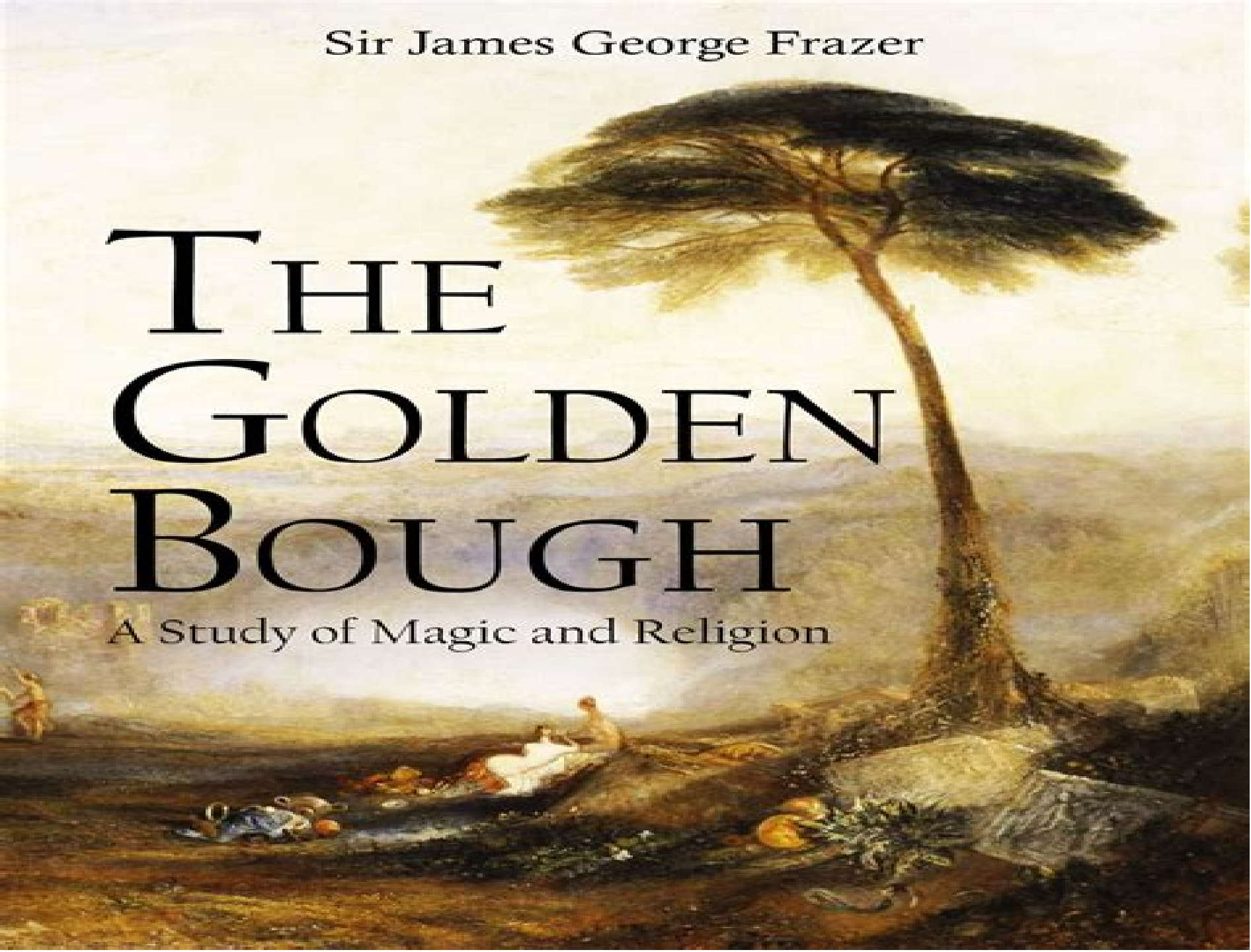


Sir James George Frazer

THE GOLDEN BOUGH

A Study of Magic and Religion



Golden Bough

**Sir James George Frazer, Robert K. G.
Temple**

Golden Bough:

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The Golden Bough James George Frazer, 2021-10-19 *The Golden Bough* James George Frazer. A wide-ranging comparative study of mythology and religion first published as two volumes in 1890. It was aimed at a broadly literate audience raised on tales of the Age of Fable or Stories of Gods and Heroes and offered a modernist approach to religion, treating it as a cultural phenomenon rather than discussing it from a theological perspective. [The Golden Bough](#) J.G. Frazer, 2016-02-19 Sir James George Frazer originally set out to discover the origins of one ancient custom in Classical Rome: the plucking of the Golden Bough from a tree in the sacred grove of Diana and the murderous succession of the priesthood there. He was led by his investigations into a twenty-five year study of primitive customs, superstitions, magic, and myth throughout the world. The monumental thirteen-volume work which resulted has been a rich source of anthropological material and a literary masterpiece for more than half a century. Both the wealth of his illustrative material and the broad sweep of his argument can be appreciated in this very readable single volume. *The Golden Bough* James George Frazer, 1890. **The Illustrated Golden Bough** James George Frazer, 1978. **The Golden Bough** James George Frazer, 1976. *The Golden Bough* Sir James George Frazer, 1929. **The Golden Bough** James George Frazer, 1900.

The Golden Bough James George Frazer, 2018-10-05 *The Golden Bough: A Study of Magic and Religion* by James George Frazer. THE PRIMARY aim of this book is to explain the remarkable rule which regulated the succession to the priesthood of Diana at Aricia. When I first set myself to solve the problem more than thirty years ago I thought that the solution could be propounded very briefly but I soon found that to render it probable or even intelligible it was necessary to discuss certain more general questions some of which had hardly been broached before. In successive editions the discussion of these and kindred topics has occupied more and more space: the enquiry has branched out in more and more directions until the two volumes of the original work have expanded into twelve. Meantime a wish has often been expressed that the book should be issued in a more compendious form. This abridgment is an attempt to meet the wish and thereby to bring the work within the range of a wider circle of readers. **Golden Bough** Sir James George Frazer, 2019-12-18 This 1890 study offers a monumental exploration of the cults, rites, and myths of antiquity and their parallels with those of early Christianity. Abridged by the author from his 12-volume work. [The Golden Bough: A Study in Magic and Religion \(Complete\)](#) Sir James George Frazer, 1957-01-01 Who does not know Turner's picture of the Golden Bough? The scene suffused with the golden glow of imagination in which the divine mind of Turner steeped and transfigured even the fairest natural landscape is a dream-like vision of the little woodland lake of Nemi, Diana's Mirror as it was called by the ancients. No one who has seen that calm

water lapped in a green hollow of the Alban hills can ever forget it The two characteristic Italian villages which slumber on its banks and the equally Italian palazzo whose terraced gardens descend steeply to the lake hardly break the stillness and even the solitariness of the scene Dian herself might still linger by this lonely shore still haunt these woodlands wild In antiquity this sylvan landscape was the scene of a strange and recurring tragedy On the northern shore of the lake right under the precipitous cliffs on which the modern village of Nemi is perched stood the sacred grove and sanctuary of Diana Nemorensis or Diana of the Wood The lake and the grove were sometimes known as the lake and grove of Aricia But the town of Aricia the modern La Riccia was situated about three miles off at the foot of the Alban Mount and separated by a steep descent from the lake which lies in a small crater like hollow on the mountain side In this sacred grove there grew a certain tree round which at any time of the day and probably far into the night a strange figure might be seen to prowl In his hand he carried a drawn sword and he kept peering warily about him as if every instant he expected to be set upon by an enemy He was a priest and a murderer and the man for whom he looked was sooner or later to murder him and hold the priesthood in his stead Such was the rule of the sanctuary A candidate for the priesthood could only succeed to office by slaying the priest and having slain him he held office till he was himself slain by a stronger or a craftier This strange rule has no parallel in classical antiquity and cannot be explained from it To find an explanation we must go farther afield No one will probably deny that such a custom savours of a barbarous age and surviving into imperial times stands out in striking isolation from the polished Italian society of the day like a primeval rock rising from a smooth shaven lawn It is the very rudeness and barbarity of the custom which allow us a hope of explaining it For recent researches into the early history of man have revealed the essential similarity with which under many superficial differences the human mind has elaborated its first crude philosophy of life Accordingly if we can show that a barbarous custom like that of the priesthood of Nemi has existed elsewhere if we can detect the motives which led to its institution if we can prove that these motives have operated widely perhaps universally in human society producing in varied circumstances a variety of institutions specifically different but generically alike if we can show lastly that these very motives with some of their derivative institutions were actually at work in classical antiquity then we may fairly infer that at a remoter age the same motives gave birth to the priesthood of Nemi Such an inference in default of direct evidence as to how the priesthood did actually arise can never amount to demonstration But it will be more or less probable according to the degree of completeness with which it fulfils the conditions indicated above The object of this book is by meeting these conditions to offer a fairly probable explanation of the priesthood of Nemi I begin by setting forth the few facts and legends which have come down to us on the subject According to one story the worship of Diana at Nemi was instituted by Orestes who after killing Thoas King of the Tauric Chersonese the Crimea fled with his sister to Italy bringing with him the image of the Tauric Diana The bloody ritual which legend ascribed to that goddess is familiar to classical readers it is said that every stranger who landed on the shore was sacrificed on her altar But transported to Italy the rite

assumed a milder form Within the sanctuary at Nemi grew a certain tree of which no branch might be broken Only a runaway slave was allowed to break off if he could one of its boughs Success in the attempt entitled him to fight the priest in single combat and if he slew him he reigned in his stead with the title of King of the Wood Rex Nemorensis Tradition averred that the fateful branch was that Golden Bough which at the Sibyl's bidding Aeneas plucked before he essayed the perilous journey to the world of the dead The flight of the slave represented it was said the flight of Orestes his combat with the priest was a reminiscence of the human sacrifices once offered to the Tauric Diana This rule of succession by the sword was observed down to imperial times for amongst his other freaks Caligula thinking that the priest of Nemi had held office too long hired a more stalwart ruffian to slay him

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