

# CONTENTS

## CHAPTER IX.—ANCIENT DEITIES OF VEGETA-

TION AS ANIMALS . . . . . Pp. 1-47

- § 1. *Dionysus, the Goat and the Bull*, pp. 1-16.—Dionysus as a goat, his association with the Pans, Satyrs, and Silenuses, 1-3; wood-spirits in the form of goats, 3; the bull as an embodiment of Dionysus in his character of a deity of vegetation, 3 *sq.*; the ox sacrificed to Zeus Polieus at the Athenian *bouphonia* an embodiment of the corn-spirit, 4-7; the ox sacrificed to Zeus Sosipolis at Magnesia an embodiment of the corn-spirit, 7-9; Greek conception of the corn-spirit as both male and female, 9; the ox as a representative of the corn-spirit in Guinea, 9 *sq.*, in China, 10-12, in Kashgar and Annam, 13 *sq.*; annual inauguration of ploughing by the Chinese emperor, 14 *sq.*; analogy of the Chinese custom to the agricultural rites at Eleusis and elsewhere, 15; the rending of live animals in the rites of Dionysus, 16.
- § 2. *Demeter, the Pig and the Horse*, pp. 16-22.—Association of the pig with Demeter, 16 *sq.*; pigs in the ritual of the Thesmophoria, 17-20; analogy of the Thesmophoria to the folk-customs of Northern Europe, 20 *sq.*; the horse-headed Demeter of Phigalia, 21 *sq.*
- § 3. *Attis, Adonis, and the Pig*, pp. 22-24.—Attis and the pig, 22; Adonis and the boar, 22 *sq.*; ambiguous position of pigs at Hierapolis, 23; attitude of the Jews to the pig, 23 *sq.*
- § 4. *Osiris, the Pig and the Bull*, pp. 24-39.—Attitude of the ancient Egyptians to the pig, 24; annual sacrifice of pigs to Osiris and the moon, 25; belief that eating of a sacred animal causes skin-disease, especially leprosy, 25-27; mere contact with a sacred object is deemed dangerous and requires purification, 27-29; the pig probably regarded at first as an embodiment of the corn-god Osiris, though afterwards it was looked on as an embodiment of his enemy Typhon, 29-31; the havoc wrought by wild boars in the corn a reason for regarding them as foes of the corn-god, 31-33; the annual killing of the pig represented the annual killing of Osiris, 33 *sq.*; Egyptian sacrifices of red oxen and red-haired men, 34;

Osiris identified with the sacred bulls Apis and Mnevis, 34 *sq.* ; stratification of three types of religion in ancient Egypt, 35 *sq.* ; the stratification of religions corresponding to certain social types, 36 *sq.* ; examples of the religion of pastoral peoples, reverence of the Dinka and Nuehr for their cattle, 37-39.

- § 5. *Virbius and the Horse*, pp. 40-47.—Tradition that Virbius in the character of Hippolytus was killed by horses, custom of excluding horses from the Arician grove, 40 ; goats excluded from the Acropolis at Athens, but sacrificed on it once a year, 40 *sq.* ; a horse annually sacrificed at Rome in October, apparently as an embodiment of the corn-spirit, 42 *sq.* ; analogy of the sacrifice to harvest customs of Northern Europe, 43 *sq.* ; other examples of the exclusion of horses from sanctuaries, 45 *sq.* ; uncertainty as to the reason for excluding horses from the Arician grove, 47.

## CHAPTER X.—EATING THE GOD . . . Pp. 48-108

- § 1. *The Sacrament of First-fruits*, pp. 48-86.—New corn eaten sacramentally as the body of the corn-spirit, 48 ; the custom in Wermland, 48 *sq.* ; old Lithuanian ritual at eating the new corn, 49 *sq.* ; modern European ceremonies at eating the new corn or potatoes, 50 *sq.* ; ceremony of the heathen Cheremiss at eating the new corn, 51 ; ceremony of the Aino at eating the new millet, 52 ; ceremonies of the Melanesians of Reef Island at eating the new bread-fruits and yams, 52 *sq.* ; ceremony of the New Caledonians at eating the first yams, 53 ; ceremonies at eating the new rice in Buru and Celebes, 54 ; ceremonies at eating the new rice in Ceram and Borneo, 54 *sq.* ; ceremonies at eating the new rice in India, 55 *sq.* ; ceremonies observed by the Chams at ploughing, sowing, reaping, and eating the new rice, 56-58 ; ceremony at eating the new yams at Onitsha on the Niger, 58 ; ceremonies at eating the new yams among the Ewe negroes of Togoland, 58-62 ; festival of the new yams among the Ashantees, 62 *sq.* ; festival of the new yams at Coomassie and Benin, 63 *sq.* ; ceremonies observed by the Nandi at eating the new eleusine grain, 64 ; festival of the new fruits among the Caffres, 65 ; licentious character of the festival among the Zulus, 66-68 ; traces of an annual abdication of Zulu kings, perhaps of a custom of burning them, 68 ; ceremonies observed by the Bechuanas before eating the new fruits, 69 *sq.* ; ceremonies observed by the Matabele at eating the new fruits, 70 *sq.* ; ceremony observed by the Ovambo at eating the new fruits, 71 ; ceremony observed by the Bororo Indians before eating the new maize, 71 *sq.* ; the *busk* or festival of first-fruits among the Creek Indians of North America, 72-75 ; festival of the new fruits among the Yuchi Indians, 75 *sq.* ; Green Corn Dance among the Seminole Indians, 76 *sq.* ; festival of the new corn among the Natchez Indians, 77-80 ; ceremonies observed by the Salish, Tinneh, and Thompson Indians before they eat the first wild berries or roots of the season, 80-82 ; the ceremonies observed at eating the first-fruits seem based on an idea that the plant

is animated by a spirit, who must be propitiated, 82 *sq.*; sanctity of the new fruits, 83; care taken to prevent the contact of sacred and profane food in the stomach of the eater, 83-85; the sacrament of first-fruits sometimes combined with a sacrifice of them to gods or spirits, 86.

- § 2. *Eating the God among the Aztecs*, pp. 86-94.—Dough image of the god Huitzilopochtli or Vitzilipuztli eaten sacramentally, 86-89; transubstantiation taught by the Brahmans, 89 *sq.*; the god Huitzilopochtli killed in effigy and eaten, 90 *sq.*; other dough images eaten sacramentally by the Mexicans, 91; man killed and eaten as an embodiment of the god Tetzcatlipoca, 92 *sq.*; effigy of a god eaten sacramentally by the Huichol Indians of Mexico and the Malas of Southern India, 93 *sq.*; effigies of the Madonna eaten in Europe, 94.
- § 3. *Many Manii at Aricia*, pp. 94-108.—Loaves called *Maniae* baked at Aricia, 94; woollen effigies dedicated to Mania, the Mother or Grandmother of Ghosts, at the Roman festival of the Compitalia, 94 *sq.*; the loaves at Aricia perhaps sacramental bread made in the likeness of the King of the Wood, 95 *sq.*; practice of putting up dummies to divert the attention of ghosts or demons from the living, 96; Tibetan custom of putting effigies at the doors of houses to deceive demons, 96 *sq.*; effigies buried with the dead in order to deceive their ghosts, 97 *sq.*; fictitious burials to divert the attention of demons from the real burials, 98-100; effigies used to cure or prevent sickness by deluding the demons of disease or inducing them to accept the effigies instead of the persons, 100-102; effigies used to divert the attention of demons in Nias and various parts of Asia, 102-104; effigies used to divert ghostly and other evil influence from people in China, 104 *sq.*; effigies used as substitutes to save the lives of people among the Abchases of the Caucasus, the Ewe negroes of West Africa, and the Nishga Indians of British Columbia, 105-107; hence the woollen effigies hung out at the Roman Compitalia were probably offered as substitutes for living persons to the Mother or Grandmother of Ghosts, 107 *sq.*

## CHAPTER XI.—THE SACRIFICE OF FIRST-

FRUITS . . . . . Pp. 109-137

The sacrifice of first-fruits to gods probably later than the custom of partaking of them sacramentally, 109; first-fruits sometimes presented to the king and very often to the dead, 109; sacrifice of first-fruits among the Ovambo of South-West Africa, 109 *sq.*; sacrifices of first-fruits in South Africa, 110 *sq.*; sacrifices of first-fruits in Central Africa, 111-113; sacrifices of first-fruits in East Africa, 113 *sq.*; sacrifices of first-fruits in West Africa, 115 *sq.*; first-fruits offered to kings in Madagascar and Burma, 116; sacrifices of first-fruits in Assam and other parts of India, 116-119; sacrifices of first-fruits among the ancient Hindoos, 119 *sq.*; sacrifices of first-fruits in Burma and Corea, 120-122; sacrifices of first-fruits in the East Indies, 122-124; sacrifices of first-fruits in New Guinea,

124 *sq.* ; sacrifices of first-fruits in Fiji and the New Hebrides, 125 *sq.* ; sacrifices of first-fruits in the Solomon Islands, 126 *sq.* ; sacrifices of first-fruits in the Kingsmill Islands, 127 *sq.* ; sacrifices of first-fruits in the Tonga Islands, 128-132 ; significance of the presentation of first-fruits to the divine Tongan chief at the grave of his predecessor, 132 ; sacrifices of first-fruits in Samoa and other parts of Polynesia, 132 *sq.* ; sacrifices of first-fruits among the old Prussians, Greeks, and Romans, 133 ; sacrifices of first-fruits among the Indians of America, 133-135 ; Chateaubriand's description of the harvest festival among the Natchez, 135-137.

## CHAPTER XII.—HOMOEOPATHIC MAGIC

OF A FLESH DIET . . . . . Pp. 138-168

Custom of killing and eating the corn-spirit sacramentally, 138 ; belief of the savage that by eating an animal or man he acquires the qualities of that animal or man, 138 *sq.* ; beliefs of the American Indians as to the homoeopathic magic of the flesh of animals, 139 *sq.* ; Bushman and other African beliefs as to the homoeopathic magic of the flesh of animals, 140-143 ; ancient beliefs as to the homoeopathic magic of the flesh of animals, 143 ; beliefs of the Dyaks and Aino as to the homoeopathic magic of the flesh of animals, 144 *sq.* ; beliefs as to the homoeopathic magic of the flesh of dogs, tigers, etc., 145 *sq.* ; beliefs as to the homoeopathic magic of the flesh of wolves, bears, and serpents, 146 *sq.* ; various beliefs as to the homoeopathic magic of the flesh of animals, 147 *sq.* ; the flesh and blood, but especially the hearts, of dead men eaten or drunk for the sake of acquiring the good qualities of the dead, 148-151 ; other parts than the heart eaten for the same purpose, 151-153 ; moral virtues of the dead acquired through simple contact with their bones, 153 *sq.* ; covenant of friendship formed with dead foes by drinking their blood, 154 *sq.* ; blood-covenant formed by manslayers with the ghosts of their victims, 155 *sq.* ; communion with the dead by swallowing their ashes, 156-158 ; savages attempt to inoculate themselves with moral and other virtues, 158-160 ; the Zulus and other Caffres inoculate themselves against lightning, 160-162 ; some savages seek to acquire the qualities of the dead by anointing themselves with their remains, 162-164 ; the juices of animals sometimes similarly applied for the same purpose, 164 *sq.* ; magical ointment used by Mexican priests, 165 *sq.* ; qualities of a person, animal, or thing imparted by fumigation, 166 *sq.* , the savage custom of eating a god, 167 ; Cicero on transubstantiation, 167 *sq.*

## CHAPTER XIII.—KILLING THE DIVINE

ANIMAL . . . . . Pp. 169-203

- § 1. *Killing the Sacred Buzzard*, pp. 169-172.—Hunting and pastoral tribes kill and eat the animals they worship, 169 ; Californian ceremony of killing the great buzzard, 169-172.

- § 2. *Killing the Sacred Ram*, pp. 172-174.—Ancient Egyptian sacrifice of a ram at the festival of Ammon, 172 sq. ; use of the skin of the sacrificed animal, 173 sq.
- § 3. *Killing the Sacred Serpent*, pp. 174 sq.—The sacred serpent at Issapoo in Fernando Po, custom of annually suspending its skin, 174 sq.
- § 4. *Killing the Sacred Turtles*, pp. 175-179.—The killing of the sacred turtles by the Zuni Indians, 175-178 ; belief in the transmigration of human souls into turtles, 178 sq. ; the custom apparently a mode of interceding with the ancestral spirits for rain, 179.
- § 5. *Killing the Sacred Bear*, pp. 180-203.—Ambiguous attitude of the Aino towards the bear, 180-182 ; Aino custom of rearing a bear cub and killing it at a solemn festival, 182-184 ; Dr. Scheube's account of the Aino festival of the bear, 185-187 ; early Japanese account of the Aino festival of the bear, 187 sq. ; custom of rearing and killing bears among the Aino of Saghalien, 188-190 ; bear-festivals of the Gilyaks, 190 sq. ; Schrenck's description of a bear-festival among the Gilyaks, 191-195 ; Sternberg's description of the bear-festivals of the Gilyaks, 196 ; bear-festivals of the Goldi and Orotchis, 197 ; respect shewn by all these tribes for the bears which they kill and eat, 197-199 ; similar respect shewn by the Aino for eagle-owls, eagles, and hawks, which they keep and kill, 199 sq. ; advantages which the Aino hopes to reap from slaughtering the worshipful animals, 200 sq. ; the bear-festivals of these tribes probably nothing but an extension of similar rites performed by the hunter over any wild bear which he kills in the forest, 201 sq. ; the behaviour of these tribes to bears not so illogical and inconsistent as it seems to us, 202 sq.

## CHAPTER XIV.—THE PROPITIATION OF

## WILD ANIMALS BY HUNTERS

Pp. 204-273

Savage belief that animals, like men, are endowed with immortal souls, 204 ; American Indians draw no sharp distinction between men and animals, 204-206 ; some savages fail to discriminate clearly between the bodies of animals and the bodies of men, 206-208 ; hence the savage propitiates the animals which he kills and other members of the same species, 208 ; scruples entertained and ceremonies observed at killing crocodiles, 208-215 ; scruples entertained and ceremonies observed at killing tigers, 215-217 ; snakes, especially rattle-snakes, respected by the North American Indians, 217-219 ; ceremonies observed in Kiziba (Central Africa) at killing a snake, 219 sq. ; ceremonies observed at the killing of a wolf, 220 sq. ; certain birds respected, 221 ; apologies offered by savages to the animals which they are obliged to kill, 221 sq. ; propitiation of slain bears by Kamtchatkans, Ostiaks, Koryak, Finns, and Lapps, 222-224 ; propitiation of slain bears by the North American Indians, 224-227 ; propitiation of slain elephants in Africa, 227 sq. ; propitiation of lions in Africa, 228 ; propitiation of slain leopards in Africa, 228-231 ;

propitiation of slain buffaloes and sheep in Uganda, 231 *sq.*; propitiation of dead whales among the Koryak, 232-235; propitiation of dead hippopotamuses, ounces, and apes, 235 *sq.*; propitiation of dead eagles, 236; deceiving the ghosts of spiders, 236 *sq.*; animals which, without being feared, are valued for their flesh or skin, are also treated with respect, 237 *sq.*; respect shewn to dead sables, 238; bones of sables and beavers kept from dogs, lest the spirits of the dead animals should be offended, 238-240; deer, elk, and elan treated by American Indians with ceremonious respect, 240-243; porcupines, turtles, and mice treated by American Indians with ceremonious respect, 243 *sq.*; dead foxes, turtles, deer, and pigs treated with ceremonious respect, 244 *sq.*; ghost of ostrich outwitted, 245; Esquimau propitiation of the spirit who controls the reindeer, 245 *sq.*; ceremonious treatment of sea-beasts by the Esquimaux, 246 *sq.*; annual Esquimau ceremony of returning the bladders of sea-beasts to the sea, in order that the animals may come to life again, 247-249; fish treated with respect by fishing tribes, 249-253; ceremonious treatment of the first fish of the season, 253-256; the bones of animals preserved in order to facilitate their resurrection, 256-259; the bones of men preserved or destroyed in order to assist or prevent their resurrection, 259 *sq.*; unquestioning belief of the savage in the immortality of animals, 260; the primitive theory of dreams hardly sufficient to account for this belief, 260 *sq.*; apparently the savage conceives life as an indestructible form of energy, 261 *sq.*; analogy of this conception to the modern scientific conception of the conservation of energy, 262; resurrection of the body in tales and legends, 263 *sq.*; the sinew of the thigh regularly cut out and thrown away by American Indians, 264; story told by the Indians to explain the custom, 265; the custom apparently based on sympathetic magic, 266 *sq.*; hamstringing dead game or putting out their eyes in order to lame or blind the ghosts of the animals, 267 *sq.*; the cutting out the tongues of dead animals perhaps sometimes intended to prevent their ghosts from telling tales, 269; tongues of animals cut out in order to confer special knowledge and power on their possessors, 270 *sq.*; Bechuana custom of mutilating an ox in order by sympathetic magic to inflict corresponding mutilations on the enemy, 271; mutilation of the corpses of enemies or other dangerous persons for the purpose of maiming their ghosts, 271-273.

## CHAPTER XV.—THE PROPITIATION OF

VERMIN BY FARMERS . . . . . Pp. 274-284

- § 1. *The Enemies of the Crops*, pp. 274-281.—Propitiation of the vermin which infest crops and cattle in Europe, 274 *sq.*; similar attempts made to propitiate vermin by savages, 275 *sq.*; the happy mean in dealing with rats and mice, 276-278; sometimes a few of the vermin are honoured, while the rest are exterminated, 278 *sq.*; mock lamentations of women for the insects which destroy the crops, 279 *sq.*; images of vermin made as a charm to get rid of them, 280 *sq.*

- § 2. *Mouse Apollo and Wolf Apollo*, pp. 282-284.—Greek gods who took titles from vermin, 282; Mouse (*Smintheus*) Apollo, 282 *sq.*; Wolfish Apollo, 283 *sq.*

## CHAPTER XVI.—THE TRANSMIGRATION

OF HUMAN SOULS INTO ANIMALS . Pp. 285-309

Many savages spare certain animals because they believe the souls of their dead to be lodged in them, 285; belief in the transmigration of human souls into animals among the American Indians, 285-287; the belief in Africa, 287-289; the belief in Madagascar, 289 *sq.*; the belief in Assam, Burma, and Cochin China, 290-292; the belief in the Philippines, the Sandwich Islands, and the Pelew Islands, 292 *sq.*; the belief in Sumatra and Borneo, 293-295; the belief in New Guinea, 295 *sq.*; the belief in the Solomon Islands, 296-298; the belief in ancient India, 298 *sq.*; the doctrine of transmigration in Buddhism, 299; the transmigration of souls taught in ancient Greece by Pythagoras and Empedocles, 300 *sq.*; resemblance of Empedocles's teaching to that of Buddha, 301 *sq.*; analogy of the physical speculations of Empedocles to those of Herbert Spencer, 303-305; evolution or dissolution, 305 *sq.*; Empedocles as a forerunner of Darwin, 306; Empedocles as a pretender to divinity, 307; the doctrine of the transmigration of souls in Plato, 308 *sq.*

## CHAPTER XVII.—TYPES OF ANIMAL

SACRAMENT . . . . . Pp. 310-335

- § 1. *The Egyptian and the Aino Types of Sacrament*, pp. 310-316.—The ambiguous behaviour of the Aino and the Gilyaks towards bears explained, 310 *sq.*; two forms of the worship of animals, 311 *sq.*; two types of animal sacrament, the Egyptian and the Aino type, 312 *sq.*; examples of animal sacraments among pastoral tribes, 313; Aino or expiatory type of animal sacrament among the Abchases and Kalmucks, 313 *sq.*; Egyptian type of animal sacrament among the Todas and Madi, 314-316.
- § 2. *Processions with Sacred Animals*, pp. 316-325.—Form of communion with a sacred animal by taking it from house to house, 316; effigy of a snake carried from house to house by members of the Snake tribe, 316 *sq.*; "Hunting the Wren" in Europe, 317; sacred character of the wren in popular superstition, 317 *sq.*; "Hunting the Wren" in the Isle of Man, 318 *sq.*; "Hunting the Wren" in Ireland and England, 319 *sq.*; "Hunting the Wren" in France, 320 *sq.*; religious processions with sacred animals, 322; ceremony of beating a man in a cow's skin in the Highlands of Scotland, 323-325.
- § 3. *The Rites of Plough Monday*, pp. 325-335.—Processions of men disguised as animals, in which the animal seems to represent the corn-spirit, 325; the Shrovetide Bear in Bohemia, 325 *sq.*; the Oats-goat, the Pease-bear,

etc., 327 ; the Yule-goat in Sweden, 327 *sq.* ; the Straw-bear at Whittlesey, 328 *sq.* ; the ceremonies of Plough Monday in England, 329 *sq.* ; the object of the dances on Plough Monday probably to ensure the growth of the corn, 330 *sq.* ; the rites of Plough Monday like those of the Carnival in Thrace and Bulgaria, 331-334 ; in all these cases the ceremonial ploughing and sowing are probably charms to ensure the growth of the crops, 334 *sq.* ; such rites date from a remote antiquity, 335.

NOTE.—The Ceremony of the Horse at Rice-

harvest among the Garos . . . . . Pp. 337-339

INDEX . . . . . Pp. 341-371