

CONTENTS

CHAPTER I.—THE KING OF THE WOOD Pp. 1-43

- § 1. *Diana and Virbius*, pp. 1-24.—The lake and sanctuary of Diana at Nemi, 1-6; the character of Diana at Nemi, 6-8; rule of succession to the priesthood, 8-10; legends of its origin, 10 *sq.*; features of the worship of Diana at Nemi, 12-14; Diana's festival on the 13th of August, 14-17; the companions of Diana, Egeria, 17-19; Virbius, 19-21; unhistorical character of the traditions, 21-23; antiquity of the grove, 23 *sq.*
- § 2. *Artemis and Hippolytus*, pp. 24-40.—Hippolytus at Troezen, 24-28; hair-offerings to Hippolytus and others, 28-32; graves of Apollo and Artemis at Delos, 33-35; Artemis a goddess of the wild life of nature, 35-38; Hippolytus the consort of Artemis, 38-40.
- § 3. *Recapitulation*, pp. 40-43.—Virbius the consort of Diana, 40 *sq.*; the leafy bust at Nemi, 41-43.

CHAPTER II.—PRIESTLY KINGS . . . Pp. 44-51

Priestly kings in ancient Italy, Greece, and other parts of the world, 44-48; divinity of Spartan and other early kings, 48-51; magical powers of early kings, 51.

CHAPTER III.—SYMPATHETIC MAGIC . . . Pp. 52-219

- § 1. *The Principles of Magic*, pp. 52-54.—The Law of Similarity and the Law of Contact or Contagion, 52 *sq.*; the two principles misapplications of the association of ideas, 53 *sq.*; Sympathetic Magic in its two branches, Homoeopathic or Imitative Magic, and Contagious Magic, 54.
- § 2. *Homoeopathic or Imitative Magic*, pp. 55-174.—Magical images to injure enemies, 55-70; magical images to procure offspring, 70-74; simulation of birth at adoption and circumcision, 74-77; magical images to procure love, 77 *sq.*; homoeopathic magic in medicine, 78-84; homoeopathic magic to ensure the food supply, 85 *sqq.*; magical ceremonies (*intichiuma*) in Central Australia for the multiplication of the totems, 85-8

human blood in Australian ceremonies, 89-94; suggested origin of circumcision and of other Australian initiatory rites, particularly the extraction of teeth, 95-101; certain funeral rites designed to ensure rebirth, 101-105; rites to secure rebirth of animals and plants, 105 *sq.*; general theory of magical (*intichiuma*) and initiatory rites in Australia, 106-108; homoeopathic magic in fishing and hunting, 108-111; negative magic or taboo, 111-113; examples of homoeopathic taboos, 113-117; homoeopathic taboos on food, 117-119; magical telepathy, 119 *sq.*; telepathy in hunting, 120-126; telepathy in war, 126-134; various cases of homoeopathic magic, 134 *sq.*; homoeopathic magic to make plants grow, 136-144; persons influenced homoeopathically by plants, 144-147; homoeopathic magic of the dead, 147-150; homoeopathic magic of animals, 150-157; homoeopathic magic of inanimate things, 157-159; homoeopathic magic of iron, 159 *sq.*; homoeopathic magic of stones, 160-165; homoeopathic magic of sun, moon, and stars, 165 *sq.*; homoeopathic magic of the tides, 167 *sq.*; homoeopathic magic of grave-clothes and city sites in China, 168-170; homoeopathic magic to avert misfortune, 170-174.

- § 3. *Contagious Magic*, pp. 174-214.—Supposed physical basis of sympathetic magic, 174 *sq.*; effect of contagious magic in fostering cleanliness, 175; contagious magic of teeth, 176-182; contagious magic of navel-string and afterbirth or placenta, 182-200; afterbirth or navel-string a seat of the external soul, 200 *sq.*; contagious magic of wounds and spilt blood, 201-205; contagious magic of garments, 205-207; contagious magic of footprints and other bodily impressions, 207-214.
- § 4. *The Magician's Progress*, pp. 214-219.—Elevation of public magicians to the position of chiefs and kings, 214-216; rise of monarchy essential to the emergence of mankind from savagery, 216-219.

CHAPTER IV.—MAGIC AND RELIGION . Pp. 220-243

Affinity of magic to science, 220 *sq.*; its fatal flaw, 221 *sq.*; relation of magic to religion, definition of religion, 222-224; opposition of principle between magic and science on the one side and religion on the other, 224-226; hostility of religion to magic in later history, 226; confusion of magic and religion in early times and among savages, 226-231; confusion of magic and religion in modern Europe, 231-233; confusion of magic and religion preceded by an earlier age in which magic existed without religion, 233 *sq.*; universality of the belief in magic among the ignorant classes at the present day, 234-236; resulting danger to civilisation, 236 *sq.*; change from magic to religion following the recognition of the inefficacy of magic, 237-240; the early gods viewed as magicians, 240-242; difficulty of detecting the fallacy of magic, 242 *sq.*

CHAPTER V.—THE MAGICAL CONTROL OF THE WEATHER Pp. 244-331

- § 1. *The Public Magician*, pp. 244-247.—Two types of man-god, the religious and the magical, 244 *sq.*; rise of a class of public magicians a step in social and intellectual progress, 245-247.

- § 2. *Magical Control of Rain*, pp. 247-311.—Importance of the magical control of the weather, especially of rain, 247; rain-making based on homoeopathic or imitative magic, 247 *sq.*; examples of rain-making by homoeopathic or imitative magic, 247-251; stopping rain by fire, 252 *sq.*; rain-making among the Australian aborigines, 254-261; belief that twins control the weather, especially the rain, 262-269; the rain-maker makes himself wet, the maker of dry weather keeps himself dry, 269-272; rain-making by means of leaf-clad girls or boys in south-eastern Europe and India, 272-275; rain-making by means of puppets in Armenia and Syria, 275 *sq.*; rain-making by bathing and sprinkling of water, 277 *sq.*; beneficial effects of curses, 279-282; rain-making by women ploughing, 282-284; rain-making by means of the dead, 284-287; rain-making by means of animals, especially black animals, 287-292; rain-making by means of frogs, 292-295; stopping rain by rabbits and serpents, 295 *sq.*; doing violence to the rain-god in order to extort rain, 296-299; compelling saints in Sicily to give rain, 299 *sq.*; disturbing the rain-god in his haunts, 301 *sq.*; appealing to the pity of the rain-gods, 302 *sq.*; rain-making by means of stones, 304-309; rain-making in classical antiquity, 309 *sq.*
- § 3. *The Magical Control of the Sun*, pp. 311-319.—Helping the sun in eclipse, 311 *sq.*; various charms to make sunshine, 312-314; human sacrifices to the sun in ancient Mexico, 314 *sq.*; sacrifice of horses to the sun, 315 *sq.*; staying the sun by means of a net or string or by putting a stone or sod in a tree, 316-318; accelerating the moon, 319.
- § 4. *The Magical Control of the Wind*, pp. 319-331.—Various charms for making the wind blow or be still, 319-323; winds raised by wizards and witches, 323-327; fighting the spirit of the wind, 327-331.

CHAPTER VI.—MAGICIANS AS KINGS . Pp. 332-372

Magic not the only road to a throne, 332 *sq.*; danger of too simple and comprehensive theories, 332 *sq.*; discredit which such theories have brought on mythology, 333 *sq.*; magic only a partial explanation of the rise of kings, 334; social importance of magicians among the aborigines of Australia, 334-337; social importance of magicians in New Guinea, 337 *sq.*; magical powers of chiefs and others in Melanesia, 338-342; evolution of chiefs or kings out of magicians, especially out of rain-makers, in Africa, 342-352; kings in Africa and elsewhere punished for drought and dearth, 352-355; power of medicine-men among the American Indians, 355-360; power of medicine-men among the pagan tribes of the Malay Peninsula, 360 *sq.*; development of kings out of magicians among the Malays, 361 *sq.*; magical virtue of regalia, 362-365; magical powers of kings among the Aryan races, 366-368; touching for the King's Evil, 368-371; general conclusion, 371 *sq.*

CHAPTER VII.—INCARNATE HUMAN GODS Pp. 373-421

Conception of gods slowly evolved, 373 *sq.*; decline of magic, 374; conception of incarnate human gods an early stage of religious history, 374-376;

incarnation either temporary or permanent, 376 *sq.* ; temporary incarnation of gods in human form in Polynesia, Fiji, Bali, and Celebes, 377-380 ; temporary deification of sacrificer in Brahman ritual, 380 ; the new birth, 380 *sq.* ; temporary incarnation or inspiration produced by drinking blood, 381-383 ; temporary inspiration produced by sacred tree or plant, 383 *sq.* ; inspired sacrificial victims, 384 *sq.* ; divine power acquired by temporary inspiration, 385 *sq.* ; human gods in the Pacific, 386-389 ; human gods in ancient Egypt, Greece, and Germany, 389-392 ; human gods in Africa, 392-397 ; divinity of kings in Madagascar, 397 *sq.* ; divinity of kings and men in the East Indies, 398-400 ; divine kings and men in Burma, Siam, and Tonquin, 400-402 ; human gods in India, 402-407 ; pretenders to divinity among Christians, 407-410 ; transmigrations of human divinities, especially of the divine Lamas, 410-412 ; incarnate human gods in the Chinese empire, 412-415 ; divine kings of Peru and Mexico, 415 *sq.* ; divinity of the emperors of China and Japan, 417 *sq.* ; divinity of early kings, 417 *sq.* ; divinity of Egyptian kings, 418-420 ; conclusion, development of sacred kings out of magicians, 420 *sq.*

APPENDIX.—HEGEL ON MAGIC AND RELIGION . . . Pp. 423-426