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Myths and Songs from the South Pacific

William Wyatt Gill

Myths And Songs From The South Pacific

James George Frazer



Myths And Songs From The South Pacific:

Myths and Songs from the South Pacific William Wyatt Gill,1876 **Myths and Songs from the South Pacific** William Wyatt Gill,2014-03-29 This Is A New Release Of The Original 1876 Edition **MYTHS AND SONGS FROM THE SOUTH PACIFIC WILLIAM WYATT. GILL,2018** **MYTHS AND SONGS FROM THE SOUTH PACIFIC.** William Wyatt Gill,1876 **Myths and Songs from the South Pacific** William Wyatt Gill,1876 Myths and Songs from the South Pacific (Classic Reprint) William Wyatt Gill,2017-11-25 Excerpt from Myths and Songs From the South Pacific Having expressed a strong desire that the collection of Myths and Songs from the South Pacific which the Rev W Wyatt Gill brought home with him from Mangaia should not be allowed to lie forgotten or like other valuable materials collected by hard working missionaries perish altogether I could not well decline About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works *Myths and Songs from the South Pacific* Max F. Muller,William W. Gill,2020-08-12 **MYTHS & SONGS FROM THE SOUTH P** William Wyatt 1828-1896 Gill,F. Max (Friedrich Max) 1823-1900 Mler,2016-08-29 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant **Myths and Songs from the South Pacific - Scholar's Choice Edition** William Wyatt Gill,F Max Muller,2015-02-19 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and

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Magic and Religion (Complete) Sir James George Frazer,1957-01-01 Who does not know Turner s picture of the Golden Bough The scene suffused with the golden glow of imagination in which the divine mind of Turner steeped and transfigured even the fairest natural landscape is a dream like vision of the little woodland lake of Nemi Diana s Mirror as it was called by the ancients No one who has seen that calm water lapped in a green hollow of the Alban hills can ever forget it The two characteristic Italian villages which slumber on its banks and the equally Italian palazzo whose terraced gardens descend steeply to the lake hardly break the stillness and even the solitariness of the scene Dian herself might still linger by this lonely shore still haunt these woodlands wild In antiquity this sylvan landscape was the scene of a strange and recurring tragedy On the northern shore of the lake right under the precipitous cliffs on which the modern village of Nemi is perched stood the sacred grove and sanctuary of Diana Nemorensis or Diana of the Wood The lake and the grove were sometimes known as the lake and grove of Aricia But the town of Aricia the modern La Riccia was situated about three miles off at the foot of the Alban Mount and separated by a steep descent from the lake which lies in a small crater like hollow on the mountain side In this sacred grove there grew a certain tree round which at any time of the day and probably far into the night a strange figure might be seen to prowl In his hand he carried a drawn sword and he kept peering warily about him as if every instant he expected to be set upon by an enemy He was a priest and a murderer and the man for whom he looked was sooner or later to murder him and hold the priesthood in his stead Such was the rule of the sanctuary A candidate for the priesthood could only succeed to office by slaying the priest and having slain him he held office till he was himself slain by a

stronger or a craftier This strange rule has no parallel in classical antiquity and cannot be explained from it To find an explanation we must go farther afield No one will probably deny that such a custom savours of a barbarous age and surviving into imperial times stands out in striking isolation from the polished Italian society of the day like a primeval rock rising from a smooth shaven lawn It is the very rudeness and barbarity of the custom which allow us a hope of explaining it For recent researches into the early history of man have revealed the essential similarity with which under many superficial differences the human mind has elaborated its first crude philosophy of life Accordingly if we can show that a barbarous custom like that of the priesthood of Nemi has existed elsewhere if we can detect the motives which led to its institution if we can prove that these motives have operated widely perhaps universally in human society producing in varied circumstances a variety of institutions specifically different but generically alike if we can show lastly that these very motives with some of their derivative institutions were actually at work in classical antiquity then we may fairly infer that at a remoter age the same motives gave birth to the priesthood of Nemi Such an inference in default of direct evidence as to how the priesthood did actually arise can never amount to demonstration But it will be more or less probable according to the degree of completeness with which it fulfils the conditions indicated above The object of this book is by meeting these conditions to offer a fairly probable explanation of the priesthood of Nemi I begin by setting forth the few facts and legends which have come down to us on the subject According to one story the worship of Diana at Nemi was instituted by Orestes who after killing Thoas King of the Tauric Chersonese the Crimea fled with his sister to Italy bringing with him the image of the Tauric Diana The bloody ritual which legend ascribed to that goddess is familiar to classical readers it is said that every stranger who landed on the shore was sacrificed on her altar But transported to Italy the rite assumed a milder form Within the sanctuary at Nemi grew a certain tree of which no branch might be broken Only a runaway slave was allowed to break off if he could one of its boughs Success in the attempt entitled him to fight the priest in single combat and if he slew him he reigned in his stead with the title of King of the Wood Rex Nemorensis Tradition averred that the fateful branch was that Golden Bough which at the Sibyl's bidding Aeneas plucked before he essayed the perilous journey to the world of the dead The flight of the slave represented it was said the flight of Orestes his combat with the priest was a reminiscence of the human sacrifices once offered to the Tauric Diana This rule of succession by the sword was observed down to imperial times for amongst his other freaks Caligula thinking that the priest of Nemi had held office too long hired a more stalwart ruffian to slay him

Myths and Songs from the South Pacific William Wyatt Gill, 1876 **The Belief in Immortality and the Worship of the Dead** James George Frazer, 2023-12-15 In *The Belief in Immortality and the Worship of the Dead* James George Frazer explores the profound intersection of mortality belief and ritual across cultures Through a meticulous analysis of ethnographic evidence Frazer articulates the diverse beliefs surrounding death and the afterlife framing them within a broader context of human psychology and social evolution His literary style melds narrative clarity with critical scholarship

making complex themes accessible to a broad audience Frazer's inquiries reflect the burgeoning field of anthropology in the early 20th century positioning ritual and belief systems as crucial elements in understanding cultural development James George Frazer a pioneering Scottish anthropologist and folklorist is best known for his landmark work *The Golden Bough* His extensive studies of myth and religion were influenced by his academic background in classical studies which instilled in him a reverence for the interrelation of belief and culture Frazer's fascination with the spiritual dimensions of life undoubtedly informed his exploration of how societies cope with the concept of mortality and the rituals enacted to honor the dead This insightful work is essential for anyone intrigued by the intersections of anthropology psychology and religious studies Frazer's analysis offers profound revelations into how humanity has historically sought to transcend mortality making this book a vital addition to the library of scholars and laypersons alike

The Eternal Belief in Immortality & Worship of the Dead James George Frazer, 2021-05-07 The first volume of Frazer's book comprises the Gifford Lectures he gave at the University of St Andrews in the years 1911 and 1912 and deals with the belief in immortality and the worship of the dead as these are found among the aborigines of Australia the Torres Straits Islands New Guinea and Melanesia In the second volume the author describes the corresponding belief and worship among the Polynesians a people related to their neighbors the Melanesians by language if not by blood Contents The Savage Conception of Death Myths of the Origin of Death The Belief in Immortality among the Aborigines of Central Australia The Belief in Immortality among the other Aborigines of Australia The Belief in Immortality among the Natives of the Torres Straits Islands The Belief in Immortality among the Natives of British New Guinea The Belief in Immortality among the Natives of German New Guinea The Belief in Immortality among the Natives of German and Dutch New Guinea The Belief in Immortality among the Natives of Southern Melanesia New Caledonia The Belief in Immortality among the Natives of Central Melanesia The Belief in Immortality among the Natives of Northern and Eastern Melanesia The Belief in Immortality among the Natives of Eastern Melanesia Fiji The Belief in Immortality among the Maoris The Belief in Immortality among the Tongans The Belief in Immortality among the Samoans The Belief in Immortality among the Hervey Islanders The Belief in Immortality among the Society Islanders The Belief in Immortality among the Marquesans The Belief in Immortality among the Hawaiians

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The Belief in Immortality and the Worship of the Dead (Complete) Sir James George Frazer, 2006-01-01 The subject of these lectures

is a branch of natural theology By natural theology I understand that reasoned knowledge of a God or gods which man may be supposed whether rightly or wrongly capable of attaining to by the exercise of his natural faculties alone Thus defined the subject may be treated in at least three different ways namely dogmatically philosophically and historically We may simply state the dogmas of natural theology which appear to us to be true that is the dogmatic method Or secondly we may examine the validity of the grounds on which these dogmas have been or may be maintained that is the philosophic method Or thirdly we may content ourselves with describing the various views which have been held on the subject and tracing their origin and evolution in history that is the historical method The first of these three methods assumes the truth of natural theology the second discusses it and the third neither assumes nor discusses but simply ignores it the historian as such is not concerned with the truth or falsehood of the beliefs he describes his business is merely to record them and to track them as far as possible to their sources Now that the subject of natural theology is ripe for a purely dogmatic treatment will hardly I think be maintained by any one to whatever school of thought he may belong accordingly that method of treatment need not occupy us further Far otherwise is it with the philosophic method which undertakes to enquire into the truth or falsehood of the belief in a God no method could be more appropriate at a time like the present when the opinions of educated and thoughtful men on that profound topic are so unsettled diverse and conflicting A philosophical treatment of the subject might comprise a discussion of such questions as whether a natural knowledge of God is possible to man and if possible by what means and through what faculties it is attainable what are the grounds for believing in the existence of a God and if this belief is justified what may be supposed to be his essential nature and attributes and what his relations to the world in general and to man in particular Now I desire to confess at once that an adequate discussion of these and kindred questions would far exceed both my capacity and my knowledge for he who would do justice to so arduous an enquiry should not only be endowed with a comprehensive and penetrating genius but should possess a wide and accurate acquaintance with the best accredited results of philosophic speculation and scientific research To such qualifications I can lay no claim and accordingly I must regard myself as unfitted for a purely philosophic treatment of natural theology To speak plainly the question of the existence of a God is too deep for me I dare neither affirm nor deny it I can only humbly confess my ignorance Accordingly if Lord Gifford had required of his lecturers either a dogmatic or a philosophical treatment of natural theology I could not have undertaken to deliver the lectures

The Belief in Immortality and the Worship of the Dead: The belief among the Polynesians James George Frazer, 1922

Migrations, Myth and Magic from the Gilbert Islands Rosemary Grimble, 2013-09-13 This book is a collection of Arthur Grimble's field notes and early writings brought together in book form with linking pieces and a large number of illustrations There are chapters on cannibalism and head hunting on astronomy and on many aspects of the lives of the Gilbertese people from birth to death Originally published in 1972

Notes and Queries, 1876

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Myths And Songs From The South Pacific Introduction

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