

## CONTENTS

PREFACE . . . . . Pp. v-ix

CHAPTER I.—DIONYSUS . . . . . Pp. 1-34

Dying and Reviving gods of ancient Greece, pp. 1 *sq.* ; the vine-god Dionysus a Thracian deity, 2 *sq.* ; Dionysus a god of trees, especially fruit-trees, 3 *sq.* ; Dionysus a god of agriculture, 5 ; the winnowing-fan as his emblem, 5 ; use of the winnowing-fan to cradle infants, 5-11 ; use of the winnowing-fan in the rites of Dionysus, 11 *sq.* ; death and resurrection of Dionysus in myth and ritual, 12-16 ; Dionysus as a bull, 16 *sq.* ; Dionysus as a goat, 17 *sq.* ; custom of rending and devouring animals and men as a religious rite in Greece, America, and Morocco, 18-22 ; later misinterpretations of such customs, 22 *sq.* ; human sacrifices in the worship of Dionysus, 23 *sq.* ; legends of Pentheus and Lycurgus, 24 *sq.* ; survival of Dionysiac rites among the modern Thracian peasantry, 25-29 ; analogy of these modern ceremonies to the rites of Dionysus, especially to the festival of the Anthesteria, 29-33 ; legends of human sacrifices in the worship of Dionysus perhaps based on misinterpretations of ritual, 33 *sq.*

CHAPTER II.—DEMETER AND PERSEPHONE Pp. 35-91

The Homeric *Hymn to Demeter*, 35-37 ; its aim to explain the foundation of the Eleusinian mysteries by Demeter, 37 *sq.* ; revelation of the reaped ear of corn at the mysteries, 38 *sq.* ; Demeter and Persephone personifications of the corn, 39 *sq.* ; Demeter in the Homeric hymn not the Earth-goddess, 40 *sq.* ; the Yellow Demeter of the ripe corn at the threshing-floor, 41 *sq.* ; the Green Demeter of the green corn, 42 ; the cereals called Demeter's fruits, 42 *sq.* ; tradition of human life before Demeter's time, 43 ; corn and poppies as symbols of Demeter, 43 *sq.* ; Persephone portrayed as young corn sprouting from the ground, 44 ; Demeter invoked by Greek farmers before the autumnal sowing, 45 *sq.* ; festival of mourning for the descent of Persephone at the autumnal sowing, 46 ;

thank-offerings of ripe grain presented to Demeter by Greek farmers after the harvest, 46-48 ; date of the offerings, 47 *sq.* ; the first-fruits offered to Demeter in autumn, because that is the season of ploughing and sowing, 48 *sq.* ; the festival of the *Proerosia* ("Before the Ploughing") held at Eleusis in honour of Demeter, 50-53 ; public offerings of the first-fruits of the barley and wheat to Demeter and Persephone at Eleusis, 53-56 ; the Athenians generally believed to have spread the knowledge of Demeter's gift of the corn among mankind, 56-58 ; the Sicilians associated Demeter with the seed-corn and Persephone with the ripe ears, 58 *sq.* ; difficulty of distinguishing between the two corn-goddesses, 59 ; the time of year when the first-fruits were offered to Demeter and Persephone at Eleusis unknown, 59 *sq.* ; Festival of the Threshing-floor (*Haloa*) at Eleusis, 60-63 ; the Green Festival and the Festival of the Cornstalks at Eleusis, 63 ; epithets of Demeter referring to the corn, 63 *sq.* ; ancient and modern belief that the corn-crops depend on possession of an image of Demeter, 64 *sq.* ; sacred marriage of Zeus and Demeter at Eleusis, 65-70 ; the Eleusinian games distinct from the Eleusinian mysteries, 70 ; the Eleusinian games sacred to Demeter and Persephone, 71 ; Triptolemus the mythical hero of the corn, 72 *sq.* ; prizes of barley given to victors in the Eleusinian games, 73 *sq.* ; the Ancestral Contest in the games perhaps a competition between reapers, 74 *sq.* ; games at harvest festivals in modern Europe, 75-77 ; date of the Eleusinian games uncertain, 77 ; quadriennial and biennial period of the games, 77 *sq.* ; the mysteries probably older than the games, 78 *sq.* ; the quadriennial period of many of the great games of Greece based on the old octennial cycle, 79-82 ; the motive for instituting the eight years' cycle was religious, 82-84 ; the quadriennial and biennial periods of the Greek games probably obtained by successive bisections of the octennial cycle, 84-87 ; application of these conclusions to the Eleusinian games, 87 *sq.* ; Varro on the rites of Eleusis, 88 ; the resemblance between the artistic types of Demeter and Persephone is in favour of their substantial identity as goddesses of the corn, 88-90 ; as goddesses of the corn Demeter and Persephone came to be associated with the ideas of death and resurrection, 90 *sq.*

### CHAPTER III.—MAGICAL SIGNIFICANCE OF

#### GAMES IN PRIMITIVE AGRICULTURE . Pp. 92-112

**G**ames played as magical ceremonies to promote the growth of the crops, 92 ; the Kayans of Central Borneo, a primitive agricultural people, whose religion is coloured by their agriculture, 92 *sq.* ; their ceremonies and taboos at sowing, 93 *sq.* ; their games and masquerades at sowing, 94-96 ; the Kayan New Year festival, 96 *sq.* ; Dr. Nieuwenhuis on the serious religious significance of the Kayan games, 97-99 ; the Kai, an agricultural people of German New Guinea, 99 *sq.* ; superstitious practices observed by the Kai for the good of the crops, 100 *sq.* ; games played and stories told by the Kai in order to promote the growth of the taro

and yams, 101-104; tales told by the Yabim as spells to produce abundant crops, 104 *sq.*; narrative spells and imperative spells, 105 *sq.*; use of the bull-roarer to quicken the fruits of the earth, 106 *sq.*; swinging as an agricultural charm, 107; analogy of the Kayans to the early Greeks, 107 *sq.*; the Sacred Ploughing at Eleusis, 108 *sq.*; the connexion of the Eleusinian games with agriculture confirmed by modern analogies, 110 *sq.*; the sacred drama of the Eleusinian mysteries compared to the masked dances of agricultural savages, 111 *sq.*

#### CHAPTER IV.—WOMAN'S PART IN PRIMITIVE

AGRICULTURE . . . . . Pp. 113-130

The personification of the corn as feminine sometimes explained by woman's part in primitive agriculture, 113; in many savage tribes women hoe and sow the ground, 113; agricultural work done by women in Africa, 113-120, in South America, 120-122, in India, New Guinea, and New Britain, 122 *sq.*; division of agricultural work between men and women in the Indian Archipelago, 124; among savages in the hunting stage women collect the edible seeds and roots, as among the Californian Indians and the aborigines of Australia, 124-128; agriculture perhaps originated in the digging for wild fruits, 128 *sq.*; the discovery of agriculture probably due to women, 129; women as agricultural labourers among the Aryans of Europe, 129; Greek conception of the Corn Goddess probably due to a simple personification of the corn, 129 *sq.*

#### CHAPTER V.—THE CORN-MOTHER AND THE

CORN-MAIDEN IN NORTHERN EUROPE Pp. 131-170

Etymology of Demeter's name, 131; barley her original grain, 131 *sq.*; the Corn-mother among the Germans and Slavs, 133 *sq.*; the Corn-mother in the last sheaf, 133-135; the Harvest-mother, the Great Mother or the Grandmother in the last sheaf, 135 *sq.*; the Old Woman or the Old Man in the last sheaf, 136-138; identification of the harvester with the corn-spirit, 138 *sq.*; the last sheaf made unusually large and heavy, 139 *sq.*; the Carline and the Maiden in Scotland, 140; the Old Wife (*Cailleach*) at harvest in the Highlands of Scotland, 140-142; the Hag (*wrach*) in Pembrokeshire, 142-144; the Carley at harvest in Antrim, 144; the Old Woman (*Baba*) at harvest among the Slavs and Lithuanians, 144 *sq.*; the Corn-queen and Harvest-queen in Russia, Bulgaria, Austria, and England, 146 *sq.*; the corn-spirit as the Old Woman or Old Man at threshing, 147-150; the corn-spirit as a child at harvest, 150 *sq.*; the last corn cut called the *mell*, the *kirn*, or the *churn* in various parts of England, Scotland, and Ireland, 151-155; the last corn cut called the Maiden in the Highlands of Scotland, 155-158; the cutting of the last corn, called the *clyack* sheaf, in Aberdeenshire, 158-162; the corn-spirit as a bride or as bride and bridegroom, 162-164; the corn-spirit in the

double form of the Old Wife and the Maiden simultaneously at harvest in the Highlands of Scotland, 164-167; analogy of the harvest customs to the spring customs of Europe, 167 *sq.*; the spring and harvest customs of Europe are parts of a primitive heathen ritual, 168; marks of a primitive ritual which are to be found in these customs, 169 *sq.*

## CHAPTER VI.—THE CORN-MOTHER IN MANY

LANDS . . . . . Pp. 171-213

- § 1. *The Corn-mother in America*, pp. 171-177.—The Maize-mother, the Quinoa-mother, the Coca-mother, and the Potato-mother among the Peruvian Indians, 171-174; the Maize-goddess and the Maize-god of the Mexicans, 174-177; the Corn-mother among the North American Indians, 177.
- § 2. *The Mother-cotton in the Punjaub*, p. 178.
- § 3. *The Barley Bride among the Berbers*, pp. 178-180.
- § 4. *The Rice-mother in the East Indies*, pp. 180-204.—The Indonesian ritual of the rice based on a belief that the rice is animated by a soul, 180-183; rice treated by the Indonesians as if it were a woman, 183 *sq.*; the Kayans of Borneo, their treatment of the soul of the rice, 184-186; masquerade performed by the Kayans before sowing, 186 *sq.*; comparison of the Kayan masquerade with the Eleusinian drama, 187 *sq.*; securing the soul of the rice among the Dyaks of Northern Borneo, 188 *sq.*; recalling the soul of the rice in Burma, 189-191; the Rice-mother among the Minangkabauers of Sumatra, 191 *sq.*; the Rice-mother among the Tomori of Celebes, 193; special words used at reaping among the Tomori, 193; riddles and stories in connexion with the rice, 194; the Rice-mother among the Toradjas of Celebes, 194 *sq.*; the rice personified as a young woman among the Bataks of Sumatra, 196; the King of the Rice in Mandeling, 197; the Rice-mother and the Rice-child at harvest in the Malay Peninsula, 197-199; the Rice-bride and the Rice-bridegroom at harvest in Java, 199-201; the rice-spirit as husband and wife in Bali and Lombok, 201-203; the Father and Mother of the Rice among the Szis of Burma, 203 *sq.*
- § 5. *The Spirit of the Corn embodied in Human Beings*, pp. 204-207.—Old women as representatives of the Corn-goddess among the Mandans and Minnitarees, 204-206; Miami myth of the corn-spirit in the form of an old man, 206 *sq.*
- § 6. *The Double Personification of the Corn as Mother and Daughter*, pp. 207-213.—Analogy of Demeter and Persephone to the Corn-mother, the Harvest-maiden, and similar figures in the harvest customs of modern European peasantry, 207-209; Demeter perhaps the ripe crop and Persephone the seed-corn, 209 *sq.*; or the Greek mythical conception of the

corn may have been duplicated when the original conception became purely anthropomorphic, 211-213.

CHAPTER VII.—LITYERSES . . . Pp. 214-269

- § 1. *Songs of the Corn Reapers*, pp. 214-216.—Popular harvest and vintage customs in ancient Egypt, Syria, and Phrygia, 214 *sq.*; Maneros, a plaintive song of Egyptian reapers, 215 *sq.*; Linus or Ailinus, a plaintive song of Phoenician vintagers, 216; Bormus, a plaintive song of Marian-dynian reapers in Bithynia, 216.
- § 2. *Killing the Corn-spirit*, pp. 216-236.—The legend of Lityerses, a reflection of a Phrygian custom of killing strangers at harvest as embodiments of the corn-spirit, 216-218; contests among harvesters in order not to be last at their work, 218-220; custom of wrapping up in corn-stalks the last reaper, binder, or thresher, 220-222; the corn-spirit, driven out of the last corn, lives in the barn through the winter, 222; similar ideas as to the last corn in India, 222 *sq.*; the corn-spirit supposed to be killed at reaping or threshing, 223-225; the corn-spirit represented by a stranger or visitor to the harvest-field, 225-227; ceremonies of the Tarahumare Indians at hoeing, ploughing, and harvest, 227-229; pretence made by reapers of killing some one with their scythes, 229 *sq.*; pretence made by threshers of choking some one with their flails, 230; custom observed at the madder-harvest in Zealand, 231; the spirit of the corn conceived as poor and robbed by the reapers, 231 *sq.*; some of the corn left on the harvest-field for the corn-spirit, 232-234; little fields or gardens cultivated for spirits or gods, 234; hence perhaps the dedication of sacred lands and first-fruits to gods and spirits, 234 *sq.*; passing strangers treated as the spirit of the madder-root, 235 *sq.*; the killing of the personal representative of the corn-spirit, 236.
- § 3. *Human Sacrifices for the Crops*, pp. 236-251.—Human sacrifices for the crops in South and Central America, 236-238; human sacrifices for the crops among the Pawnees, 238 *sq.*; human sacrifices for the crops in Africa, 239 *sq.*; human sacrifices for the crops in the Philippines, 240 *sq.*; human sacrifices for the crops among the Wild Wa of Burma, 241-243; human sacrifices for the crops among the Shans of Indo-China and the Nagas and other tribes of India, 243-245; human sacrifices for the crops among the Khonds, 245-249; in these Khond sacrifices the victims appear to have been regarded as divine, 249-251; traces of the identification of the human victim with the god in other sacrifices, 251.
- § 4. *The Corn-spirit slain in his Human Representatives*, pp. 251-269.—Analogy of these barbarous rites to the harvest customs of Europe, 251 *sq.*; human representative of the corn-spirit slain on the harvest-field, 252 *sq.*; the victim who represented the corn-spirit may have been a passing stranger or the reaper, binder, or thresher of the last corn, 253 *sq.*; perhaps the victim annually sacrificed in the character of the corn-spirit may have been the king himself, 254 *sq.*; relation of Lityerses to Attis,

255 sq. ; human representatives of both annually slain, 256 sq. ; similarity of the Bithynian Bormus to the Phrygian Attis, 257 ; the Phoenician Linus identified with Adonis, who may have been annually represented by a human victim, 258 sq. ; the corn-spirit in Egypt (Osiris) annually represented by a human victim, 259-261 ; assimilation of human victims to the corn which they represent, 261 sq. ; remains of victims scattered over the fields to fertilise them, 262 sq. ; the black and green Osiris like the black and green Demeter, 263 ; the key to the mysteries of Osiris furnished by the lamentations of the reapers for the annual death of the corn-spirit, 263 sq. ; "crying the Neck" at harvest in Devonshire, 264-267 ; cutting "the Neck" in Pembrokeshire and Shropshire, 267 sq. ; why the last corn is called "the Neck," 268 ; cries of the reapers in Germany, 269.

## CHAPTER VIII.—THE CORN-SPIRIT AS AN

ANIMAL . . . . . Pp. 270-305

- § 1. *Animal Embodiments of the Corn-spirit*, pp. 270 sq.—The corn-spirit in the form of an animal supposed to be present in the last corn cut or threshed, and to be caught or killed by the reaper or thresher, 270 sq.
- § 2. *The Corn-spirit as a Wolf or a Dog*, pp. 271-275.—The corn-spirit as a wolf or a dog supposed to run through the corn, 271 sq. ; the corn-spirit as a dog at reaping and threshing, 272 sq. ; the corn-spirit as a wolf at reaping, 273 sq. ; the corn-spirit as a wolf driven out or killed at threshing, 274 sq. ; the corn-wolf at harvest in France, 275 ; the corn-wolf killed on the harvest-field, 275 ; the corn-wolf at midwinter, 275.
- § 3. *The Corn-spirit as a Cock*, pp. 276-278.—The corn-spirit as a cock sitting in the corn, 276 ; the corn-spirit as a cock at harvest, 276 sq. ; the corn-spirit killed in the form of a live cock, 277 sq.
- § 4. *The Corn-spirit as a Hare*, pp. 279 sq.—The corn-spirit as a hare at reaping, 279 sq. ; the corn-spirit as a hare killed in the last corn cut, 280.
- § 5. *The Corn-spirit as a Cat*, pp. 280 sq.—The corn-spirit as a cat sitting in the corn, 280 ; the corn-spirit as a cat at reaping and threshing, 280 sq. ; the corn-spirit as a cat killed at reaping and threshing, 281.
- § 6. *The Corn-spirit as a Goat*, pp. 281-288.—The corn-spirit in the form of a goat running through the corn or sitting in it, 281 sq. ; the corn-goat at reaping and binding the corn, 282 sq. ; the corn-spirit as the Cripple Goat in Skye, 283 sq. ; the corn-spirit killed as a goat on the harvest-field, 285 sq. ; the corn-goat supposed to lurk among the corn in the barn till he is expelled by the flail at threshing, 286 ; the corn-goat passed on to a neighbour who has not finished his threshing, 286 sq. ; the corn-goat killed at threshing, 287 ; old Prussian custom of killing a goat at sowing, 288.

- § 7. *The Corn-spirit as a Bull, Cow, or Ox*, pp. 288-292.—The corn-spirit in the form of a bull running through the corn or lying in it, 288 ; the corn-spirit as a bull, ox, or cow at harvest, 288-290 ; the corn-spirit in the form of a bull or ox killed at the close of the reaping, 290 ; the corn-spirit as a bull or cow at threshing, 290 *sq.* ; the corn-spirit as a bull supposed to be killed at threshing, 291 *sq.* ; the corn-spirit as a calf at harvest or in spring, 292.
- § 8. *The Corn-spirit as a Horse or Mare*, pp. 292-294.—The corn-spirit as a horse running through the corn, 292 ; “crying the Mare” in Hertfordshire and Shropshire, 292-294 ; the corn-spirit as a horse in France, 294.
- § 9. *The Corn-spirit as a Bird*, pp. 295 *sq.*—The corn-spirit as a quail, 295 ; the rice-spirit as a blue bird, 295 *sq.* ; the rice-spirit as a quail, 296.
- § 10. *The Corn-spirit as a Fox*, pp. 296 *sq.*—The corn-spirit in the form of a fox running through the corn or sitting in it, 296 ; the corn-spirit as a fox at reaping the last corn, 296 *sq.* ; the corn-spirit as a fox at threshing, 297 ; the Japanese rice-god associated with the fox, 297.
- § 11. *The Corn-spirit as a Pig*, pp. 298-303.—The corn-spirit as a boar rushing through the corn, 298 ; the corn-spirit as a boar or sow at reaping, 298 ; the corn-spirit as a sow at threshing, 298 *sq.* ; the corn-spirit as a pig at sowing, 300 ; the corn-spirit embodied in the Yule or Christmas Boar of Scandinavia and Esthonia, 300-303.
- § 12. *On the Animal Embodiments of the Corn-spirit*, pp. 303-305.—Sacramental character of the harvest-supper, 303 ; parallelism between the conceptions of the corn-spirit in human and animal forms, 303 *sq.* ; suggested reason for the many animal forms supposed to be assumed by the corn-spirit, 304 *sq.*

NOTE.—The Pleiades in Primitive Calendars Pp. 307-319

Importance of the Pleiades in primitive calendars, 307 ; attention paid to the Pleiades by the Australian aborigines, 307 *sq.*, by the Indians of Paraguay and Brazil, 308-310, by the Indians of Peru and Mexico, 310 *sq.*, by the North American Indians, 311 *sq.*, by the Polynesians, 312 *sq.*, by the Melanesians, 313, by the natives of New Guinea and the Indian Archipelago, 313-315, by the natives of Africa, 315-317, by the Greeks and Romans, 318 ; the association of the Pleiades with agriculture apparently based on the coincidence of their rising or setting with the commencement of the rainy season, 318 *sq.*