in strange tones, imitating the voice of the spirits. He warns the lads, under pain of death, to observe the rules of the Kakian society, and never to reveal what has passed in the Kakian house. The novices are also told by the priests to behave well to their blood relations, and are taught the traditions and secrets of the tribe.

Meantime the mothers and sisters of the lads have gone home to weep and mourn. But in a day or two the men who acted as guardians or sponsors to the novices return to the village with the glad tidings that the devil, at the intercession of the priests, has restored the lads to life. The men who bring this news come in a fainting state and daubed with mud, like messengers freshly arrived from the nether world. Before leaving the Kakian house, each lad receives from the priest a stick adorned at both ends with cock's or cassowary's feathers. The sticks are supposed to have been given to the lads by the devil at the time when he restored them to life, and they serve as a token that the youths have been in the spirit land. When they return to their homes they totter in their walk, and enter the house backward, as if they had forgotten how to walk properly; or they enter the house by the back door. If a plate of food is given to them, they hold it upside down. They remain dumb, indicating their wants by signs only. All this is to shew that they are still under the influence of the devil or the spirits. Their sponsors have to teach them all the common acts of life, as if they were new-born children. Further, upon leaving the Kakian house the boys are strictly forbidden to eat of certain fruits until the next celebration of the rites has taken place. And for twenty or thirty days their hair may not be combed by their mothers or sisters. At the end of that time the high priest takes them to a lonely place in the forest, and cuts off a lock of hair from the crown of each of their heads. After these initiatory rites the lads are deemed men, and may marry; it would be a scandal if they married before.

In the region of the Lower Congo a simulation of death and resurrection is, or rather used to be, practised by the members of a guild or secret society called *ndembo*. The society had nothing to do with puberty or circumcision, though the custom of circumcision is common in the country. Young people and adults of both sexes might join the guild; after initiation they were called "the Knowing Ones" (*nganga*). To found a branch of the society it was necessary to have an albino, who, whether a child, lad, or adult, was the acknowledged head of the society. The ostensible reason for starting a branch of the guild in a district was commonly an epidemic of sickness, "and the idea was to go into *ndembo* to die, and after an indefinite period, from a few months to two or three years, to be resurrected with a new body not liable to the sickness then troubling the countryside. Another reason for starting a *ndembo* was a dearth of children in a district. It was believed that good luck in having children would attend those who entered or died *ndembo*. But the underlying idea was the same, *i.e.* to get a 'new body' that would be healthy and perform its functions properly." The quarters of the society

were always a stockaded enclosure in a great thick forest; a gate of planks painted yellow and red gave access to it, and within there was an assemblage of huts. The place was fenced to keep intruders from prying into the mysteries of the guild, and it was near water. Uninitiated persons might walk on the public roads through the forest, but if they were caught in bye-paths or hunting in the woods, they were flogged, fined, and sometimes killed. They might not even look upon the persons of those who had "died *ndembo*"; hence when these sanctified persons were roving about the forest or going to the river, the booming notes of a drum warned the profane vulgar to keep out of their way.

When the stockade and the huts in the forest were ready to receive all who wished to put off the old man or woman and to put on the new, one of the initiates gave the sign and the aspirant after the higher life dropped down like dead in some public place, it might be the market or the centre of the town where there were plenty of people to witness the edifying spectacle. The initiates immediately spread a pall over him or her, beat the earth round about the pretended corpse with plantain stalks, chanted incantations, fired guns, and cut capers. Then they carried the seemingly dead body away into the forest and disappeared with it into the stockade. The spectacle proved infectious; one after another in the emotional, excitable crowd of negroes followed the example, dropped down like dead, and were carried off, sometimes in a real cataleptic state. In this way fifty to a hundred or more novices might feign death and be transported into the sacred enclosure. There they were supposed not only to die but to rot till only a single bone of their body remained, of which the initiated had to take the greatest care in expectation of the joyful resurrection that was soon to follow. However, though they were both dead and rotten, they consumed a large quantity of food, which their credulous relatives brought to them in baskets, toiling with the loads on their backs over the long paths through the forest in the sweltering heat of the tropical day. If the relations failed to discharge this pious and indispensable duty, their kinsman in the sacred enclosure ran a risk of dying in good earnest, or rather of being spirited away to a distant town and sold as a slave.

Shut up within the stockade for months or years, the men and women, boys and girls, dispensed with the superfluity of clothes, rubbed their naked bodies with red ochre or powdered camwood instead, and gave themselves up to orgies of unbridled lust. Some feeble attempts were made to teach them the rudiments of a secret language, but the vocabulary was small and its principles lacking in ingenuity. The time during which this seclusion lasted might vary from three months to three years. When the circumstances which had furnished the pretext for instituting the society had passed away, whether it was that the epidemic had died out or that the birth-rate had sensibly increased, murmurs would begin to be heard among friends and relatives in the town, who did not see why they should be taxed any longer to support a set of idle and dissolute ruffians in the forest, and why they should trudge day after day in the sweat of their brow to carry provisions to them. So the supplies would begin to run short, and whenever that happened the mystery of the resurrection was sure to follow very soon after.

Accordingly it would be announced that on a certain market-day the new initiates, now raised from the dead, would reveal themselves in all their glory to the astonished gaze of the public. The glad tidings were received with enthusiasm, and crowds assembled from all the country round about to welcome those who had come back from the world beyond the grave. When all were gathered in eager expectancy in the market-place, the sounds of distant music would be heard, and soon the gay procession would defile into the open square and march round it, while the dusky skins, reddened with camwood powder, glistened in the sunshine, the gay garments fluttered in the wind, and the tassels of palm-leaf fibre dangled at every arm. In the crowd of spectators many parents would recognize their children in the marching figures of

the procession, and girls and boys would point out their brothers and sisters and eagerly call out their names. But in the stolid faces of the initiates not an eye would gleam with recognition, not a muscle would twitch with an involuntary expression of delight; for having just been raised from the dead they were supposed to know nothing of their former life, of friends and relations, of home and country. There might be in the crowd a mother or a sister not seen for years; or, more moving still, the novice might look in vain for loved and remembered faces that would never be seen in the market-place again. But whatever his feelings might be, he must rigidly suppress them under pain of a flogging, a fine, or even death. At last the parade was over and the procession broke up. Then the old hands introduced the new hands to their own parents and brothers and sisters, to their old homes and haunts. For still the novices kept up the pretence that everything was new and strange to them, that they could not speak their mother tongue, that they did not know their own fathers and mothers, their own town and their own houses; nay that they had forgotten even how to eat their food. So everything and everybody had to be shewn to them and their names and meanings explained. Their guides would lead them about the town, pointing out the various roads and telling where they led to—this one to the watering-place on the river, this to the forest, that to the farms, and so on: they would take up the commonest domestic utensils and shew what they were used for: they would even chew the food and put it into the mouths of the novices, like mother birds feeding their callow young. For some time afterwards the resuscitated persons, attended by their mentors, would go about the town and the neighbourhood acting in a strange way like children or mad folk, seizing what they wanted and trying to beat or even kill such as dared to refuse them anything. Their guardian would generally restrain these sallies; but sometimes he would arrange with his hopeful pupils to be out of sight when two or three of them clubbed together to assault and rob an honest man, and would only return in time to share the booty. After a while, however, the excitement created by the resurrection would wear off; the dead folk come to life were expected to have learned their lessons, and if they forgot themselves, their memory was promptly refreshed by the law.

The following account of the rites, as practised in this part of Africa, was given to Adolf Bastian by an interpreter. "The great fetish lives in the interior of the forest-land, where nobody sees him and nobody can see him. When he dies, the fetish priests carefully collect his bones in order to bring them to life again, and they nourish them, that he may be clothed anew in flesh and blood. But it is not good to speak of it. In the land of Ambamba every one must die once, and when the fetish priest shakes his calabash against a village, all the men and lads whose hour is come fall into a state of lifeless torpidity, from which they generally arise after three days. But if the fetish loves a man he carries him away into the bush and buries him in the fetish house, often for many years. When he comes to life again, he begins to eat and drink as before, but his understanding is gone and the fetish man must teach him and direct him in every motion, like the smallest child. At first this can only be done with a stick, but gradually his senses return, so that it is possible to talk with him, and when his education is complete, the priest brings him back to his parents. They would seldom recognize their son but for the express assurances of the fetish priest, who moreover recalls previous events to their memory. He who has not gone through the ceremony of the new birth in Ambamba is universally looked down upon and is not admitted to the dances."

In the same part of Africa we hear of a fetish called Malassi, the votaries of which form a secret order of the usual sort with a variety of ranks to which the initiates are promoted. "The candidate is plunged into a magic sleep within the temple-hut, and while he sleeps he beholds a bird or other object with which his existence is henceforth sympathetically bound up, just as the life of the young Indian is bound up with the animal which he sees in his dream at puberty. All who have been born again at initiation, after their return to a normal state, bear

the name of Swamie (a sacred designation also in India) or, if they are women, Sumbo (Tembo), and wear as a token the ring called *sase*, which consists of an iron hoop with a fruit attached to it." Similarly among the Fans of the Gaboon a young warrior acquires his guardian spirit by dreaming. He is secluded in the forest, drinks a fermented and intoxicating liquor, and smokes hemp. Then he falls into a heavy sleep, and next morning he must describe exactly to the fetish priest the animal, tree, mineral, or whatever it may have been which he saw in his dream. This magical dream is repeated on three successive nights; and after that the young man is sent forth by the priest to seek and bring back the beast, bird, reptile, or whatever it was of which he dreamed. The youth obeys, reduces the animal or thing to cinders or ashes, and preserves these calcined remains as a talisman which will protect him against many dangers. However, in these rites there is no clear simulation of dying and coming to life again.

Rites of death and resurrection were formerly observed in Quoja, on the west coast of Africa, to the north of the Congo. They are thus described by an old writer:—"They have another ceremony which they call Belli-Paaro, but it is not for everybody. For it is an incorporation in the assembly of the spirits, and confers the right of entering their groves, that is to say, of going and eating the offerings which the simple folk bring thither. The initiation or admission to the Belli-Paaro is celebrated every twenty or twenty-five years. The initiated recount marvels of the ceremony, saying that they are roasted, that they entirely change their habits and life, and that they receive a spirit quite different from that of other people and quite new lights. The badge of membership consists in some lines traced on the neck between the shoulders; the lines seem to be pricked with a needle. Those who have this mark pass for persons of spirit, and when they have attained a certain age they are allowed a voice in all public assemblies; whereas the uninitiated are regarded as profane, impure, and ignorant persons, who dare not express an opinion on any subject of importance. When the time for the ceremony has come, it is celebrated as follows. By order of the king a place is appointed in the forest, whither they bring the youths who have not been marked, not without much crying and weeping; for it is impressed upon the youths that in order to undergo this change it is necessary to suffer death. So they dispose of their property, as if it were all over with them. There are always some of the initiated beside the novices to instruct them. They teach them to dance a certain dance called *killiing*, and to sing verses in praise of Belli. Above all, they are very careful not to let them die of hunger, because if they did so, it is much to be feared that the spiritual resurrection would profit them nothing. This manner of life lasts five or six years, and is comfortable enough, for there is a village in the forest, and they amuse themselves with hunting and fishing. Other lads are brought thither from time to time, so that the last comers have not long to stay. No woman or uninitiated person is suffered to pass within four or five leagues of the sacred wood. When their instruction is completed, they are taken from the wood and shut up in small huts made for the purpose. Here they begin once more to hold communion with mankind and to talk with the women who bring them their food. It is amusing to see their affected simplicity. They pretend to know no one, and to be ignorant of all the customs of the country, such as the customs of washing themselves, rubbing themselves with oil, and so forth. When they enter these huts, their bodies are all covered with the feathers of birds, and they wear caps of bark which hang down before their faces. But after a time they are dressed in clothes and taken to a great open place, where all the people of the neighbourhood are assembled. Here the novices give the first proof of their capacity by dancing a dance which is called the dance of Belli. After the dance is over, the novices are taken to the houses of their parents by their instructors."

Miss Kingsley informs us that "the great point of agreement between all these West African secret societies lies in the methods of initiation. The boy, if he belongs to a tribe that goes in

for tattooing, is tattooed, and is handed over to instructors in the societies' secrets and formulae. He lives, with the other boys of his tribe undergoing initiation, usually under the rule of several instructors, and for the space of one year. He lives always in the forest, and is naked and smeared with clay. The boys are exercised so as to become inured to hardship; in some districts, they make raids so as to perfect themselves in this useful accomplishment. They always take a new name, and are supposed by the initiation process to become new beings in the magic wood, and on their return to their village at the end of their course, they pretend to have entirely forgotten their life before they entered the wood; but this pretence is not kept up beyond the period of festivities given to welcome them home. They all learn, to a certain extent, a new language, a secret language only understood by the initiated. The same removal from home and instruction from initiated members is observed also with the girls. However, in their case, it is not always a forest-grove they are secluded in, sometimes it is done in huts. Among the Grain Coast tribes, however, the girls go into a magic wood until they are married. Should they have to leave the wood for any temporary reason, they must smear themselves with white clay. A similar custom holds good in Okyon, Calabar district, where, should a girl have to leave the fattening-house, she must be covered with white clay.”

Among the natives of the Sherbro, an island lying close to the coast of Sierra Leone, there is a secret society called the *purra* or *poro*, “which is partly of a religious, but chiefly of a political nature. It resembles free-masonry in excluding females, and in obliging every member by a solemn oath, which I believe is seldom violated, not to divulge the sacred mysteries, and to yield a prompt and implicit obedience to every order of their superiors. Boys of seven or eight years of age are admitted, or rather serve a novitiate until they arrive at a proper age; for it is difficult to procure exact information, and even somewhat dangerous to make many inquiries. Every person on entering the society lays aside his former name and assumes a new one; to call him by his old name would produce a dispute. They have a superior or head *purra* man, assisted by a grand council, whose commands are received with the most profound reverence and absolute submission, both by the subordinate councils and by individuals. Their meetings are held in the most retired spots, amid the gloom of night, and carried on with inquisitorial secrecy. When the *purra* comes into a town, which is always at night, it is accompanied with the most dreadful howlings, screams, and other horrid noises. The inhabitants, who are not members of the society, are obliged to secure themselves within doors; should any one be discovered without, or attempting to peep at what is going forward, he would inevitably be put to death. To restrain the curiosity of the females, they are ordered to continue within doors, clapping their hands incessantly, so long as the *purra* remains. Like the secret tribunal, which formerly existed in Germany, it takes cognizance of offences, particularly of witchcraft and murder, but above all of contumacy and disobedience in any of its own members, and punishes the guilty with death in so secret and sudden a manner, that the perpetrators are never known: indeed, such is the dread created by this institution, that they are never even inquired after.” When the members of the *purra* or *poro* society visit a town, the leader of the troop, whom an English writer calls “the Poro devil,” draws discordant notes from a sort of reed flute, the holes of which are covered with spiders' webs. The only time when this devil and his rout make a prolonged stay in the town is on the evening before the day on which the newly initiated lads are to be brought back from the forest. Then the leader and his satellites parade the streets for hours, while all the uninitiated men, women, and children remain shut up in their houses, listening to the doleful strains of the flute, which signify that the devil is suffering the pangs of childbirth before he brings forth the initiated lads; for he is supposed to have been pregnant with them the whole of the rainy season ever since they entered into the forest. When they come forth from the wood, they wear four or five coils of twisted ferns round their waists in token of their being initiated members of the order. Among the Soosos of Senegambia there is a similar secret society called *semo*: “the

natives who speak English call it African masonry. As the whole ceremonies are kept very private, it is difficult to discover in what they consist: but it is said that the novices are met in the woods by the old men, who cut marks on several parts of their bodies, but most commonly on the belly; they are also taught a language peculiar to the *semo*, and swear dreadful oaths never to divulge the secrets revealed to them. The young men are then made to live in the woods for twelve months, and are supposed to be at liberty to kill any one who approaches and does not understand the language of the *semo*.... It is said, when women are so unfortunate as to intrude upon the *semo*, they kill them, cut off their breasts, and hang them up by the side of the paths as a warning to others. This circumstance is perhaps less deserving of credit, because the Soosoos are fond of telling wonderful and horrid stories respecting this institution. They say, for instance, that when first initiated their throats are cut, and they continue dead for some time; at length they are reanimated and initiated into the mysteries of the institution, and are enabled to ramble about with much more vigour than they possessed before.”

While the belief or the pretence of death and resurrection at initiation is common among the negroes of West Africa, few traces of it appear to be found among the tribes in the southern, central, and eastern parts of that continent; and it is notable that in these regions secret societies, which flourish in the West, are also conspicuously absent. However, the Akikuyu of British East Africa “have a curious custom which requires that every boy just before circumcision must be born again. The mother stands up with the boy crouching at her feet; she pretends to go through all the labour pains, and the boy on being reborn cries like a babe and is washed. He lives on milk for some days afterwards.” A fuller description of the ceremony was given by a member of the Kikuyu tribe as follows: “A day is appointed, any time of year, by father and mother. If the father is dead another elder is called in to act as proxy in his stead, or if the mother is not living another woman to act in her place. Any woman thus acting as representative is looked upon in future by the boy as his own mother. A goat or sheep is killed in the afternoon by any one, usually not by the father, and the stomach and intestines reserved. The ceremony begins in the evening. A piece of skin is cut in a circle, and passed over one shoulder of the candidate and under the other arm. The stomach of the goat is similarly treated and passed over the other shoulder and under the other arm. All the boy's ornaments are removed, but not his clothes. No men are allowed inside the hut, but women are present. The mother sits on a hide on the floor with the boy between her knees. The sheep's gut is passed round the woman and brought in front of the boy. The woman groans as in labour, another woman cuts the gut, and the boy imitates the cry of a new-born infant. The women present all applaud, and afterwards the assistant and the mother wash the boy. That night the boy sleeps in the same hut as the mother.” Here the cutting of the sheep's gut, which unites the mother to the boy, is clearly an imitation of severing the navel string. Nor is it boys alone who are born again among the Akikuyu. “Girls go through the rite of second birth as well as boys. It is sometimes administered to infants. At one time the new birth was combined with circumcision, and so the ceremony admitted to the privileges and religious rites of the tribe. Afterwards trouble took place on account of mere boys wishing to take their place alongside of the young men and maintaining they were justified in doing so. The old men then settled the matter by separating the two. Unless the new birth has been administered the individual is not in a position to be admitted to circumcision, which is the outward sign of admittance to the nation. Any who have not gone through the rite cannot inherit property, nor take any part in the religious rites of the country.” For example, a man who has not been born again is disqualified for carrying his dying father out into the wilds and for disposing of his body after death. The new birth seems to take place usually about the tenth year, but the age varies with the ability of the father to provide a goat, whose guts are necessary to enable the boy or girl to be born again in due form.

Among the Bondeis, a tribe on the coast of German East Africa, opposite to the island of Pemba, one of the rites of initiation into manhood consists in a pretence of slaying one of the lads with a sword; the entrails of a fowl are placed on the boy's stomach to make the pretence seem more real. Among the Bushongo, who inhabit a district of the Belgian Congo bounded on the north and east by the Sankuru River and on the west by the Kasai, young boys had formerly to undergo certain rites of initiation, amongst which a simulation of killing them would seem to have had a place, though in recent times the youths have been allowed to escape the ordeal by the payment of a fine. The supreme chief of the tribe, who in old days bore the title of God on Earth (*Chembe Kunji*), used to assemble all the lads who had just reached puberty and send them away into the forest, where they remained for several months under the care of one of his sons. During their seclusion they were deemed unclean and might see no one; if they chanced to meet a woman, she had to flee before them. By night the old men marched round the quarters of the novices, raising hideous cries and whirling bull-roarers, the noise of which the frightened lads took to be the voices of ghosts. They wore nothing but a comb, and passed their leisure hours in learning to make mats and baskets. After about a month they had to submit to the first ordeal. A trench about ten feet deep was dug in the ground and roofed over with sticks and earth so as to form a dark tunnel. In the sides of the tunnel were cut niches, and in each niche a man took post, whose business it was to terrify the novices. For this purpose one of them was disguised in the skin of a leopard, a second was dressed as a warrior with a knife in his hand, a third was a smith with his furnace and red-hot irons, and a fourth was masked to look like an ugly ape, while he too gripped a knife in his hand. The novices generally recoiled in dismay from each of these apparitions, and it was only by means of reiterated taunts and threats that the elders forced them to traverse the whole length of the tunnel. After the lapse of another month the youths had to face another ordeal of a similar character. A low tunnel, about three feet deep, was dug in the earth, and sticks were inserted in it so that their tops projected from the surface of the ground. At the end of the tunnel a calabash was set full of goat's blood. By way of encouraging the timid novices the master of the ceremonies himself crawled through the tunnel, his progress under ground being revealed to the novices above ground by the vibrations of the sticks with which he collided in the dark passage. Then having bedabbled his nose, his mouth, and all the rest of his body with the goat's blood, he emerged from the tunnel on hands and knees, dripping with gore and to all appearance in the last stage of exhaustion. Then he lay prostrate on his stomach in a state of collapse; the elders declared him to be dead and carried him off. The chief now ordered the lads to imitate the example set them by the master of the ceremonies, but they begged and prayed to be excused. At first the chief was inexorable, but in time he relented and agreed to accept a fine of so many cowries as a ransom paid by the youths for exemption from the ordeal. A month later the last of the ordeals took place. A great trunk of a tree was buried with its lower end in the earth and surrounded for three-quarters of its circumference with arrows stuck in the ground so that the barbs were pointed towards the tree. The chief and the leading men sat down at the gap in the circle of arrows, so as to conceal the gap from the eyes of the novices and other spectators, among whom the women were allowed to be present. To the eyes of the uninitiated it now seemed that the tree was surrounded by a bristling hedge of arrows, to fall upon which would be death. All being ready the master of the ceremonies climbed the tree amid breathless silence, and having reached the top, which was decorated with a bunch of leaves, he looked about him and asked the women, "Shall I come down?" "No! no!" they shrieked, "you will be killed by the arrows." Then, turning disdainfully from these craven souls, the gallant man addressed himself to the youths and repeated his question, "Shall I come down?" A shout of "Yes!" gave the answer that might have been expected from these heroic spirits. In response the master of the ceremonies at once slid down the tree and, dropping neatly to the

ground just at the gap in the hedge of arrows, presented himself unscathed to the gaze of the excited assembly. The chief now ordered the young men to go up and do likewise. But the dauntless courage with which they had contemplated the descent of the master of the ceremonies entirely forsook them when it came to their turn to copy his shining example. Their mothers, too, raised a loud cry of protest, joining their prayers and entreaties to those of their hopeful sons. After some discussion the chief consented to accept a ransom, and the novices were dispensed from the ordeal. Then they bathed and were deemed to have rid themselves of their uncleanness, but they had still to work for the chief for three months before they ranked as full-grown men and might return to their villages.

Among the Indians of Virginia, an initiatory ceremony, called *Huskanaw*, took place every sixteen or twenty years, or oftener, as the young men happened to grow up. The youths were kept in solitary confinement in the woods for several months, receiving no food but an infusion of some intoxicating roots, so that they went raving mad, and continued in this state eighteen or twenty days. "Upon this occasion it is pretended that these poor creatures drink so much of the water of Lethe that they perfectly lose the remembrance of all former things, even of their parents, their treasure, and their language. When the doctors find that they have drunk sufficiently of the Wysocan (so they call this mad potion), they gradually restore them to their senses again by lessening the intoxication of their diet; but before they are perfectly well they bring them back into their towns, while they are still wild and crazy through the violence of the medicine. After this they are very fearful of discovering anything of their former remembrance; for if such a thing should happen to any of them, they must immediately be *Huskanaw'd* again; and the second time the usage is so severe that seldom any one escapes with life. Thus they must pretend to have forgot the very use of their tongues, so as not to be able to speak, nor understand anything that is spoken, till they learn it again. Now, whether this be real or counterfeit, I don't know; but certain it is that they will not for some time take notice of anybody nor anything with which they were before acquainted, being still under the guard of their keepers, who constantly wait upon them everywhere till they have learnt all things perfectly over again. Thus they unlive their former lives, and commence men by forgetting that they ever have been boys."

Among some of the Indian tribes of North America there exist certain religious associations which are only open to candidates who have gone through a pretence of being killed and brought to life again. In 1766 or 1767 Captain Jonathan Carver witnessed the admission of a candidate to an association called "the friendly society of the Spirit" (*Wakon-Kitchewah*) among the Naudowessies, a Siouan or Dacotan tribe in the region of the great lakes. The candidate knelt before the chief, who told him that "he himself was now agitated by the same spirit which he should in a few moments communicate to him; that it would strike him dead, but that he would instantly be restored again to life; to this he added, that the communication, however terrifying, was a necessary introduction to the advantages enjoyed by the community into which he was on the point of being admitted. As he spoke this, he appeared to be greatly agitated; till at last his emotions became so violent, that his countenance was distorted, and his whole frame convulsed. At this juncture he threw something that appeared both in shape and colour like a small bean, at the young man, which seemed to enter his mouth, and he instantly fell as motionless as if he had been shot." For a time the man lay like dead, but under a shower of blows he shewed signs of consciousness, and finally, discharging from his mouth the bean, or whatever it was that the chief had thrown at him, he came to life. In other tribes, for example, the Ojebways, Winnebagoes, and Dacotas or Sioux, the instrument by which the candidate is apparently slain is the medicine-bag. The bag is made of the skin of an animal (such as the otter, wild cat, serpent, bear, raccoon, wolf, owl, weasel), of which it roughly preserves the shape. Each member of the society has one of these bags, in

which he keeps the odds and ends that make up his “medicine” or charms. “They believe that from the miscellaneous contents in the belly of the skin bag or animal there issues a spirit or breath, which has the power, not only to knock down and kill a man, but also to set him up and restore him to life.” The mode of killing a man with one of these medicine-bags is to thrust it at him; he falls like dead, but a second thrust of the bag restores him to life. Among the Dacotas the institution of the medicine-bag or mystery-sack was attributed to Onktehi, the great spirit of the waters, who ordained that the bag should consist of the skin of the otter, raccoon, weasel, squirrel, or loon, or a species of fish and of serpents. Further, he decreed that the bag should contain four sorts of medicines of magical qualities, which should represent fowls, quadrupeds, herbs, and trees. Accordingly, swan's down, buffalo hair, grass roots, and bark from the roots of trees are kept by the Dacotas in their medicine-bags. From this combination there proceeds a magical influence (*tonwan*) so powerful that no human being can of his own strength withstand it. When the god of the waters had prepared the first medicine-bag, he tested its powers on four candidates for initiation, who all perished under the shock. So he consulted with his wife, the goddess of the earth, and by holding up his left hand and pattering on the back of it with the right, he produced myriads of little shells, whose virtue is to restore life to those who have been slain by the medicine-bag. Having taken this precaution, the god chose four other candidates and repeated the experiment of initiation with success, for after killing them with the bag he immediately resuscitated them by throwing one of the shells into their vital parts, while he chanted certain words assuring them that it was only sport and bidding them rise to their feet. That is why to this day every initiated Dacota has one of these shells in his body. Such was the divine origin of the medicine-dance of the Dacotas. The initiation takes place in a special tent. The candidate, after being steamed in a vapour-bath for four successive days, plants himself on a pile of blankets, and behind him stands an aged member of the order. “Now the master of the ceremonies, with the joints of his knees and hips considerably bent, advances with an unsteady, uncouth hitching, sack in hand, wearing an aspect of desperate energy, and uttering his ‘Heen, heen, heen’ with frightful emphasis, while all around are enthusiastic demonstrations of all kinds of wild passions. At this point the sack is raised near a painted spot on the breast of the candidate, at which the *tonwan* is discharged. At the instant the brother from behind gives him a push and he falls dead, and is covered with blankets. Now the frenzied dancers gather around, and in the midst of bewildering and indescribable noises, chant the words uttered by the god at the institution of the ceremony, as already recorded. Then the master throws off the covering, and chewing a piece of the bone of the Onktehi, spirts it over him, and he begins to show signs of returning life. Then as the master pats energetically upon the breast of the initiated person, he, convulsed, strangling, struggling, and agonizing, heaves up the shell which falls from his mouth on a sack placed in readiness to receive it. Life is restored and entrance effected into the awful mysteries. He belongs henceforth to the medicine-dance, and has a right to enjoy the medicine-feast.”

A ceremony witnessed by the castaway John R. Jewitt during his captivity among the Indians of Nootka Sound doubtless belongs to this class of customs. The Indian king or chief “discharged a pistol close to his son's ear, who immediately fell down as if killed, upon which all the women of the house set up a most lamentable cry, tearing handfuls of hair from their heads, and exclaiming that the prince was dead; at the same time a great number of the inhabitants rushed into the house armed with their daggers, muskets, etc., enquiring the cause of their outcry. These were immediately followed by two others dressed in wolf skins, with masks over their faces representing the head of that animal. The latter came in on their hands and feet in the manner of a beast, and taking up the prince, carried him off upon their backs, retiring in the same manner they entered.” In another place Jewitt mentions that the young prince—a lad of about eleven years of age—wore a mask in imitation of a wolf's head. Now,

as the Indians of this part of America are divided into totem clans, of which the Wolf clan is one of the principal, and as the members of each clan are in the habit of wearing some portion of the totem animal about their person, it is probable that the prince belonged to the Wolf clan, and that the ceremony described by Jewitt represented the killing of the lad in order that he might be born anew as a wolf, much in the same way that the Basque hunter supposed himself to have been killed and to have come to life again as a bear.

This conjectural explanation of the ceremony has, since it was first put forward, been confirmed by the researches of Dr. Franz Boas among these Indians; though it would seem that the community to which the chief's son thus obtained admission was not so much a totem clan as a secret society called Tlokoala, whose members imitated wolves. The name Tlokoala is a foreign word among the Nootka Indians, having been borrowed by them from the Kwakiutl Indians, in whose language the word means the finding of a *manitoo* or personal totem. The Nootka tradition runs that this secret society was instituted by wolves who took away a chief's son and tried to kill him, but, failing to do so, became his friends, taught him the rites of the society, and ordered him to teach them to his friends on his return home. Then they carried the young man back to his village. They also begged that whenever he moved from one place to another he would kindly leave behind him some red cedar-bark to be used by them in their own ceremonies; and to this custom the Nootka tribes still adhere. Every new member of the society must be initiated by the wolves. At night a pack of wolves, personated by Indians dressed in wolf-skins and wearing wolf-masks, make their appearance, seize the novice, and carry him into the woods. When the wolves are heard outside the village, coming to fetch away the novice, all the members of the society blacken their faces and sing, "Among all the tribes is great excitement, because I am Tlokoala." Next day the wolves bring back the novice dead, and the members of the society have to revive him. The wolves are supposed to have put a magic stone into his body, which must be removed before he can come to life. Till this is done the pretended corpse is left lying outside the house. Two wizards go and remove the stone, which appears to be quartz, and then the novice is resuscitated. Among the Niska Indians of British Columbia, who are divided into four principal clans with the raven, the wolf, the eagle, and the bear for their respective totems, the novice at initiation is always brought back by an artificial totem animal. Thus when a man was about to be initiated into a secret society called Olala, his friends drew their knives and pretended to kill him. In reality they let him slip away, while they cut off the head of a dummy which had been adroitly substituted for him. Then they laid the decapitated dummy down and covered it over, and the women began to mourn and wail. His relations gave a funeral banquet and solemnly burnt the effigy. In short, they held a regular funeral. For a whole year the novice remained absent and was seen by none but members of the secret society. But at the end of that time he came back alive, carried by an artificial animal which represented his totem.

In these ceremonies the essence of the rite appears to be the killing of the novice in his character of a man and his restoration to life in the form of the animal which is thenceforward to be, if not his guardian spirit, at least linked to him in a peculiarly intimate relation. It is to be remembered that the Indians of Guatemala, whose life was bound up with an animal, were supposed to have the power of appearing in the shape of the particular creature with which they were thus sympathetically united. Hence it seems not unreasonable to conjecture that in like manner the Indians of British Columbia may imagine that their life depends on the life of some one of that species of creature to which they assimilate themselves by their costume. At least if that is not an article of belief with the Columbian Indians of the present day, it may very well have been so with their ancestors in the past, and thus may have helped to mould the rites and ceremonies both of the totem clans and of the secret societies. For though these two sorts of communities differ in respect of the mode in which membership of them is

obtained—a man being born into his totem clan but admitted into a secret society later in life—we can hardly doubt that they are near akin and have their root in the same mode of thought. That thought, if I am right, is the possibility of establishing a sympathetic relation with an animal, a spirit, or other mighty being, with whom a man deposits for safe-keeping his soul or some part of it, and from whom he receives in return a gift of magical powers.

The Carrier Indians, who dwell further inland than the tribes we have just been considering, are divided into four clans with the grouse, the beaver, the toad, and the grizzly bear for their totems. But in addition to these clan totems the tribe recognized a considerable number of what Father Morice calls honorific totems, which could be acquired, through the performance of certain rites, by any person who wished to improve his social position. Each totem clan had a certain number of honorific totems or crests, and these might be assumed by any member of the clan who fulfilled the required conditions; but they could not be acquired by members of another clan. Thus the Grouse clan had for its honorific totems or crests the owl, the moose, the weasel, the crane, the wolf, the full moon, the wind, and so on; the Toad clan had the sturgeon, the porcupine, the wolverine, the red-headed woodpecker, the “darding knife,” and so forth; the Beaver clan had the mountain-goat for one of its honorific totems; and the goose was a honorific totem of the Grizzly Bear clan. But the common bear, as a honorific totem or crest, might be assumed by anybody, whatever his clan. The common possession of a honorific totem appears to have constituted the same sort of bond among the Carrier Indians as the membership of a secret society does among the coast tribes of British Columbia; certainly the rites of initiation were similar. This will be clear from Father Morice's account of the performances, which I will subjoin in his own words. “The connection of the individual with his crest appeared more especially during ceremonial dances, when the former, attired, if possible, with the spoils of the latter, was wont to personate it in the gaze of an admiring assemblage. On all such occasions, man and totem were also called by the same name. The adoption of any such 'rite' or crest was usually accompanied by initiatory ceremonies or observances corresponding to the nature of the crest, followed in all cases by a distribution of clothes to all present. Thus whenever anybody resolved upon getting received as *Lulem* or Bear, he would, regardless of the season, divest himself of all his wearing apparel and don a bear-skin, whereupon he would dash into the woods there to remain for the space of three or four days and nights in deference to the wonts of his intended totem animal. Every night a party of his fellow-villagers would sally out in search of the missing ‘bear.’ To their loud calls: *Yi! Kelulem* (Come on, Bear!) he would answer by angry growls in imitation of the bear. The searching party making for the spot where he had been heard, would find by a second call followed by a similar answer that he had dexterously shifted to some opposite quarter in the forest. As a rule, he could not be found, but had to come back of himself, when he was speedily apprehended and conducted to the ceremonial lodge, where he would commence his first bear-dance in conjunction with all the other totem people, each of whom would then personate his own particular totem. Finally would take place the *potlatch* [distribution of property] of the newly initiated ‘bear,’ who would not forget to present his captor with at least a whole dressed skin. The initiation to the ‘Darding Knife’ was quite a theatrical performance. A lance was prepared which had a very sharp point so arranged that the slightest pressure on its tip would cause the steel to gradually sink into the shaft. In the sight of the multitude crowding the lodge, this lance was pressed on the bare chest of the candidate and apparently sunk in his body to the shaft, when he would tumble down simulating death. At the same time a quantity of blood—previously kept in the mouth—would issue from the would-be corpse, making it quite clear to the uninitiated gazers-on that the terrible knife had had its effect, when lo! upon one of the actors striking up one of the chants specially made for the circumstance and richly paid for, the candidate would gradually rise up a new man, the particular *protégé* of the ‘Darding Knife.’ ”

In the former of these two initiatory rites of the Carrier Indians the prominent feature is the transformation of the man into his totem animal; in the latter it is his death and resurrection. But in substance, probably, both are identical. In both the novice dies as a man and revives as his totem, whether that be a bear, a “darding” knife, or what not; in other words, he has deposited his life or some portion of it in his totem, with which accordingly for the future he is more or less completely identified. Hard as it may be for us to conceive why a man should choose to identify himself with a knife, whether “darding” or otherwise, we have to remember that in Celebes it is to a chopping-knife or other iron tool that the soul of a woman in labour is transferred for safety; and the difference between a chopping-knife and a “darding” knife, considered as a receptacle for a human soul, is perhaps not very material. Among the Thompson Indians of British Columbia warriors who had a knife, an arrow, or any other weapon for their personal totem or guardian spirit, enjoyed this signal advantage over their fellows that they were for all practical purposes invulnerable. If an arrow did hit them, which seldom happened, they vomited the blood up, and the hurt soon healed. Hence these arrow-proof warriors rarely wore armour, which would indeed have been superfluous, and they generally took the most dangerous posts in battle. So convinced were the Thompson Indians of the power of their personal totem or guardian spirit to bring them back to life, that some of them killed themselves in the sure hope that the spirit would immediately raise them up from the dead. Others, more prudently, experimented on their friends, shooting them dead and then awaiting more or less cheerfully their joyful resurrection. We are not told that success crowned these experimental demonstrations of the immortality of the soul.

The Toukaway Indians of Texas, one of whose totems is the wolf, have a ceremony in which men, dressed in wolf-skins, run about on all fours, howling and mimicking wolves. At last they scratch up a living tribesman, who has been buried on purpose, and putting a bow and arrows in his hands, bid him do as the wolves do—rob, kill, and murder. The ceremony probably forms part of an initiatory rite like the resurrection from the grave of the old man in the Australian rites.

The simulation of death and resurrection or of a new birth at initiation appears to have lingered on, or at least to have left traces of itself, among peoples who have advanced far beyond the stage of savagery. Thus, after his investiture with the sacred thread—the symbol of his order—a Brahman is called “twice born.” *Manu* says, “According to the injunction of the revealed texts the first birth of an Aryan is from his natural mother, the second happens on the tying of the girdle of *Muñga* grass, and the third on the initiation to the performance to a *Srauta* sacrifice.” A pretence of killing the candidate perhaps formed part of the initiation to the Mithraic mysteries.

Thus, on the theory here suggested, wherever totemism is found, and wherever a pretence is made of killing and bringing to life again the novice at initiation, there may exist or have existed not only a belief in the possibility of permanently depositing the soul in some external object—animal, plant, or what not—but an actual intention of so doing. If the question is put, why do men desire to deposit their life outside their bodies? the answer can only be that, like the giant in the fairy tale, they think it safer to do so than to carry it about with them, just as people deposit their money with a banker rather than carry it on their persons. We have seen that at critical periods the life or soul is sometimes temporarily stowed away in a safe place till the danger is past. But institutions like totemism are not resorted to merely on special occasions of danger; they are systems into which every one, or at least every male, is obliged to be initiated at a certain period of life. Now the period of life at which initiation takes place is regularly puberty; and this fact suggests that the special danger which totemism and systems like it are intended to obviate is supposed not to arise till sexual maturity has been attained, in fact, that the danger apprehended is believed to attend the relation of the sexes to

each other. It would be easy to prove by a long array of facts that the sexual relation is associated in the primitive mind with many serious perils; but the exact nature of the danger apprehended is still obscure. We may hope that a more exact acquaintance with savage modes of thought will in time disclose this central mystery of primitive society, and will thereby furnish the clue, not only to totemism, but to the origin of the marriage system.

XII. The Golden Bough

Thus the view that Balder's life was in the mistletoe is entirely in harmony with primitive modes of thought. It may indeed sound like a contradiction that, if his life was in the mistletoe, he should nevertheless have been killed by a blow from the plant. But when a person's life is conceived as embodied in a particular object, with the existence of which his own existence is inseparably bound up, and the destruction of which involves his own, the object in question may be regarded and spoken of indifferently as his life or his death, as happens in the fairy tales. Hence if a man's death is in an object, it is perfectly natural that he should be killed by a blow from it. In the fairy tales Koshchei the Deathless is killed by a blow from the egg or the stone in which his life or death is secreted; the ogres burst when a certain grain of sand—doubtless containing their life or death—is carried over their heads; the magician dies when the stone in which his life or death is contained is put under his pillow; and the Tartar hero is warned that he may be killed by the golden arrow or golden sword in which his soul has been stowed away.

The idea that the life of the oak was in the mistletoe was probably suggested, as I have said, by the observation that in winter the mistletoe growing on the oak remains green while the oak itself is leafless. But the position of the plant—growing not from the ground but from the trunk or branches of the tree—might confirm this idea. Primitive man might think that, like himself, the oak-spirit had sought to deposit his life in some safe place, and for this purpose had pitched on the mistletoe, which, being in a sense neither on earth nor in heaven, might be supposed to be fairly out of harm's way. In the first chapter we saw that primitive man seeks to preserve the life of his human divinities by keeping them poised between earth and heaven, as the place where they are least likely to be assailed by the dangers that encompass the life of man on earth. We can therefore understand why it has been a rule both of ancient and of modern folk-medicine that the mistletoe should not be allowed to touch the ground; were it to touch the ground, its healing virtue would be gone. This may be a survival of the old superstition that the plant in which the life of the sacred tree was concentrated should not be exposed to the risk incurred by contact with the earth. In an Indian legend, which offers a parallel to the Balder myth, Indra swore to the demon Namuci that he would slay him neither by day nor by night, neither with staff nor with bow, neither with the palm of the hand nor with the fist, neither with the wet nor with the dry. But he killed him in the morning twilight by sprinkling over him the foam of the sea. The foam of the sea is just such an object as a savage might choose to put his life in, because it occupies that sort of intermediate or nondescript position between earth and sky or sea and sky in which primitive man sees safety. It is therefore not surprising that the foam of the river should be the totem of a clan in India.

Again, the view that the mistletoe owes its mystic character partly to its not growing on the ground is confirmed by a parallel superstition about the mountain-ash or rowan-tree. In Jutland a rowan that is found growing out of the top of another tree is esteemed “exceedingly effective against witchcraft: since it does not grow on the ground witches have no power over it; if it is to have its full effect it must be cut on Ascension Day.” Hence it is placed over doors to prevent the ingress of witches. In Sweden and Norway, also, magical properties are ascribed to a “flying-rowan” (*flögrönn*), that is to a rowan which is found growing not in the ordinary fashion on the ground but on another tree, or on a roof, or in a cleft of the rock, where it has sprouted from seed scattered by birds. They say that a man who is out in the dark should have a bit of “flying-rowan” with him to chew; else he runs a risk of being bewitched

and of being unable to stir from the spot. A Norwegian story relates how once on a time a Troll so bewitched some men who were ploughing in a field that they could not drive a straight furrow; only one of the ploughmen was able to resist the enchantment because by good luck his plough was made out of a "flying-rowan." In Sweden, too, the "flying-rowan" is used to make the divining rod, which discovers hidden treasures. This useful art has nowadays unfortunately been almost forgotten, but three hundred years ago it was in full bloom, as we gather from the following contemporary account. "If in the woods or elsewhere, on old walls or on high mountains or rocks you perceive a rowan-tree (*runn*) which has sprung from a seed that a bird has dropped from its bill, you must either knock or break off that rod or tree in the twilight between the third day and the night after Ladyday. But you must take care that neither iron nor steel touches it and that in carrying it home you do not let it fall on the ground. Then place it under the roof on a spot under which you have laid various metals, and you will soon be surprised to see how that rod under the roof gradually bends in the direction of the metals. When your rod has sat there in the same spot for fourteen days or more, you take a knife or an awl, which has been stroked with a magnet, and with it you slit the bark on all sides, and pour or drop the blood of a cock (best of all the blood from the comb of a cock which is all of one colour) on the said slits in the bark; and when the blood has dried, the rod is ready and will give public proof of the efficacy of its marvellous properties." Just as in Scandinavia the parasitic rowan is deemed a countercharm to sorcery, so in Germany the parasitic mistletoe is still commonly considered a protection against witchcraft, and in Sweden, as we saw, the mistletoe which is gathered on Midsummer Eve is attached to the ceiling of the house, the horse's stall or the cow's crib, in the belief that this renders the Troll powerless to injure man or beast.

The view that the mistletoe was not merely the instrument of Balder's death, but that it contained his life, is countenanced by the analogy of a Scottish superstition. Tradition ran that the fate of the Hays of Errol, an estate in Perthshire, near the Firth of Tay, was bound up with the mistletoe that grew on a certain great oak. A member of the Hay family has recorded the old belief as follows: "Among the low country families the badges are now almost generally forgotten; but it appears by an ancient MS. and the tradition of a few old people in Perthshire, that the badge of the Hays was the mistletoe. There was formerly in the neighbourhood of Errol, and not far from the Falcon stone, a vast oak of an unknown age, and upon which grew a profusion of the plant: many charms and legends were considered to be connected with the tree, and the duration of the family of Hay was said to be united with its existence. It was believed that a sprig of the mistletoe cut by a Hay on Allhallowmas eve, with a new dirk, and after surrounding the tree three times sunwise, and pronouncing a certain spell, was a sure charm against all glamour or witchery, and an infallible guard in the day of battle. A spray gathered in the same manner was placed in the cradle of infants, and thought to defend them from being changed for elf-bairns by the fairies. Finally, it was affirmed, that when the root of the oak had perished, 'the grass should grow in the hearth of Errol, and a raven should sit in the falcon's nest.' The two most unlucky deeds which could be done by one of the name of Hay were, to kill a white falcon, and to cut down a limb from the oak of Errol. When the old tree was destroyed I could never learn. The estate has been some time sold out of the family of Hay, and of course it is said that the fatal oak was cut down a short time before." The old superstition is recorded in verses which are traditionally ascribed to Thomas the Rhymer:—

*"While the mistletoe bats on Errol's aik,
And that aik stands fast,
The Hays shall flourish, and their good grey hawk
Shall nocht flinch before the blast.
But when the root of the aik decays,*

*And the mistletoe dwines on its withered breast,
The grass shall grow on Errol's hearthstane,
And the corbie roup in the falcon's nest."*

The idea that the fate of a family, as distinct from the lives of its members, is bound up with a particular plant or tree, is no doubt comparatively modern. The older view may have been that the lives of all the Hays were in this particular mistletoe, just as in the Indian story the lives of all the ogres are in a lemon; to break a twig of the mistletoe would then have been to kill one of the Hays. Similarly in the island of Rum, whose bold mountains the voyager from Oban to Skye observes to seaward, it was thought that if one of the family of Lachlin shot a deer on the mountain of Finchra, he would die suddenly or contract a distemper which would soon prove fatal. Probably the life of the Lachlins was bound up with the deer on Finchra, as the life of the Hays was bound up with the mistletoe on Errol's oak, and the life of the Dalhousie family with the Edgewell Tree.

It is not a new opinion that the Golden Bough was the mistletoe. True, Virgil does not identify but only compares it with mistletoe. But this may be only a poetical device to cast a mystic glamour over the humble plant. Or, more probably, his description was based on a popular superstition that at certain times the mistletoe blazed out into a supernatural golden glory. The poet tells how two doves, guiding Aeneas to the gloomy vale in whose depth grew the Golden Bough, alighted upon a tree, "whence shone a flickering gleam of gold. As in the woods in winter cold the mistletoe—a plant not native to its tree—is green with fresh leaves and twines its yellow berries about the boles; such seemed upon the shady holm-oak the leafy gold, so rustled in the gentle breeze the golden leaf." Here Virgil definitely describes the Golden Bough as growing on a holm-oak, and compares it with the mistletoe. The inference is almost inevitable that the Golden Bough was nothing but the mistletoe seen through the haze of poetry or of popular superstition.

Now grounds have been shewn for believing that the priest of the Arician grove—the King of the Wood—personified the tree on which grew the Golden Bough. Hence if that tree was the oak, the King of the Wood must have been a personification of the oak-spirit. It is, therefore, easy to understand why, before he could be slain, it was necessary to break the Golden Bough. As an oak-spirit, his life or death was in the mistletoe on the oak, and so long as the mistletoe remained intact, he, like Balder, could not die. To slay him, therefore, it was necessary to break the mistletoe, and probably, as in the case of Balder, to throw it at him. And to complete the parallel, it is only necessary to suppose that the King of the Wood was formerly burned, dead or alive, at the midsummer fire festival which, as we have seen, was annually celebrated in the Arician grove. The perpetual fire which burned in the grove, like the perpetual fire which burned in the temple of Vesta at Rome and under the oak at Romove, was probably fed with the sacred oak-wood; and thus it would be in a great fire of oak that the King of the Wood formerly met his end. At a later time, as I have suggested, his annual tenure of office was lengthened or shortened, as the case might be, by the rule which allowed him to live so long as he could prove his divine right by the strong hand. But he only escaped the fire to fall by the sword.

Thus it seems that at a remote age in the heart of Italy, beside the sweet Lake of Nemi, the same fiery tragedy was annually enacted which Italian merchants and soldiers were afterwards to witness among their rude kindred, the Celts of Gaul, and which, if the Roman eagles had ever swooped on Norway, might have been found repeated with little difference among the barbarous Aryans of the North. The rite was probably an essential feature in the ancient Aryan worship of the oak.

It only remains to ask, Why was the mistletoe called the Golden Bough? The whitish-yellow of the mistletoe berries is hardly enough to account for the name, for Virgil says that the bough was altogether golden, stem as well as leaves. Perhaps the name may be derived from the rich golden yellow which a bough of mistletoe assumes when it has been cut and kept for some months; the bright tint is not confined to the leaves, but spreads to the stalks as well, so that the whole branch appears to be indeed a Golden Bough. Breton peasants hang up great bunches of mistletoe in front of their cottages, and in the month of June these bunches are conspicuous for the bright golden tinge of their foliage. In some parts of Brittany, especially about Morbihan, branches of mistletoe are hung over the doors of stables and byres to protect the horses and cattle, probably against witchcraft.

The yellow colour of the withered bough may partly explain why the mistletoe has been sometimes supposed to possess the property of disclosing treasures in the earth; for on the principles of homoeopathic magic there is a natural affinity between a yellow bough and yellow gold. This suggestion is confirmed by the analogy of the marvellous properties popularly ascribed to the mythical fern-seed or fern-bloom. We saw that fern-seed is popularly supposed to bloom like gold or fire on Midsummer Eve. Thus in Bohemia it is said that "on St. John's Day fern-seed blooms with golden blossoms that gleam like fire." Now it is a property of this mythical fern-seed that whoever has it, or will ascend a mountain holding it in his hand on Midsummer Eve, will discover a vein of gold or will see the treasures of the earth shining with a bluish flame. In Russia they say that if you succeed in catching the wondrous bloom of the fern at midnight on Midsummer Eve, you have only to throw it up into the air, and it will fall like a star on the very spot where a treasure lies hidden. In Brittany treasure-seekers gather fern-seed at midnight on Midsummer Eve, and keep it till Palm Sunday of the following year; then they strew the seed on ground where they think a treasure is concealed. Tyrolese peasants imagine that hidden treasures can be seen glowing like flame on Midsummer Eve, and that fern-seed, gathered at this mystic season, with the usual precautions, will help to bring the buried gold to the surface. In the Swiss canton of Freiburg people used to watch beside a fern on St. John's night in the hope of winning a treasure, which the devil himself sometimes brought to them. In Bohemia they say that he who procures the golden bloom of the fern at this season has thereby the key to all hidden treasures; and that if maidens will spread a cloth under the fast-fading bloom, red gold will drop into it. And in the Tyrol and Bohemia if you place fern-seed among money, the money will never decrease, however much of it you spend. Sometimes the fern-seed is supposed to bloom on Christmas night, and whoever catches it will become very rich. In Styria they say that by gathering fern-seed on Christmas night you can force the devil to bring you a bag of money. In Swabia likewise you can, by taking the proper precautions, compel Satan himself to fetch you a packet of fern-seed on Christmas night. But for four weeks previously, and during the whole of the Advent season, you must be very careful never to pray, never to go to church, and never to use holy water; you must busy yourself all day long with devilish thoughts, and cherish an ardent wish that the devil would help you to get money. Thus prepared you take your stand, between eleven and twelve on Christmas night, at the meeting of two roads, over both of which corpses have been carried to the churchyard. Here many people meet you, some of them dead and buried long ago, it may be your parents or grandparents, or old friends and acquaintances, and they stop and greet you, and ask, "What are you doing here?" And tiny little goblins hop and dance about and try to make you laugh. But if you smile or utter a single word, the devil will tear you to shreds and tatters on the spot. If, however, you stand glum and silent and solemn, there will come, after all the ghostly train has passed by, a man dressed as a hunter, and that is the devil. He will hand you a paper cornet full of fern-seed, which you must keep and carry about with you as long as you live. It will give you the power of doing as much work at your trade in a day as twenty or thirty

ordinary men could do in the same time. So you will grow very rich. But few people have the courage to go through with the ordeal. The people of Rotenburg tell of a weaver of their town, who lived some two hundred and fifty years ago and performed prodigies of weaving by a simple application of fern-seed which he had been so fortunate as to obtain, no doubt from the devil, though that is not expressly alleged by tradition. Rich in the possession of this treasure, the lazy rascal worked only on Saturdays and spent all the rest of the week playing and drinking; yet in one day he wove far more cloth than any other skilled weaver who sat at his loom from morning to night every day of the week. Naturally he kept his own counsel, and nobody might ever have known how he did it, if it had not been for what, humanly speaking, you might call an accident, though for my part I cannot but regard it as the manifest finger of Providence. One day—it was the octave of a festival—the fellow had woven a web no less than a hundred ells long, and his mistress resolved to deliver it to her customer the same evening. So she put the cloth in a basket and away she trudged with it. Her way led her past a church, and as she passed the sacred edifice, she heard the tinkle of the holy bell which announced the elevation of the Host. Being a good woman she put her basket down, knelt beside it, and there, with the shadows gathering round her, committed herself to the care of God and his good angels and received, along with the kneeling congregation in the lighted church, the evening benediction, which kept her and them from all the perils and dangers of the night. Then rising refreshed she took up her basket. But what was her astonishment on looking into it to find the whole web reduced to a heap of yarn! The blessed words of the priest at the altar had undone the cursed spell of the Enemy of Mankind.

Thus, on the principle of like by like, fern-seed is supposed to discover gold because it is itself golden; and for a similar reason it enriches its possessor with an unfailing supply of gold. But while the fern-seed is described as golden, it is equally described as glowing and fiery. Hence, when we consider that two great days for gathering the fabulous seed are Midsummer Eve and Christmas—that is, the two solstices (for Christmas is nothing but an old heathen celebration of the winter solstice)—we are led to regard the fiery aspect of the fern-seed as primary, and its golden aspect as secondary and derivative. Fern-seed, in fact, would seem to be an emanation of the sun's fire at the two turning-points of its course, the summer and winter solstices. This view is confirmed by a German story in which a hunter is said to have procured fern-seed by shooting at the sun on Midsummer Day at noon; three drops of blood fell down, which he caught in a white cloth, and these blood-drops were the fern-seed. Here the blood is clearly the blood of the sun, from which the fern-seed is thus directly derived. Thus it may be taken as probable that fern-seed is golden, because it is believed to be an emanation of the sun's golden fire.

Now, like fern-seed, the mistletoe is gathered either at Midsummer or Christmas—that is, at the summer and winter solstices—and, like fern-seed, it is supposed to possess the power of revealing treasures in the earth. On Midsummer Eve people in Sweden make divining-rods of mistletoe, or of four different kinds of wood one of which must be mistletoe. The treasure-seeker places the rod on the ground after sun-down, and when it rests directly over treasure, the rod begins to move as if it were alive. Now, if the mistletoe discovers gold, it must be in its character of the Golden Bough; and if it is gathered at the solstices, must not the Golden Bough, like the golden fern-seed, be an emanation of the sun's fire? The question cannot be answered with a simple affirmative. We have seen that the old Aryans perhaps kindled the solstitial and other ceremonial fires in part as sun-charms, that is, with the intention of supplying the sun with fresh fire; and as these fires were usually made by the friction or combustion of oak-wood, it may have appeared to the ancient Aryan that the sun was periodically recruited from the fire which resided in the sacred oak. In other words, the oak may have seemed to him the original storehouse or reservoir of the fire which was from time

to time drawn out to feed the sun. But if the life of the oak was conceived to be in the mistletoe, the mistletoe must on that view have contained the seed or germ of the fire which was elicited by friction from the wood of the oak. Thus, instead of saying that the mistletoe was an emanation of the sun's fire, it might be more correct to say that the sun's fire was regarded as an emanation of the mistletoe. No wonder, then, that the mistletoe shone with a golden splendour, and was called the Golden Bough. Probably, however, like fern-seed, it was thought to assume its golden aspect only at those stated times, especially midsummer, when fire was drawn from the oak to light up the sun. At Pulverbatch, in Shropshire, it was believed within living memory that the oak-tree blooms on Midsummer Eve and the blossom withers before daylight. A maiden who wishes to know her lot in marriage should spread a white cloth under the tree at night, and in the morning she will find a little dust, which is all that remains of the flower. She should place the pinch of dust under her pillow, and then her future husband will appear to her in her dreams. This fleeting bloom of the oak, if I am right, was probably the mistletoe in its character of the Golden Bough. The conjecture is confirmed by the observation that in Wales a real sprig of mistletoe gathered on Midsummer Eve is similarly placed under the pillow to induce prophetic dreams; and further the mode of catching the imaginary bloom of the oak in a white cloth is exactly that which was employed by the Druids to catch the real mistletoe when it dropped from the bough of the oak, severed by the golden sickle. As Shropshire borders on Wales, the belief that the oak blooms on Midsummer Eve may be Welsh in its immediate origin, though probably the belief is a fragment of the primitive Aryan creed. In some parts of Italy, as we saw, peasants still go out on Midsummer morning to search the oak-trees for the "oil of St. John," which, like the mistletoe, heals all wounds, and is, perhaps, the mistletoe itself in its glorified aspect. Thus it is easy to understand how a title like the Golden Bough, so little descriptive of its usual appearance on the tree, should have been applied to the seemingly insignificant parasite. Further, we can perhaps see why in antiquity mistletoe was believed to possess the remarkable property of extinguishing fire, and why in Sweden it is still kept in houses as a safeguard against conflagration. Its fiery nature marks it out, on homoeopathic principles, as the best possible cure or preventive of injury by fire.

These considerations may partially explain why Virgil makes Aeneas carry a glorified bough of mistletoe with him on his descent into the gloomy subterranean world. The poet describes how at the very gates of hell there stretched a vast and gloomy wood, and how the hero, following the flight of two doves that lured him on, wandered into the depths of the immemorial forest till he saw afar off through the shadows of the trees the flickering light of the Golden Bough illuminating the matted boughs overhead. If the mistletoe, as a yellow withered bough in the sad autumn woods, was conceived to contain the seed of fire, what better companion could a forlorn wanderer in the nether shades take with him than a bough that would be a lamp to his feet as well as a rod and staff to his hands? Armed with it he might boldly confront the dreadful spectres that would cross his path on his adventurous journey. Hence when Aeneas, emerging from the forest, comes to the banks of Styx, winding slow with sluggish stream through the infernal marsh, and the surly ferryman refuses him passage in his boat, he has but to draw the Golden Bough from his bosom and hold it up, and straightway the blusterer quails at the sight and meekly receives the hero into his crazy bark, which sinks deep in the water under the unusual weight of the living man. Even in recent times, as we have seen, mistletoe has been deemed a protection against witches and trolls, and the ancients may well have credited it with the same magical virtue. And if the parasite can, as some of our peasants believe, open all locks, why should it not have served as an "open Sesame" in the hands of Aeneas to unlock the gates of death? There is some reason to suppose that when Orpheus in like manner descended alive to hell to rescue the soul of his dead wife Eurydice from the shades, he carried with him a willow bough to serve as a

passport on his journey to and from the land of the dead; for in the great frescoes representing the nether world, with which the master hand of Polygnotus adorned the walls of a loggia at Delphi, Orpheus was depicted sitting pensively under a willow, holding his lyre, now silent and useless, in his left hand, while with his right he grasped the drooping boughs of the tree. If the willow in the picture had indeed the significance which an ingenious scholar has attributed to it, the painter meant to represent the dead musician dreaming wistfully of the time when the willow had carried him safe back across the Stygian ferry to that bright world of love and music which he was now to see no more. Again, on an ancient sarcophagus, which exhibits in sculptured relief the parting of Adonis from Aphrodite, the hapless youth, reclining in the lap of his leman, holds a branch, which has been taken to signify that he, too, by the help of the mystic bough, might yet be brought back from the gates of death to life and love.

Now, too, we can conjecture why Virbius at Nemi came to be confounded with the sun. If Virbius was, as I have tried to shew, a tree-spirit, he must have been the spirit of the oak on which grew the Golden Bough; for tradition represented him as the first of the Kings of the Wood. As an oak-spirit he must have been supposed periodically to rekindle the sun's fire, and might therefore easily be confounded with the sun itself. Similarly we can explain why Balder, an oak-spirit, was described as "so fair of face and so shining that a light went forth from him," and why he should have been so often taken to be the sun. And in general we may say that in primitive society, when the only known way of making fire is by the friction of wood, the savage must necessarily conceive of fire as a property stored away, like sap or juice, in trees, from which he has laboriously to extract it. The Senal Indians of California "profess to believe that the whole world was once a globe of fire, whence that element passed up into the trees, and now comes out whenever two pieces of wood are rubbed together." Similarly the Maidu Indians of California hold that "the earth was primarily a globe of molten matter, and from that the principle of fire ascended through the roots into the trunk and branches of trees, whence the Indians can extract it by means of their drill." In Namuluk, one of the Caroline Islands, they say that the art of making fire was taught men by the gods. Olofaet, the cunning master of flames, gave fire to the bird *mwi* and bade him carry it to earth in his bill. So the bird flew from tree to tree and stored away the slumbering force of the fire in the wood, from which men can elicit it by friction. In the ancient Vedic hymns of India the fire-god Agni "is spoken of as born in wood, as the embryo of plants, or as distributed in plants. He is also said to have entered into all plants or to strive after them. When he is called the embryo of trees or of trees as well as plants, there may be a side-glance at the fire produced in forests by the friction of the boughs of trees." In some Australian languages the words for wood and fire are said to be the same.

A tree which has been struck by lightning is naturally regarded by the savage as charged with a double or triple portion of fire; for has he not seen the mighty flash enter into the trunk with his own eyes? Hence perhaps we may explain some of the many superstitious beliefs concerning trees that have been struck by lightning. Thus in the opinion of the Cherokee Indians "mysterious properties attach to the wood of a tree which has been struck by lightning, especially when the tree itself still lives, and such wood enters largely into the secret compounds of the conjurers. An ordinary person of the laity will not touch it, for fear of having cracks come upon his hands and feet, nor is it burned for fuel, for fear that lye made from the ashes will cause consumption. In preparing ballplayers for the contest, the medicine-man sometimes burns splinters of it to coal, which he gives to the players to paint themselves with, in order that they may be able to strike their opponents with all the force of a thunderbolt. Bark or wood from a tree struck by lightning, but still green, is beaten up and put into the water in which seeds are soaked before planting, to insure a good crop, but, on

the other hand, any lightning-struck wood thrown into the field will cause the crop to wither, and it is believed to have a bad effect even to go into the field immediately after having been near such a tree." Apparently the Cherokees imagine that when wood struck by lightning is soaked in water the fierce heat of the slumbering fire in its veins is tempered to a genial warmth, which promotes the growth of the crops; but that when the force of the fire has not been thus diluted it blasts the growing corn. When the Thompson Indians of British Columbia wished to set fire to the houses of their enemies, they shot at them arrows which were either made from a tree that had been struck by lightning or had splinters of such wood attached to them. They seem to have thought that wood struck by lightning was so charged with fire that it would ignite whatever it struck, the mere concussion sufficing to explode it like gunpowder. Yet curiously enough these Indians supposed that if they burned the wood of trees that had been struck by lightning, the weather would immediately turn cold. Perhaps they conceived such trees as reservoirs of heat, and imagined that by using them up they would exhaust the supply and thus lower the temperature of the atmosphere. Wendish peasants of Saxony similarly refuse to burn in their stoves the wood of trees that have been struck by lightning; but the reason they give for their refusal is different. They say that with such fuel the house would be burnt down. No doubt they think that the electric flash, inherent in the wood, would send such a roaring flame up the chimney that nothing could stand before it. In like manner the Thonga of South Africa will not use such wood as fuel nor warm themselves at a fire which has been kindled with it; but what danger they apprehend from the wood we are not told. On the contrary, when lightning sets fire to a tree, the Winamwanga of Northern Rhodesia put out all the fires in the village and plaster the fireplaces afresh, while the head men convey the lightning-kindled fire to the chief, who prays over it. The chief then sends out the new fire to all his villages, and the villagers reward his messengers for the boon. This shews that they look upon fire kindled by lightning with reverence, and the reverence is intelligible, for they speak of thunder and lightning as God himself coming down to earth. Similarly the Maidu Indians of California believe that a Great Man created the world and all its inhabitants, and that lightning is nothing but the Great Man himself descending swiftly out of heaven and rending the trees with his flaming arm.

It is a plausible theory that the reverence which the ancient peoples of Europe paid to the oak, and the connexion which they traced between the tree and their sky-god, were derived from the much greater frequency with which the oak appears to be struck by lightning than any other tree of our European forests. Some remarkable statistics have been adduced in support of this view by Mr. W. Warde Fowler. Observations, annually made in the forests of Lippe-Detmold for seventeen years, yielded the result that while the woods were mainly stocked with beech and only to a small extent with oak and Scotch pine, yet far more oaks and Scotch pines were struck by lightning than beeches, the number of stricken Scotch pines exceeding the number of stricken beeches in the proportion of thirty-seven to one, and the number of stricken oaks exceeding the number of stricken beeches in the proportion of no less than sixty to one. Similar results have been obtained from observations made in French and Bavarian forests. In short, it would seem from statistics compiled by scientific observers, who have no mythological theories to maintain, that the oak suffers from the stroke of lightning far oftener than any other forest tree in Europe. However we may explain it, whether by the easier passage of electricity through oakwood than through any other timber, or in some other way, the fact itself may well have attracted the notice of our rude forefathers, who dwelt in the vast forests which then covered a large part of Europe; and they might naturally account for it in their simple religious way by supposing that the great sky-god, whom they worshipped and whose awful voice they heard in the roll of thunder, loved the oak above all the trees of the wood and often descended into it from the murky cloud in a flash of lightning, leaving a token of his presence or of his passage in the riven and blackened trunk and the blasted

foliage. Such trees would thenceforth be encircled by a nimbus of glory as the visible seats of the thundering sky-god. Certain it is that, like some savages, both Greeks and Romans identified their great god of the sky and of the oak with the lightning flash which struck the ground; and they regularly enclosed such a stricken spot and treated it thereafter as sacred. It is not rash to suppose that the ancestors of the Celts and Germans in the forests of Central Europe paid a like respect for like reasons to a blasted oak.

This explanation of the Aryan reverence for the oak and of the association of the tree with the great god of the thunder and the sky, was suggested or implied long ago by Jacob Grimm, and has been of late powerfully reinforced by Mr. W. Warde Fowler. It appears to be simpler and more probable than the explanation which I formerly adopted, namely, that the oak was worshipped primarily for the many benefits which our rude forefathers derived from the tree, particularly for the fire which they drew by friction from its wood; and that the connexion of the oak with the sky was an after-thought based on the belief that the flash of lightning was nothing but the spark which the sky-god up aloft elicited by rubbing two pieces of oak wood against each other, just as his savage worshipper kindled fire in the forest on earth. On that theory the god of the thunder and the sky was derived from the original god of the oak; on the present theory, which I now prefer, the god of the sky and the thunder was the great original deity of our Aryan ancestors, and his association with the oak was merely an inference based on the frequency with which the oak was seen to be struck by lightning. If the Aryans, as some think, roamed the wide steppes of Russia or Central Asia with their flocks and herds before they plunged into the gloom of the European forests, they may have worshipped the god of the blue or cloudy firmament and the flashing thunderbolt long before they thought of associating him with the blasted oaks in their new home.

Perhaps the new theory has the further advantage of throwing light on the special sanctity ascribed to mistletoe which grows on an oak. The mere rarity of such a growth on an oak hardly suffices to explain the extent and the persistence of the superstition. A hint of its real origin is possibly furnished by the statement of Pliny that the Druids worshipped the plant because they believed it to have fallen from heaven and to be a token that the tree on which it grew was chosen by the god himself. Can they have thought that the mistletoe dropped on the oak in a flash of lightning? The conjecture is confirmed by the name *thunder-besom* which is applied to mistletoe in the Swiss canton of Aargau, for the epithet clearly implies a close connexion between the parasite and the thunder; indeed "*thunder-besom*" is a popular name in Germany for any bushy nest-like excrescence growing on a branch, because such a parasitic growth is actually believed by the ignorant to be a product of lightning. If there is any truth in this conjecture, the real reason why the Druids worshipped a mistletoe-bearing oak above all other trees of the forest was a belief that every such oak had not only been struck by lightning but bore among its branches a visible emanation of the celestial fire; so that in cutting the mistletoe with mystic rites they were securing for themselves all the magical properties of a thunderbolt. If that was so, we must apparently conclude that the mistletoe was deemed an emanation of the lightning rather than, as I have thus far argued, of the midsummer sun. Perhaps, indeed, we might combine the two seemingly divergent views by supposing that in the old Aryan creed the mistletoe descended from the sun on Midsummer Day in a flash of lightning. But such a combination is artificial and unsupported, so far as I know, by any positive evidence. Whether on mythical principles the two interpretations can really be reconciled with each other or not, I will not presume to say; but even should they prove to be discrepant, the inconsistency need not have prevented our rude forefathers from embracing both of them at the same time with an equal fervour of conviction; for like the great majority of mankind the savage is above being hidebound by the trammels of a pedantic logic. In attempting to track his devious thought through the jungle of

crass ignorance and blind fear, we must always remember that we are treading enchanted ground, and must beware of taking for solid realities the cloudy shapes that cross our path or hover and gibber at us through the gloom. We can never completely replace ourselves at the standpoint of primitive man, see things with his eyes, and feel our hearts beat with the emotions that stirred his. All our theories concerning him and his ways must therefore fall far short of certainty; the utmost we can aspire to in such matters is a reasonable degree of probability.

To conclude these enquiries we may say that if Balder was indeed, as I have conjectured, a personification of a mistletoe-bearing oak, his death by a blow of the mistletoe might on the new theory be explained as a death by a stroke of lightning. So long as the mistletoe, in which the flame of the lightning smouldered, was suffered to remain among the boughs, so long no harm could befall the good and kindly god of the oak, who kept his life stowed away for safety between earth and heaven in the mysterious parasite; but when once that seat of his life, or of his death, was torn from the branch and hurled at the trunk, the tree fell—the god died—smitten by a thunderbolt.

And what we have said of Balder in the oak forests of Scandinavia may perhaps, with all due diffidence in a question so obscure and uncertain, be applied to the priest of Diana, the King of the Wood, at Aricia in the oak forests of Italy. He may have personated in flesh and blood the great Italian god of the sky, Jupiter, who had kindly come down from heaven in the lightning flash to dwell among men in the mistletoe—the thunder-besom—the Golden Bough—growing on the sacred oak beside the still waters of the lake of Nemi. If that was so, we need not wonder that the priest guarded with drawn sword the mystic bough which contained the god's life and his own. The goddess whom he served and married was herself, if I am right, no other than the Queen of Heaven, the true wife of the sky-god. For she, too, loved the solitude of the woods and the lonely hills, and sailing overhead on clear nights in the likeness of the silver moon she looked down with pleasure on her own fair image reflected on the calm, the burnished surface of the lake, Diana's Mirror.

XIII. Farewell to Nemi

We are at the end of our enquiry, but as often happens in the search after truth, if we have answered one question, we have raised many more; if we have followed one track home, we have had to pass by others that opened off it and led, or seemed to lead, to far other goals than the sacred grove at Nemi. Some of these paths we have followed a little way; others, if fortune should be kind, the writer and the reader may one day pursue together. For the present we have journeyed far enough together, and it is time to part. Yet before we do so, we may well ask ourselves whether there is not some more general conclusion, some lesson, if possible, of hope and encouragement, to be drawn from the melancholy record of human error and folly which has engaged our attention in these volumes.

If then we consider, on the one hand, the essential similarity of man's chief wants everywhere and at all times, and on the other hand, the wide difference between the means he has adopted to satisfy them in different ages, we shall perhaps be disposed to conclude that the movement of the higher thought, so far as we can trace it, has on the whole been from magic through religion to science. In magic man depends on his own strength to meet the difficulties and dangers that beset him on every side. He believes in a certain established order of nature on which he can surely count, and which he can manipulate for his own ends. When he discovers his mistake, when he recognizes sadly that both the order of nature which he had assumed and the control which he had believed himself to exercise over it were purely imaginary, he ceases to rely on his own intelligence and his own unaided efforts, and throws himself humbly on the mercy of certain great invisible beings behind the veil of nature, to whom he now ascribes all those far-reaching powers which he once arrogated to himself. Thus in the acuter minds magic is gradually superseded by religion, which explains the succession of natural phenomena as regulated by the will, the passion, or the caprice of spiritual beings like man in kind, though vastly superior to him in power.

But as time goes on this explanation in its turn proves to be unsatisfactory. For it assumes that the succession of natural events is not determined by immutable laws, but is to some extent variable and irregular, and this assumption is not borne out by closer observation. On the contrary, the more we scrutinize that succession the more we are struck by the rigid uniformity, the punctual precision with which, wherever we can follow them, the operations of nature are carried on. Every great advance in knowledge has extended the sphere of order and correspondingly restricted the sphere of apparent disorder in the world, till now we are ready to anticipate that even in regions where chance and confusion appear still to reign, a fuller knowledge would everywhere reduce the seeming chaos to cosmos. Thus the keener minds, still pressing forward to a deeper solution of the mysteries of the universe, come to reject the religious theory of nature as inadequate, and to revert in a measure to the older standpoint of magic by postulating explicitly, what in magic had only been implicitly assumed, to wit, an inflexible regularity in the order of natural events, which, if carefully observed, enables us to foresee their course with certainty and to act accordingly. In short, religion, regarded as an explanation of nature, is displaced by science.

But while science has this much in common with magic that both rest on a faith in order as the underlying principle of all things, readers of this work will hardly need to be reminded that the order presupposed by magic differs widely from that which forms the basis of science. The difference flows naturally from the different modes in which the two orders have been reached. For whereas the order on which magic reckons is merely an extension, by false analogy, of the order in which ideas present themselves to our minds, the order laid

down by science is derived from patient and exact observation of the phenomena themselves. The abundance, the solidity, and the splendour of the results already achieved by science are well fitted to inspire us with a cheerful confidence in the soundness of its method. Here at last, after groping about in the dark for countless ages, man has hit upon a clue to the labyrinth, a golden key that opens many locks in the treasury of nature. It is probably not too much to say that the hope of progress—moral and intellectual as well as material—in the future is bound up with the fortunes of science, and that every obstacle placed in the way of scientific discovery is a wrong to humanity.

Yet the history of thought should warn us against concluding that because the scientific theory of the world is the best that has yet been formulated, it is necessarily complete and final. We must remember that at bottom the generalizations of science or, in common parlance, the laws of nature are merely hypotheses devised to explain that ever-shifting phantasmagoria of thought which we dignify with the high-sounding names of the world and the universe. In the last analysis magic, religion, and science are nothing but theories of thought; and as science has supplanted its predecessors, so it may hereafter be itself superseded by some more perfect hypothesis, perhaps by some totally different way of looking at the phenomena—of registering the shadows on the screen—of which we in this generation can form no idea. The advance of knowledge is an infinite progression towards a goal that for ever recedes. We need not murmur at the endless pursuit:—

*“Fatti non foste a viver come bruti
Ma per seguir virtute e conoscenza.”*

Great things will come of that pursuit, though we may not enjoy them. Brighter stars will rise on some voyager of the future—some great Ulysses of the realms of thought—than shine on us. The dreams of magic may one day be the waking realities of science. But a dark shadow lies athwart the far end of this fair prospect. For however vast the increase of knowledge and of power which the future may have in store for man, he can scarcely hope to stay the sweep of those great forces which seem to be making silently but relentlessly for the destruction of all this starry universe in which our earth swims as a speck or mote. In the ages to come man may be able to predict, perhaps even to control, the wayward courses of the winds and clouds, but hardly will his puny hands have strength to speed afresh our slackening planet in its orbit or rekindle the dying fire of the sun. Yet the philosopher who trembles at the idea of such distant catastrophes may console himself by reflecting that these gloomy apprehensions, like the earth and the sun themselves, are only parts of that unsubstantial world which thought has conjured up out of the void, and that the phantoms which the subtle enchantress has evoked to-day she may ban to-morrow. They too, like so much that to common eyes seems solid, may melt into air, into thin air.

Without dipping so far into the future, we may illustrate the course which thought has hitherto run by likening it to a web woven of three different threads—the black thread of magic, the red thread of religion, and the white thread of science, if under science we may include those simple truths, drawn from observation of nature, of which men in all ages have possessed a store. Could we then survey the web of thought from the beginning, we should probably perceive it to be at first a chequer of black and white, a patchwork of true and false notions, hardly tinged as yet by the red thread of religion. But carry your eye further along the fabric and you will remark that, while the black and white chequer still runs through it, there rests on the middle portion of the web, where religion has entered most deeply into its texture, a dark crimson stain, which shades off insensibly into a lighter tint as the white thread of science is woven more and more into the tissue. To a web thus chequered and stained, thus shot with threads of diverse hues, but gradually changing colour the farther it is

unrolled, the state of modern thought, with all its divergent aims and conflicting tendencies, may be compared. Will the great movement which for centuries has been slowly altering the complexion of thought be continued in the near future? or will a reaction set in which may arrest progress and even undo much that has been done? To keep up our parable, what will be the colour of the web which the Fates are now weaving on the humming loom of time? will it be white or red? We cannot tell. A faint glimmering light illumines the backward portion of the web. Clouds and thick darkness hide the other end.

Our long voyage of discovery is over and our bark has drooped her weary sails in port at last. Once more we take the road to Nemi. It is evening, and as we climb the long slope of the Appian Way up to the Alban Hills, we look back and see the sky aflame with sunset, its golden glory resting like the aureole of a dying saint over Rome and touching with a crest of fire the dome of St. Peter's. The sight once seen can never be forgotten, but we turn from it and pursue our way darkling along the mountain side, till we come to Nemi and look down on the lake in its deep hollow, now fast disappearing in the evening shadows. The place has changed but little since Diana received the homage of her worshippers in the sacred grove. The temple of the sylvan goddess, indeed, has vanished and the King of the Wood no longer stands sentinel over the Golden Bough. But Nemi's woods are still green, and as the sunset fades above them in the west, there comes to us, borne on the swell of the wind, the sound of the church bells of Ariccia ringing the Angelus. *Ave Maria!* Sweet and solemn they chime out from the distant town and die lingeringly away across the wide Campagnan marshes. *Le roi est mort, vive le roi! Ave Maria!*

Notes

I. Snake Stones.

The belief of the Scottish Highlanders as to the so-called Snake Stones has been recorded as follows by a good authority at the end of the nineteenth century:—

“A product called *clach-nathrach*, serpent stone, is found on the root of the long ling. It is of steel-grey colour, has the consistency of soft putty when new and of hard putty when old, and is as light as pumice-stone, which it resembles. It is of a globular form, and from one to three inches in diameter. There is a circular hole, about a quarter of an inch in width, through the centre. This substance is said to be produced by the serpent emitting spume round the root of a twig of heather. The *clach-nathrach* is greatly prized by the people, who transmit it as a talisman to their descendants.”

II. The Transformation of Witches Into Cats.

The European belief that witches can turn themselves into cats, and that any wounds inflicted on the witch-cat will afterwards be found on the body of the witch herself, has its exact parallel among the Oraons or Uraons, a primitive hill tribe of Bengal. The following is the account given of the Oraon belief by a Jesuit missionary, who laboured for years among these savages and was intimately acquainted with their superstitions:—

“*Chordewa* is a witch rather than a *bhut* [demon]. It is believed that some women have the power to change their soul into a black cat, who then goes about in the houses where there are sick people. Such a cat has a peculiar way of mewling quite different from its brethren, and is easily recognised. It steals quietly into the house, licks the lips of the sick man and eats of the food that has been prepared for him. The sick man soon gets worse and dies. They say it is very difficult to catch the cat, as it has all the nimbleness of its nature and the cleverness of a *bhut*. However, they sometimes succeed, and then something wonderful happens. The woman out of whom the cat has come remains insensible, as it were in a state of temporary death, until the cat re-enters her body. Any wound inflicted on the cat will be inflicted on her; if they cut its ears or break its legs or put out its eyes the woman will suffer the same mutilation. The Uraons say that formerly they used to burn any woman that was suspected to be a *Chordewa*.”

III. African Balders.

In various parts of Africa stories are told of men who could only be killed, like Balder, by the stroke of an apparently insignificant weapon; and some at least of these men were not mythical beings but real men of flesh and blood who lived not long ago and whose memory is still comparatively fresh among their people. The Wadoe of German East Africa tell such a story of a great sorcerer, whom they now worship as a dispenser of sunshine and rain. The legend and the worship are reported as follows by a native African traveller:—

“If drought sets in, all the chiefs meet in council and resolve: ‘This year we have had nothing but sunshine; when we plant, the fruits will not ripen; therefore we must betake ourselves to our spirits of the dead (*mizimu*).’ Then they take some woollen stuff dyed blue and a red cloth, and set out together on the way and go to the district Nguu, where their principal ghost (*mzimu*) resides, in order to lay the matter before him. The ghost dwells in a very spacious cave. On their coming the chiefs greet him. His answer consists in a humming noise, which sounds like the patter of rain. If one among them is a bad man, the ghost says to them, ‘There is come with you in the caravan a rascal who wears such and such clothes.’ If such a man

there is, he is driven away. Now they tell the ghost all that they wish to say, to wit: 'This year thou hast given us much sunshine; the fruits in the fields do not grow tall, everywhere there is sickness, therefore we beg thee, give us rain.' Thereupon the ghost hums a second time, and all are glad, because he has answered them. But if the ghost is angry, he does not answer but holds his peace. If he has made them glad and given an answer, much rain will fall; otherwise they return as they went in sunshine.

"Originally this ghost was a man, a village elder (*jumbe*) of Ukami. He was a great sorcerer. One day people wished to conquer him, but they could do him no harm, for neither lead nor sword nor arrow could pierce his body. But he lived at strife with his wife. She said to his enemies, 'If you would kill my husband, I will tell you how it can be done.' They asked her, 'How can it be done?' She answered, 'My husband is a great sorcerer; you all know that.' They answered, 'That is true.' Then she said further, 'If you would kill him so that he dies on the spot, seek a stalk of a gourd and smite him with it; then he will die at once, for that has always been to him a forbidden thing.' They sought the stalk of a gourd, and when they smote him with it, he died at once without so much as setting one foot from the spot. But of him and his departure there was nothing more to be seen, for suddenly a great storm blew, and no man knew whither he had gone. The storm is said to have carried him to that cave which is still there to this day. After some days people saw in the cave his weapons, clothes, and turban lying, and they brought word to the folk in the town, 'We have seen the clothes of the elder in the cave, but of himself we have perceived nothing.' The folk went thither to look about, and they found that it was so. So the news of this ghost spread, all the more because people had seen the marvel that a man died and nobody knew where he had gone. The wonderful thing in this wood is that the spirits dwell in the midst of the wood and that everywhere a bright white sand lies on the ground, as if people had gone thither for the purpose of keeping everything clean. On many days they hear a drumming and shouts of joy in this wood, as if a marriage feast were being held there. That is the report about the ghost of Kolelo. All village elders, who dwell in the interior, see in this ghost the greatest ghost of all. All the chiefs (*mwene*) and headmen (*pazi*) and the village elders (*jumben*) of the clan Kingaru respect that ghost."

Miss Alice Werner, who kindly called my attention to this and the following cases of African Balders, tells me that this worshipful ghost in the cave appears to have been in his time a real man. Again, she was assured by some natives that "Chikumbu, a Yao chief, who at one time gave the Administration some trouble, was invulnerable by shot or steel; the only thing that could kill him—since he had not been fortified against it by the proper medicine—was a sharp splinter of bamboo. This reminds one of Balder and the mistletoe." Again, a Nyanja chief named Chibisa, who was a great man in this part of Africa when Livingstone travelled in it, "stood firm upon his ant-heap, while his men fell round him, shouting his war-song, until one who knew the secret of a sand-bullet brought him down."

Once more the Swahili tell a story of an African Samson named Liongo who lived in Shanga, while it was a flourishing city. By reason of his great strength he oppressed the people exceedingly, and they sought to kill him, but all in vain. At last they bribed his nephew, saying, "Go and ask your father what it is that will kill him. When you know, come and tell us, and when he is dead we will give you the kingdom." So the treacherous nephew went to his uncle and asked him, "Father, what is it that can kill you?" And his uncle said, "A copper needle. If any one stabs me in the navel, I die." So the nephew went to the town and said to the people, "It is a copper needle that will kill him." And they gave him a needle, and he went back to his uncle; and while his uncle slept the wicked nephew stabbed him with the needle in the navel. So he died, and they buried him, and his grave is to be seen at Ozi to this day.

But they seized the nephew and killed him; they did not give the kingdom to that bad young man.

When we compare the story of Balder with these African stories, the heroes of which were probably all real men, and when further we remember the similar tale told of the Persian hero Isfendiyar, who may well have been an historical personage, we are confirmed in the suspicion that Balder himself may have been a real man, admired and beloved in his lifetime and deified after his death, like the African sorcerer, who is now worshipped in a cave and bestows rain or sunshine on his votaries. On the whole I incline to regard this solution of the Balder problem as more probable than the one I have advocated in the text, namely that Balder was a mythical personification of a mistletoe-bearing oak. The facts which seem to incline the balance to the side of Euhemerism reached me as my book was going to press and too late to be embodied in their proper place in the volumes. The acceptance of this hypothesis would not necessarily break the analogy which I have traced between Balder in his sacred grove on the Sogne fiord of Norway and the priest of Diana in the sacred grove of Nemi; indeed, it might even be thought rather to strengthen the resemblance between the two, since there is no doubt at all that the priests of Diana at Nemi were men who lived real lives and died real deaths.

IV. The Mistletoe and the Golden Bough.

That Virgil compares the Golden Bough to the mistletoe is certain and admitted on all hands. The only doubt that can arise is whether the plant to which he compares the mystic bough is the ordinary species of mistletoe (*Viscum album*) or the species known to botanists as *Loranthus europaeus*. The common mistletoe (*Viscum album*, L.) "lives as a semi-parasite (obtaining carbon from the air, but water, nitrogen, and mineral matter from the sap of its host) on many conifers and broadleaved trees, and chiefly on their branches. The hosts, or trees on which it lives, are, *most frequently*, the apple tree, both wild and cultivated varieties; next, the silver-fir; *frequently*, birches, poplars (except aspen), limes, willows, Scots pine, mountain-ash, and hawthorn; *occasionally*, robinia, maples, horse-chestnut, hornbeam, and aspen. It is very rarely found on oaks, but has been observed on pedunculate oak at Thornbury, Gloucestershire, and elsewhere in Europe, also on *Quercus coccinea*, Moench., and *Q. palustris*, Moench. The alders, beech and spruce appear to be always free from mistletoe, and it very rarely attacks pear-trees. It is commoner in Southern Europe than in the North, and is extremely abundant where cider is made. In the N.-W. Himalayan districts, it is frequently found on apricot-trees, which are the commonest fruit-trees there. Its white berries are eaten by birds, chiefly by the missel-thrush (*Turdus viscivorus*, L.), and the seeds are either rubbed by the beak against branches of trees, or voided on to them; the seeds, owing to the viscous nature of the pulp surrounding them, then become attached to the branches." The large smooth pale-green tufts of the parasite, clinging to the boughs of trees, are most conspicuous in winter, when they assume a yellowish hue. In Greece at the present time mistletoe grows most commonly on firs, especially at a considerable elevation (three thousand feet or more) above the level of the sea. Throughout Italy mistletoe now grows on fruit-trees, almond-trees, hawthorn, limes, willows, black poplars, and firs, but never, it is said, on oaks. In England seven authentic cases of mistletoe growing on oaks are said to be reported. In Gloucestershire mistletoe grows on the Badham Court oak, Sedbury Park, Chepstow, and on the Frampton-on-Severn oak. Branches of oak with mistletoe growing on them were exhibited to more than one learned society in France during the nineteenth century; one of the branches was cut in the forest of Jeugny. It is a popular French superstition that mandragora or "the hand of glory," as it is called by the people, may be found by digging at the root of a mistletoe-bearing oak.

The species of mistletoe known as *Loranthus europaeus* resembles the ordinary mistletoe in general appearance, but its berries are bright yellow instead of white. "This species attacks chiefly oaks, *Quercus cerris*, L., *Q. sessiliflora*, Salisb., less frequently, *Q. pedunculata*, Ehrh., and *Castanea vulgaris*, Lam.; also lime. It is found throughout Southern Europe and as far north as Saxony, not in Britain. It grows chiefly on the branches of standards over coppice." The injury which it inflicts on its hosts is even greater than that inflicted by the ordinary mistletoe; it often kills the branch on which it settles. The seeds are carried to the trees by birds, chiefly by the missel-thrush. In India many kinds of *Loranthus* grow on various species of forest trees, for example, on teak; one variety (*Loranthus vestitus*) grows on two species of oak, the *Quercus dilatata*, Lindl., and the *Quercus incana*, Roxb. A marked distinction between the two sorts of mistletoe is that whereas ordinary mistletoe (*Viscum album*) is evergreen, the *Loranthus* is deciduous. In Greece the *Loranthus* has been observed on many old chestnut-trees at Stheni, near Delphi. In Italy it grows chiefly on the various species of oaks and also on chestnut-trees. So familiar is it on oaks that it is known as "oak mistletoe" both in popular parlance (*visco quercino*) and in druggists' shops (*viscum quernum*). Bird-lime is made from it in Italy.

Both sorts of mistletoe were known to the ancient Greeks and Romans, though the distinctive terms which they applied to each appear not to be quite certain. Theophrastus, and Pliny after him, seem to distinguish three sorts of mistletoe, to which Theophrastus gives the names of *ixia*, *hyphear*, and *stelis* respectively. He says that the *hyphear* and the *stelis* grow on firs and pines, and that the *ixia* grows on the oak (δρῦς), the terebinth, and many other kinds of trees. He also observes that both the *ixia* and the *hyphear* grow on the ilex or holm-oak (πρῖνος), the same tree sometimes bearing both species at the same time, the *ixia* on the north and the *hyphear* on the south. He expressly distinguishes the evergreen species of *ixia* from the deciduous, which seems to prove that he included both the ordinary mistletoe (*Viscum album*) and the *Loranthus* under the general name of *ixia*.

Modern writers are not agreed as to the identification of the various species of mistletoe designated by the names *ixia*, *hyphear*, and *stelis*. F. Wimmer, the editor of Theophrastus in the Didot edition, takes *hyphear* to be common mistletoe (*Viscum album*), *stelis* to be *Loranthus europaeus*, and *ixia* to be a general name which includes the two species. On the other hand F. Fraas, while he agrees as to the identification of *hyphear* and *stelis* with common mistletoe and *Loranthus* respectively, inclines somewhat hesitatingly to regard *ixia* or *ixos* (as Dioscorides has it) as a synonym for *stelis* (the *Loranthus*). H. O. Lenz, again, regards both *hyphear* and *stelis* as synonyms for common mistletoe (*Viscum album*), while he would restrict *ixia* to the *Loranthus*. But both these attempts to confine *ixia* to the single deciduous species *Loranthus* seem incompatible with the statement of Theophrastus, that *ixia* includes an evergreen as well as a deciduous species.

We have now to ask, Did Virgil compare the Golden Bough to the common mistletoe (*Viscum album*) or to the *Loranthus europaeus*? Some modern enquirers decide in favour of the *Loranthus*. Many years ago Sir Francis Darwin wrote to me: "I wonder whether *Loranthus europaeus* would do for your Golden Bough. It is a sort of mistletoe growing on oaks and chestnuts in S. Europe. In the autumn it produces what are described as bunches of pretty yellow berries. It is not evergreen like the mistletoe, but deciduous, and as its leaves appear at the same time as the oak leaves and drop at the same time in autumn, it must look like a branch of the oak, more especially as it has rough bark with lichens often growing on it. *Loranthus* is said to be a hundred years old sometimes." Professor P. J. Veth, after quoting the passage from Virgil, writes that "almost all translators (including Vondel) and commentators of the Mantuan bard think that the mistletoe is here meant, probably for the simple reason that it was better known to them than *Loranthus europaeus*. I am convinced

that Virgil can only have thought of the latter. On the other side of the Alps the *Loranthus* is much commoner than the mistletoe; on account of its splendid red blossoms, sometimes twenty centimetres long, it is a far larger and more conspicuous ornament of the trees; it bears really golden yellow fruit (*Croceus fetus*), whereas the berries of the mistletoe are almost white; and it attaches itself by preference to the oak, whereas the mistletoe is very seldom found on the oak.” Again, Mr. W. R. Paton writes to me from Mount Athos: “The oak is here called *dendron*, the tree. As for the mistletoe there are two varieties, both called *axo* (ancient ἰξός). Both are used to make bird-lime. The real *Golden Bough* is the variety with yellow berries and no leaves. It is the parasite of the oak and rarely grows on other trees. It is very abundant, and now in winter the oak-trees which have adopted it seem from a distance to be draped in a golden tissue. The other variety is our own mistletoe and is strictly a parasite of the fir (a spruce fir, I don't know its scientific name). It is also very abundant.”

Thus in favour of identifying Virgil's mistletoe (*viscum*) with *Loranthus* rather than with common mistletoe it has been urged, first, that the berries of *Loranthus* are bright yellow, whereas those of the mistletoe are of a greenish white; and, second, that the *Loranthus* commonly grows on oaks, whereas mistletoe seldom does so, indeed in Italy mistletoe is said never to be found on an oak. Both these circumstances certainly speak strongly in favour of *Loranthus*; since Virgil definitely describes the berries as of a saffron-yellow (*croceus*) and says that the plant grew on a holm-oak. Yet on the other hand Virgil tells us that the plant put forth fresh leaves in the depths of winter (*brumali frigore*, strictly speaking, “the cold of the winter solstice”); and this would best apply to the common mistletoe, which is evergreen, whereas *Loranthus* is deciduous. Accordingly, if we must decide between the two species, this single circumstance appears to incline the balance in favour of common mistletoe. But is it not possible that Virgil, whether consciously or unconsciously, confused the two plants and combined traits from both in his description? Both parasites are common in Italy and in appearance they are much alike except for the colour of the berries. As a loving observer of nature, Virgil was probably familiar by sight with both, but he may not have examined them closely; and he might be excused if he thought that the parasite which he saw growing, with its clusters of bright yellow berries, on oaks in winter, was identical with the similar parasite which he saw growing, with its bunches of greenish white berries and its pale green leaves, on many other trees of the forest. The confusion would be all the more natural if the Celts of northern Italy, in whose country the poet was born, resembled the modern Celts of Brittany in attaching bunches of the common mistletoe to their cottages and leaving them there till the revolving months had tinged the pale berries, leaves, and twigs with a golden yellow, thereby converting the branch of mistletoe into a true Golden Bough.

THE END

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