

CONTENTS

LECTURE I

The history of institutions—Methods of the study—Reasons for preferring the inductive method—King of the Wood at Nemi—Characteristics of Diana at Nemi—Conversion of the festival of Diana into a feast of the Virgin Mary—Egeria—Virbius the mate of Diana—Summary of conclusions Pages 1-27

LECTURE II

Priestly kings in antiquity—Relation of Spartan kings to Castor and Pollux—Incarnate gods—Kings as magicians—Principles of magic—Law of Similarity and Law of Contact—Homœopathic Magic and Contagious Magic—Both included under Sympathetic Magic—Examples of Homœopathic Magic—Magical images—Cures based on Homœopathic Magic—Use of Homœopathic Magic in hunting and fishing—Negative Magic or taboo—Savage belief in magical telepathy 28-59

LECTURE III

Magical telepathy in war—Homœopathic Magic in relation to plants, animals, inanimate things, and the dead—Homœopathic Magic used to annul evil omens—Examples of Contagious Magic—Magical contact between a wounded person and the weapon that hurt him—Magical contact of footprints—Public magicians develop into kings—Rise of monarchy essential to the emergence of mankind from savagery 60-88

LECTURE IV

The institution of a public order of magicians a great incentive to research—Public magicians expected to regulate the weather—Making rain—Making sunshine—Making or calming wind—Tendency of magicians to develop into kings in Australia, New Guinea, and Melanesia—The evolution complete in Africa—Similar evolution among the Malays—Traces of it in Europe—The divinity of kings Pages 89-128

LECTURE V

Development of the magician into a god as well as a king—Incarnate human gods in Polynesia, Africa, and ancient Greece and Germany—Worship of the Brahmans in India—Human gods in Tibet and China—Divinity of the emperors of China and Japan—Worship of the kings of Babylon and Egypt—Summary of the evolution of the Kingship—King of the Wood at Nemi again considered—He seems to have been the mate of Diana, the two being considered as King and Queen of the Wood—Trees regarded as male and female—Marriages of trees and plants 129-159

LECTURE VI

Marriage of the powers of vegetation—May King and Queen in Germany and England—Marriage of the gods in ancient Babylon, Egypt, and Greece—Similar rites in ancient Sweden and Gaul—Marriage of water-gods to human brides—Stories of the Perseus and Andromeda type—The Slaying of the Dragon at Furth—St. Romain and the Dragon of Rouen 160-193

LECTURE VII

The Sacred Marriage—Numa and Egeria—Kings of Rome and Alba—personified Jupiter, the god of the oak and the thunder—Sacred marriage of Jupiter and Juno perhaps enacted by the King and Queen of Rome—Roman kings regarded as sons of the fire god by his wives the Vestal Virgins—Sacred fires and Vestal Virgins in Ireland and Peru 194-228

LECTURE VIII

Succession to Latin kingship in female line through marriage with king's daughter—Indifference to paternity of kings—African parallels—Sons of kings go abroad and reign in their wives' country—Succession to kingdom through marriage with late king's widow—Evidence of female kinship among European peoples—Roman kings of plebeian or indigenous race—Abolition of kingship at Rome a patrician revolution—Attempt of Tarquin the Proud to alter succession from female to male line—Roman sovereignty partly hereditary, partly elective—Personal qualities required in candidates for kingship—Possession of princess and of crown determined by athletic contest—King's Flight at Rome Pages 229-264

LECTURE IX

The King's Flight at Rome in relation to the Saturnalia—Human representatives of Saturn killed at the Saturnalia—Violent deaths of Roman kings—Saturn and Jupiter—Summary of conclusions as to the King of the Wood at Nemi—He represented Jupiter or Janus and mated with Diana—Janus or Dianus and Diana the equivalents of Jupiter and Juno—Reasons for putting the divine king to death—The King of Calicut an Indian parallel to the King of the Wood at Nemi 265-297

INDEX 299-309