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J.G. Frazer

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The Golden Bough: The Third Edition

This work by Sir James Frazer (1854–1941) is widely considered to be one of the most important early texts in the fields of psychology and anthropology. At the same time, by applying modern methods of comparative ethnography to the classical world, and revealing the superstition and irrationality beneath the surface of the classical culture which had for so long been a model for Western civilisation, it was extremely controversial. Frazer was greatly influenced by E.B. Tylor's *Primitive Culture* (also reissued in this series), and by the work of the biblical scholar William Robertson Smith, to whom the first edition is dedicated. The twelve-volume third edition, reissued here, was greatly revised and enlarged, and published between 1911 and 1915; the two-volume first edition (1890) is also available in this series. Volume 1 (1911) explores the belief that kings could harness Nature.

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The Golden Bough

The Third Edition

VOLUME 1: THE MAGIC ART
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THE GOLDEN BOUGH

A STUDY IN MAGIC AND RELIGION

THIRD EDITION

PART I

THE MAGIC ART

AND THE EVOLUTION OF KINGS

VOL. I

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J. M. W. TURNER, *Pinxit.*

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THE MAGIC ART

AND THE EVOLUTION OF KINGS

BY

J. G. FRAZER, D.C.L., LL.D., LITT.D.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE

PROFESSOR OF SOCIAL ANTHROPOLOGY IN THE UNIVERSITY OF LIVERPOOL

IN TWO VOLUMES

VOL. I

MACMILLAN AND CO., LIMITED
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1911

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“Nec indigeste tanquam in acervum conessimus digna memoratu: sed variarum rerum disparilitas, auctoribus diversa confusa temporibus, ita in quoddam digesta corpus est, ut quae indistincte atque promiscue ad subsidium memoriae annotaveramus in ordinem instar membrorum cohaerentia convenirent. Nec mihi vitio vertas, si res quas ex lectione varia mutuabor ipsis saepe verbis quibus ab ipsis auctoribus enarratae sunt explicabo, quia praesens opus non eloquentiae ostentationem sed noscendorum congeriem pollicetur: et boni consulas oportet, si notitiam vetustatis modo nostris non obscure modo ipsis antiquorum fideliter verbis recognoscas, prout quaeque se vel enarranda vel transferenda suggererint. Apes enim quodammodo debemus imitari, quae vaguntur et flores carpunt, deinde quicquid attulere disponunt ac per favos dividunt et sucum varium in unum saporem mixtura quadam et proprietate spiritus sui mutant.”

MACROBIUS, *Saturnalia*, Praefatio.

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TO
MY FRIEND
WILLIAM ROBERTSON SMITH
IN
GRATITUDE AND ADMIRATION

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WHEN I originally conceived the idea of the work, of which the first part is now laid before the public in a third and enlarged edition, my intention merely was to explain the strange rule of the priesthood or sacred kingship of Nemi and with it the legend of the Golden Bough, immortalised by Virgil, which the voice of antiquity associated with the priesthood. The explanation was suggested to me by some similar rules formerly imposed on kings in Southern India, and at first I thought that it might be adequately set forth within the compass of a small volume. But I soon found that in attempting to settle one question I had raised many more: wider and wider prospects opened out before me; and thus step by step I was lured on into far-spreading fields of primitive thought which had been but little explored by my predecessors. Thus the book grew on my hands, and soon the projected essay became in fact a ponderous treatise, or rather a series of separate dissertations loosely linked together by a slender thread of connexion with my original subject. With each successive edition these dissertations have grown in number and swollen in bulk by the accretion of fresh materials, till the thread on which they are strung at last threatened to snap under their weight. Accordingly, following the hint of a friendly critic, I decided to resolve my overgrown book into its elements, and to publish separately the various disquisitions of which

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it is composed. The present volumes, forming the first part of the whole, contain a preliminary enquiry into the principles of Magic and the evolution of the Sacred Kingship in general. They will be followed shortly by a volume which discusses the principles of Taboo in their special application to sacred or priestly kings. The remainder of the work will be mainly devoted to the myth and ritual of the Dying God, and as the subject is large and fruitful, my discussion of it will, for the sake of convenience, be divided into several parts, of which one, dealing with some dying gods of antiquity in Egypt and Western Asia, has already been published under the title of *Adonis, Attis, Osiris*.

But while I have thus sought to dispose my book in its proper form as a collection of essays on a variety of distinct, though related, topics, I have at the same time preserved its unity, as far as possible, by retaining the original title for the whole series of volumes, and by pointing out from time to time the bearing of my general conclusions on the particular problem which furnished the starting-point of the enquiry. It seemed to me that this mode of presenting the subject offered some advantages which outweighed certain obvious drawbacks. By discarding the austere form, without, I hope, sacrificing the solid substance, of a scientific treatise, I thought to cast my materials into a more artistic mould and so perhaps to attract readers, who might have been repelled by a more strictly logical and systematic arrangement of the facts. Thus I put the mysterious priest of Nemi, so to say, in the forefront of the picture, grouping the other sombre figures of the same sort behind him in the background, not certainly because I deemed them of less moment, but because the picturesque natural surroundings of the priest of Nemi among the wooded hills of Italy, the very mystery which enshrouds him, and not least the haunting magic of Virgil's verse, all combine to shed a glamour on the tragic figure with the Golden Bough, which fits him to

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stand as the centre of a gloomy canvas. But I trust that the high relief into which he has thus been thrown in my pages will not lead my readers either to overrate his historical importance by comparison with that of some other figures which stand behind him in the shadow, or to attribute to my theory of the part he played a greater degree of probability than it deserves. Even if it should appear that this ancient Italian priest must after all be struck out from the long roll of men who have masqueraded as gods, the single omission would not sensibly invalidate the demonstration, which I believe I have given, that human pretenders to divinity have been far commoner and their credulous worshippers far more numerous than had been hitherto suspected. Similarly, should my whole theory of this particular priesthood collapse—and I fully acknowledge the slenderness of the foundations on which it rests—its fall would hardly shake my general conclusions as to the evolution of primitive religion and society, which are founded on large collections of entirely independent and well-authenticated facts.

Friends versed in German philosophy have pointed out to me that my views of magic and religion and their relations to each other in history agree to some extent with those of Hegel. The agreement is quite independent and to me unexpected, for I have never studied the philosopher's writings nor attended to his speculations. As, however, we have arrived at similar results by very different roads, the partial coincidence of our conclusions may perhaps be taken to furnish a certain presumption in favour of their truth. To enable my readers to judge of the extent of the coincidence, I have given in an appendix some extracts from Hegel's lectures on the philosophy of religion. The curious may compare them with my chapter on Magic and Religion, which was written in ignorance of the views of my illustrious predecessor.

With regard to the history of the sacred kingship which

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I have outlined in these volumes, I desire to repeat a warning which I have given in the text. While I have shewn reason to think that in many communities sacred kings have been developed out of magicians, I am far from supposing that this has been universally true. The causes which have determined the establishment of monarchy have no doubt varied greatly in different countries and at different times: I make no pretence to discuss or even enumerate them all: I have merely selected one particular cause because it bore directly on my special enquiry; and I have laid emphasis on it because it seems to have been overlooked by writers on the origin of political institutions, who, themselves sober and rational according to modern standards, have not laid their account sufficiently with the enormous influence which superstition has exerted in shaping the human past. But I have no wish to exaggerate the importance of this particular cause at the expense of others which may have been equally or even more influential. No one can be more sensible than I am of the risk of stretching an hypothesis too far, of crowding a multitude of incongruous particulars under one narrow formula, of reducing the vast, nay inconceivable complexity of nature and history to a delusive appearance of theoretical simplicity. It may well be that I have erred in this direction again and again; but at least I have been well aware of the danger of error and have striven to guard myself and my readers against it. How far I have succeeded in that and the other objects I have set before me in writing this work, I must leave to the candour of the public to determine.

J. G. FRAZER.

CAMBRIDGE,
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PREFACE TO THE FIRST EDITION OF *THE GOLDEN BOUGH*

FOR some time I have been preparing a general work on primitive superstition and religion. Among the problems which had attracted my attention was the hitherto unexplained rule of the Arician priesthood; and last spring it happened that in the course of my reading I came across some facts which, combined with others I had noted before, suggested an explanation of the rule in question. As the explanation, if correct, promised to throw light on some obscure features of primitive religion, I resolved to develop it fully, and, detaching it from my general work, to issue it as a separate study. This book is the result.

Now that the theory, which necessarily presented itself to me at first in outline, has been worked out in detail, I cannot but feel that in some places I may have pushed it too far. If this should prove to have been the case, I will readily acknowledge and retract my error as soon as it is brought home to me. Meantime my essay may serve its purpose as a first attempt to solve a difficult problem, and to bring a variety of scattered facts into some sort of order and system.

A justification is perhaps needed of the length at which I have dwelt upon the popular festivals observed by European peasants in spring, at midsummer, and at harvest. It can hardly be too often repeated, since it is not yet generally recognised, that in spite of their fragmentary character the

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popular superstitions and customs of the peasantry are by far the fullest and most trustworthy evidence we possess as to the primitive religion of the Aryans. Indeed the primitive Aryan, in all that regards his mental fibre and texture, is not extinct. He is amongst us to this day. The great intellectual and moral forces which have revolutionised the educated world have scarcely affected the peasant. In his inmost beliefs he is what his forefathers were in the days when forest trees still grew and squirrels played on the ground where Rome and London now stand.

Hence every enquiry into the primitive religion of the Aryans should either start from the superstitious beliefs and observances of the peasantry, or should at least be constantly checked and controlled by reference to them. Compared with the evidence afforded by living tradition, the testimony of ancient books on the subject of early religion is worth very little. For literature accelerates the advance of thought at a rate which leaves the slow progress of opinion by word of mouth at an immeasurable distance behind. Two or three generations of literature may do more to change thought than two or three thousand years of traditional life. But the mass of the people who do not read books remain unaffected by the mental revolution wrought by literature; and so it has come about that in Europe at the present day the superstitious beliefs and practices which have been handed down by word of mouth are generally of a far more archaic type than the religion depicted in the most ancient literature of the Aryan race.

It is on these grounds that, in discussing the meaning and origin of an ancient Italian priesthood, I have devoted so much attention to the popular customs and superstitions of modern Europe. In this part of my subject I have made great use of the works of the late W. Mannhardt, without which, indeed, my book could scarcely have been written. Fully recognising the truth of the principles which I have

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imperfectly stated, Mannhardt set himself systematically to collect, compare, and explain the living superstitions of the peasantry. Of this wide field the special department which he marked out for himself was the religion of the woodman and the farmer, in other words, the superstitious beliefs and rites connected with trees and cultivated plants. By oral enquiry, and by printed questions scattered broadcast over Europe, as well as by ransacking the literature of folk-lore, he collected a mass of evidence, part of which he published in a series of admirable works. But his health, always feeble, broke down before he could complete the comprehensive and really vast scheme which he had planned, and at his too early death much of his precious materials remained unpublished. His manuscripts are now deposited in the University Library at Berlin, and in the interest of the study to which he devoted his life it is greatly to be desired that they should be examined, and that such portions of them as he has not utilised in his books should be given to the world.

Of his published works the most important are, first, two tracts, *Roggenwolf und Roggenhund*, Danzig, 1865 (second edition, Danzig, 1866), and *Die Korndämonen*, Berlin, 1868. These little works were put forward by him tentatively, in the hope of exciting interest in his enquiries and thereby securing the help of others in pursuing them. But, except from a few learned societies, they met with very little attention. Undeterred by the cold reception accorded to his efforts he worked steadily on, and in 1875 published his chief work, *Der Baumkultus der Germanen und ihrer Nachbarstämme*. This was followed in 1877 by *Antike Wald- und Feldkulte*. His *Mythologische Forschungen*, a posthumous work, appeared in 1884.

Much as I owe to Mannhardt, I owe still more to my friend Professor W. Robertson Smith. My interest in the early history of society was first excited by the works of

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Dr. E. B. Tylor, which opened up a mental vista undreamed of by me before. But it is a long step from a lively interest in a subject to a systematic study of it; and that I took this step is due to the influence of my friend W. Robertson Smith. The debt which I owe to the vast stores of his knowledge, the abundance and fertility of his ideas, and his unwearied kindness, can scarcely be overestimated. Those who know his writings may form some, though a very inadequate, conception of the extent to which I have been influenced by him. The views of sacrifice set forth in his article "Sacrifice" in the *Encyclopædia Britannica*, and further developed in his recent work, *The Religion of the Semites*, mark a new departure in the historical study of religion, and ample traces of them will be found in this book. Indeed the central idea of my essay—the conception of the slain god—is derived directly, I believe, from my friend. But it is due to him to add that he is in no way responsible for the general explanation which I have offered of the custom of slaying the god. He has read the greater part of the proofs in circumstances which enhanced the kindness, and has made many valuable suggestions which I have usually adopted; but except where he is cited by name, or where the views expressed coincide with those of his published works, he is not to be regarded as necessarily assenting to any of the theories propounded in this book.

The works of Professor G. A. Wilken of Leyden have been of great service in directing me to the best original authorities on the Dutch East Indies, a very important field to the ethnologist. To the courtesy of the Rev. Walter Gregor, M.A., of Pitsligo, I am indebted for some interesting communications which will be found acknowledged in their proper places. Mr. Francis Darwin has kindly allowed me to consult him on some botanical questions. The manuscript authorities to which I occasionally refer are answers to a list of ethnological questions which I am circulating. Most

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of them will, I hope, be published in the *Journal of the Anthropological Institute*.

The drawing of the Golden Bough which adorns the cover is from the pencil of my friend Professor J. H. Middleton. The constant interest and sympathy which he has shewn in the progress of the book have been a great help and encouragement to me in writing it.

The Index has been compiled by Mr. A. Rogers, of the University Library, Cambridge.

J. G. FRAZER.

TRINITY COLLEGE, CAMBRIDGE,
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PREFACE TO THE SECOND EDITION OF *THE GOLDEN BOUGH*

THE kind reception accorded by critics and the public to the first edition of *The Golden Bough* has encouraged me to spare no pains to render the new one more worthy of their approbation. While the original book remains almost entire, it has been greatly expanded by the insertion of much fresh illustrative matter, drawn chiefly from further reading, but in part also from previous collections which I had made, and still hope to use, for another work. Friends and correspondents, some of them personally unknown to me, have kindly aided me in various ways, especially by indicating facts or sources which I had overlooked and by correcting mistakes into which I had fallen. I thank them all for their help, of which I have often availed myself. Their contributions will be found acknowledged in their proper places. But I owe a special acknowledgment to my friends the Rev. Lorimer Fison and the Rev. John Roscoe, who have sent me valuable notes on the Fijian and Waganda customs respectively. Most of Mr. Fison's notes, I believe, are incorporated in my book. Of Mr. Roscoe's only a small selection has been given; the whole series, embracing a general account of the customs and beliefs of the Waganda, will be published, I hope, in the *Journal of the Anthropological Institute*. Further, I ought to add that Miss Mary E. B. Howitt has kindly allowed me to make some extracts

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from a work by her on Australian folklore and legends which I was privileged to read in manuscript.

I have seen no reason to withdraw the explanation of the priesthood of Aricia which forms the central theme of my book. On the contrary, the probability of that explanation appears to me to be greatly strengthened by some important evidence which has come to light since my theory was put forward. Readers of the first edition may remember that I explained the priest of Aricia—the King of the Wood—as an embodiment of a tree-spirit, and inferred from a variety of considerations that at an earlier period one of these priests had probably been slain every year in his character of an incarnate deity. But for an undoubted parallel to such a custom of killing a human god annually I had to go as far as ancient Mexico. Now from the *Martyrdom of St. Dasius*, unearthed and published a few years ago by Professor Franz Cumont of Ghent (*Analecta Bollandiana*, xvi. 1897), it is practically certain that in ancient Italy itself a human representative of Saturn—the old god of the seed—was put to death every year at his festival of the Saturnalia, and that though in Rome itself the custom had probably fallen into disuse before the classical era, it still lingered on in remote places down at least to the fourth century after Christ. I cannot but regard this discovery as a confirmation, as welcome as it was unlooked for, of the theory of the Arician priesthood which I had been led independently to propound.

Further, the general interpretation which, following W. Mannhardt, I had given of the ceremonies observed by our European peasantry in spring, at midsummer, and at harvest, has also been corroborated by fresh and striking analogies. If we are right, these ceremonies were originally magical rites designed to cause plants to grow, cattle to thrive, rain to fall, and the sun to shine. Now the remarkable researches of Professor Baldwin Spencer and Mr. F. J. Gillen

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among the native tribes of Central Australia have proved that these savages regularly perform magical ceremonies for the express purpose of bringing down rain and multiplying the plants and animals on which they subsist, and further that these ceremonies are most commonly observed at the approach of the rainy season, which in Central Australia answers to our spring. Here then, at the other side of the world, we find an exact counterpart of those spring and midsummer rites which our rude forefathers in Europe probably performed with a full consciousness of their meaning, and which many of their descendants still keep up, though the original intention of the rites has been to a great extent, but by no means altogether, forgotten. The harvest customs of our European peasantry have naturally no close analogy among the practices of the Australian aborigines, since these savages do not till the ground. But what we should look for in vain among the Australians we find to hand among the Malays. For recent enquiries, notably those of Mr. J. L. van der Toorn in Sumatra and of Mr. W. W. Skeat in the Malay Peninsula, have supplied us with close parallels to the harvest customs of Europe, as these latter were interpreted by the genius of Mannhardt. Occupying a lower plane of culture than ourselves, the Malays have retained a keen sense of the significance of rites which in Europe have sunk to the level of more or less meaningless survivals.

Thus on the whole I cannot but think that the course of subsequent investigation has tended to confirm the general principles followed and the particular conclusions reached in this book. At the same time I am as sensible as ever of the hypothetical nature of much that is advanced in it. It has been my wish and intention to draw as sharply as possible the line of demarcation between my facts and the hypotheses by which I have attempted to colligate them. Hypotheses are necessary but often temporary bridges built to connect isolated facts. If my light bridges should sooner or later

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break down or be superseded by more solid structures, I hope that my book may still have its utility and its interest as a repertory of facts.

But while my views, tentative and provisional as they probably are, thus remain much what they were, there is one subject on which they have undergone a certain amount of change, unless indeed it might be more exact to say that I seem to see clearly now what before was hazy. I mean the relation of magic to religion. When I first wrote this book I failed, perhaps inexcusably, to define even to myself my notion of religion, and hence was disposed to class magic loosely under it as one of its lower forms. I have now sought to remedy this defect by framing as clear a definition of religion as the difficult nature of the subject and my apprehension of it allowed. Hence I have come to agree with Sir A. C. Lyall and Mr. F. B. Jevons in recognising a fundamental distinction and even opposition of principle between magic and religion. More than that, I believe that in the evolution of thought, magic, as representing a lower intellectual stratum, has probably everywhere preceded religion. I do not claim any originality for this latter view. It has been already plainly suggested, if not definitely formulated, by Professor H. Oldenberg in his able book *Die Religion des Veda*, and for aught I know it may have been explicitly stated by many others before and since him. I have not collected the opinions of the learned on the subject, but have striven to form my own directly from the facts. And the facts which bespeak the priority of magic over religion are many and weighty. Some of them the reader will find stated in the following pages; but the full force of the evidence can only be appreciated by those who have made a long and patient study of primitive superstition. I venture to think that those who submit to this drudgery will come more and more to the opinion I have indicated. That all my readers should agree either with my definition

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of religion or with the inferences I have drawn from it is not to be expected. But I would ask those who dissent from my conclusions to make sure that they mean the same thing by religion that I do ; for otherwise the difference between us may be more apparent than real.

As the scope and purpose of my book have been seriously misconceived by some courteous critics, I desire to repeat in more explicit language, what I vainly thought I had made quite clear in my original preface, that this is not a general treatise on primitive superstition, but merely the investigation of one particular and narrowly limited problem, to wit, the rule of the Arician priesthood, and that accordingly only such general principles are explained and illustrated in the course of it as seemed to me to throw light on that special problem. If I have said little or nothing of other principles of equal or even greater importance, it is assuredly not because I undervalue them in comparison with those which I have expounded at some length, but simply because it appeared to me that they did not directly bear on the question I had set myself to answer. No one can well be more sensible than I am of the immense variety and complexity of the forces which have gone towards the building up of religion ; no one can recognise more frankly the futility and inherent absurdity of any attempt to explain the whole vast organism as the product of any one simple factor. If I have hitherto touched, as I am quite aware, only the fringe of a great subject—fingered only a few of the countless threads that compose the mighty web,—it is merely because neither my time nor my knowledge has hitherto allowed me to do more. Should I live to complete the works for which I have collected and am collecting materials, I dare to think that they will clear me of any suspicion of treating the early history of religion from a single narrow point of view. But the future is necessarily uncertain, and at the best

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many years must elapse before I can execute in full the plan which I have traced out for myself. Meanwhile I am unwilling by keeping silence to leave some of my readers under the impression that my outlook on so large a subject does not reach beyond the bounds of the present enquiry. This is my reason for noticing the misconceptions to which I have referred. I take leave to add that some part of my larger plan would probably have been completed before now, were it not that out of the ten years which have passed since this book was first published nearly eight have been spent by me in work of a different kind.

There is a misunderstanding of another sort which I feel constrained to set right. But I do so with great reluctance, because it compels me to express a measure of dissent from the revered friend and master to whom I am under the deepest obligations, and who has passed beyond the reach of controversy. In an elaborate and learned essay on sacrifice (*L'Année Sociologique*, Deuxième Année, 1897-1898), Messrs. H. Hubert and M. Mauss have represented my theory of the slain god as intended to supplement and complete Robertson Smith's theory of the derivation of animal sacrifice in general from a totem sacrament. On this I have to say that the two theories are quite independent of each other. I never assented to my friend's theory, and so far as I can remember he never gave me a hint that he assented to mine. My reason for suspending my judgment in regard to his theory was a simple one. At the time when the theory was propounded, and for many years afterwards, I knew of no single indubitable case of a totem sacrament, that is, of a custom of killing and eating the totem animal as a solemn rite. It is true that in my *Totemism*, and again in the present work, I noted a few cases (four in all) of solemnly killing a sacred animal which, following Robertson Smith, I regarded as probably a totem. But none even of these four cases included the

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eating of the sacred animal by the worshippers, which was an essential part of my friend's theory, and in regard to all of them it was not positively known that the slain animal was a totem. Hence as time went on and still no certain case of a totem sacrament was reported, I became more and more doubtful of the existence of such a practice at all, and my doubts had almost hardened into incredulity when the long-looked-for rite was discovered by Messrs. Spencer and Gillen in full force among the aborigines of Central Australia, whom I for one must consider to be the most primitive totem tribes as yet known to us. This discovery I welcomed as a very striking proof of the sagacity of my brilliant friend, whose rapid genius had outstripped our slower methods and anticipated what it was reserved for subsequent research positively to ascertain. Thus from being little more than an ingenious hypothesis the totem sacrament has become, at least in my opinion, a well-authenticated fact. But from the practice of the rite by a single set of tribes it is still a long step to the universal practice of it by all totem tribes, and from that again it is a still longer stride to the deduction therefrom of animal sacrifice in general. These two steps I am not yet prepared to take. No one will welcome further evidence of the wide prevalence of a totem sacrament more warmly than I shall, but until it is forthcoming I shall continue to agree with Professor E. B. Tylor that it is unsafe to make the custom the base of far-reaching speculations.

To conclude this subject, I will add that the doctrine of the universality of totemism, which Messrs. Hubert and Mauss have implicitly attributed to me, is one which I have never enunciated or assumed, and that, so far as my knowledge and opinion go, the worship of trees and cereals, which occupies so large a space in these volumes, is neither identical with nor derived from a system of totemism. It is possible that further enquiry may lead me to regard as

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probable the universality of totemism and the derivation from it of sacrifice and of the whole worship both of plants and animals. I hold myself ready to follow the evidence wherever it may lead; but in the present state of our knowledge I consider that to accept these conclusions would be, not to follow the evidence, but very seriously to outrun it. In thinking so I am happy to be at one with Messrs. Hubert and Mauss.

When I am on this theme I may as well say that I am by no means prepared to stand by everything in my little apprentice work, *Totemism*. That book was a rough piece of pioneering in a field that, till then, had been but little explored, and some inferences in it were almost certainly too hasty. In particular there was a tendency, perhaps not unnatural in the circumstances, to treat as totems, or as connected with totemism, things which probably were neither the one nor the other. If ever I republish the volume, as I hope one day to do, I shall have to retrench it in some directions as well as to enlarge it in others.

Such as it is, with all its limitations, which I have tried to indicate clearly, and with all its defects, which I leave to the critics to discover, I offer my book in its new form as a contribution to that still youthful science which seeks to trace the growth of human thought and institutions in those dark ages which lie beyond the range of history. The progress of that science must needs be slow and painful, for the evidence, though clear and abundant on some sides, is lamentably obscure and scanty on others, so that the cautious enquirer is every now and then brought up sharp on the edge of some yawning chasm across which he may be quite unable to find a way. All he can do in such a case is to mark the pitfall plainly on his chart and to hope that others in time may be able to fill it up or bridge it over. Yet the very difficulty and novelty of the investigation, coupled with the extent of the intellectual prospect which suddenly opens