

imagination, and memory." With some apprehension we ask where is left the emotion, the interest, and ambition, the social role of all the stories, and the deep connection with cultural values of the more serious ones? After a brief classification of stories in the usual manner we read about the sacred tales: "Myths are stories which, however marvelous and improbable to us, are nevertheless related in all good faith, because they are intended, or believed by the teller, to explain by means of something concrete and intelligible an abstract idea or such vague and difficult conceptions as Creation, Death, distinctions of race or animal species, the different occupations of men and women; the origins of rites and customs, or striking natural objects or prehistoric monuments; the meaning of the names of persons or places. Such stories are sometimes described as *etiological*, because their purpose is to explain why something exists or happens."<sup>2</sup>

Here we have in a nutshell all that modern science at its best has to say upon the subject. Would our Melanesians agree, however, with this opinion? Certainly not. They do not want to 'explain', to make 'intelligible' anything which happens in their myths—above all not an abstract idea. Of that there can be found to my knowledge no instance either in Melanesia or in any other savage community. The few abstract ideas which the natives possess carry their concrete commentary in the very word which expresses them. When being is described by verbs to lie, to sit, to stand, when cause and effect are expressed by words signifying foundation and the past standing upon it, when various concrete nouns tend towards the meaning of space, the word and the relation to concrete reality make the abstract idea sufficiently 'intelligible'. Nor would a Trobriander or any other native agree with the view that "Creation, Death distinctions of race or animal species, the different occupations of men and women" are "vague and difficult conceptions". Nothing is more familiar to the native than the different occupations of the male and female sex; there is nothing to be *explained* about it. But though familiar, such differences are at times irksome, unpleasant, or at least limiting, and there is the need to justify them, to vouch for their antiquity and reality, in short to buttress their validity. Death, alas, is not vague, or abstract, or difficult to grasp for any human being. It is only too hauntingly real, too concrete, too easy to comprehend for anyone who has had an experience affecting his near relatives or a personal foreboding. If it were vague or unreal, man would have no desire so much as to mention it; but the idea of death is fraught with horror, with a desire to remove its threat, with the vague hope that it may be, not explained, but rather explained away, made unreal, and actually denied. Myth, warranting the belief in

<sup>2</sup> Quoted from *Notes and Queries on Anthropology*, pp. 210 and 211.

immortality, in eternal youth, in a life beyond the grave, is not an intellectual reaction upon a puzzle, but an explicit act of faith born from the innermost instinctive and emotional reaction to the most formidable and haunting idea. Nor are the stories about "the origins of rites and customs" told in mere explanation of them. They never explain in any sense of the word; they always state a precedent which constitutes an ideal and a warrant for its continuance, and sometimes practical directions for the procedures.

We have, therefore, to disagree on every point with this excellent though concise statement of present-day mythological opinion. This definition would create an imaginary, non-existent class of narrative, the etiological myth, corresponding to a non-existent desire to explain, leading a futile existence as an 'intellectual effort', and remaining outside native culture and social organization with their pragmatic interests. The whole treatment appears to us faulty, because myths are treated as mere stories, because they are regarded as a primitive intellectual arm-chair occupation, because they are torn out of their life-context, and studied from what they look like on paper, and not from what they do in life. Such a definition would make it impossible either to see clearly the nature of myth or to reach a satisfactory classification of folk-tales. In fact we would also have to disagree with the definition of legend and of fairy tale given subsequently by the writers in *Notes and Queries on Anthropology*.

But above all, this point of view would be fatal to efficient field-work, for it would make the observer satisfied with the mere writing down of narratives. The intellectual nature of a story is exhausted with its text, but the functional, cultural, and pragmatic aspect of any native tale is manifested as much in its enactment, embodiment, and contextual relations as in the text. It is easier to write down the story than to observe the diffuse, complex ways in which it enters into life, or to study its function by the observation of the vast social and cultural realities into which it enters. And this is the reason why we have so many texts and why we know so little about the very nature of myth.

We may, therefore, learn an important lesson from the Trobrianders, and to them let us now return. We will survey some of their myths in detail, so that we can confirm our conclusions inductively, yet precisely.

## II Myths of Origin

We may best start with the beginning of things, and examine some of the myths of origin. The world, say the natives, was originally peopled from underground. Humanity had there led an existence similar in all respects

to the present life on earth. Underground, men were organized in villages, clans, districts; they had distinctions of rank, they knew privileges and had claims, they owned property, and were versed in magic lore. Endowed with all this, they emerged, establishing by this very act certain rights in land and citizenship prerogative and magical pursuit. They brought with them all their culture to continue it upon this earth.

There are a number of special spots—grottoes, clumps of trees, stone heaps, coral outcrops, springs, heads of creeks—called 'holes' or 'houses' by the natives. From such 'holes' the first couples (a sister as the head of the family and the brother as her guardian) came and took possession of the lands, and gave the totemic, industrial, magical, and sociological character to the communities thus begun.

The problem of rank which plays a great role in their sociology was settled by the emergence from one special hole, called Obukula, near the village of Laba'i. This event was notable in that, contrary to the usual course (which is: one original 'hole', one lineage), from this hole of Laba'i there emerged representatives of the four main clans one after the other. Their arrival, moreover, was followed by an apparently trivial but, in mythical reality, a most important event. First there came the *Kaylavasi* (iguana), the animal of the Lukulabuta clan, which scratched its way through the earth as iguanas do, then climbed a tree, and remained there as a mere onlooker, following subsequent events. Soon there came out the Dog, totem of the Lukuba clan, who originally had the highest rank. As a third came the Pig, representative of the Malasi clan, which now holds the highest rank. Last came the Lukwasisiga totem, represented in some versions by the Crocodile, in others by the Snake, in others by the Opossum, and sometimes completely ignored. The Dog and Pig ran round, and the Dog, seeing the fruit of the *noku* plant, nosed it, then ate it. Said the Pig: "Thou eatest *noku*, thou eatest dirt; thou art a low-bred, a commoner; the chief, the *guya'u*, shall be I." And ever since, the highest sub-clan of the Malasi clan, the Tabalu, have been the real chiefs.

In order to understand this myth, it is not enough to follow the dialogue between the Dog and the Pig which might appear pointless or even trivial. Once you know the native sociology, the extreme importance of rank, the fact that food and its limitations (the taboos of rank and clan) are the main index of man's social nature, and finally the psychology of totemic identification—you begin to understand how this incident, happening as it did when humanity was *in statu nascendi*, settled once for all the relation between the two rival clans. To understand this myth you must have a good knowledge of their sociology, religion, customs, and outlook. Then, and only then, can you appreciate what this story means to the natives and how it can live in their life. If you stayed among them and learned the language you would constantly find it active in discussion

and squabbles in reference to the relative superiority of the various clans, and in the discussions about the various food taboos which frequently raise fine questions of casuistry. Above all, if you were brought into contact with communities where the historical process of the spread of influence of the Malasi clan is still in evolution, you would be brought face to face with this myth as an active force.

Remarkably enough the first and last animals to come out, the iguana and the Lukwasisiga totem, have been from the beginning left in the cold: thus the numerical principle and the logic of events is not very strictly observed in the reasoning of the myth.

If the main myth of Laba'i about the relative superiority of the four clans is very often alluded to throughout the tribe, the minor local myths are not less alive and active, each in its own community. When a party arrives at some distant village they will be told not only the legendary historical tales, but above all the mythological charter of that community, its magical proficiencies, its occupational character, its rank and place in totemic organization. Should there arise land-quarrels, encroachment in magical matters, fishing rights, or other privileges the testimony of myth would be referred to.

Let me show concretely the way in which a typical myth of local origins would be retailed in the normal run of native life. Let us watch a party of visitors arriving in one or the other of the Trobriand villages. They would seat themselves in front of the headman's house, in the central place of the locality. As likely as not the spot of origins is near by, marked by a coral outcrop or a heap of stones. This spot would be pointed out, the names of the brother and sister ancestors mentioned, and perhaps it would be said that the man built his house on the spot of the present headman's dwelling. The native listeners would know, of course, that the sister lived in a different house near by, for she could never reside within the same walls as her brother.

As additional information, the visitors might be told that the ancestors had brought with them the substances and paraphernalia and methods of local industry. In the village of Yalaka, for instance, it would be the processes for burning lime from shells. In Okobobo, Obweria, and Obowada the ancestors brought the knowledge and the implements for polishing hard stone. In Bwoytau the carver's tool, the hafted shark tooth, and the knowledge of the art came out from underground with the original ancestors. In most places the economic monopolies are thus traced to the autochthonous emergence. In villages of higher rank the insignia of hereditary dignity were brought; in others some animal associated with the local sub-clan came out. Some communities started on their political career of standing hostility to one another from the very beginning. The

most important gift to this world carried from the one below is always magic; but this will have to be treated later on and more fully.

If a European bystander were there and heard nothing but the information given from one native to the other, it would mean very little to him. In fact, it might lead him into serious misunderstandings. Thus the simultaneous emergence of brother and sister might make him suspicious either of a mythological allusion to incest, or else would make him look for the original matrimonial pair and inquire about the sister's husband. The first suspicion would be entirely erroneous, and would shed a false light over the specific relation between brother and sister, in which the former is the indispensable guardian, and the second, equally indispensable, is responsible for the transmission of the line. Only a full knowledge of the matrilineal ideas and institutions gives body and meaning to the bare mention of the two ancestral names, so significant to a native listener. If the European were to inquire who was the sister's husband and how she came to have children, he would soon find himself once more confronted by an entirely foreign set of ideas—the sociological irrelevance of the father, the absence of any ideas about physiological procreation, and the strange and complicated system of marriage, matrilineal and patrilocal at the same time.<sup>3</sup>

The sociological relevance of these accounts of origins would become clear only to a European inquirer who had grasped the native legal ideas about local citizenship and the hereditary rights to territory, fishing grounds, and local pursuits. For according to the legal principles of the tribe all such rights are the monopolies of the local community, and only people descendent in the female line from the original ancestress are entitled to them. If the European were told further that, besides the first place of emergence, there are several other 'holes' in the same village, he would become still more baffled until, by a careful study of concrete details and the principles of native sociology, he became acquainted with the idea of compound village communities, i.e., communities in which several sub-clans have merged.

It is clear, then, that the myth conveys much more to the native than is contained in the mere story; that the story gives only the really relevant concrete local differences; that the real meaning, in fact the full account, is contained in the traditional foundations of social organization; and that this the native learns, not by listening to the fragmentary mythical stories, but by living within the social texture of his tribe. In other

<sup>3</sup> For a full statement of the psychology and sociology of kinship and descent see articles on "The Psychology of Sex and the Foundations of Kinship in Primitive Societies," "Psychoanalysis and Anthropology," "Complex and Myth in Mother Right," all three in the psychological journal, *Psyche*, Oct. 1923, April, 1924, and Jan. 1925. The first article is included in *The Father in Primitive Psychology* (Psyche Miniature, 1926).

words, it is the context of social life, it is the gradual realization by the native of how everything which he is told to do has its precedent and pattern in bygone times, which brings home to him the full account and the full meaning of his myths of origin.

For an observer, therefore, it is necessary to become fully acquainted with the social organization of the natives if he wants really to grasp its traditional aspect. The short accounts, such as those which are given about local origins, will then become perfectly plain to him. He will also clearly see that each of them is only a part, and a rather insignificant one, of a much bigger story, which cannot be read except from native life. What really matters about such a story is its social function. It conveys, expresses, and strengthens the fundamental fact of the local unity and of the kinship unity of the group of people descendent from a common ancestress. Combined with the conviction that only common descent and emergence from the soil give full rights to it, the story of origin literally contains the legal charter of the community. Thus, even when the people of a vanquished community were driven from their grounds by a hostile neighbor their territory always remained intact for them; and they were always, after a lapse of time and when their peace ceremony had been concluded, allowed to return to the original site, rebuild their village, and cultivate their gardens once more.<sup>4</sup> The traditional feeling of a real and intimate connection with the land; the concrete reality of seeing the actual spot of emergence in the middle of the scenes of daily life; the historical continuity of privileges, occupations, and distinctive characters running back into the mythological first beginnings—all this obviously makes for cohesion, for local patriotism, for a feeling of union and kinship in the community. But although the narrative of original emergence integrates and welds together the historical tradition, the legal principles, and the various customs, it must also be clearly kept in mind that the original myth is but a small part of the whole complex of traditional ideas. Thus on the one hand the reality of myth lies in its social function; on the other hand, once we begin to study the social function of myth, and so to reconstruct its full meaning, we are gradually led to build up the full theory of native social organization.

One of the most interesting phenomena connected with traditional precedent and charter is the adjustment of myth and mythological principle to cases in which their very foundation of such mythology is flagrantly violated. This violation always takes place when the local claims of an autochthonous clan, i.e., a clan which has emerged on the spot, are

<sup>4</sup> Cf. the account given of these facts in the article on "War and Weapons among the Trobriand Islanders," *Man*, Jan. 1918; and in Professor Seligman's *Melanesians*, pp. 663-68.

over-ridden by an immigrant clan. Then a conflict of principles is created, for obviously the principle that land and authority belong to those who are literally born out of it does not leave room for any newcomers. On the other hand, members of a sub-clan of high rank who choose to settle down in a new locality cannot very well be resisted by the autochthons—using this word again in the literal native mythological sense. The result is that there come into existence a special class of mythological stories which justify and account for the anomalous state of affairs. The strength of the various mythological and legal principles is manifested in that the myths of justification still contain the antagonistic and logically irreconcilable facts and points of view, and only try to cover them by facile reconciliatory incident, obviously manufactured *ad hoc*. The study of such stories is extremely interesting, both because it gives us a deep insight into the native psychology of tradition, and because it tempts us to reconstruct the past history of the tribe, though we must yield to the temptation with due caution and scepticism.

In the Trobriands we find that the higher the rank of a totemic sub-clan, the greater its power of expansion. Let us first state the facts and then proceed to their interpretation. The sub-clan of the highest rank, the Tabalu sub-clan of the Malasi clan, are found now ruling over a number of villages: Omarakana, their main capital; Kasanayi, the twin village of the capital; and Olivilevi, a village founded some three 'reigns' ago after a defeat of the capital. Two villages, Omlamwaluwa, now extinct, and Dayagila, no longer ruled by the Tabalu, also once belonged to them. The same sub-clan, bearing the same name and claiming the same descent, but not keeping all the taboos of distinction and not entitled to all the insignia, is found ruling in the villages of Oyweyowa, Gumilababa, Kavataria, and Kadawaga, all in the western part of the archipelago, the last mentioned on the small island Kayleula. The village of Tukwa'ukwa was but recently taken over by the Tabalu some five 'reigns' ago. Finally, a sub-clan of the same name and claiming affinity rules over the two big and powerful communities of the South, Sinaketa and Vakuta.

The second fact of importance referring to these villages and their rulers is that the ruling clan does not pretend to have emerged locally in any of those communities in which its members own territory, carry on local magic, and wield power. They all claim to have emerged, accompanied by the original pig, from the historical hole of Obukula on the northwestern shore of the island near the village of Laba'i. From there they have, according to their tradition, spread all over the district.<sup>5</sup>

<sup>5</sup> The reader who wants to grasp these historical and geographical details should consult the map facing p. 51 of the writer's *Argonauts of the Western Pacific*.

In the traditions of this clan there are certain definitely historical facts which must be clearly disentangled and registered; the foundation of the village of Olivilevi three 'reigns' ago, the settlement of the Tabala in Tukwa'ukwa five 'reigns' ago, the taking over of Vakuta some seven or eight 'reigns' ago. By 'reign' I mean the life-rule of one individual chief. Since in the Trobriands, as no doubt in most matrilineal tribes, a man is succeeded by his younger brother, the average 'reign' is obviously much shorter than the span of a generation and also much less reliable as a measure of time, since in many cases it need not be shorter. These particular historical tales, giving a full account of how, when, by whom, and in what manner the settlement was effected, are sober matter-of-fact statements. Thus it is possible to obtain from independent informants the detailed account of how, in the time of their fathers or grandfathers respectively, the chief Bugwabwaga of Omarakana, after an unsuccessful war, had to flee with all his community far south, to the usual spot where a temporary village was erected. After a couple of years he returned to perform the peace-making ceremony and to rebuild Omarakana. His younger brother, however, did not return with him, but erected a permanent village, Olivilevi, and remained there. The account, which can be confirmed in the minutest detail from any intelligent adult native in the district, is obviously as reliable an historical statement as one can obtain in any savage community. The data about Tukwa'ukwa, Vakuta, and so on are of similar nature.

What lifts the trustworthiness of such accounts above any suspicion is their sociological foundation. The flight after defeat is a general rule of tribal usage; and the manner in which the other villages become the seat of the highest rank people, i.e., intermarriage between Tabalu women and head men of other villages, is also characteristic of their social life. The technique of this proceeding is of considerable importance and must be described in detail. Marriage is patrilocal in the Trobriands, so that the woman always moves to her husband's community. Economically, marriage entails the standing exchange of food given by the wife's family for valuables supplied by the husband. Food is especially plentiful in the central plains of Kiriwina, ruled over by the chiefs of highest rank from Omarakana. The valuable shell ornaments, coveted by the chiefs, are produced in the coastal districts to the west and south. Economically, therefore, the tendency always has been, and still is, for women of high rank to marry influential headmen in such villages as Gumilababa, Kavataria, Tukwa'ukwa, Sinaketa, and Vakuta.

So far everything happens according to the strict letter of tribal law. But once a Tabalu woman has settled in her husband's village, she overshadows him by rank and very often by influence. If she has a son or sons these are, until puberty, legal members of their father's community.

They are the most important males in it. The father, as things are in the Trobriands, always wishes to keep them even after puberty for reasons of personal affection; the community feels that their whole status is being raised thereby. The majority desire it; and the minority, the rightful heirs to the headmen, his brothers and his sisters' sons, do not dare to oppose. If, therefore, the sons of high rank have no special reasons for returning to their rightful village, that of their mother, they remain in the father's community and rule it. If they have sisters these may also remain, marry within the village, and thus start a new dynasty. Gradually, though perhaps not at once, they succeed to all the privileges, dignities, and functions vested till then in the local headman. They are styled 'masters' of the village and of its lands, they preside over the formal councils, they decide upon all communal matters where a decision is needed, and above all they take over the control of local monopolies and local magic.

All the facts I have just reviewed are strictly empirical observations; let us now look at the legends adduced to cover them. According to one story two sisters, Botabalu and Bonumakala, came out of the original hole near Laba'i. They went at once to the central district of Kiriwina, and both settled in Omarakana. Here they were welcomed by the local lady in charge of magic and all the rights, and thus the mythological sanction of their claims to the capital was established. (To this point we shall have to return again.) After a time they had a quarrel about some banana leaves pertaining to the beautiful fibre petticoats used for dress. The elder sister then ordered the younger to go, which among the natives is a great insult. She said: "I shall remain here and keep all the strict taboos. You go and eat bush-pig, *katakayluva* fish." This is the reason why the chiefs in the coastal district, though in reality they have the same rank, do not keep the same taboos. The same story is told by natives of the coastal villages with the difference, however, that it is the younger sister who orders her senior to remain in Omarakana and keep all the taboos, while she herself goes to the west.

According to a Sinaketa version, there were three original women of the Tabalu sub-clan, the eldest remained in Kiriwina, the second settled in Kuboma, the youngest came to Sinaketa and brought with her the *Kaloma* shell discs, which started the local industry.

All these observations refer only to one sub-clan of the Malasi clan. The other sub-clans of this clan, of which I have some dozen on record, are all of low rank; are all local, that is have not immigrated into their present territory; and some of them, those of Bwoyatalu, belong to what might be called the pariah or specially despised category of people. Although they all bear the same generic name, have the same common totem, and on ceremonial occasions would range themselves side by side

with the people of the highest rank, they are regarded by the natives as belonging to an entirely different class.

Before I pass to the re-interpretation or historical reconstruction of these facts, I shall present the facts referring to the other clans. The Lukuba clan is perhaps the next in importance. They count among their sub-clans two or three which immediately follow in rank the Tabalu of Omarakana. The ancestors of these sub-clans are called Mwauri, Mulobwaima, and Tudava; and they all three came out from the same main hole near Laba'i, out of which the four totemic animals emerged. They moved afterwards to certain important centers in Kiriwina and in the neighboring islands of Kitava and Vakuta. As we have seen, according to the main myth of emergence, the Lukuba clan had the highest rank at first, before the dog and pig incident reversed the order. Moreover, most mythological personalities or animals belong to the Lukuba clan. The great mythological culture hero Tudava, reckoned also as ancestor by the sub-clan of that name, is a Lukuba. The majority of the mythical heroes in connection with the inter-tribal relations and the ceremonial forms of trading belong also to the same clan.<sup>6</sup> Most of the economic magic of the tribe also belongs to people of this clan. In Vakuta, where they have been recently overshadowed, if not displaced, by the Tabalu, they are still able to assert themselves; they have still retained the monopoly in magic; and, taking their stand upon mythological tradition, the Lukuba still affirm their real superiority to the usurpers. There are far fewer sub-clans of low rank among them than among the Malasi.

About the third large totemic division, the Lukwasisiga, there is much less to be said as regards mythology and cultural or historic role. In the main emergence myth they are either completely left out, or else their ancestral animal or person is made to play an entirely insignificant part. They do not own any specially important forms of magic and are conspicuously absent from any mythological reference. The only important part which they play is in the great Tudava cycle in which the ogre Dokonikan is made to belong to the Lukwasisiga totem. To this clan belongs the headman of the village Kabwaku, who is also the chief of the district of Tilataula. The district was always in a relation of potential hostility to the district of Kiriwina proper, and the chiefs of Tilataula were the political rivals of the Tabalu, the people of the highest rank. From time to time the two would wage war. No matter which side was defeated and had to fly, peace was always restored by a ceremonial reconciliation, and the same relative status once more obtained between the two provinces. The chiefs of Omarakana always retained superiority of rank and a sort of general control over the hostile district, even after this had been victorious.

<sup>6</sup> Cf. *Argonauts of the Western Pacific*, p. 321.

The chiefs of Kabwaku were to a certain extent bound to execute their orders; and more especially if a direct capital punishment had to be meted out in olden days the chief of Omarakana would delegate his potential foe to carry it out. The real superiority of the chiefs of Omarakana was due to their rank. But to a great extent their power and the fear with which they inspired all the other natives was derived from the important sun and rain magic which they wielded. Thus members of a sub-clan of the Lukwasisiga were the potential foes and the executive vassals, but in war the equals, of the highest chiefs. For, as in peace times the supremacy of the Tabalu would remain unchallenged, so in war the Toliwaga of Kabwaku were considered generally the more efficient and redoubtable. The Lukwasisiga clan were also on the whole regarded as land-lubbers (*Kulita'odila*). One or two other sub-clans of this clan were of rather high rank and intermarried rather frequently with the Tabalu of Omarakana.

The fourth clan, the Lukulabuta, includes only sub-clans of low rank among its numbers. They are the least numerous clan, and the only magic with which they are associated is sorcery.

When we come to the historical interpretation of these myths a fundamental question meets us at the outset: must we regard the sub-clans which figure in legend and myth as representing merely the local branches of a homogeneous culture, or can we ascribe to them a more ambitious significance and regard them as standing for representatives of various cultures, that is as units of different migration waves. If the first alternative is accepted then all the myths, historical data, and sociological facts refer simply to small internal movements and changes, and there is nothing to be added to them except what we have said.

In support of the more ambitious hypothesis, however, it might be urged that the main legend of emergence places the origins of the four clans in a very suggestive spot. Laba'i lies on the northwestern beach, the only place open to sailors who would have come from the direction of the prevailing monsoon winds. Moreover, in all the myths the drift of a migration, the trend of cultural influence, the travels of culture heroes, take place from north to south and generally, though less uniformly, from west to east. This is the direction which obtains in the great cycle of Tudava stories; this is the direction which we have found in the migration myths; this is the direction which obtains in the majority of the Kula legends. Thus the assumption is plausible that a cultural influence has been spreading from the northern shores of the archipelago, an influence which can be traced as far east as Woodlark Island, and as far south as the D'Entrecasteaux Archipelago. This hypothesis is suggested by the conflict element in some of the myths, such as that between the dog and the pig, between Tudava and Dokonikan, and between the cannibal and non-cannibal brother. If we then accept this hypothesis for what it is

worth, the following scheme emerges. The oldest layer would be represented by the Lukwasisiga and Lukulabuta clans. The latter is the first to emerge mythologically; while both are relatively autochthonous in that they are not sailors, their communities usually lie inland, and their occupation is mainly agriculture. The generally hostile attitude of the main Lukwasisiga sub-clan, the Toliwaga, to what would be obviously the latest immigrants, the Tabalu, might also be made to fit into this hypothesis. It is again plausible that the cannibal monster who is fought by the innovator and cultural hero, Tudava, belongs to the Lukwasisiga clan.

I have expressly stated that the sub-clans and not the clans must be regarded as migration units. For it is an incontrovertible fact that the big clan, which comprises a number of sub-clans, is but a loose social unit, split by important cultural rifts. The Malasi clan, for instance, includes the highest sub-clan, the Tabalu, as well as the most despised sub-clans, Wabu'a and Gumsosopa of Bwoytalu. The historical hypothesis of migratory units would still have to explain the relation between sub-clans and clan. It seems to me that the minor sub-clans must also have been of a previous arrival, and that their totemic assimilation is a by-product of a general process of sociological reorganization which took place after the strong and influential immigrants of the Tudava and Tabalu type had arrived.

The historical reconstruction requires, therefore, a number of auxiliary hypotheses, each of which must be regarded as plausible, but must remain arbitrary; while each assumption adds a considerable element of uncertainty. The whole reconstruction is a mental game, attractive and absorbing, often spontaneously obtruding itself upon a field-worker, but always remaining outside the field of observation and sound conclusion—that is, if the field-worker keeps his powers of observation and his sense of reality under control. The scheme which I have here developed is the one into which the facts of Trobriand sociology, myth, and custom naturally arrange themselves. Nevertheless, I do not attach any serious importance to it, and I do not believe that even a very exhaustive knowledge of a district entitles the ethnographer to anything but tentative and cautious reconstructions. Perhaps a much wider collation of such schemes might show their value, or else prove their utter futility. It is only perhaps as working hypotheses, stimulating to more careful and minute collection of legend, of all tradition, and of sociological difference, that such schemes possess any important whatever.

As far as the sociological theory of these legends goes the historical reconstruction is irrelevant. Whatever the hidden reality of their unrecorded past may be, myths serve to cover certain inconsistencies created by historical events, rather than to record these events exactly. The myths associated with the spread of the powerful sub-clans show on cer-

tain points a fidelity to life in that they record facts inconsistent with one another. The incidents by which this inconsistency is obliterated, if not hidden, are most likely fictitious; we have seen certain myths vary according to the locality in which they are told. In other cases the incidents bolster up non-existent claims and rights.

The historical consideration of myth is interesting, therefore, in that it shows that myth, taken as a whole, cannot be sober dispassionate history, since it is always made *ad hoc* to fulfil a certain sociological function, to glorify a certain group, or to justify an anomalous status. These considerations show us also that to the native mind immediate history, semi-historic legend, and unmixed myth flow into one another, form a continuous sequence, and fulfil really the same sociological function.

And this brings us once more to our original contention that the really important thing about the myth is its character of a retrospective, ever-present, live actuality. It is to a native neither a fictitious story, nor an account of a dead past; it is a statement of a bigger reality still partially alive. It is alive in that its precedent, its law, its moral, still rule the social life of the natives. It is clear that myth functions especially where there is a sociological strain, such as in matters of great difference in rank and power, matters of precedence and subordination, and unquestionably where profound historical changes have taken place. So much can be asserted as a fact, though it must always remain doubtful how far we can carry out historical reconstruction from the myth.

We can certainly discard all explanatory as well as all symbolic interpretations of these myths of origin. The personages and beings which we find in them are what they appear to be on the surface, and not symbols of hidden realities. As to any explanatory function of these myths, there is no problem which they cover, no curiosity which they satisfy, no theory which they contain.

### III

#### Myths of Death and of the Recurrent Cycle of Life

In certain versions of origin myths the existence of humanity underground is compared to the existence of human spirits after death in the present-day spirit-world. Thus a mythological rapprochement is made between the primeval past and the immediate destiny of each man, another of those links with life which we find so important in the understanding of the psychology and the cultural value of myth.

The parallel between primeval and spiritual existence can be drawn even further. The ghosts of the deceased move after death to the island of Tuma. There they enter the earth through a special hole—a sort of

reversed proceeding to the original emergence. Even more important is the fact that after a span of spiritual existence in Tuma, the nether world, an individual grows old, grey, and wrinkled; and that then he has to rejuvenate by sloughing his skin. Even so did human beings in the old primeval times, when they lived underground. When they first came to the surface they had not yet lost this ability; men and women could live eternally young.

They lost the faculty, however, by an apparently trivial, yet important and fateful event. Once upon a time there lived in the village of Bwadela an old woman who dwelt with her daughter and grand-daughter; three generations of genuine matrilineal descent. The grandmother and grand-daughter went out one day to bathe in the tidal creek. The girl remained on the shore, while the woman went away some distance out of sight. She took off her skin, which carried by the tidal current, floated along the creek until it stuck on a bush. Transformed into a young girl, she came back to her grand-daughter. The latter did not recognize her; she was afraid of her, and bade her begone. The old woman, mortified and angry, went back to her bathing place, searched for her old skin, put it on again, and returned to her grand-daughter. The time she was recognized and thus greeted: "A young girl came here; I was afraid; I chased her away." Said the grandmother: "No, you didn't want to recognize me. Well, you will become old—I shall die." They went home to where the daughter was preparing the meal. The old woman spoke to her daughter: "I went to bathe; the tide carried by skin away; your daughter did not recognize me; she chased me away. I shall not slough my skin. We shall all become old. We shall all die."

After that men lost the power of changing their skin and of remaining youthful. The only animals who have retained the power of changing the skin are the 'animals of the below'—snakes, crabs, iguanas, and lizards: this is because men also once lived under the ground. These animals come out of the ground and they still can change their skin. Had men lived above, the 'animals of the above'—birds, flying-foxes, and insects—would also be to change their skins and renew their youth.

Here ends the myth as it is usually told. Sometimes the natives will add other comments drawing parallels between spirits and primitive humanity; sometimes they will emphasize the regeneration motive of the reptiles; sometimes tell only the bare incident of the lost skin. The story is, in itself, trivial and unimportant; and it would appear so to anyone who did not study it against the background of the various ideas, customs, and rites associated with death and future life. The myth is obviously but a developed and dramatized belief in the previous human power of rejuvenation and in its subsequent loss.

Thus, through the conflict between grand-daughter and grandmother,

drawal of the spirits from permanent contact with men, and finally the partial communication re-established with them. We see also that the myths of this cycle are more dramatic, they also form a more consecutive, yet complex, account than was the case with the myths of origins. Without laboring the point, I think that this is due to a deeper metaphysical reference, in other words, to a stronger emotional appeal in stories which deal with human destiny, as compared with sociological statements or charters.

In any case we see that the point where myth enters in these subjects is not to be explained by any greater amount of curiosity or any more problematic character, but rather by emotional coloring and pragmatic importance. We have found that the ideas elaborated by myth and spun out into narrative are especially painful. In one of the stories, that of the institution of the *milamala* and the periodical return of the spirits, it is the ceremonial behavior of man, and the taboos observed with regard to the spirits, which are in question. The subjects developed in these myths are clear enough in themselves; there is no need to 'explain' them, and the myth does not even partially perform this function. What it actually does is to transform an emotionally overwhelming foreboding, behind which, even for a native, there lurks the idea of an inevitable and ruthless fatality. Myth presents, first of all, a clear realization of this idea. In the second place, it brings down a vague but great apprehension to the compass of a trivial, domestic reality. The longed-for power of eternal youth and the faculty of rejuvenation which gives immunity from decay and age, have been lost by a small accident which it would have been in the power of a child and a woman to prevent. The separation from the beloved ones after death is conceived as due to the careless handling of a coconut cup and to a small altercation. Disease, again, is conceived as something which came out of a small animal, and originated through an accidental meeting of a man, a dog, and a crab. Elements of human error, of guilt, and of mischance assume great proportions. Elements of fate, of destiny, and of the inevitable are, on the other hand, brought down to the dimension of human mistakes.

In order to understand this, it is perhaps well to realize that in his actual emotional attitude towards death, whether his own or that of his loved ones, the native is not completely guided by his belief and his mythological ideas. His intense fear of death, his strong desire to postpone it, and his deep sorrow at the departure of beloved relatives belie the optimistic creed and the easy reach of the beyond which is inherent in native customs, ideas, and ritual. After death had occurred, or at a time when death is threatening, there is no mistaking the dim division of shaking faith. In long conversations with several seriously ill natives, and especially with my consumptive friend Bagido'u, I felt, half-expressed

and roughly formulated, but still unmistakable in them all, the same melancholy sorrow at the transience of life and all its good things, the same dread of the inevitable end, and the same questioning as to whether it could be staved off indefinitely or at least postponed for some little time. But again, the same people would clutch at the hope given to them by their beliefs. They would screen, with the vivid texture of their myths, stories, and beliefs about the spirit world, the vast emotional void gaping beyond them.

#### IV Myths of Magic

Let me discuss in more detail another class of mythical stories, those connected with magic. Magic, from many points of view, is the most important and the most mysterious aspect of primitive man's pragmatic attitude towards reality. It is one of the problems which are engaging at present the most vivid and most controversial interests of anthropologists. The foundations of this study have been laid by Sir James Frazer who has also erected a magnificent edifice thereon in his famous theory of magic.

Magic plays such a great part in northwest Melanesia that even a superficial observer must soon realize its enormous sway. Its incidence, however, is not very clear at first sight. Although it seems to crop up everywhere, there are certain highly important and vital activities from which magic is conspicuously absent.

No native would ever make a yam or taro garden without magic. Yet certain important types of planting, such as the raising of the cocoanut, the cultivation of the banana, of the mango, and of the bread-fruit, are devoid of magic. Fishing, the economic activity only second in importance to agriculture, has in some of its forms a highly developed magic. Thus the dangerous fishing of the shark, the pursuit of the uncertain *ka-lala* or of the *to'ulam* are smothered in magic. The equally vital, but easy and reliable method of fishing by poison has no magic whatever. In the construction of the canoe—an enterprise surrounded with technical difficulties, requiring organized labor, and leading to an ever-dangerous pursuit—the ritual is complex, deeply associated with the work, and regarded as absolutely indispensable. In the construction of houses, technically quite as difficult a pursuit, but involving neither danger, nor chance, nor yet such complex forms of co-operation as the canoe, there is no magic whatever associated with the work. Wood-carving, an industrial activity of the greatest importance, is carried on in certain communities as a universal trade, learnt in childhood, and practised by everyone. In these communities there is no magic of carving at all. A different



type of artistic sculpture in ebony and hardwood, practised only by people of special technical and artistic ability all over the district, has, on the other hand, its magic, which is considered as the main source of skill and inspiration. In trade, a ceremonial form of exchange known as the *Kula* is surrounded by important magical ritual; while on the other hand, certain minor forms of barter of a purely commercial nature are without any magic at all. Pursuits such as war and love, as well as certain forces of destiny and nature such as disease, wind, and weather are in native belief almost completely governed by magical forces.

Even this rapid survey leads us to an important generalization which will serve as a convenient starting-point. We find magic wherever the elements of chance and accident, and the emotional play between hope and fear have a wide and extensive range. We do not find magic wherever the pursuit is certain, reliable, and well under the control of rational methods and technological processes. Further, we find magic where the element of danger is conspicuous. We do not find it wherever absolute safety eliminates any elements of foreboding. This is the psychological factor. But magic also fulfils another and highly important sociological function. As I have tried to show elsewhere, magic is an active element in the organization of labor and in its systematic arrangement. It also provides the main controlling power in the pursuit of game. The integral cultural function of magic, therefore, consists in the bridging-over of gaps and inadequacies in highly important activities not yet completely mastered by man. In order to achieve this end, magic supplies primitive man with a firm belief in his power of succeeding; it provides him also with a definite mental and pragmatic technique wherever his ordinary means fail him. It thus enables man to carry out with confidence his most vital tasks, and to maintain his poise and his mental integrity under circumstances which, without the help of magic, would demoralize him by despair and anxiety, by fear and hatred, by unrequited love and impotent hate.

Magic is thus akin to science in that it always has a definite aim intimately associated with human instincts, needs, and pursuits. The magic art is directed towards the attainment of practical ends; like any other art of craft it is also governed by theory, and by a system of principles which dictate the manner in which the act has to be performed in order to be effective. Thus magic and science show a number of similarities, and with Sir James Frazer, we can appropriately call magic a pseudo-science.

Let us look more closely at the nature of the magic art. Magic, in all its forms, is composed of three essential ingredients. In its performance there always enter certain words, spoken or chanted; certain ceremonial actions are always carried out; and there is always an officiating minister of the ceremony. In analyzing, therefore, the nature of magic, we have

to distinguish the formula, the rite, and the condition of the performer. It may be said at once that in the part of Melanesia with which we are concerned, the spell is by far the most important constituent of magic. To the natives, knowledge of magic means the knowledge of the spell; and in any act of witchcraft the ritual centers round the utterance of the spell. The rite and the competence of the performer are merely conditioning factors which serve for the proper preservation and launching of the spell. This is very important from the point of view of our present discussion, for the magical spell stands in close relation to traditional lore and more especially to mythology.<sup>9</sup>

In the case of almost all types of magic we find some story accounting for its existence. Such a story tells when and where that particular magical formula entered the possession of man, how it became the property of a local group, how it passed from one to another. But such a story is not the story of magical origins. Magic never 'originated'; it never was created or invented. All magic simply *was* from the beginning, as an essential adjunct to all those things and processes which vitally interest man and yet elude his normal rational efforts. The spell, the rite, and the object which they govern are coeval.

Thus the essence of all magic is its traditional integrity. Magic can only be efficient if it has been transmitted without loss and without flaw from one generation to the other, till it has come down from primeval times to the present performer. Magic, therefore, requires a pedigree, a sort of traditional passport in its travel across time. This is supplied by the myth of magic. The manner in which myth endows the performance of magic with worth and validity, in which myth blends with the belief in magical efficiency, will be best illustrated by a concrete example.

As we know, love and the attractions of the other sex play an important role in the life of these Melanesians. Like many races of the South Seas they are very free and easy in their conduct, especially before marriage. Adultery, however, is a punishable offense, and relations with the same totemic clan are strictly forbidden. But the greatest crime in the eyes of the natives is any form of incest. Even the bare idea of such a trespass between brother and sister fills them with violent horror. Brother and sister, united by the nearest bond of kinship in this matriarchal society, may not even converse freely, must never joke or smile at one another, and any allusion to one of them in the presence of the other is considered extremely bad taste. Outside the clan, however, freedom is great, and the pursuit of love assumes a variety of interesting and even attractive forms.

<sup>9</sup> Cf. *Argonauts of the Western Pacific*, in this volume pp. 35-36.

All sexual attraction and all power of seduction are believed to reside in the magic of love. This magic the natives regard as founded in a dramatic occurrence of the past, told in a strange, tragic myth of brother and sister incest, to which I can only refer briefly here.<sup>10</sup> The two young people lived in a village with their mother, and by an accident the girl inhaled a strong love decoction, prepared by her brother for someone else. Mad with passion, she chased him and seduced him on a lonely beach. Overcome by shame and remorse, they forsook food and drink, and died together in a grotto. An aromatic herb grew through their inlaced skeletons, and this herb forms the most powerful ingredient in the substances compounded together and used in love magic.

It can be said that the myth of magic, even more than the other types of savage myth, justifies the sociological claims of the wielder, shapes the ritual, and vouches for the truth of the belief in supplying the pattern of the subsequent miraculous confirmation.

Our discovery of this cultural function of magical myth fully endorses the brilliant theory of the origins of power and kingship developed by Sir James Frazer in the early parts of his *Golden Bough*. According to Sir James, the beginnings of social supremacy are due primarily to magic. By showing how the efficacy of magic is associated with local claims, sociological affiliation, and direct descent, we have been able to forge another link in the chain of causes which connect tradition, magic, and social power.

## V Conclusion

Throughout this book I have attempted to prove that myth is above all a cultural force; but it is not only that. It is obviously also a narrative, and thus it has its literary aspect—an aspect which has been unduly emphasized by most scholars, but which, nevertheless, should not be completely neglected. Myth contains germs of the future epic, romance, and tragedy; and it has been used in them by the creative genius of peoples and by the conscious art of civilization. We have seen that some myths are but dry and succinct statements with scarcely any nexus and no dramatic incident; others, like the myth of love or the myth of canoe magic and of overseas sailing, are eminently dramatic stories. Did space permit, I could repeat a long and elaborate saga of the culture hero Tudava, who slays an ogre, avenges his mother, and carries out a number of cultural

<sup>10</sup> For the complete account of this myth see the author's *Sex and Repression in Primitive Society* (1926), where its full sociological bearings are discussed.

tasks.<sup>11</sup> Comparing such stories, it might be possible to show why myth lends itself in certain of its forms to subsequent literary elaboration, and why certain other of its forms remain artistically sterile. Mere sociological precedence, legal title, and vindication of lineage and local claims do not lead far into the realm of human emotions, and therefore lack the elements of literary value. Belief, on the other hand, whether in magic or in religion, is clearly associated with the deepest desires of man, with his fears and hopes, with his passions and sentiments. Myths of love and of death, stories of the loss of immortality, of the passing of the Golden Age, and of the banishment from Paradise, myths of incest and of sorcery play with the very elements which enter into the artistic forms of tragedy, of lyric, and of romantic narrative. Our theory, the theory of the cultural function of myth, accounting as it does for its intimate relation to belief and showing the close connection between ritual and tradition, could help us to deepen our understanding of the literary possibilities of savage story. But this subject, however fascinating, cannot be further elaborated here.

In our opening remarks, two current theories of myth were discredited and discarded: the view that myth is a rhapsodic rendering of natural phenomena, and Andrew Lang's doctrine that myth is essentially an explanation, a sort of primitive science. Our treatment has shown that neither of these mental attitudes is dominant in primitive culture; that neither can explain the form of primitive sacred stories, their sociological context, or their cultural function. But once we have realized that myth serves principally to establish a sociological charter, or a retrospective moral pattern of behavior, or the primeval supreme miracle of magic—it becomes clear that elements both of explanation and of interest in nature must be found in sacred legends. For a precedent accounts for subsequent cases, though it does so through an order of ideas entirely different from the scientific relation of cause and effect, of motive and consequence. The interest in nature, again, is obvious if we realize how important is the mythology of magic, and how definitely magic clings to the economic concerns of man. In this, however, mythology is very far from a disinterested and contemplative rhapsody about natural phenomena. Between myth and nature two links must be interpolated: man's pragmatic interest in certain aspects of the outer world, and his need of supplementing rational and empirical control of certain phenomena by magic.

Let me state once more that I have dealt in this book with savage myth, and not with the myth of culture. I believe that the study of my-

<sup>11</sup> For one of the main episodes of the myth of Tudava, see pp. 209-10 of the author's "Complex and Myth in Mother Right" in *Psyche*, Vol. V. Jan. 1925.

thology as it functions and works in primitive societies should anticipate the conclusions drawn from the material of higher civilizations. Some of this material has come down to us only in isolated literary texts, without its setting in actual life, without its social context. Such is the mythology of the ancient classical peoples and of the dead civilizations of the Orient. In the study of myth the classical scholar must learn from the anthropologist.

The science of myth in living higher cultures, such as the present civilization of India, Japan, China, and last but not least, our own, might well be inspired by the comparative study of primitive folk-lore; and in its turn civilized culture could furnish important additions and explanations to savage mythology. This subject is very much beyond the scope of the present study. I do, however, want to emphasize the fact that anthropology should be not only the study of savage custom in the light of our mentality and our culture, but also the study of our own mentality in the distant perspective borrowed from Stone Age man. By dwelling mentally for some time among people of a much simpler culture than our own, we may be able to see ourselves from a distance, we may be able to gain a new sense of proportion with regard to our own institutions, beliefs, and customs. If anthropology could thus inspire us with some sense of proportion, and supply us with a finer sense of humor, it might justly claim to be a very great science.

I have now completed the survey of facts and the range of conclusions; it only remains to summarize them briefly. I have tried to show that folk-lore, these stories handed on in a native community, live in the cultural context of tribal life and not merely in narrative. By this I mean that the ideas, emotions, and desires associated with a given story are experienced not only when the story is told, but also when in certain customs, morals rules, or ritual proceedings, the counterpart of the story is enacted. And here a considerable difference is discovered between the several types of story. While in the mere fireside *tale* the sociological context is narrow, the *legend* enters much more deeply into the tribal life of the community, and the *myth* plays a most important function. Myth, as a statement of primeval reality which still lives in present-day life as a justification by precedent, supplies a retrospective pattern of moral values, sociological order, and magical belief. It is, therefore, neither a mere narrative, nor a form of science, nor a branch of art or history, nor an explanatory tale. It fulfils a function *sui generis* closely connected with the nature of tradition, and the continuity of culture, with the relation between age and youth, and with the human attitude towards the past. The function of myth, briefly, is to strengthen tradition and endow it with a greater value and prestige by tracing it back to a higher, better, more supernatural reality of initial events.

Myth is, therefore, an indispensable ingredient of all culture. It is, as we have seen, constantly regenerated; every historical change creates its mythology, which is, however, but indirectly related to historical fact. Myth is a constant by-product of living faith, which is in need of miracles; of sociological status, which demands precedent; of moral rule, which requires sanction.

We have made, perhaps, a too ambitious attempt to give a new definition of myth. Our conclusions imply a new method of treating the science of folk-lore, for we have shown that it cannot be independent of ritual, of sociology, or even of material culture. Folk-tales, legends, and myths must be lifted from their flat existence on paper, and placed in the three-dimensional reality of full life. As regards anthropological field-work, we are obviously demanding a new method of collecting evidence. The anthropologist must relinquish his comfortable position in the long chair on the veranda of the missionary compound, Government station, or planter's bungalow, where, armed with pencil and notebook and at times with a whisky and soda, he has been accustomed to collect statements from informants, write down stories, and fill out sheets of paper with savage texts. He must go out into the villages, and see the natives at work in gardens, on the beach, in the jungle; he must sail with them to distant sandbanks and to foreign tribes, and observe them in fishing, trading, and ceremonial overseas expeditions. Information must come to him full-flavored from his own observations of native life, and not be squeezed out of reluctant informants as a trickle of talk. Field-work can be done first- or second-hand even among the savages, in the middle of pile-dwellings, not far from actual cannibalism and head-hunting. Open-air anthropology, as opposed to hearsay note-taking, is hard work, but it is also great fun. Only such anthropology can give us the all-round vision of primitive man and of primitive culture. Such anthropology shows us, as regards myth, that far from being an idle mental pursuit, it is a vital ingredient of practical relation to the environment.

The claims and merits, however, are not mine, but are due once more to Sir James Frazer. *The Golden Bough* contains the theory of the ritual and sociological function of myth, to which I have been able to make but a small contribution, in that I could test, prove, and document in my field-work. This theory is implied in Frazer's treatment of magic; in his masterly exposition of the great importance of agricultural rites; in the central place which the cults of vegetation and fertility occupy in the volumes of *Adonis*, *Attis*, *Osiris*, and in those on the *Spirits of the Corn and of the Wild*. In these works, as in so many of his other writings, Sir James Frazer has established the intimate relation between the word and the deed in primitive faith; he has shown that the words of the story and of the spell, and the acts of ritual and ceremony are the two aspects of prim-

itive belief. The deep philosophic query propounded by Faust, as to the primacy of the word or of the deed, appears to us fallacious. The beginning of man is the beginning of articulate thought and of thought put into action. Without words, whether framed in sober rational conversation, or launched in magical spells, or used to entreat superior divinities, man would not have been able to embark upon his great Odyssey of cultural adventure and achievement.

## MYTH AS A DRAMATIC DEVELOPMENT OF DOGMA

**W**ALKING THROUGH one of the suburbs of Innsbruck, the visitor might come upon a church not yet quite finished in one of the side streets; it stands in a backyard of a small suburban villa. Sometimes he might encounter people carrying bricks and other building material; if as an amateur ethnographer he were to stop and enquire, he would find that these are not professional masons and bricklayers but pilgrims—peasants and townspeople often coming from distant places who supply the material as well as the devotion and faith necessary for the construction of a new church. This is dedicated to St. Theresa and erected on a spot recently become renowned for its miraculous properties. The miracle started with a sensational event of no mean importance; its traditions, though recent, have already grown into the dimensions of a minor myth. A woman gave birth to twins: they came into the world practically still-born, the faithful say they were already dead on arrival. The mother, a pious woman, offered them to St. Theresa, prayed and made a vow that if they were restored to life she would worship the saint in a little wash-house in her backyard. The saint acceded to her vows and prayers, the twins lived, grew and prospered; minor miracles followed the principal one. The Church often indifferent and sometimes hostile to new-fangled miracles took cognizance of this.<sup>1</sup> The wash-house was transformed into a small chapel: its miraculous properties became known, the services were attended to overflowing, and finally a collection was made to build a large church.

This is a recent, well-attested and typical process by which among a religious people, a new minor cult, a new rallying point for belief and a new tradition spring up simultaneously. It is a close parallel to Lourdes,

*The typescript of this article is designated "Lecture I"; however, there is no indication in the records of when and where it might have been delivered. It appears to be a draft of an incompletd address.*

<sup>1</sup> One has only to remember the case of Joan of Arc and the early hostility of the Church to the claims of Bernadette Soubirous at Lourdes. A few years ago the press reported throughout the world an interesting case from Hungary where three saints appeared to the faithful, drew large audiences and performed miracles. For some reasons of its own the Catholic Church refused to associate its authority with these miracles. The gendarmerie were summoned and finally the fire brigade were called and turned their hose on the faithful. The fire of enthusiasm of the faithful, deemed inapt by State and Church, was thus finally quenched.