advanced by Rohde, among others, that the State regulated the murder suits on the basis of the old family blood-feud, and that its chief object was the satisfaction, not of the invisible powers, but of the avengers of the murdered man. These positions we shall now proceed to illustrate.

That the State process grew out of the blood-feud is first of all indicated by the fact that it was the nearest relatives of the murdered man, and only in special cases more distant kinsmen, on whom devolved both the right and the obligation to prosecute. It was a duty for whose neglect the law provided a penalty. The religious duty to the spirits of the dead, as already seen, is not without trace of Achrean origin. It is, of course, to be supposed that the feebler conception of the spirit-world reflected in Homer's thought of the dead as mysterious and unapproachable, perhaps partly in consequence of the Teutonic belief of the dead as still watching over the worldly concerns of their kin, went to the making of the Greek nation. It is, of course, to be supposed that the feebler conception of the spirit-world reflected in Homer's thought of the dead as mysterious and unapproachable, perhaps partly in consequence of the Teutonic belief of the dead as still watching over the worldly concerns of their kin, went to the making of the Greek nation. It is, of course, to be supposed that the feebler conception of the spirit-world reflected in Homer's thought of the dead as mysterious and unapproachable, perhaps partly in consequence of the Teutonic belief of the dead as still watching over the worldly concerns of their kin, went to the making of the Greek nation.

There was, indeed, in Greek religion another and very different world from this, a realm of serene piety, radiant with images of the Olympian gods. But beneath it, in an opposition which paganism could not fully overcome, was a world of gloom and misgiving, haunted by the thought of evil, and of powers whose law was justice untempered with mercy. Of that world the study of the blood-feud, and of its reflection in the thought of the old age, affords us impressive examples.

**BLOOD-FEUD (Hindu)**

Indian legislation had early reached the stage in which the right of private war, and the obligations arising from the blood tie everywhere recognized among the Teutonic tribes, had been superseded by the view that repression of murder and violence was a function of the State. The peace-preserving power of the King had become predominant, and we have to go back to Vedic times to find any hint of the old sacrificial idea. The idea of the sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers. The sacrifice of a man for manslaughter or other delicts was found in the Vedic times, and was the thought of the old age, and of the visible powers.
The murder, however, obtains the protection of his tribe or of an influential sheikh; and if the family of the victim, supported by their tribe, follow up their vengeance, they become involved in an everlasting war, made up of isolated murders and renewed vengeance. It is not often that a murderer is left alone at the mercy of his enemies. Sometimes, however, a sheikh will refuse to protect a man whose repeated assassinations are an annoyance to the tribe, or who has committed a murder in dishonourable circumstances. The murderer then reluctantly makes proclamation through the whole tribe that he 'shakes his mantle' (infrad 'abatih) against him. He makes a tour through the whole tribe with a stick in his hand and a white flag flying from the top of it. Determined to avenge himself for a personal injury by a murder, he is trying in this way to take measures beforehand to restrict the consequences of his action to his own head.

As a rule, the murderer, being protected by his tribe, escapes the immediate vengeance of the family of his victim; but he remains none the less under a constant dread of it, which disturbs the life of his tribe as well as his own. After a few weeks, he sends a representative to the victim's family to make proposals. These are rejected, because the family are in honour bound to get the blood that is to satisfy the conditions enumerated by the avenger may be. Then the sheikh intervenes, and, calling on the names of various intercessors, asks for the reduction of the demand. If his proposal is accepted, the murderer makes proclamation through the whole tribe that he 'shakes his mantle' against him. He makes a tour through the whole tribe with a stick in his hand and a white flag flying from the top of it. Determined to avenge himself for a personal injury by a murder, he is trying in this way to take measures beforehand to restrict the consequences of his action to his own head.

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