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CHAPTER I. <i>Precautions against the Return of Ghosts</i> . . . . .	P. i

The fear of the spirits of the dead has led primitive man to take many precautions to keep them at bay. One method commonly and widely adopted is to destroy or desert the house in which the deceased lived and died, and which his spirit will consequently be expected to seek out. Examples from Australia, from the East Indies, from the Straits, Burma, India and Assam, from Lappland, from Africa, and from North, Central and South America.

Stinks are occasionally employed to repel ghosts, as among various Indian tribes of North and South America.

Corpses may be buried in the bed of a stream to prevent the spirits from returning: examples from different parts of Africa. Alaric the Goth was thus buried, and the ashes of the prophet Daniel are reported to have been similarly treated.

The ghost of a dead man may be pegged down into the earth. Examples from India, Cochin-China, and Africa.

By burying the body in certain positions also some people imagine they prevent the return of the spirit. Examples from South America, India, and Siam. For the same purpose a corpse is very often carried out of the house feet foremost, as among some natives of the East Indies, of South America, and of Northern India, as well as among the inhabitants of Germany, Denmark, and Italy.

Sometimes a corpse is blindfolded to blind the spirit. Examples from Australia, Corea and Cambodia. Often a coin is placed on each of the dead person's eyes to blind him, a custom recorded for various parts of the Indian Archipelago and Europe. The masks found covering faces in the ancient royal graves of Mycenae may have had a similar purpose. Such masks for corpses have been employed in different parts of Asia and Europe.

Occasionally all the openings of the head are blocked up, a custom specially prevalent in the East Indies, but also reported for Africa and a Turkish tribe in Russia.

CHAPTER II. *Deceiving the Ghost* . . . . . P. 38

Besides attempting to repulse the spirits of the dead by force, primitive man often tries to mislead them by guile. Thus, after a death, strict silence is often enjoined upon the survivors in order to avoid the attention of the spirit of the deceased. This custom is prevalent throughout the Indian Archipelago, and is also practised in Australia, in North America, and in various parts of Africa. Similarly it is often forbidden to mention the name of a dead person for fear of attracting his ghost. Examples from Tasmania, Australia, the East Indies, Siberia, Africa and America.

Mourning costumes have been adopted in the Nicobar Islands explicitly to disguise the wearers from the recognition of ghosts, and this may have been the original purpose of mourning costumes generally. Examples from Africa, from ancient Greece and Rome, from the East Indies and America.

The custom of cutting the hair short in mourning is practised widely. Examples from the East Indies, ancient Greece and Persia, America and Asia. The opposite custom of letting the hair grow is much rarer, but has been recorded in Africa, Europe and Asia. The laceration that sometimes accompanies the cutting of the hair appears to be intended as a sign of grief rather than as a disguise.

Deception of the spirits is sometimes attempted by the use of effigies of living people. Examples from Tahiti, East Indies and Africa.

Other methods of deceiving the ghost are adopted in the Solomon Islands, in Fiji, in Australia, in New Guinea, in Borneo, in Siberia, in the East Indies, in Burma, in Indo-China and China and in South Africa.

The carrying-out of a dead body by a special opening is a common device to deceive the ghost and frustrate his efforts to return, practised in Siam, Annam, Indo-China, Burma, China, Siberia, the Indian Archipelago, India, Baluchistan, Persia and in various parts of Africa, America and Europe.

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I. GHOSTS OF THE SLAIN . . . . . P. 103

The ghosts of the slain are greatly feared by primitive man, and special precautions are often taken to avoid or pacify them. Examples from Australia, New Zealand, the East Indies, Burma, India, Africa, North and South America, and ancient Greece. In this

connexion it may be suggested that the legend of Orestes, how he recovered sanity by biting off one of his fingers after murdering his mother, may contain a reminiscence of a drastic mode of appeasing the angry ghost of a murdered person.

II. GHOSTS OF SUICIDES . . . . . P. 142

Persons who have taken their own life are greatly feared after death, and special precautions are often taken to guard against their spirits. Examples from Africa, India, China, Russia, Indo-China, ancient Greece and modern Europe.

III. GHOSTS OF PERSONS WHO HAVE DIED A VIOLENT DEATH  
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All who have died violently are commonly dreaded after death by primitive man. Thus in India various precautions are taken against the spirits of those slain by tigers. Other examples from Burma, the East Indies, Africa and North America.

IV. GHOSTS OF WOMEN DYING IN CHILDBED . . . . . P. 175

A special dread is widely entertained of the spirits of women dying in childbed. This dread is particularly prevalent throughout India and the Malay region to the east. It is also recorded in parts of Africa and among the ancient Mexicans.

V. GHOSTS OF DEAD HUSBANDS OR WIVES . . . . . P. 199

The ghosts of dead husbands and wives are commonly deemed very dangerous to their surviving spouses, and special precautions are often taken to guard the widow or widower. Examples from East Indies, India, Kamtchatka, Africa, America and Australia.

VI. GHOSTS OF THE UNMARRIED AND CHILDLESS DEAD P. 235

Adults who die unmarried or without issue are thought to have missed the crowning blessing of this world, and to be ill at ease in the next, so that their spirits are greatly feared as especially dangerous. Various means are adopted of propitiating them. Commonly this takes the form of a marriage of the dead with another dead person, with a living person, or with some animate or inanimate object. Examples from Fiji, the Indian Archipelago, Africa, India, China and Russia. The ancient Greek custom of placing a pitcher on the tomb of all unmarried people may have originated in this way.

VII. GHOSTS OF THE UNBURIED DEAD . . . . . P. 260

Since the soul of a recently deceased person is supposed to be greatly concerned with the disposal of his mortal remains, the bodies of people who die away from home, and therefore cannot be buried in the usual way, occasion much anxiety to their survivors. Commonly their kinsmen attempt to pacify the spirits of such people by holding

the funeral rites over an effigy of the missing body, or over some relic of his person. Examples from New Zealand, Samoa, East Indies, Annam, Tonkin, Burma, India, China, Japan, Asiatic Russia, Africa, America and Europe.

VIII. GHOSTS OF ANIMALS . . . . . P. 283

Primitive hunters and fishermen stand in awe of the animals and fish which they kill, fearing lest their angry ghosts should seek to take vengeance on their killers or prevent other animals from being killed in like manner. Consequently rites are often performed to propitiate or mislead the ghost of a killed animal. Examples from Africa, India, Indo-China and the Eskimos of the Arctic north.