

dead husband come to the village in which she has escaped and litter it with leaves and limbs of trees. In case a man walks out, nothing is done. It is his public avowal that his magic is so good that the village into which he has married is powerless against him.

The same absence of social legality is behind the lack of chieftainship or the investiture of any individual with recognized authority. In one village a conjunction of circumstances gave to Alo a degree of recognized authority. 'A great deal of Alo's power was due not only to his force of personality and his inheritance of magic by primogeniture, but also to the fact that his mother had been prolific and his grandmother before her. He was the eldest of the eldest line, and his blood brothers and sisters formed the village majority. On such rare circumstances as the combination of a strong personality with inheritance of magic in a family conspicuous for its magical knowledge and with prolific descendants, does the barest show of legality in Dobu depend.'

The treacherous conflict which is the ethical ideal in Dobu is not palliated by social conventions of what constitutes legality. Neither is it ameliorated by ideals of mercy or kindness. The weapons with which they fight carry no foils. Therefore they do not waste breath and risk interference with their plans by indulging in challenge and insult. Only in the one ritual feast of which we have spoken is insult traditionally indulged. In ordinary converse the Dobuan is suave and unctuously polite. 'If we wish to kill a man we approach him, we eat, drink, sleep, work and rest with him, it may be for several moons. We bide our time. We call him friend.' Therefore when the diviner weighs the evidences in determining the murderer, suspicion falls upon anyone who has sought out his company. If they were together for no reason that appeared customary, the matter is regarded