CHAPTER I

THE MORTALITY OF THE GODS

Mortality of savage gods.

AT an early stage of his intellectual development man deems himself naturally immortal, and imagines that were it not for the baleful arts of sorcerers, who cut the vital thread prematurely short, he would live for ever. The illusion, so flattering to human wishes and hopes, is still current among many savage tribes at the present day,[1] and

[1] For examples see M. Dobrizhoffer, *Historia de Abiponibus* (Vienna, 1784), ii. 92 *sq.*, 240 *sqq.*; C. Gay, "Fragment d'un voyage dans le Chili et au Cusco," *Bulletin de la Société de Géographie* (Paris), Deuxième Série, xix. (1843) p. 25; H. Delaporte, "Une Visite chez les Araucaniens," *Bulletin de la Société de Géographie* (Paris), Quatrième Série, x. (1855) p. 30; K. von den Steinen, *Unter den Naturvölker Zentral-Brasiliens* (Berlin, 1894), pp. 344, 348; E. F. im Thurn, *Among the Indians of Guiana* (London, 1883), pp. 330 *sq.*; A. G. Morice, "The Canadian Dénés," *Annual Archaeological Report, 1905* (Toronto, 1906), p. 207; (Sir) George Grey, *Journals of Two Expeditions of Discovery into North-West and Western Australia* (London, 1841), ii. 238; A. Oldfield, "The Aborigines of Australia," *Transactions of the Ethnological Society of London*, N.S. iii. (1865) p. 236; J. Dawson, *Australian Aborigines* (Melbourne, Sydney, and Adelaide, 1881), p. 63; Rev. G. Taplin, "The Narrinyeri," *Native Tribes of South Australia* (Adelaide, 1879), p. 25; C. W. Schürmann, "The Aboriginal Tribes of Port Lincoln," *Native Tribes of South Australia*, p. 237; H. E. A. Meyer, in *Native Tribes of South Australia*, p. 195; R. Brough Smyth, *The Aborigines of Victoria* (Melbourne, 1878), i. 110, ii. 289 *sq.*; W. Stanbridge, in *Transactions of the Ethnological Society of London*, New Series, i. (1861) p. 299; L. Fison and A. W. Howitt, *Kamilaroi and Kurnai*, pp. 250 *sq.*; A. L. P. Cameron, "Notes on some Tribes of New South Wales," *Journal of the Anthropological Institute*, xiv. (1885) pp. 361, 362 *sq.*; W. Ridley, *Kamilaroi*, Second Edition (Sydney, 1875), p. 159; Baldwin Spencer and F. J. Gillen, *Native Tribes of Central Australia* (London, 1899), pp. 46-48; *Cambridge Anthropological Expedition to Torres Straits*, v. (Cambridge, 1904) pp. 248, 323; E. Beardmore, "The Natives of Mowat, British New Guinea," *Journal of the Anthropological Institute*, xix. (1890) p. 461; R. E. Guise, "On the Tribes inhabiting the Mouth of the Wanigela River, New Guinea," *Journal of the Anthropological Institute*, xxviii. (1899) p. 216; C. G. Seligmann, *The Melan-*

it may be supposed to have prevailed universally in that Age of Magic which appears to have everywhere preceded the Age of Religion. But in time the sad truth of human mortality was borne in upon our primitive philosopher with a force of demonstration which no prejudice could resist and no sophistry dissemble. Among the manifold influences which combined to wring from him a reluctant assent to the necessity of death must be numbered the growing influence of religion, which by exposing the vanity of magic and of all the extravagant pretensions built on it gradually lowered man's proud and defiant attitude towards nature, and taught him to believe that there are mysteries in the universe which his feeble intellect can never fathom, and forces which his puny hands can never control. Thus more and more he learned to bow to the inevitable and to console himself for the brevity and the sorrows of life on earth by the hope of a blissful eternity hereafter. But if he reluctantly acknowledged the existence of beings at once superhuman and supernatural, he was as yet far from suspecting the width and the depth of the gulf which divided him from them. The gods with whom his imagination now peopled the darkness of the unknown were indeed admitted by him to be his superiors in knowledge and in power, in the joyous splendour of their life and in the length of its duration. But, though he knew it not, these glorious and awful beings were merely, like the spectre of the Brocken, the

esians of British New Guinea (Cambridge, 1910), p. 279; K. Vetter, *Komm herüber und hilf uns! oder die Arbeit der Neuen-Dettelsauer Mission*, iii. (Barmen, 1898) pp. 10 *sq.*; *id.*, in *Nachrichten über Kaiser-Wilhelmsland und den Bismarck-Archipel*, 1897, pp. 94, 98; A. Deniau, "Croyances religieuses et mœurs des indigènes de l'île Malo," *Missions Catholiques*, xxxiii. (1901) pp. 315 *sq.*; C. Ribbe, *Zwei Jahre unter den Kannibalen der Salomo-Inseln* (Dresden-Blasewitz, 1903), p. 268; P. A. Kleintitschen, *Die Küstenbewohner der Gazellehalbinsel* (Hiltrup bei Münster, N.D.), p. 344; *P.* Rascher, "Die Sulka," *Archiv für Anthropologie*, xxix. (1904) pp. 221 *sq.*; R. Parkinson, *Dreissig Jahre in der Südsee* (Stuttgart, 1907), pp. 199-201; G. Brown, D.D., *Melanesians and Polynesians* (London, 1910), p. 176; Father Abinal, "Astrologie Malgache," *Missions Catholiques*, xi. (1879) p. 506; A. Grandidier, "Madagascar," *Bulletin de la Société de Géographie* (Paris), Sixième Série, iii. (1872) p. 399; Father Campana, "Congo, Mission Catholique de Landana," *Missions Catholiques*, xxvii. (1895) pp. 102 *sq.*; Th. Masui, *Guide de la Section de l'État Indépendant du Congo à l'Exposition de Bruxelles-Tervueren en 1897* (Brussels, 1897), p. 82. The discussion of this and similar evidence must be reserved for another work.

reflections of his own diminutive personality exaggerated into gigantic proportions by distance and by the mists and clouds upon which they were cast. Man in fact created gods in his own likeness and being himself mortal he naturally supposed his creatures to be in the same sad predicament. Thus the Greenlanders believed that a wind could kill their most powerful god, and that he would certainly die if he touched a dog. When they heard of the Christian God, they kept asking if he never died, and being informed that he did not, they were much surprised, and said that he must be a very great god indeed.[1] In answer to the enquiries of Colonel Dodge, a North American Indian stated that the world was made by the Great Spirit. Being asked which Great Spirit he meant, the good one or the bad one, "Oh, neither of *them*," replied he, "the Great Spirit that made the world is dead long ago. He could not possibly have lived as long as this."[2] A tribe in the Philippine Islands told the Spanish conquerors that the grave of the Creator was upon the top of Mount Cabunian.[3] Heitsi-eibib, a god or divine hero of the Hottentots, died several times and came to life again. His graves are generally to be met with in narrow defiles between mountains. When the Hottentots pass one of them, they throw a stone on it for good luck, sometimes muttering "Give us plenty of cattle."[4] The grave of Zeus, the great god of Greece, was shewn to visitors in Crete as late as about the beginning of our era.[5] The body of Dionysus was buried at Delphi beside the golden statue of Apollo, and his tomb bore the inscription, "Here lies Dionysus dead, the son of Semele."[6]

Mortality of Greek gods.

[1] C. Meiners, *Geschichte der Religionen* (Hanover, 1806-1807), i. 48.

[2] R. I. Dodge, *Our Wild Indians*, p. 112.

[3] F. Blumentritt, "Der Ahnencultus und die religiösen Anschauungen der Malaien des Philippinen-Archipels," *Mittheilungen d. Wiener geogr. Gesellschaft*, 1882, p. 198.

[4] Sir James E. Alexander, *Expedition of Discovery into the Interior of Africa*, i. 166; H. Lichtenstein, *Reisen im Südlichen Africa* (Berlin, 1811-1812), i. 349 *sq.*; W. H. I. Bleek, *Reynard the Fox in South Africa* (London, 1864), pp. 75 *sq.*; Theophilus Hahn, *Tsuni-||Goam, the Supreme Being of the Khoi-Khoi* (London, 1881), pp. 56, 69.

[5] Callimachus, *Hymn to Zeus*, 9 *sq.*; Diodorus Siculus, iii. 61; Lucian, *Philopseudes*, 3; *id.*, *Jupiter Tragoedus*, 45; *id.*, *Philopatris*, 10; Porphyry, *Vita Pythagorae*, 17; Cicero, *De natura deorum*, iii. 21. 53; Pomponius Mela, ii. 7. 112; Minucius Felix, *Octavius*, 21; Lactantius, *Divin. instit.* i. 11.

[6] Plutarch, *Isis et Osiris*, 35; Philochorus, *Fragm.* 22, in C. Müller's *Fragmenta historicorum Graecorum*,

According to one account, Apollo himself was buried at Delphi; for Pythagoras is said to have carved an inscription on his tomb, setting forth how the god had been killed by the python and buried under the tripod.[1] The ancient god Cronus was buried in Sicily,[2] and the graves of Hermes, Aphrodite, and Ares were shewn in Hermopolis, Cyprus, and Thrace.[3]

Mortality of Egyptian gods.

The great gods of Egypt themselves were not exempt from the common lot. They too grew old and died. For like men they were composed of body and soul, and like men were subject to all the passions and infirmities of the flesh. Their bodies, it is true, were fashioned of more ethereal mould, and lasted longer than ours, but they could not hold out for ever against the siege of time. Age converted their bones into silver, their flesh into gold, and their azure locks into lapis-lazuli. When their time came, they passed away from the cheerful world of the living to reign as dead gods over dead men in the melancholy world beyond the grave. Even their souls, like those of mankind, could only endure after death so long as their bodies held together; and hence it was as needful to preserve the corpses of the gods as the corpses of common folk, lest with the divine body the divine spirit should also come to an untimely end. At first their remains were laid to rest under the desert sands of the mountains, that the dryness of the soil and the purity of the air might protect them from putrefaction and decay. Hence one of the oldest titles of the Egyptian gods is "they who are under the sands." But when at a later time the discovery of the art of embalming gave a new lease of life to the souls of the dead by preserving their bodies for an indefinite time from corruption, the deities were permitted to share the benefit of an invention which held out to gods as well as to men a reasonable hope of immortality. Every province then had the tomb and mummy of its dead god. The mummy of Osiris was to be seen at Mendes; Thinis boasted of the

i. p. 378; Tatian, *Oratio ad Graecos*, 8, ed. Otto; J. Tzetzes, *Schol. on Lycophron*, 208. Compare Ch. Petersen, "Das Grab und die Todtenfeier des Dionysos," *Philologus*, xv. (1860) pp. 77-91. The grave of Dionysus is also said to have been at Thebes (Clemens Romanus, *Recognitiones*, x. 24; Migne's *Patrologia Graeca*, i. col. 1434).

[1] Porphyry, *Vit. Pythag.* 16.

[2] Philochorus, *Fr.* 184, in C. Müller's *Fragmenta historicorum Graecorum*, ii. p. 414.

[3] Ch. Lobeck, *Aglaophamus* (Königsberg, 1829), pp. 574 *sq.*

mummy of Anhouri; and Heliopolis rejoiced in the possession of that of Toumou.[1] But while their bodies lay swathed and bandaged here on earth in the tomb, their souls, if we may trust the Egyptian priests, shone as bright stars in the firmament. The soul of Isis sparkled in Sirius, the soul of Horus in Orion, and the soul of Typhon in the Great Bear.[2] But the death of the god did not involve the extinction of his sacred stock; for he commonly had by his wife a son and heir, who on the demise of his divine parent succeeded to the full rank, power, and honours of the godhead.[3] The high gods

[1] G. Maspero, *Histoire ancienne des peuples de l'Orient classique: les origines*, pp. 108-111, 116-118. On the mortality of the Egyptian gods see further A. Moret, *Le Rituel du culte divin journalier en Égypte* (Paris, 1902), pp. 219 *sqq.*

[2] Plutarch, *Isis et Osiris*, 21, 22, 38, 61; Diodorus Siculus, i. 27. 4; Dittenberger, *Orientis Graeci inscriptiones selectae*, i. No. 56, p. 102.

[3] A. Wiedemann, *Die Religion der alten Aegypter*, pp. 59 *sq.*; G. Maspero, *Histoire ancienne des peuples de l'Orient classique: les origines*, pp. 104-108, 150. Indeed it was an article of the Egyptian creed that every god must die after he had begotten a son in his own likeness (A. Wiedemann, *Herodots zweites Buch*, p. 204). Hence the Egyptian deities were commonly arranged in trinities of a simple and natural type, each comprising a father, a mother, and a son. "Speaking generally, two members of such a triad were gods, one old and one young, and the third was a goddess, who was, naturally, the wife, or female counterpart, of the older god. The younger god was the son of the older god and goddess, and he was supposed to possess all the attributes and powers which belonged to his father. . . . The feminine counterpart or wife of the chief god was usually a local goddess of little or no importance; on the other hand, her son by the chief god was nearly as important as his father, because it was assumed that he would succeed to his rank and throne when the elder god had passed away. The conception of the triad or trinity is, in Egypt, probably as old as the belief in gods, and it seems to be based on the anthropomorphic views which were current in the earliest times about them" (E. A. Wallis Budge, *The Gods of the Egyptians*, London, 1904, i. 113 *sq.*). If the Christian doctrine of the Trinity took shape under Egyptian influence, the function originally assigned to the Holy Spirit may have been that of the divine mother. In the apocryphal *Gospel to the Hebrews*, as Mr. F. C. Conybeare was kind enough to point out to me, Christ spoke of the Holy Ghost as his mother. The passage is quoted by Origen (*Comment. in Joan. II.* vol. iv. col. 132, ed. Migne), and runs as follows: "My mother the Holy Spirit took me a moment ago by one of my hairs and carried me away to the great Mount Tabor." Compare Origen, *In Jeremiam Hom. XV. 4*, vol. iii. col. 433, ed. Migne. In the reign of Trajan a certain Alcibiades, from Apamea in Syria, appeared at Rome with a volume in which the Holy Ghost was described as a stalwart female about ninety-six miles high and broad in proportion. See Hippolytus, *Refut. omnium haeresium*, ix. 13, p. 462, ed. Duncker and Schneidewin. The Ophites represented the Holy Spirit as "the first woman," "mother of all living," who was beloved by "the first man" and likewise by "the second man," and who conceived by one or both of them "the light, which they call Christ." See H. Usener, *Das Weihnachtsfest*, pp. 116 *sq.*, quoting Irenaeus, i. 28. As to a female member of the Trinity, see further *id.*, *Dreiheit, ein Versuch mytho-*

of Babylon also, though they appeared to their worshippers only in dreams and visions, were conceived to be human in their bodily shape, human in their passions, and human in their fate; for like men they were born into the world, and like men they loved and fought and died.[1]

The death of the Great Pan.

One of the most famous stories of the death of a god is told by Plutarch. It runs thus. In the reign of the emperor Tiberius a certain schoolmaster named Epitherses was sailing from Greece to Italy. The ship in which he had taken his passage was a merchantman and there were many other passengers on board. At evening, when they were off the Echinadian Islands, the wind died away, and the vessel drifted close in to the island of Paxos. Most of the passengers were awake and many were still drinking wine after dinner, when suddenly a voice hailed the ship from the island, calling upon Thamus. The crew and passengers were taken by surprise, for though there was an Egyptian pilot named Thamus on board, few knew him even by name. Twice the cry was repeated, but Thamus kept silence. However, at the third call he answered, and the voice from the shore, now louder than ever, said, "When you are come to Palodes, announce that the Great Pan is dead." Astonishment fell upon all, and they consulted whether it would be better to do the bidding of the voice or not. At last Thamus resolved that, if the wind held, he would pass the place in silence, but if it dropped when they were off Palodes he would give the message. Well, when they were come to Palodes, there was a great calm; so Thamus standing in the stern and looking towards the land cried out, as he had been bidden, "The Great Pan is dead." The words had hardly passed his lips when a loud sound of lamentation broke on their ears, as if a multitude were

logischer Zahlenlehre (Bonn, 1903), pp. 41 *sqq.*; Gibbon, *Decline and Fall of the Roman Empire*, ch. l. vol. ix. p. 261, note g (Edinburgh, 1811). Mr. Conybeare tells me that Philo Judaeus, who lived in the first half of the first century of our era, constantly defines God as a Trinity in Unity, or a Unity in Trinity, and that the speculations of this Alexandrian Jew deeply influenced the course of Christian thought on the mystical nature of the deity. Thus it seems not impossible that the ancient Egyptian doctrine of the divine Trinity may have been distilled through Philo into Christianity. On the other hand it has been suggested that the Christian Trinity is of Babylonian origin. See H. Zimmern, in E. Schrader's *Die Keilinschriften und das Alte Testament*,[3] pp. 418 *sq.*, 440.

[1] L. W. King, *Babylonian Religion and Mythology* (London, 1899), p. 8.

mourning. This strange story, vouched for by many on board, soon got wind at Rome, and Thamus was sent for and questioned by the emperor Tiberius himself, who caused enquiries to be made about the dead god.[1] In modern times, also, the annunciation of the death of the Great Pan has been much discussed and various explanations of it have been suggested. On the whole the simplest and most natural would seem to be that the deity whose sad end was thus mysteriously proclaimed and lamented was the Syrian god Tammuz or Adonis, whose death is known to have been annually bewailed by his followers both in Greece and in his native Syria. At Athens the solemnity fell at midsummer, and there is no improbability in the view that in a Greek island a band of worshippers of Tammuz should have been celebrating the death of their god with the customary passionate demonstrations of sorrow at the very time when a ship lay becalmed off the shore, and that in the stillness of the summer night the voices of lamentation should have been wafted with startling distinctness across the water and should have made on the minds of the listening passengers a deep and lasting impression.[2] However that may be,

[1] Plutarch, *De defectu oraculorum*, 17.

[2] This is in substance the explanation briefly suggested by F. Liebrecht, and developed more fully and with certain variations of detail by S. Reinach. See F. Liebrecht, *Des Gervasius von Tilbury Otia Imperialia* (Hanover, 1856), p. 180; S. Reinach, *Cultes, mythes et religions*, iii. (Paris, 1908), pp. 1 *sqq.* As to the worship of Tammuz or Adonis in Syria and Greece see my *Adonis, Attis, Osiris*, Second Edition (London, 1907). In Plutarch's narrative confusion seems to have arisen through the native name (Tammuz) of the deity, which either accidentally coincided with that of the pilot (as S. Reinach thinks) or was erroneously transferred to him by a narrator (as F. Liebrecht supposed). An entirely different explanation of the story has been proposed by Dr. W. H. Roscher. He holds that the god whose death was lamented was the great ram-god of Mendes in Egypt, whom Greek writers constantly mistook for a goat-god and identified with Pan. A living ram was always revered as an incarnation of the god, and when it died there was a great mourning throughout all the land of Mendes. Some stone coffins of the sacred animal have been found in the ruins of the city. See Herodotus, ii. 46, with A. Wiedemann's commentary; W. H. Roscher, "Die Legende vom Tode des groszen Pan," *Fleckeisen's Jahrbücher für classische Philologie*, xxxviii. (1892) pp. 465-477. Dr. Roscher shews that Thamus was an Egyptian name, comparing Plato, *Phaedrus*, p. 274 D E; Polyaenus, iii. 2. 5; Philostratus, *Vit. Apollon. Tyan.* vi. 5. 108. As to the worshipful goat, or rather ram, of Mendes, see also Diodorus Siculus, i. 84; Strabo, xvii. 1. 19, p. 802; Clement of Alexandria, *Protrept.* ii. 39, p. 34, ed. Potter; Suidas, *s.v.* Μένδην.

Death of the King of the Jinn.

stories of the same kind found currency in western Asia down to the Middle Ages. An Arab writer relates that in the year 1063 or 1064 A.D., in the reign of the caliph Caiem, a rumour went abroad through Bagdad, which soon spread all over the province of Irac, that some Turks out hunting in the desert had seen a black tent, where many men and women were beating their faces and uttering loud cries, as it is the custom to do in the East when some one is dead. And among the cries they distinguished these words, "The great King of the Jinn is dead, woe to this country!" In consequence of this a mysterious threat was circulated from Armenia to Chuzistan that every town which did not lament the dead King of the Jinn should utterly perish. Again, in the year 1203 or 1204 A.D. a fatal disease, which attacked the throat, raged in parts of Mosul and Irac, and it was divulged that a woman of the Jinn called Umm 'Uncūd or "Mother of the Grape-cluster" had lost her son, and that all who did not lament for him would fall victims to the epidemic. So men and women sought to save themselves from death by assembling and beating their faces, while they cried out in a lamentable voice, "O mother of the Grape-cluster, excuse us; the Grape-cluster is dead; we knew it not."[1]

Death of the Grape-cluster.

[1] F. Liebrecht, *op. cit.* pp. 180 *sq.*; W. Robertson Smith, *Religion of the Semites*,[2] pp. 412, 414. The latter writer observes with justice that "the wailing for 'Uncūd, the divine Grape-cluster, seems to be the last survival of an old vintage piaculum." "The dread of the worshippers," he adds, "that the neglect of the usual ritual would be followed by disaster, is particularly intelligible if they regarded the necessary operations of agriculture as involving the violent extinction of a particle of divine life." On the mortality of the gods in general and of the Teutonic gods in particular, see J. Grimm, *Deutsche Mythologie*,[4] i. 263 *sqq.*; compare E. H. Meyer, *Mythologie der Germanen* (Strasburg, 1903), p. 288. As to the mortality of the Irish gods, see Douglas Hyde, *Literary History of Ireland* (London, 1899), pp. 80 *sq.*

CHAPTER II

THE KILLING OF THE DIVINE KING

§ 1. *Preference for a Violent Death*

Human gods are killed to prevent them from growing old and feeble.

If the high gods, who dwell remote from the fret and fever of this earthly life, are yet believed to die at last, it is not to be expected that a god who lodges in a frail tabernacle of flesh should escape the same fate, though we hear of African kings who have imagined themselves immortal by virtue of their sorceries.[1] Now primitive peoples, as we have seen,[2] sometimes believe that their safety and even that of the world is bound up with the life of one of these god-men or human incarnations of the divinity. Naturally, therefore, they take the utmost care of his life, out of a regard for their own. But no amount of care and precaution will prevent the man-god from growing old and feeble and at last dying. His worshippers have to lay their account with this sad necessity and to meet it as best they can. The danger is a formidable one; for if the course of nature is dependent on the man-god's life, what catastrophes may not be expected from the gradual enfeeblement of his powers and their final extinction in death? There is only one way of averting these dangers. The man-god must be killed as soon as he shews symptoms that his powers are beginning to fail, and his soul must be transferred to a vigorous successor before it has been seriously impaired by the threatened decay. The advantages of thus

[1] "Der Muata Cazembe und die Völkerstämme der Maravis, Chevas, Muembas, Lundas und andere von Süd-Afrika," *Zeitschrift für allgemeine Erdkunde*, vi. (1856) p. 395; F. T. Valdez, *Six Years of a Traveller's Life in Western Africa* (London, 1861), ii. 241 *sq.*

[2] See *Taboo and the Perils of the Soul*, pp. 6, 7 *sq.*

putting the man-god to death instead of allowing him to die of old age and disease are, to the savage, obvious enough. For if the man-god dies what we call a natural death, it means, according to the savage, that his soul has either voluntarily departed from his body and refuses to return, or more commonly that it has been extracted, or at least detained in its wanderings, by a demon or sorcerer.[1] In any of these cases the soul of the man-god is lost to his worshippers; and with it their prosperity is gone and their very existence endangered. Even if they could arrange to catch the soul of the dying god as it left his lips or his nostrils and so transfer it to a successor, this would not effect their purpose; for, dying of disease, his soul would necessarily leave his body in the last stage of weakness and exhaustion, and so enfeebled it would continue to drag out a languid, inert existence in any body to which it might be transferred. Whereas by slaying him his worshippers could, in the first place, make sure of catching his soul as it escaped and transferring it to a suitable successor; and, in the second place, by putting him to death before his natural force was abated, they would secure that the world should not fall into decay with the decay of the man-god. Every purpose, therefore, was answered, and all dangers averted by thus killing the man-god and transferring his soul, while yet at its prime, to a vigorous successor.

Preference for a violent death: the sick and old killed.

Some of the reasons for preferring a violent death to the slow death of old age or disease are obviously as applicable to common men as to the man-god. Thus the Mangaians think that "the spirits of those who die a natural death are excessively feeble and weak, as their bodies were at dissolution; whereas the spirits of those who are slain in battle are strong and vigorous, their bodies not having been reduced by disease."[2] The Barongo believe that in the world beyond the grave the spirits of their dead ancestors appear with the exact form and lineaments which their bodies exhibited at the moment of death; the spirits are young or old according as their bodies were young or old when they died; there

[1] See *Taboo and the Perils of the Soul*, pp. 26 *sqq.*

[2] W. W. Gill, *Myths and Songs of the South Pacific* (London, 1876), p. 163.