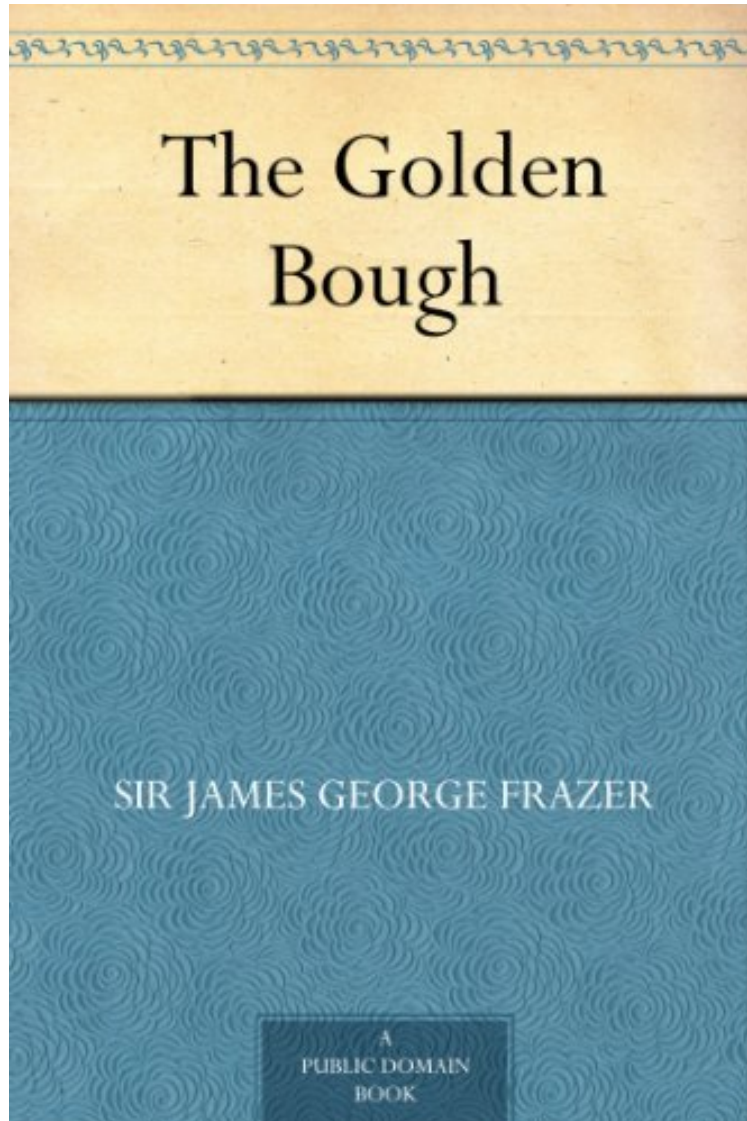


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## The Golden Bough (English Edition)

*Von Sir James George Frazer*

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**Von Sir James George Frazer : The Golden Bough (English Edition)** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Golden Bough (English Edition):

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich.  
Meilenstein in Sachen Erforschung von Mythologie und ReligionVon Walter-Jrg Langbein"The Golden Bough: A study in Magic and Religion" erschien erstmals 1890, damals in zwei Bnden. Zwischen 1906 und 1915 erschien die dritte Auflage, die es dann immerhin auf zwlf Bnde brachte. Mir liegt seit vielen Jahren eine gekrzte Fassung von "The Golden Bough" vor, die 1959 erschienen ist. Ich schtze Sir George Frazers Werk sehr. Wie kaum ein zweiter Forscher

spezialisiert er sich nicht auf ein eng begrenztes Spezialgebiet, sondern schafft ein unglaublich wertvolles, Grenzen sprngendes Opus. Er stellt Vergleiche an, weist faszinierende Parallelen zwischen vermeintlich unterschiedlichen Kulturen auf und erffnet uns Lesern einen Pfad zu den Geheimnissen der Menschheit. Die Kindle-Ausgabe ist mir schon sehr ans Herz gewachsen, allein schon wegen der Suchfunktion, die sich immer wieder als sehr hilfreich erweist! Sie ist fr jeden, der sich fr die Wurzeln des Menschseins interessiert, eine wertvolle Hilfe! Sir Frazers Opus hat bis heute keinen Nachfolger gefunden, der mit "The Golden Bough" verglichen werden drfte!0 von 0 Kunden fanden die folgende Rezension hilfreich. It's the old abridged edition.Von Richard PreschelNice to read but difficult to understand because the gaps leave to many threads disconnected.However, it's easy to navigate.3 von 3 Kunden fanden die folgende Rezension hilfreich. ...And then there's Mr. FrazerVon Earl HazellIf you are the type of person whose spirit gravitates to the simple (not simplistic, but simple)answers to some of the most complex and seemingly unrelated questions, and those answers desired consist of the type philosophers, poets and artists/scientists have been looking for (with varied success) for millenia, then you just might enjoy this book. Camile Paglia's SEXUAL PERSONAE, heavily indebted to this and the major works of Freud by her own proud admission, is what led me to this pretty staggering work for its time. It is relatively easy to make someone's brain hurt with a lot of scholar talk, where one is saying nothing; this book is great because it is \*sensational\*, in the truest sense of the word. This is one of the first of the many books about religion and the history of man that put my stomach up in knots, as it simultaneously gave me the power to look beyond the fabrication of ancient Greek philosophical society and Judeo-Christian heritage as the summit of man's knowledge. (Not that that was ever a problem for me consciously, but unconsciously I doubt anyone without reading a book like this has moved beyond it.) This is one of the books that made a new approach to the understanding of man and a paradigm shift as to how we have mentally, emotionally and spiritually developed not only possible, but inevitable.What could keep this monument from receiving five stars will be fairly obvious to any reader: the prejudices of his time. It is actually hard to look at what he says objectively in that context; before him I doubt anyone put two and two together to come up with what he did during a time when his racism and trivialization of non-Euopean peoples, and for more than the past fifty plus years after him, anyone who has read his work has had that tempered by the embarrassing revaluations of Nietzsche and Freud. That, along with the egocentrism of Victorian Europe that he projects onto ancient and prehistoric man, serves to keep the book from being perfect (and are sometimes annoying), but do not serve to really take away its importance and incredible effect.If you are a Joseph Cambell fan, you will be powerfully challenged by this book. Frazer was not attempting to come up with the same conclusions for myth and ritual that Campbell, though influenced by him, was. But you will love it, and respect it highly because of it. In a way, where Campbell seems to say "this is what it all means," Frazer says "this is what it all IS," letting the wonder of unexpected knowledge allow you to come to your own conclusions. This book will start you on a great spiritual journey if you never read anything of its kind before, and this edition is a very good one to have.

KurzbeschreibungThis book was converted from its physical edition to the digital format by a community of volunteers. You may find it for free on the web. Purchase of the Kindle edition includes wireless delivery..deBefore Joseph Campbell became the world's most famous practitioner of comparative mythology, there was Sir James George Frazer. The Golden Bough was originally published in two volumes in 1890, but Frazer became so enamored of his topic that over the next few decades he expanded the work sixfold, then in 1922 cut it all down to a single thick edition suitable for mass distribution. The thesis on the origins of magic and religion that it elaborates "will be long and laborious," Frazer warns readers, "but may possess something of the charm of a voyage of discovery, in which we shall visit many strange lands, with strange foreign peoples, and still stranger customs." Chief among those customs--at least as the book is remembered in the popular imagination--is the sacrificial killing of god-kings to ensure bountiful harvests, which Frazer traces through several cultures, including in his elaborations the myths of Adonis, Osiris, and Balder. While highly influential in its day, The Golden Bough has come under harsh critical scrutiny in subsequent decades, with many of its descriptions of regional folklore and legends deemed less than reliable. Furthermore, much of its tone is rooted in a philosophy of social Darwinism--sheer cultural imperialism, really--that finds its most explicit form in Frazer's rhetorical question: "If in the most backward state of human society now known to us we find magic thus conspicuously present and religion conspicuously absent, may we not reasonably conjecture that the civilised races of the world have also at some period of their history passed through a similar intellectual phase?" (The truly civilized races, he goes on to say later, though not particularly loudly, are the ones whose minds evolve beyond religious belief to embrace the rational structures of scientific thought.) Frazer was much too genteel to state plainly that "primitive" races believe in magic because they are too stupid and backwards to know any better; instead he remarks that "a savage hardly conceives the distinction commonly drawn by more advanced peoples between the natural and the supernatural." And he certainly was not about to make explicit the logical extension of his theories--"that Christian legend, dogma, and ritual" (to quote Robert Graves's summation of Frazer in The White Goddess) "are

the refinement of a great body of primitive and barbarous beliefs." Whatever modern readers have come to think of the book, however, its historical significance and the eloquence with which Frazer attempts to develop what one might call a unifying theory of anthropology cannot be denied. --Ron Hogan.com

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