

CONTENTS

BOOK THIRD

OSIRIS Pp. 1-218

CHAPTER I.—THE MYTH OF OSIRIS Pp. 3-23

Osiris the Egyptian counterpart of Adonis and Attis, 3 ; his myth, 3 *sqq.* ; the Pyramid Texts, 4-6 ; Osiris a son of the earth-god and the sky-goddess, 6 ; marries his sister Isis, 7 ; introduces the cultivation of corn and of the vine, 7 ; his violent death, 7 *sq.* ; Isis searches for his body and takes refuge in the swamps, 8 ; she conceives Horus the younger by the dead Osiris, 8 ; the body of Osiris floats to Byblus and is there found by Isis, 9 *sq.* ; the body rent in pieces by Set or Typhon but recovered and buried by Isis, 10 *sq.* ; the members of Osiris treasured as relics in different places, 11 *sq.* ; laments of the sisters Isis and Nephthys for Osiris, 12 ; being brought to life Osiris reigns as king and judge of the dead in the other world, 12 *sq.* ; the confession of the dead, 13 *sq.* ; the fate of the wicked, 14 ; the resurrection of Osiris regarded by the Egyptians as a pledge of their own immortality, 15 *sq.* ; contests between Set and Horus, the brother and son of Osiris, for the crown of Egypt, 16-18 ; Busiris and Abydos the chief seats of the worship of Osiris, 18 ; the tomb of Osiris at Abydos, 18 *sq.* ; identified with the tomb of King Khent, 19 *sq.* ; the sculptured effigy of Osiris, 20 *sq.* ; the hawk crest, 21 *sq.* ; the association of Osiris with Byblus, 22 *sq.*

CHAPTER II.—THE OFFICIAL EGYPTIAN

CALENDAR Pp. 24-29

The date of a festival sometimes a clue to the nature of the god, 24 ; the year of the Egyptian calendar a vague or movable one, 24 *sq.* ; divorce of the official calendar from the natural calendar of the seasons, 25 *sq.* ; attempt of Ptolemy III. to reform the calendar by intercalation, 26 *sq.* ; the fixed Alexandrian year instituted by the Romans, 27-29.

CHAPTER III.—THE CALENDAR OF THE
EGYPTIAN FARMER Pp. 30-48

- § 1. *The Rise and Fall of the Nile*, pp. 30-32.—In Egypt the operations of husbandry dependent on the annual rise and fall of the Nile, 30 *sq.*; irrigation, sowing, and harvest in Egypt, 30 *sq.*; events of the agricultural year probably celebrated with religious rites, 32.
- § 2. *Rites of Irrigation*, pp. 33-40.—Mourning for Osiris at midsummer when the Nile begins to rise, 33 *sq.*; simultaneous rise of Sirius, 34; Sirius regarded as the star of Isis, 34 *sq.*; its rising marked the beginning of the sacred Egyptian year, 35 *sq.*; importance of the observation of its gradual displacement in the civil calendar, 36 *sq.*; ceremonies observed in Egypt and other parts of Africa at the cutting of the dams, 37-40.
- § 3. *Rites of Sowing*, pp. 40-45.—The sowing of the seed in November, 40; Plutarch on the mournful character of the rites of sowing, 40-42; his view that the worship of the fruits of the earth sprang from a verbal misunderstanding, 42 *sq.*; his theory an inversion of the truth, 43; respect shown by savages for the fruits and animals which they eat, 43 *sq.*; lamentations at sowing, 45.
- § 4. *Rites of Harvest*, pp. 45-48.—Lamentations of the Egyptian corn-reapers, 45 *sq.*; similar ceremonies observed by the Cherokee Indians in the cultivation of the corn, 46 *sq.*; lamentations of Californian Indians at cutting sacred wood, 47 *sq.*; Arab ceremony of burying "the old man" at harvest, 48.

CHAPTER IV.—THE OFFICIAL FESTIVALS OF
OSIRIS Pp. 49-95

- § 1. *The Festival at Sais*, pp. 49-51.—The Egyptian festivals stationary in the solar year after the adoption of the Alexandrian calendar in 30 B.C., 49 *sq.*; the sufferings of Osiris displayed as a mystery at Sais, 50; the illumination of the houses on that night suggestive of a Feast of All Souls, 50 *sq.*
- § 2. *Feasts of All Souls*, pp. 51-83.—Annual festivals of the dead among the natives of America, the East Indies, India, Eastern and Western Asia, and Africa, 51-66; annual festivals of the dead among peoples of the Aryan family, 67 *sqq.*; annual festival of the dead among the old Iranians, 67 *sq.*; annual festivals of the dead in Europe, 69-80; transported to the New World, 80 *sq.*; the Feast of All Souls on 2nd November apparently an old Celtic festival of the dead, 81 *sq.*; similar origin suggested for the Feast of All Saints on 1st November, 82 *sq.*

- § 3. *The Festival in the Month of Athyr*, pp. 84-86.—Festival of the death and resurrection of Osiris in the month of Athyr, 84 *sq.*; the finding of Osiris, 85 *sq.*
- § 4. *The Festival in the Month of Khoiak*, pp. 86-88.—The great Osirian inscription at Denderah, 86; the death, dismemberment, and reconstitution of Osiris represented at the festival of Khoiak, 87 *sq.*
- § 5. *The Resurrection of Osiris*, pp. 89-91.—The resurrection of Osiris represented on the monuments, 89 *sq.*; corn-stuffed effigies of Osiris buried with the dead to ensure their resurrection, 90 *sq.*
- § 6. *Readjustment of Egyptian Festivals*, pp. 91-95.—The festivals of Osiris in the months of Athyr and Khoiak apparently the same in substance, 91 *sq.*; the festival of Khoiak perhaps transferred to Athyr when the Egyptians adopted the fixed Alexandrian year, 92 *sq.*; at the same time the dates of all the official Egyptian festivals perhaps shifted by about a month in order to restore them to their natural places in the solar year, 93-95.

CHAPTER V.—THE NATURE OF OSIRIS . Pp. 96-114

- § 1. *Osiris a Corn-God*, pp. 96-107.—Osiris in one of his aspects a personification of the corn, 97 *sq.*; the legend of his dismemberment perhaps a reminiscence of a custom of dismembering human victims, especially kings, in the character of the corn-spirit, 97 *sq.*; Roman and Greek traditions of the dismemberment of kings and others, 98 *sq.*; modern Thracian custom, 99 *sq.*; dismemberment of the Norse King Halfdan the Black, 100; dismemberment of Seger, a magician of Kiwai, 101; custom of dismembering a king and burying the pieces in different places, 101 *sq.*; fertilizing virtue of genital member, 102 *sq.*; precautions afterwards taken to preserve the bodies of kings from mutilation, 103; graves of kings and chiefs kept secret to prevent the mutilation of their bodies, 104 *sq.*; Koniag custom of dismembering whalers, 106; red-haired Egyptian victims perhaps representatives of the corn-spirit, 106 *sq.*
- § 2. *Osiris a Tree-Spirit*, pp. 107-112.—Osiris as a tree-spirit, 107 *sq.*; his image enclosed in a pine-tree, 108; the setting up of the *ded* pillar at the festival of Osiris, 108 *sq.*; Osiris associated with the pine, the sycamore, the tamarisk, and the acacia, 110 *sq.*; his relation to fruit-trees, the vine, and ivy, 111 *sq.*
- § 3. *Osiris a God of Fertility*, pp. 112-113.—Osiris perhaps conceived as a god of fertility in general, 112; coarse symbolism to express this idea, 112 *sq.*
- § 4. *Osiris a God of the Dead*, pp. 113-114.—Osiris a god of the resurrection as well as of the corn, 113 *sq.*; great popularity of his worship, 114.

CHAPTER VI.—ISIS Pp. 115-119

Multifarious attributes of Isis, 115 *sq.*; Isis compared and contrasted with the mother goddesses of Asia, 116; Isis perhaps originally a corn-goddess, 116 *sq.*; refinement and spiritualization of Isis in later times, the popularity of her worship in the Roman Empire, 117 *sq.*; resemblance of Isis to the Madonna, 118 *sq.*

CHAPTER VII.—OSIRIS AND THE SUN . Pp. 120-128

Osiris interpreted as the sun by many modern writers, 120 *sqq.*; the later identification of Osiris with Ra, the sun-god, no evidence that Osiris was originally the sun, 120 *sq.*; most Egyptian gods at some time identified with the sun, 123; attempt of Amenophis IV. to abolish all gods except the sun-god, 123-125; the death and resurrection of Osiris more naturally explained by the decay and growth of vegetation than by sunset and sunrise, 125-128.

CHAPTER VIII.—OSIRIS AND THE MOON Pp. 129-139

Osiris sometimes interpreted by the ancients as the moon, 129; evidence of the association of Osiris with the moon, 129-131; identification of Osiris with the moon apparently based on a comparatively late theory of the moon as the cause of growth and decay, 131 *sq.*; practical rules founded on this theory, 132-137; the moon regarded as the source of moisture, 137 *sq.*; the moon naturally worshipped by agricultural peoples, 138 *sq.*; later identification of the corn-god Osiris with the moon, 139.

CHAPTER IX.—THE DOCTRINE OF LUNAR

SYMPATHY Pp. 140-150

The doctrine of lunar sympathy, 140 *sq.*; ceremonies at new moon often magical rather than religious, being intended not so much to propitiate the planet as to renew sympathetically the life of man, 140 *sq.*; the moon supposed to exercise special influence on children, 144 *sqq.*; Baganda ceremonies at the new moon, 147 *sq.*; use of the moon to increase money or decrease sickness, 148-150.

CHAPTER X.—THE KING AS OSIRIS . Pp. 151-157

Osiris personated by the King of Egypt, 151; the Sed festival intended to renew the king's life, 151 *sqq.*; identification of the king with the dead Osiris at the festival, 153 *sq.*; Professor Flinders Petrie's explanation of the Sed festival, 154 *sq.*; similar explanation suggested by M. Alexandre Moret, 155 *sqq.*

CHAPTER XI.—THE ORIGIN OF OSIRIS . Pp. 158-200

Origin of the conception of Osiris as a god of vegetation and the dead, 158; Osiris distinguished from the kindred deities Adonis and Attis by the dominant position he occupied in Egyptian religion, 158; all great and lasting religions founded by great men, 159 *sq.*; the historical reality of Osiris as an old king of Egypt supported by African analogies, 160 *sq.*; dead kings worshipped by the Shilluks of the White Nile, 161-167; dead kings worshipped by the Baganda of Central Africa, 167-173; dead kings worshipped in Kiziba, 173 *sq.*; ancestral spirits worshipped by the Bantu tribes of Northern Rhodesia, 174-176; the worship of ancestral spirits apparently the main practical religion of all the Bantu tribes of Africa, 176-191; dead chiefs or kings worshipped by the Bantu tribes of Northern Rhodesia, 191-193; dead kings worshipped by the Barotse of the Zambesi, 193-195; the worship of dead kings an important element in the religion of many African tribes, 195 *sq.*; some African gods, who are now distinguished from ghosts, may have been originally dead men, 196 *sq.*; possibility that Osiris and Isis may have been a real king and queen of Egypt, perhaps identical with King Khent of the first dynasty and his queen, 197-199; suggested parallel between Osiris and Charlemagne, 199; the question of the historical reality of Osiris left open, 199 *sq.*

CHAPTER XII.—MOTHER-KIN AND MOTHER

GODDESSES Pp. 201-218

- § 1. *Dying Gods and Mourning Goddesses*, pp. 201-202.—Substantial similarity of Adonis, Attis, and Osiris, 200; superiority of the goddesses associated with Adonis, Attis, and Osiris a mark of the system of mother-kin, 201 *sq.*
- § 2. *Influence of Mother-Kin on Religion*, pp. 202-212.—Mother-kin and father-kin, 202; mother-kin and goddesses predominant among the Khasis, 202-204; mother-kin and clan goddesses predominant among the Pelew Islanders, 204 *sqq.*; in the Pelew Islands the importance of women based partly on mother-kin, partly on economic and religious grounds, 205-208; parallel between the Pelew Islands and the ancient East, 208; mother-kin not mother-rule, 208 *sq.*; even with mother-kin the government in the hands of men, not of women, 209-211; gynaeocracy a dream but mother-kin a fact, 211 *sq.*; influence of this fact on religion, 212.
- § 3. *Mother-Kin and Mother Goddesses in the Ancient East*, pp. 212-218.—Mother-kin in Western Asia, 212 *sq.*; mother-kin in Egypt, 213 *sq.*; Egyptian marriages of brothers and sisters based on the system of mother-kin, 214 *sqq.*; the traditional marriage of Osiris with his sister Isis a reflection of a real social custom, 216; the end of Osiris, 216 *sq.*; conservatism of the Egyptians, 217 *sq.*; original type of Osiris better preserved than those of Adonis and Attis, 218.

NOTES	Pp. 219-268
I. MOLOCH THE KING	Pp. 219-226
II. THE WIDOWED FLAMEN	Pp. 227-248
§ 1. <i>The Pollution of Death</i>	Pp. 227-230
§ 2. <i>The Marriage of the Roman Gods</i>	Pp. 230-236
§ 3. <i>Children of Living Parents in Ritual</i>	Pp. 236-248
III. A CHARM TO PROTECT A TOWN	Pp. 249-252
IV. SOME CUSTOMS OF THE PELEW ISLANDERS	Pp. 253-268
§ 1. <i>Priests dressed as Women</i>	Pp. 253-264
§ 2. <i>Prostitution of Unmarried Girls</i>	Pp. 264-266
§ 3. <i>Custom of slaying Chiefs</i>	Pp. 266-268
INDEX	Pp. 269-321