

the same time asking me to sermonize over his wife, as if his object was to have her exorcised; and upon my refusing, he began himself, but could not proceed from involuntary bursts of laughter."

On this occasion, the chief, when he had cut off the hair, collected it all together, and, carrying it to the outskirts of the town, threw it away. Cook remarks that he used to see quantities of hair tied to the branches of the trees near the villages. It is stated, in a letter from one of the missionaries, that the hair, when cut, is carefully collected, and buried in a secret place.

Certain superstitions have been connected with the cutting of the hair, from the most ancient times. Many allusions are found in the Greek and Roman writers to the practice of cutting off the hair of the dead, and presenting it as an offering to the infernal gods, in order to secure a free passage to Elysium for the person to whom it belonged. The passage in the fourth book of the "*Æneid*," where Iris appears by the command of Juno to liberate the soul of the expiring Queen of Carthage, by thus severing from her head the fatal lock, will occur to many of our readers.

Whatever may have been the origin of this superstition, it is probable that most of the other notions and customs which have prevailed in regard to the cutting of the hair are connected with it. The act in this way naturally