

Bataks of Sumatra a barren woman, who would become a mother, will make a wooden image of a child and hold it in her lap, believing that this will lead to the fulfilment of her wish. In the Babar Archipelago, when a woman desires to have a child, she invites a man who is himself the father of a large family to pray on her behalf to Upulero, the spirit of the sun. A doll is made of red cotton, which the woman clasps in her arms, as if she would suckle it. Then the father of many children takes a fowl and holds it by the legs to the woman's head, saying, "O Upulero, make use of the fowl; let fall, let descend a child, I be seech you, I entreat you, let a child fall and descend into my hands and on my lap." Then he asks the woman, "Has the child come?" and she answers, "Yes, it is sucking already." After that the man holds the fowl on the husband's head, and mumbles some form of words. Lastly, the bird is killed and laid,

together with some betel, on the domestic place of sacrifice. When the ceremony is over, word goes about in the village that the woman has been brought to bed, and her friends come and congratulate her. Here the pretence that a child has been born is a purely magical rite designed to secure, by means of

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by his colleague on mach by a cloth wra pt round his body r epresents the child in the womb, and, f ollowing the directi ons shouted to him the real scene of o ve baby about on perations, he mov es this make-belie his body in exact i mitation of the mo vements of the re al baby till the infa nt is born. The sa me principle of m ake-believe, so d ear to children, ha s led other peopl es to employ a si mulation of birth as a form of adop tion, and even as a mode of restor ing a supposed d ead person to life . If you pretend t o give birth to a b oy, or even to a g reat bearded man who has not a d Ily your son to al oddess got into b rop of your blood n, in the eyes of p rimitive law and philosophy, that boy or man is rea I intents and pur in his veins, the poses. Thus Diod orus tells us that when Zeus pers uaded his jealous wife Hera to ado pt Hercules, the g ed, and clasping hed him through him fall to the gr the burly hero to her bosom, pus her robes and let ound in imitation of a real birth; a nd the historian a ode of adopting c ised by the barb dds that in his ow n day the same m hildren was pract arians. At the pre sent time it is sai d to be still in us e in Bulgaria and among the Bosn ian Turks. A wom an will take a boy whom she inten ds to adopt and p ush or pull him th rough her clothe s; ever afterward s he is regarded and inherits the whole property o f his adoptive pa rents. Among th e Berawans of Sa as her very son, nd have a feast. oman desires to ople assemble a The adopting mo rawak, when a w adopt a grownup man or woman a great many pe and covered se d between her le gs. As soon as h ther, seated in p ublic on a raised at, allows the ad opted person to crawl from behin of the areca palm man. Then the a t he is stroked w ented blossoms dopting mother e appears in fron ith the sweet-sc and tied to a wo son or daughte house and back and the adopted r, thus bound to gether, waddle t o the end of the again in front of all the spectator