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Science of Religion Bulletin Abstracts and Index of Recent Articles

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PERIODICALS CONSULTED

GENERAL

1. Asien Forum
2. Evangelische Missionszeitschrift
3. History of Religions
4. Journal of the American Academy of Religion
5. Journal of Religion
6. Journal for the Scientific Study of Religion
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10. Religion, Journal of Religion and Religions
11. Religious Studies
12. Review of Religious Research
13. Revue de l'Histoire des Religions
14. Studies in Comparative Religion
15. World Faiths
16. Zeitschrift für Missionswissenschaft und Religionswissenschaft
17. Zeitschrift für Religions- und Geistesgeschichte

ISLAM

1. Abr Nahrain
2. Arabica
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5. Der Islam
6. Islamic Culture
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9. Journal of Arabic Literature
10. Journal of the Centre of Islamic Legal Studies
11. The Middle East Journal
12. The Muslim World
13. Oriens
14. Revue des Etudes Islamiques
15. Studia Islamica
16. Studies in Islam
17. Die Welt des Islams
18. Die Welt des Orients

ASIAN RELIGIONS

1. Annals of the Bhandarkar Oriental Institute
2. Asia Maior, A British Journal of Far Eastern Studies
3. "Brahma Vidya". The Adyar Library Bulletin
4. The Buddhist
5. Bulletin of the Ramakrishna Mission Institute of Culture
6. Bulletin of the School of Oriental and African Studies
7. Central Asian Journal
8. Ching Feng
9. Contributions to Asian Studies
10. The Eastern Buddhist
11. Etudes Asiatiques - Asiatische Studien
12. Harvard Journal of Asiatic Studies
13. Indian Philosophy and Culture
14. Indogermanische Forschungen
15. Japanese Religions
16. Journal of the American Oriental Society
17. Journal of Asian Studies
18. Journal Asiatique
19. Journal of Indian and Buddhist Studies
20. Journal of Indian Philosophy
21. The Journal of the Maha Bodhi Society
22. Man in India
23. Le Muséon
24. Samādhi, Cahiers d'études bouddhiques
25. The South East Asia Journal of Theology
26. T'oung Pao
27. Vishveshvaranand Indological Journal
28. Wiener Zeitschrift für die Kunde Süd- und Ostasiens
29. World Buddhism
30. Zeitschrift der Deutschen Morgenländischen Gesellschaft

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2. Acta Classica (Debrécen)
3. Acta Classica (Kaapstad)
4. Der Altsprachliche Unterricht
5. American Journal of Philology
6. Antichthon
7. L'Antiquité Classique
8. Arctos, Acta Philologica Fennica
9. Arethusa
10. Arion
11. Classica et Mediaevalia
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14. The Classical Quarterly
15. Eranos, Acta Philologica Suecana
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17. Gnomon
18. Greece and Rome
19. Gymnasium
20. Hermeneus
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23. The Journal of Hellenic Studies
24. The Journal of Roman Studies
25. Klio
26. Lampas
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28. Mnemosyne
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31. Revue des Etudes Latines
32. Revue de Philologie
33. Rheinisches Museum für Philologie
34. Symbolae Osloenses

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2. African Social Research
3. African Studies
4. Africana Marburgensia
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9. Archives de Sciences Sociales des Religions
10. Baessler - Archiv
11. Bijdragen tot de Taal-, Land- en Volkenkunde
12. Cahiers d'Etudes Africaines
13. Civilisations
14. Comparative Studies in Society and History
15. Cultures et développement
16. Current Anthropology
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18. Ethnology
19. L'homme
20. International Review of Mission
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22. Journal of Religion in Africa
23. Journal of symbolic anthropology
24. Man
25. Mens en maatschappij
26. Missiology
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30. Religion and society
31. Social Compass
32. Sociologische Gids
33. Tropical Man
34. Zeitschrift für Ethnologie

ANCIENT MIDDLE EAST

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3. Archiv für Orientforschung
4. Bulletin de l'Institut Egyptien
5. Bulletin de l'Institut Français d'Archéologie Orientale
6. Bulletin de la Société Française d'Egyptologie
7. Chronique d'Egypte
8. Jaarbericht Ex Oriente Lux
9. Journal American Research Centre in Egypt
10. Journal of Egyptian Archeology
11. Kemi
12. Kusch
13. Mitteilungen des deutschen archeologischen Instituts Kairo
14. Orientalia
15. Orientalia gandensia
16. Orientalia Suecana
17. Phoenix
18. Revue d'Egyptologie
19. Zeitschrift für Ägyptische Sprache und Altertumskunde

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o. 1 Pummer, Reinhard (University of Ottawa).

RECENT PUBLICATIONS ON THE METHODOLOGY OF THE SCIENCE OF RELIGION.
Numen 22 (1975), no. 3, p. 161 - 182.

The number of methodological writings is increasing from year to year. This indicates that there is a need for the rethinking of basic concepts. The author attempts here to bring together some recent writings on methodological issues by discussing certain key concepts (e.g. defining religion, categories of understanding, explanation, role of comparison); the account is based on work of Baird, Bianchi, Bleeker, Bausani, Brelich, Desroche and Ségny, Meslin, Ratschow, Smart.
Concluding remarks: much of the discussion turns around issues that have been under consideration for a long time now (rethinking fundamental concepts in accordance with the changed views in other areas); a trend towards a more balanced study of religion (inclusion of sociological, psychological, structural etc. analyses in reflections on a theory of the science of religion); methods more recently applied to the religious aspects, such as geography, ecology etc. provide further insights into religious behaviour and thinking; the literature under review shows the spreading of the awareness of the necessity for a comprehensive philosophy of the science of religion; these methodological examinations are instrumental in:
a) discovering underlying (unnoticed) methodological presuppositions,
b) delineating the limitations of a given method with a particular type of data,
c) adapting traditional methods or methods from other disciplines which yield improved results,
d) developing totally new approaches.

R.B.

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o. 2 Werblowsky, R.J.Zwi (Jerusalem).

ON STUDYING COMPARATIVE RELIGION.
Religious Studies 11 (1975), no. 2, p. 145 - 156.

Main conclusions regarding the areas where the student of religion of necessity encounters philosophy:
1) Any approach to the phenomenon of religion as such assumes a philosophical anthropology.
2) Most developed religions operate within the frameworks of specific philosophical traditions, and/or develop such traditions. Christian, Muslim, Buddhist etc. philosophies are also part of the 'raw material' of the historian of religion.
3) For philosophy of religion religion is the raw material on which philosophy exercises its own legitimate type of inquiry.
4) The philosophical contemplation of reality, or of the variety of empirical religions, may lead to a restatement of religious perceptions. In other words: there is not only a philosophy of religion, but also a philosophical religiosity and a 'religion of philosophy'.
5) Philosophers tend to place the emphasis on the phenomenon of religion (singular) rather than on religions (plural). Modern studies of religion are driven to a similar emphasis, partly as the pioneer work of the founding fathers of Comparative Religion, partly as a result of recent historical developments. The progress made in the study of religions leads, by a kind of inner dynamics, to a re-formulation of the problem of religion. Once again the Comparative Religionist finds that he cannot do without the professional help of the philosopher.

R.B.

3 Abe, Masao (Nara University of Education, Nara, Japan).

NON BEING AND MU. THE METAPHYSICAL NATURE OF NEGATIVITY IN THE EAST AND THE WEST.
Religious Studies 11 (1975), no. 2, p. 181 - 192.

Tillich's statement that "non-being is dependent on the being it negates" is a basis-understanding of being and non-being in the West.
In this article the ontological ground on which being has priority over non-being is discussed. The very basis on which both being and non-being are embraced must be that 'which is neither being nor non-being'. In the East especially in Taoism and Buddhism, negative principles are even primary and central. Realisation of negativity is crucial to reveal ultimate Reality and the nameless Tao or Emptiness is realised as the root-source of both positive and negative principles in their relative sense. The ultimate beyond the opposition between the positive and the negative is realised in the East in terms of negativity, in the West in terms of positivity.
There are some important exceptions: Christian mysticism, particularly that named Negative Theology and the philosophies of Fr. Nietzsche and M. Heidegger.
However, Christian mysticism is merely a strand within Christianity. Nietzsche and Heidegger are often regarded with suspicion in the West as traitors to the Western philosophical tradition.
The author concludes his study by asking whether their emphasis on negativity or nothingness does not have a positive significance.

R.B.

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4 Kitagawa, Joseph M. (University of Chicago).

EXPERIENCE, KNOWLEDGE AND UNDERSTANDING.
Religious Studies 11 (1975), no. 2, p. 201 - 213.

Two related factors seem to influence the attitude/thinking of today's students in theological schools or university departments of religion: preoccupation with "experience" and openness toward Eastern religious insights as well as their meditation techniques.
In this paper, the writer intends to reflect on these two factors. The center of gravity in religion has shifted from authority and tradition to experience.
In contrast to Western religious man's contemplation (singularly directed toward God with the world of nature as a background), meditation in the East tends to be directed toward Sacral Reality present in the world of nature. The author depicts this different religious orientation by comparing the Western understanding of the body - soul relationship and the Eastern understanding of the spirit - matter relationship. Western religions tend to accept the superiority of soul or spirit over body or matter, whereas Eastern religions tend to see these two dimensions on equal footing.
Western religions regard faith as a more primary category, Eastern religions regard knowledge as starting-point.
The precarious linkage between faith and knowledge has often been distorted (in East and West) in favour of one side or the other. Our present intellectual climate makes it very important to articulate the multi-dimensional character of religious knowledge.
Many young men do not realize that religious orientation must be grounded in reflection and understanding.

R.B.

no. 5 Findley, J.N. (Boston University).

RELIGION AND ITS THREE PARADIGMATIC INSTANCES.
Religious Studies 11 (1975), no. 2, p. 215 - 227.

The aim of this paper is to give a characterisation of religion and the Religious Spirit.
Regarding the religious spirit the author perceives three basic orientations: one towards the finite which it seeks to transfigure, one towards the various distinct forms of ideal openness and unity, and one towards the emptiness of the pure variable itself, the transcendent Godhead which is also the divine dark. The writer suggests that there have been three paradigmatic men who, more than any others, have illustrated these directions. They are: Gautama the Buddha, Socrates and Jesus the Messiah.
He concludes that religion is a permanent, crowning form of the human spirit, an apex to its rational endeavours, which can be perverted or profoundly transformed, but not made to perish.
In his view, increasing room will be found for the openness of the free variable, the life of the spirit that will no longer need to be wholly disciplined and enslaved in order to run the mechanical substructures of society.
The myth by which the New Age will live need not be dogmatic, cruel and repressive. It may very well be inspired by a new paradigmatic avatar, who will unite the merits and eschew the deficiencies of the three mentioned paradigms: Gautama without his negativity, Socrates without his extreme of logic-chopping. Jesus without his messianic eschatology.

R.B.

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no. 6 Roof, Wade Clark (Univ. of Massachusetts, Amherst).
Perkins, Richard B. (Washington and Jefferson College, Washington).

ON CONCEPTUALIZING SALIENCE IN RELIGIOUS COMMITMENT.
Journal for the Scientific Study of Religion 14 (1975), no. 2, p. 111 - 128.

Introductory remark of the authors:
New concepts are often introduced into a field before their conceptual meanings are fully explored. This appears to be the case with a concept referred to as "religious salience", or the importance an individual attaches to being religious. Recently it has been argued that religious salience is an essential, if not necessary, condition for creedal influence. For religious beliefs to have any effect upon daily life, the beliefs must themselves be salient to the actor. But seldom in such arguments is the full range of theoretical issues examined, nor is sufficient attention given to how salience as an analytical construct may be conceptualized in religious commitment. This paper is addressed to this problem.
Authors' summary:
Two alternative approaches to the conceptualization and analysis of salience in religious commitment are examined: specification and linear, additive models. Using data from a North Caroline sample of Episcopalians, little evidence is found in support of a specification effect. Considerably more support is obtained, however, for a linear, additive formulation in which salience is conceptualized as intervening between localistic world view and orthodoxy, as independent variables, and four consequential dimension measures. Salience is shown to have a "counter effect" to that of orthodoxy in the cases of church activism, political conservatism, anti-black prejudice, and racism. Issues pertinent to further research on religious salience are raised.

p. 7 Russell, Gordon W. (Univ. of Lethbridge, Alberta, Canada).

THE VIEW OF RELIGIONS FROM RELIGIOUS AND NON-RELIGIOUS PERSPECTIVES.
Journal for the Scientific Study of Religion 14 (1975), no. 2, p. 129 - 138.

This study examines the question whether allegiances to particular denominations, albeit within the Christian tradition, or a non-affiliative category would yield quantitatively and/or qualitatively different perceptual structures.
The author summarizes the results:
Four dimensional solutions were found to underly dissimilarity judgements among 16 world religions by respondents from four categories of religious affiliation. Multidimensional scaling procedures resulted in a Foreign - Local and a Godless - Fundamental dimension common to all affiliative categories. A dimension of Power was shared by all but the Church of Jesus Christ of Latter Day Saints members while a Social Acceptability dimension was used by both Catholics and the L.D.S. The United Church of Canada members and respondents with No Religious Affiliation shared in their use of an Open - Closed dimension whereas the L.D.S. generated a unique Chosen People dimension.

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p. 8 Spilka, Bernard)
Addison, James) (Department of Psychology, University of Denver).
Rosensohn, Marguerite)

PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL-RELIGION RELATIONSHIPS.
Review of Religious Research 16 (1975), no. 3, p. 154 - 165.

Authors' abstract:
Four theories of the origins of God concepts (Freudian, Adlerian, Social Learning, and Self-Esteem) were compared utilizing partial correlation techniques. The Ss were 198 Catholic youth from 3 parochial schools. Slightly more support was gained for the Adlerian and Self-Esteem positions than for the Freudian and Social Learning frameworks. Both methodological and theoretical questions are raised challenging such exclusively individualistic explanations; and sociocultural possibilities are introduced. Serious measurement difficulties merit research consideration before this long-standing problem in the psychology of religion can be successfully resolved.

p. 9 Nelson, G.K. (Department of Economics and Social Science, City of Birmingham Polytechnic (England)).

TOWARDS A SOCIOLOGY OF THE PSYCHIC.
Review of Religious Research 16 (1975), no. 3, p. 166 - 173.

Author's abstract:
A survey conducted in an English town shows that 10 per cent of the population had some experience of psychic phenomena, and that the propensity to have such experiences was related to social factors including occupational class, sex, and geographical mobility. It is hypothesized that socialization into certain roles represses psychic abilities while other roles may encourage their development.
In his conclusions the writer states:
The male role in British society tends to repress psychic abilities while the female role encourages their development. Such an hypothesis would also explain the fact that in some societies it is the male who is expected to assume the role of shaman and to contact the spirits. British society may be generally repressive of psychic abilities. The geographically mobile, who also show a higher incidence of psychic experiences, are marginal men, less tied to tradition, and in a limited sense freed from the repressive environment of secularized communities. They are more open to outside and "alien" influences and to contact with the behaviour patterns and beliefs of deviant subcultures.

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p. 10 Swatos, William H. Jr. (Department of Sociology, King College (Tennessee)).

MONOPOLISM, PLURALISM, ACCEPTANCE, AND REJECTION:
AN INTEGRATED MODEL FOR CHURCH-SECT THEORY.
Review of Religious Research 16 (1975), no. 3, p. 174 - 185.

Author's abstract:
A model for church-sect theory is developed to answer multiple criticisms of the field. The model is constructed from two intersecting bipolar continua which serve as heuristic devices for the embodiment of the interaction between religious groups and the larger social system. Four theoretical concepts - Monopolism, Pluralism, Acceptance, and Rejection - form the boundary-creating poles of two axes. Five types are developed. Four are based upon the quadrants of the paradigm; the fifth is a transitional anomic type located at the intersection of the continua. The model is illustrated from an analysis of the religious situations in England and America during the controversies that surrounded the quest for an Anglican episcopate in America in the seventeenth and eighteenth centuries.

no. 11 Lemert, Charles C. (Department of Sociology and Religious Studies, Southern Illinois University at Carbondale).

DEFINING NON-CHURCH RELIGION.
Review of Religious Research 16 (1975), no. 3, p. 186 - 197.

Author's abstract:
Within the sociology of religion, the recent interest in non-church religion, also known as civil religion and invisible religion, requires an intentional definitional strategy. The minimal requirements of a definition are that: 1) it correspond positively to standard definitions in the field; and 2) it be sufficiently flexible as to apply to emergent religious phenomena in complex societies. A comparative analysis of extant definitions is provided in tabular form. A definition is proposed and explicated. Simply stated, the approach here proposed defines religion as "cosmicized ethos".
The definition, given by the author:
A religion is to be found where persons take it for granted that their own ethos corresponds to the meaning of the cosmos.
As an illustration the writer mentions Kennedy's theme that America must do God's work in "the struggle against the common enemies of man: tyranny, poverty, disease, and war itself". In such pronouncements it is taken for granted that the meaning of the American ethos corresponds to the meaning of the cosmos. "Such Representations cannot be said to be merely political ideologies or patriotic myths when the reference is so demonstrably the cosmos as-such and not class, party, nation or society alone".

R.B.

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no. 12 O'Connell, Brian J. (Department of Sociology, St. John's University).

DIMENSIONS OF RELIGIOSITY AMONG CATHOLICS.
Review of Religious Research 16 (1975), no. 3, p. 198 - 207.

Author's abstract:
Studies of the dimensions of religiosity have reached a point where they can be used not merely for the identification of dimensions but also for advancing research in many aspects of the sociology of religion. The results of a study with a sample of Catholics in a Midwest city indicate that: 1) consequential scales must be broken down into individual and social consequences; 2) the individual consequences dimension correlates positively with dimensions measuring orthodoxy, devotionalism, and comfort-seeking whereas the social consequences dimension correlates negatively with orthodoxy and comfort-seeking; 3) the relationship between devotionalism and social consequences is curvilinear with the most and least devotional scoring highest on social consequences; and 4) attitudes on birth control are independent of the other dimensions.

no. 13 Hertel, Bradley R. (Dept. of Sociology and Anthropology, Vanderbilt Univ.)
Hendershot, Gerry E. (Dept. of Sociology, Brown University).

MILITARY PREPAREDNESS AND RELIGION: METHODOLOGICAL PROBLEMS IN USING MODAL RELIGION IN CROSS-NATIONAL RESEARCH.
Review of Religious Research 16 (1975), no. 3, p. 208 - 220.

Author's abstract:
Levels of military spending and army size are predicted using data on modal religion, economic development, recency of war, and size of electorate for 83 nations. Primary attention is given to modal religion and in particular to the methodological problems associated with employing that variable in cross-national research. These problems include, first, the need to avoid the individualistic fallacy of assuming that relationships among individuals hold for aggregate units as well. Secondly, as is true of any mode, modal religion does not measure characteristics of the entire population; consequently, modal religion is of doubtful utility in modern-day, pluralistic societies. Thirdly, use of modal religion of nations as a predictor variable rests on the assumption that the values and behavior of persons who identify with a given religion are congruent with that religion's theology, an assumption which has been refuted by a considerable amount of research in diverse settings. Replacement of this "psychological consonance" model of religion's influence with White and Durkheim's "interactional" model is urged. Even then, however, one would still be restricted by a final research problem which is endemic to all cross-national research: the limited number of nations (at present there are 152) places a very low ceiling on the sample size possible for cross-national research. Consequently, given the likelihood of multicolinearity, one is likely to find it impossible satisfactorily to test alternative hypotheses regardless of whether the variables used include modal religion.

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no. 14 Larre, Claude (Institut Ricci, Paris).

SECULARISATION CONTRE RELIGIOSITÉ À L'EST DE L'INDE.
Recherches de Science Religieuse, 63 (1975), no. 2, p. 161 - 184.

Author's Abstract:
The power of traditional religions on conscience and behaviours is threatened by the new developments of human societies in Eastern Asia. Brief observations are made on Buddhism in Thailand, the Chinese religiosity in Taiwan, the politico-religious relationship in Japan, Islam in Indonesia. The author concludes that a reform of all traditional religions is necessary, which calls for a more spiritual incarnation amidst profane realities, which have become more autonomous.

no. 15 Marzal, M. (Catholic University, Lima).

RELIGIONS POPULAIRES D'AMERIQUE DU SUD.
Recherches de science religieuse 63 (1975), no. 2, p. 215 - 242.

Author's abstract:
This article deals successively with the three great popular traditions of South-America: Catholic, Andine, African.
It describes the beliefs, rites and social forms of organisation of each. It defines the concept of "popular religion" and its caracteristic features with regard to each of the three, especially syncretism, which represents at the same time a phenomenon of adjustment to modernity. It shows how these religions are part of popular culture and underlines the role played by liturgy. A theological conclusion points out their possible contribution to the Church and the modern world.

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no. 16 Certeau, Michel de (University of Paris).

CHRISTIANISME ET "MODERNITÉ" DANS L'HISTORIOGRAPHIE CONTEMPORAINE.
Recherches de science religieuse 63 (1975), no. 2, p. 243 - 268.

Author's abstract:
This article exposes and interprets the result of recent historiographical research on the XVIIth century; heresies and schisms, religious practices, textual study (the author envisages a study of the other aspects at a future date). The result of these enquiries allows us to indicate how, from the XVIth to the XVIIIth centuries, religious meanings change despite the stability of doctrines; how practices and theories, through their mutual shifting, prepare new equilibriums; and ultimately how Christianity shifts according to the formation of a modernity.

no. 17 Zaehner, R.C. (Oxford University).

WHY NOT ISLAM?
Religious Studies 11 (1975), no. 2, p. 167 - 179.

Author's starting point are two well-known statements:
a) "The Qur'an is the Word of God". b) "Jesus Christ is the Word of God".
A comparison is made between the Muslim orthodoxy, declaring itself in favour of an uncreated Koran (bi-lā kayf' "Without asking how") and the problems concerning the person and nature of the Word made flesh, which faced Christian theology from the very beginning. Again the relationship of the eternal Word of God to the individual copies of the written Koran is compared to the relationship of the Word made flesh in Christianity to the sacred elements in Holy Communion.
In the author's opinion the Koranic revelation can quite reasonably be seen as a divine corrective to the excesses of the Jews and Christians in the matter of Jesus (truth in the beginning - with Abraham; truth at the end - with Muhammad).
Further Christian arguments against Islam are disputed:
a) the basic doctrine of Atonement: the Islamic God is Merciful, Compassionate, needs not be mollified by the sacrifice of his own Son.
b) polygamy of the Prophet: merely following ancient Jewish practice.
c) the reproach against Islam that it took up the sword: cp. the Old Testament and the Christians' spreading the faith by force once they were strong enough. Besides, Muhammad's battle can be argued as a legitimate 'defensive' war.
Unlike Christianity Islam is a pure monotheism since it rejects all worship of anyone or anything that is not the One God absolutely as being idolatrous.

R.B.

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no. 18 Hourani, George (State University of New York).

JUWAYNI'S CRITICISMS OF MU'TAZILITE ETHICS.
The Muslim World 65 (1975), no. 3, p. 161 - 173.

The imam al-Haramayn Abu l-Ma'ali al-Juwayni (A.D. 1028 - 1085) is generally recognized as an important transitional theologian between the older Ash'arite Kalam and the via moderna of Ghazzali.
This article is devoted to one aspect of his ethical thought, namely the fundamental question of the nature of value in its application to action. In medieval Islam the main issue was whether value terms such as 'good', 'evil', 'obligatory' are definable only by relation to the commands and prohibitions of God, or whether they have objective meanings of their own. Juwayni defends the voluntarist theory, which relates the value of acts directly to attitudes of God as expressed in revelation. As such he combats the rationalistic objectivism of the Mu'tazila. He attacks Mu'tazilite ethics (especially 'Abd al-Jabbar) in two spheres, epistemology and ontology. The arguments of both sides are listed here.
The author concludes that Juwayni seems to be slightly stronger in his arguments against the Mu'tazilite intuitionist theory of ethical knowledge, which is probably the weaker half of their ethics. On their ontology, the assertion of the existence of real ethical attributes and the analysis of what these are, Juwayni gives no sufficient answer to their sophisticated and elaborate theory, as we now possess it in the works of 'Abd al-Jabbar.

R.B.

no. 19 Nowaihi, Mohamed al- (American University in Cairo).

PROBLEMS OF MODERNIZATION IN ISLAM.
The Muslim World 65 (1975) no. 3, p. 174 - 185.

In the author's view the chief problems with regard to modernity lie for the Muslim world not in the intellectual - but in the practical field, the field of legal and social reform. The writer deals primarily with the particular Muslim jurisprudential devices which modernists have employed in their attempt to answer the conservatives, to win over the generality of literate or semi-literate people, and to induce the governments to enact the required forms.
The device, which was perhaps the turning point, was that started by Muhammad 'Abduh (1849 - 1905) and developed by his disciples in what is called the al-Manar group. They emphasize that religion is composed of two distinct parts: usul (literally: "roots") signifying essentials and furû' (literally: "branches"), meaning secondary points. The claim was made that Islam is not a rigid system, but capable of continual growth and adaptation. The modernists insist that ijtihad (the right to form one's own opinion about any matter of Muslim law) is the right of every learned Muslim. This is what is meant by the term fath bab al-ijtihad ("the reopening of the door of ijtihad").
Finally the problem of polygamy and divorce is discussed as an illustration of the issue of practical implementation of the modernist ideals. A concrete result in Egypt has been the new proposed amendments to the Law of Personal Status published in March 1974.

R.B.

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no. 20 Salzman, Philip Carl (McGill University, Montreal).

ISLAM AND AUTHORITY IN TRIBAL IRAN. A COMPARATIVE COMMENT.
The Muslim World 65 (1975) no. 3, p. 186 - 195.

Author's introduction:
In a recent discussion, Prof. Brian Spooner has provided a description of interaction between sacred and secular authority in Iranian Baluchistan (B.). He has shown that in southern B. the importance of religious leaders has increased as that of traditional secular leaders has declined.
The purpose of this paper is to contrast the situation in southern B. described by Sp. with the situation in the Sarhad of Iranian B. (the northern region) where the importance of religious leaders has increased at the same time as the authority of secular leadership has increased. The comparison, then, will be between the north, where increase in the authority of chiefs and of holy men is positively correlated, and the south, where they are negatively correlated. This comparison will draw attention to some of the dynamics of the relationship of Islam and authority in Iranian B. and will raise some general questions about the relationship elsewhere in the Muslim world.
The author concludes a.o., that the rise in religious authority in the south is not a result of a vacuum, left by the decline of chiefs, per se, but rather is a result of the vacuum left by the decline of traditional secular bases of authority. In both cases, religious authority gained increasing importance because secular bases of legitimation for local authority declined.

R.B.

no. 21 Jawed, Nasim A. (California State University, Chico).

ISLAMIC SOCIALISM: AN IDEOLOGICAL TREND IN PAKISTAN IN THE 1960s.
The Muslim World 65 (1975), no. 3, p. 196 - 215.

The data used comes partly from a survey which the author took (1969) in Karachi, Lahore and Dacca, partly from ideological tracts written by supporters of socialistic interpretations of Islam. The survey consisted of interviews with a sample of 163 persons drawn at random from university teachers (46), lawyers (45), journalists (43) and 'ulama' (29).
None of the'ulama' favoured a socialist economy. Among the professionals was found a large majority inclined either towards a socialist or a mixed economy.
Basic to the thinking of those who favour a socialist interpretation of Islam is their liberal-fundamentalist approach to religion. They reject as deviation from the right Islamic principles that portion of the traditional Islamic law which recognizes private property and free enterprise. Support is found in Qur'anic verses, Islam's disapproval of usury, while some socialists emphasize the moral concern of Islam.
A less popular (eccentric) theory of Islamic socialism gives new meaning to eschatology: heaven is a society free from distinctions and social classes.
Most supporters of Islamic socialism hold it to be basically different from communism.
The most important development, which made the adoption of socialistic ideas possible, was the modernist distinction between religion (din) and law (fiqh, shari'a). The value of the fiqh is relative both to time and place. The main ideological opposition comes from: a) the traditional 'ulama', b) the Jama'at-i-Islami political party (religious fundamentalists), c) those inclined towards liberal democracy.
The appeal of the ideas of socialist and mixed economies to the modern educated middle class is likely to grow in the near future.

R.B.

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no. 22 Smith, Jane I. (Centre for the Study of World Religions, Harvard Univ.).

EARLY MUSLIM ACCOUNTS OF BUDDHISM IN INDIA.
Studies in Islam 10 (1973, rec. 1975), no. 1-2, p. 87 - 100.

The study of religious history usually is devoted to an understanding of what people actually believed. The author judges equally interesting the consideration of what peoples with different faiths thought about the mutual religious practices. Here he gives a collection of extracts from the works of several Arab Muslim historiographers recording their impressions of what they understood to be Buddhist practices in the Indus Valley area during the 7th century and following. These commentaries were actually made with little attempt to distinguish (and understandably little knowledge of how to distinguish) between the Buddhists and Brahmins, so that one is left with a confusing picture of their ideas.
It becomes evident that in the conceptions of most of the Muslim writers, Buddhism was a remote and often grotesque phenomenon, far from the pristine doctrines of their own Prophet and thus often not eliciting from them much respect. A.o., instances are given from the work of al-Biruni (Kitab ta'rikh al-hind, 1032) and al-Shahrastani (1077 - 1153; kitab al-milal wa'l-nihal).
Unlike Biruni, Shahrastani was an exception to the general rule that Muslim writers knew little about Indian religion. Nevertheless, the author concludes that the reports of the Muslims - coming to India in those early days of Islam - show a surprising accuracy in the light of their own strong monotheistic/prophetic conceptions and taking into consideration cultural and language barriers. It might be a rich field for better understanding the Muslim-orientation in the nascent years of Islam.

R.B.

no. 23 Hasan, Mushirul (Ram Jas College, New Delhi).

ABU'L-FADL'S ASSESSMENT OF AKBAR'S RELIGIOUS POLICY.
Studies in Islam 10 (1973, rec. 1975), nrs. 1 - 2, p. 101 - 121.

The historians under Akbar had a wider historical conspectus than the pre-Muchal writers (often confined to court and camp). Amongst them Abu'l-Fadl (born 958/1551) occupies a place of distinction. In his hands history was related to the social and economic background of the 16th century. He did not write to glorify Islam, viewing the victory of the Moghuls as a triumph of Islam over Hinduism. The conflict, as he saw it, was between stability and anarchy, between consolidation and disintegration. Abu'l-Fadl's work has several limitations: mixed up with personal sufferings, his position as official chronicler and friend of Akbar, his uncompromising hostility towards the 'ulama'.
Abu'l-Fadl's belief in sulh-i kul (peace with all), arising out of his sympathy for all religions, was grossly misinterpreted by his contemporaries (charges of 'infidelity' and 'atheism').
As to Abu'l-Fadl's work as source material for the study of Akbar's religious policy: he over-emphazises the ideological struggle between Akbar and the Muslim orthodoxy: in al-Fadl's interpretation it was a struggle between the policy of sulh-i-kul as followed by Akbar and the intolerance of the 'ulama'. He has not given adequate attention to the political factors involved in the confrontation.
Another weakness of al-Fadl's account was his desire to consistently maintain the tolerant image of Akbar.
There is, however, no reason to regard most of his accounts as untruthful and partial.

R.B.

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no. 24 Hawi, Sami S. (University of Wisconsin, Milwankee, U.S.A.).

AN ISLAMIC NATURALISTIC CONCEPTION OF ABIOGENESIS - THE VIEWS OF IBN TUFAYL.
Islamic Culture 49 (1975), no. 1, p. 23 - 41.

In this article the author discusses and evaluates Ibn Tufayl's views of the emergence of life, and extracts some significant anthropological themes from his Hayy Bin Yaqzan.
Tufayl's naturalism commits science to the service of philosophy. Although he had more scientific data available than the early and later Greek thinkers and less at his disposal than the modern science-orientated philosophers, he was in basic agreement with most of them concerning the notion of the coming into being of life: all forms of life are a product of inanimate matter, and all that is, is united and points to a greater whole. His view lends itself necessarily to a special evolutionary interpretation. Although Ibn Tufayl and Darwin did not uphold evolutionism exactly in the same sense, both writers emphasized the struggle for existence as a basic fact of life. Ibn Tufayl was sharply aware that one of man's distinctive characteristics is his adaptability to the environment. Man's adaptive process, which ultimately led to union with God is, from an evolutionary point of view, the culmination of his complete adaptation to nature. The tension between Hayy (man) and the world was finally resolved through his mystic apprehension of the Divine.
The facts disclosed by this treatise are enough to place Ibn Tufayl among the great minds of the naturalistic tradition.

R.B.

no. 25 Wessels A. (Vrije Universiteit, Amsterdam, N.E.S.T., Beirut).

MODERN BIOGRAPHIES OF THE LIFE OF THE PROPHET MUHAMMAD IN ARABIC.
Islamic Culture 49 (1975), no. 2, p. 99 - 105.

One of the reasons that lay behind the author's study of the modern biographies of Muhammad ("A modern Arabic biography of Muhammad", a critical study of Muhammad Husayn Haykal's Hayat Muhammad, 1972) was - as he declares - to discover the place of Muhammad in the hearts of Muslims today.
Muslims were shocked by the negative outlook upon Islam and its founder that was taken by Westerners.
While the Muslims in the Indian subcontinent started to write 'modern' biographies of Muhammad in the 19th century, it was not before the thirties of this century that similar 'projects' were started in the Arab world, mostly written by Egyptians.
The author discusses shortly:
Taha Husayn; T.H. describes Islam as a religion, satisfying both reason and sentiment.
Tawfiq al-Hakim; wrote a play on Muhammad's life in answer to the challenge of Voltaire.
'Abbar Mahmud al 'Aqqad; describes Muhammad as a great statesman, military leader, great preacher, organiser, exemplary husband.
'Abd al-Rahman al-Sharqawi; describes Muhammad as a kind of Marx before Marx.
Muhammad Husayn Haykal; apologetic, but in answer to a generally equally apologetic, sometimes polemic attitude of western Christian writers.
Nagib Mahfuz; his works are of particular interest - they are an account of the search of secular man for God.
In general: social, political and ideological changes are reflected in the way Muhammad is presented (cf. "The lives of Christ"); a striking feature is the lack of deep evaluation of Muhammad's religious experience.

R.B.

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no. 26 Beg, Muhammad 'Abdul Jabbar

THE 'SERFS' OF ISLAMIC SOCIETY UNDER THE 'ABBASID REGIME.
Islamic Culture 49 (1975), no. 2, p. 107 - 118.

The following themes are discussed:
1. The demand for and supply of slave labourers.
2. Slave labour in 'Iraqi-society.
   a) domestic slaves.
   b) slaves employed in handicrafts and business enterprises.
   c) slaves recruited for the army.
   d) the black slaves as rural labourers.

One of the bloodiest revolts against the 'Abbasid authority was the fourteen years lasting "slave-war" (869 - 882 A.D.). The results of the war were disastrous in human and material terms. It has been assumed with some justification that it was one of the major contributory factors in the decline of the 'Abbasid Caliphate. Nevertheless, the writer considers this war as an episode in 'Abbasid history which did not produce any lasting impact on the status of the slave labourers. However, Belyaer (well-known Soviet orientalist) states that, as a result of the war, "the slave-trade from Africa was very much reduced "as the demand was now limited solely to domestic slaves". To the writer of this article, that statement appears to be an assumption which is not corroborated by any positive historical evidence.

R.B.

no. 27 Ergil, Dogu (State University of New York, Binghampton).

A REASSESSMENT: THE YOUNG TURKS, THEIR POLITICS AND ANTI-COLONIAL STRUGGLE.
Islamic Culture 49 (1975), no. 2, p. 75 - 97
no. 3, p. 133 - 149.

The Young Turks were the products of the modern secular, military or civilian professional schools. The great majority were recruited from among the children of the petty-bourgeoisie. Their movement can be divided into two periods: a) 'liberal' or 'conventional reformist' (1908 - 1913) and 'bourgeois revolutionary' (1913 - 1918). The author follows the development through these stages.
a) The 'Reformist Period'. Despite religious opposition from Muslims and non-Muslims alike, the Y.T. carried out their legal reforms. Ideology: Westernism, Ottomanism (preservation of the Empire), (Pan-)Islamism.
With the waning of Ottomanism and Pan-Islamist ideologies, there remained two basic ideologies: Westernism and Turkism.
b) The Bourgeois Revolutionary Period. Trends: Turkish Nationalism, Breaking the power of the Ulema and the Palace Bureaucracy.
In part II the author describes the development from liberalism to statism and the evolution of Young Turk economic thought; the conflicts with Armenians and Greeks; the abolition of Capitulations and armed struggle against Western capitalism; finally the first World War as the end of an illusion: the Turkish participation in the war was a desperate effort of a bureaucratic nationalist cadre that hoped to save their country from partition and bondage. But their hopes were linked with new imperialistic dreams of Pan-Turkism and Pan-Islamism, and were doomed to failure.

R.B.

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no. 28 Ghauri, Iftikhar Ahmad (Government College, Jauharabad, Pakistan).

MUSLIMS IN THE DECCAN IN THE MIDDLE AGES: AN HISTORICAL SURVEY.
Islamic Culture 69 (1975), no. 3, p. 151 - 164.

In this survey the writer deals with:
a) the Muslim conquest of the Deccan;
b) the composition of the Muslims: they formed the aristocracy and were the favoured children of the state. By the time the states of Bijapur and Golkonda came into being the Muslim aristocracy had clearly split itself into two hostile groups, namely the Dakhnis and the Afaqis or Gharib-ud-diyar. A further description of these parties and their subgroups is given. Finally the writer described the economic position of the ruling elite and the nature of the jagir-system (land revenues, granted to an official in return for his services to the state).

R.B.

no. 29 Weischer, Bernd Manuel

ISLAMIC INFLUENCE IN CHRISTIAN MYSTICISM,
COMPARATIVE STUDIES ON THE "BOOK OF LOVER AND BELOVED" OF RAYMUNDUS LULLUS.
Al-Mushir 17 (1975), nos. 4 - 6, p. 79 - 90.

The author states that comparative studies on the Book of Lover and Beloved of Raymundus Lullus is not only of an importance from a historical point of view but that its relevance increases from day to day. The mystics of every century in all religions had an enormous influence on the religious, cultural and even political life. The new mysticism in all religions is a good sign for the rejuvenation of spiritual/religious life.
The literature about the writings of R. Lull increases from day to day (the University of Freiburg has a special institute for the investigation of his works).
The author found in his study of Lull that Islamic mysticism had greatly influenced his writings. After a short survey of his investigations he concludes:
Lull was highly influenced by Islamic mysticism especially that of its classic period. Many more identical sentences than given here could be found in other comparisons between Islamic sources and the other mystical writings of Lull. The mystical meditation and love of Lull was the source for his great activity in life. Here the author sees some spiritual likeness with Mohammed Iqbal who also saw in the mystical way no quietism but more a spiritual and intellectual activity of the whole person.

R.B.

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no. 30 Hawi, Sami S. (University of Wisconsin, Milwaukee, U.S.A.).

IBN TUFAYL: ON THE EXISTENCE OF GOD AND HIS ATTRIBUTES.
Journal of the American Oriental Society 95 (1975), no. 1, p. 58 - 67.

Author's summary:
Ibn Tufayl's Hayy Bin Yaqzan has not been adequately studied from a philosophical point of view. The present study attempts a philosophic examination of two fundamental themes of the treatise: 1) proofs for the existence of God and 2) His Atributes. Four proofs are reconstructed from the work and evaluated. If logical consistency and empirical verification are taken as the basic criteria for meaningful discourse, then the outcome of such an evaluation is negative. Also, it is shown that in grounding the proposition "God is", Ibn Tufayl is necessary led to a partial cognizance of "what God is", and to a vehement rejection of a Godhead divided within itself according to the whims and fancies of men. God is considered to be a pure negation, namely, not only indescribable, but also non-existent in terms of sensible categories. Such a negative characterization requires an explanation of what is meant by metaphorical attribution, and leads to a comparison of Ibn Tufayl's views with those of Plotinus and the Mu'tazila. In his conception of God's Attributes Ibn Tufayl is proven to have crossed from the Islamic conception to pantheism, namely from the belief that "there is no God but Allah" to the belief that "in existence there is nothing but God".

no. 31 Dankoff, Robert (Brander's University).

KASGARI ON THE BELIEFS AND SUPERSTITIONS OF THE TURKS.
Journal of the American Oriental Society 95 (1975), no. 1, p. 68 - 80.

Author's summary:
Although Kasgari's Diwan Lugat at-Turk (c. 1075) has been used recently by scholars for comparative purposes, there has been no systematic treatment of materials bearing on superstitions and religious beliefs since Brockelmann's study, fifty years ago.
Islamization of the "ghazi" variety is reflected in the oral culture; also, certain terms have taken on an Islamic content, certain others, however, retain a "pre-Islamic" coloring (I). Pre-Islamic notions survive most vividly in the categories of festivals, sacrifices, and feasts (II); the conceptions of fortune (III), blessedness (IV) and cursedness (V); the various classes of ghosts and spirits (VI), demons and evil eye (VII); the functions of diviners (VIII), who should not be called "shamans" in the strict definition of that term (Excursus); and beliefs in a variety of marvelous minerals, plants and animals (IX).

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no. 32 Friedmann, Yohanan (The Hebrew University, Jerusalem).

MEDIEVAL MUSLIM VIEWS OF INDIAN RELIGIONS.
Journal of the American Oriental Society 95 (1975), no. 2, p. 214 - 221.

Author's summary:
This article deals with several medieval Muslim thinkers who gave sympathetic attention to the religions of India, such as al-Biruni, al-Gardizi, Amir Khusraw and Dara Shukoh. The main part of the paper analyses the thought of the 18th century Indian Muslim thinker Mirza Mazhar Jan-i Janan. Several scholars have maintained that Jan-i Janan regarded the Hindus as monotheists and the Vedas as divinely inspired. The conclusion reached here is that this assessment is exaggerated. While Jan-i Janan concedes that the Hindus of the pre-Islamic era had their own prophets and believed in a religion that pleased God, the Hindus who have lived since the coming of Islam without joining its fold are infidels.

no. 33 Esposito, John L.

WOMEN'S RIGHTS IN ISLAM;
Islamic Studies 14 (1975), no. 2, p. 99 - 114.

This paper concerns a discussion of the factors contributing to the depressed position of women in medieval Muslim society - a situation which has continued to the modern time.
The ba'l marriage of dominion (ba'l = "lord" or "owner") in pre-Islamic Arabia produced a situation in which a woman was subjugated by males. The Qur'anic reform involved marriage, divorce and inheritance. Pre-Islamic practices of temporary marriage (mut'a) and unrestricted polygamy were curtailed, the number of permitted wifes limited to four.
In the eyes of Muslim modernists, this Qur'anic injunct encouraged monogamy by stressing the necessity for equal treatment of each wife. The Qur'an also established the right of women to inherit and declared woman's religious equality with men. Women preachers, scholars and saints were given significant recognition.
However, the spread of Islam and the clash of Qur'anic reforms with social customs of the many converts brought about new cultural adjustments that lowered women's status. Through the ages these customs became justified by attributing them to Islam (e.g. the negative effect of veiling and seclusion). The microcosm of the woman's world became the extended family, which embodied masculine supremacy and paternal power.
In short: the implementation of Qur'anic reforms improved the woman's position in the family and society in the classical period. However, subsequent historical events as well as assimilated cultural influences at times seriously compromised her rights.

R.B.

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no. 34 Halepota, A.J. (Director Islamic Research Institute, Islamabad).

ISLAMIC SOCIAL ORDER.
A STUDY BASED MAINLY ON SURA AL-NAHL.
Islamic Studies 14 (1975), no. 2, p. 115 - 122.

In the author's view, a social order that conforms to natural laws may be considered as Islamic Social Order. This because of the fact that Islam is Din al-Fitrat ("natural religion"). The exposition of natural law and of Din al-Fitrat is found throughout the Qur'an. As social order is a natural phenomenon, examples of it are found in the natural life, more consequently in the "Beehive-system". Principles can be discerned from the Sura al Nahl (The Bee, Sura 16). In this sura the Beehive system is considered as ayat (signs having reat significance). In human society there are certain additional elements (also mentioned in Sura 16), which are fundamental for the survival of society: e.g. lack of superiority complex; consciousness of the bounties that Creator has bestowed; strict adherence to the reachings of the Prophet; capacity of patience; trust in God etc.
In Islamic society the classes and groups are natural according to the actual capacities and texture of the essence of the people; a man cannot be considered good unless he spends his earnings on others.
Society has to base itself on:
1) Guidance from the Holy Book of God;
2) Fulfilment of all the commandments, embodied in the life example of the Prophet;
3) Education and Character Building carried out on the lines given in the Holy Qur'an.

R.B.

no. 35 Shamsi, F.A. (Islamic Research Institute, Islamabad).

AL-KINDI'S EPISTLE ON WHAT CANNOT BE INFINITE AND OF WHAT INFINITY MAY BE ATTRIBUTED.
Islamic Studies 14 (1975), no. 2, p. 123 - 144.

The author presents an English translation of a letter of al-Kindi (title mentioned above) together with a critical discussion of al-Kindi's arguments.
In conclusion, the writer observes that al-Kindi has failed in his endeavour to prove that nothing can be infinite in actuality, or that Time, Body and Motion imply each other - because all his proofs are vitiated by the presence of presuppositions which, though apparently quite plausible and acknowledged to be self-evident until recently, are now known to be arbitrary and unwarranted. Even so, the writer does not say that the Epistle has no merit in it. From a 'systematic' point of view, there is indeed no real value in the Epistle. But it is of considerable historical interest: as far as the writer is aware, al-Kindi is the first thinker to have set out to deduce the impossibility of there being anyting infinite from 'self-evident' truths of mathematics alone.

R.B.

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no. 36 Mas'ud, M. Khalid

ABU ISHA SHATIBI: HIS LIFE AND WORKS.
Islamic Studies 14 (1975), no. 2, p. 145 - 161.

Introduction of the writer:
Abu Ishaq Shatibi (d. 1036/1626 in Granada) is one of the most prominent Muslim jurists whose thought has made a fundamental contribution to the formulation of the conception of law of many a modernist in the Muslim world. It is however unfortunate that very little is known about his life. When writing his biography one's attention is particularly drawn to the absence of any data in his contemporary sources known to us.
This paper, therefore, first attempts briefly to answer the question of why there should be so little information on such an outstanding jurist. This is followed by a reconstruction, from the available data, of the information about his life, his teachers, his disputations with other scholars and his works.

no. 37 Knappert, Jan

WEDDING SONGS FROM MOMBASA.
Africana Marburgensia 7 (1974), no. 2, p. 11 - 32.

The nine songs, presented here, were collected, together with others, by the author in Mombasa during a study leave in 1969. A great number of these poems can be found in the author's book A Choice of Flowers (publ. London, 1972, Heinemann's Educational Books).
The songs, most of which have strong religious motifs, show us, at the lexical, phonological and morphological level, the correspondences existing between the northern dialects and standard Swahili. They have different metre (tarabu and wimbo). Each poem (Swahili text and translation in English) is commented in detail.
Some important characteristics regarding the contents are as follows. The majority of these songs are amorous, seldom erotic. Some are prayers, dua, in poetic form. Emphasis on the vital importance of marriage and seeing grandchildren: the life cycle must be closed. Brides are admonished to follow a devoutly religious life, keep the tenets of Islam and obey their husband. There are pictures of the perfect wife in the eyes of a Swahili-man. It is always emphasized that God sends wives and children just as he makes fruits grow on the trees. Many of the songs of goodbye to a bridal couple are, in reality, prayers to God, for protection and mutual understanding. Stability in marriage is an ideal often found expressed in Swahili poetry.

R.B.

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no. 38 Bravmann, M.M.

THE ORIGIN OF THE PRINCIPLE OF 'ISMAH: MUHAMMAD'S IMMUNITY FROM SIN.
Le Muséon, 88 (1975), no. 1-2, p. 221 - 225.

From the introduction: "A well-known principle of Islam is the so-called 'ismah, "sinnlessness", which is ascribed to the prophets. Muhammad, the prophet of Islam, was ma'sum, "immune from sin"; and the same also applies (to a larger or lesser extent) to the prophets preceding him. In Shi'ite Islam the 'ismah applies also to the Imams". In the author's opinion, this immunity of certain persons from sin is a genuine Arab, pre-Islamic popular motif, and the Islamic idea which applies this characteristic to Muhammad and the prophets preceding him is based on this pre-Islamic concept.
As indications for this pre-Islamic existence of the idea of 'ismah passages the writer gives a passage from Abu Bakr's speech on the day after the Prophet's death, from a poem of an-Nabigah ad-Dubyani and from an elegy by Abu Hiras al-Hudali.
Most probably, what is meant is an "immunity (against sin) based on a natural disposition (quasi inherited from the ancestors)", not dependent on the will or intellect of the individual. In the Islamic idea, the "immunity" is ascribed to an act of God. "It is quite interesting that the idea of an immunity against sin inherent to the body obviously appears also in the Islamic discussions concerning the 'ismah of the prophets".

R.B.

o. 39 Algar, Hamid

SOME NOTES ON THE NAQSHBANDI TARIQAT IN BOSNIA.
Studies in Comparative Religion 9 (1975), no. 2, p. 69 - 96.

This study on the Naqshbandi order arises from a year's research in Europe and the Near East. The author states that the strongholds of traditional Islam are in a certain sense only accessible to investigation by participating in its reality, by the exercise of a subtle type of sympathy. Such strongholds are the tariqats, the religious brotherhoods. The author illustrates this statement with an examination of recent history and present status of the Naqshbandi tariqat (in the Balkans from the 15th century).
After a description and analysis of tariqat practices (situation of tekkes, performances of dhikr) the writer concludes that the Naqshbandi tariqat still plays an important role in the religious life of practising Bosnian Muslims. There is, however, a certain hostility to sufism observable in Bosnia. Many young Muslims decry the Sufi-orders as deviations from a "true Islam". Such sentiments are to be found, too, among the members of the official body that regulates the religious affairs of the Yugoslav Muslims.
The Naqshbandi tariqat also plays a role in sustaining contacts with the Islamic world beyond (many of those who frequent the tekkes are visiting Mecca as pilgrims). So this tariqat serves as a link between the Muslims of Bosnia and the geographical and symbolic centre of the faith.

R.B.

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o. 40 Horton, Robin

ON THE RATIONALITY OF CONVERSION PART I.
Africa, 45 (1975), no. 3, p. 219 - 235.

This lengthy article, conveniently divided and published in two parts, is so far-reaching in its analysis of religious change in Africa that it will be of interest to a wide range of specialists. Triggered off by the criticisms of African Islamist, Humphrey Fisher, to the author's 'Intellectualist Theory' (the subject of a previous paper), the article sets out to answer Fisher's objections. It argues that the 'Intellectualist Theory' helps make sense of the complex accumulation of data relating to the 'conversion' of African peoples to Islam and Christianity by providing a working basis for understanding the intricacies of this process in any given situation.
Part I begins with a brief restatement of this theory. It postulates a 'basic' African cosmology comprising of two tiers - the microcosmic and the macrocosmic. In the former, religious interest tends to focus on the lesser spirits whose jurisdiction is confined to local communities living within a restricted environment. In the latter, more attention is paid to some supreme being whose jurisdiction is universal, and from whom the lesser spirits derive their designated authority. Where life remains relatively parochial the microcosmic view predominates, but where horizons become broadened through wider social contacts, the macrocosmic view tends to come more and more into play. After dealing briefly with several miscellaneous objections to this theory, the remainder of the first part of the article concentrates on answering the charge that it fails to take adequate account of the variations within the concept and cult of the supreme being in settings uninfluenced by Islam and Christianity. The author asserts that the opposite is true. Several examples are provided to illustrate both the variables that exist on the scale between systems that virtually ignore a supreme being and systems dominated by such a concept, and the links between the weakening of microcosmic boundaries and increased interest in a supreme being. Christianity and Islam are viewed as catalysts, triggering off changes that would have occurred anyhow as belief systems adapted themselves to new social and economic conditions.

no. 41 Horton, Robin

ON THE RATIONALITY OF CONVERSION PART II.
Africa, 45 (1975), no. 4, p. 373 - 399.

The whole of the second part of this article is concerned with refuting Fisher's accusation that the 'Intellectualist Theory' fails to provide an adequate interpretation of the growth of African Islam. Concentrating his attention on West Africa, the author examines the three major phases of Islamic development there; Non-militant Islam, Militant Islam, and Islam in Modern Times. Under the first of these headings, Non-militant Islam, he notes and discusses five distinct responses to Islam - the negative response of the rural farmers; the positive response of the holy men; and the responses of the rulers, the merchants, and the pastoralists that fall mid-way between the positive and negative poles. In each case the nature of the response seems to relate directly to the strength or weakness of original microcosmic boundaries.
In the second section nine major examples of militant Islam are analysed to show once again the relationship between socio-political and religious factors. These various jihads seem to represent the reactions of the internationalists (merchants, pastoralists and holy men) to the stifling parochialism of certain rulers; or in the language of the 'Intellectualist Theory', the reactions of those with vested interests in the macrocosmic view against the upholders of various microcosms.
The principles of the 'Intellectualist Theory' also apply to the modern period where, with a greatly accellerated dissolution of microcosmic boundaries, the same adaptive responses, utilizing ready-made Christian and Muslim concepts, continue to be made.
The article concludes with a critique of Fisher's own interpretation of Africa's religious growth, and with a general censure of 'the Devout Opposition', particularly those 'Comparative Religionists' whose Christian commitment seems at times to stand in the way of scholarly objectivity.

W.W.

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no. 42 Kuiper, F.B.J. (University of Leiden, The Netherlands).

THE BASIC CONCEPT OF VEDIC RELIGION.
History of Religions, 15 (1975), no. 2, p. 107 - 120.

This lucid paper is a lecture given to an audience with no previous knowledge of Vedic religion. It is here reproduced without material changes because "it seems the best form in which to summarize what I think Vedic religion was basically about".
Considering the Vedic cosmogony as the key to an insight into the religion professor Kuiper describes Indra's part in creating this world and he concludes that he was "a seasonal god whose mythological act consisted in creating and reviewing the world and inaugurating a new year".
Next, the author concentrates on the Asuras, as they constitute the central problem of Vedic religion. In particular, Varuṇa's ambivalent character and role are explained by emphasizing his previous existence as one of the chief Asuras.
Finally the author focuses on Viṣṇu as impersonating the transcendental harmony in which the conflicts and antagonisms between the powers of cosmos (sat) and those of chaos (asat) have been reconciled.

C.J.G. v.d. B.

no. 43 Lincoln, Bruce (University of Chicago).

THE INDO-EUROPEAN MYTH OF CREATION.
History of Religions, 15 (1975), no. 2, p. 121 - 145.

While reviewing the differing opinions on the Indo-European myth of origin, especially those of Götze and Güntert, the author tries to resolve the disagreements on the history, content and meaning of this myth and he points a way toward a better understanding of the myth itself.
1. history. Showing that the myth has a Proto-Indo-European origin, he states that the Germanic, Roman and Indo-Iranian accounts are independent variations of this Proto-Indo-European myth.
2. As for the content, Lincoln is able to reconstruct - on the basis of his previous conclusions - two myths: one European and one Indo-Iranian, both of which are quite similar and closely related. In both of them the world begins with a pair of twins: the First Priest, who will be the first sacrificial victim by the hands of his brother, the First King. From the victim's body this brother creates the world and its inhabitants.
3. meaning. In short, the myth tells us of the origin of the world and of the origin of the sacrifice. Yes, the sacrifice is the origin of the world! And "sacrifice is the central religious act for all the Indo-European peoples and it must have been so for their Proto-Indo-European ancestors as well. The reason for this is to be found in this myth, a myth that was re-enacted with each sacrifice".
The author concludes in elaborating one of the most important elements for interpretation of the myth in its differing versions: the rôle of the Primordial Animal is related to the cultural differences between the Indo-Iranian and European branches of the Indo-European family.

C.J.G. v.d. B.

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no. 44 Kinsley, David (Hamilton, Ontario).

FREEDOM FROM DEATH IN THE WORSHIP OF KĀLĪ.
Numen, 22 (1975), no. 3, p. 183 - 207.

In this historical-critical study the author surveys most of the textual references to the obvious features and the underlying characteristics of the goddess Kālī, especially as an object of worship.
From his elaboration on:
1) The Prehistory of Kālī, 2) Kālī in the Devī-māhātmya, 3) The Early History of Kālī in Purāṇic and Dramatic literature, 4) Kālī's Association with Shiva, 5) Kālī and the Tantric Hero, 6) Kālī in Bengali Devotionalism, the author concludes that "there are a few things that seem quite clear in the divine symbol of Kālī and the sequence of events that "tamed" that goddess. In the image of Kālī, the Indian spiritual tradition has affirmed that the divine contains within itself ferocious qualities. It has affirmed that the divine often reveals itself as something totally other, as something uncontrollable (indeed, out of control), tumultuous, as something intoxicated if not mad. And as Kālī is identified with the world order, particularly the process of birth, decay, and death, the Indian tradition has affirmed that all the ephemeral, phantasmagoric, fleeting aspects of life are pervaded by the divine, that in a sense these painful aspects of reality have been sanctified by the divine. The image of Kālī, furthermore, teaches man that pain and sorrow, decay, death, and destruction are not to be overcome or conquered by denying them or by explaining them away".

C.J.G. v.d. B.

no. 45 Wilson, Jim (University of Canterbury, New Zealand).

TEXT AND CONTEXT IN FIJIAN HINDUISM: RELIGION AS A FRAMEWORK FOR LIFE.
Religion, Journal of Religion and Religions, 5 (1975), no. 2, p. 101 - 116.

Wilson explores the question whether transfer of ready-made established connections - emotional and moral - from a traditional religious to a modern scientific picture of the universe is also going on in the context of everyday Hinduism. The Hindu textual tradition is well suited to such interaction and in e.g. Tagore's and Aurobindo's writings there are striking modern examples of it too.
He details four of the most interesting examples he came across amongst Hindus in Fiji and he adds some comments on their general features and significance and on the suitability of the Hindu tradition for such adaptations.
The general features are: a shift from a period of traditional belief and practice to an alternative position characterized by a decline in ritual participation but an increased emphasis on mental activity and on a unitary understanding of the universe. The fact that the four examples could justify, with striking ease and with lack of concern for orthodoxy, their changed position from the textual tradition shows the remarkable flexibility and adaptability of traditional Hinduism to modern thinking, both of which are strikingly similar in their basic framework: the central notion of one basic energy and the consequent unity or interconnection of all things.
The four examples show that also in the context of everyday Hinduism such adaptations are taking place and that this Hinduism is not only well suited to such change, but it provides everybody with a satisfying framework, irrespective of one's intellectual capacity or one's acquaintance with either the orthodox views or the modern authoritative religious writings.

C.J.G. v.d. B.

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no. 46 Zimmermann, Heinz

SYMBOLIK DES BUDDHISMUS.
Asiatische Studien/Études Asiatiques, 28 (1974), no. 2, p. 85 - 112.

Of the symbols in the earlier history of Buddhism, the author has chosen to discuss the importance of the stūpa. He defines symbols as "Zeichen, die für denjenigen, der sie kennt, in knapper und einprägsamer Weise auf einen ihm ebenfalls bekannten Sinnzusammenhang hindeuten" (signs which, for those who are acquainted with them, point in a concise and striking manner to an equally known set of meanings).
He discusses the stūpa's shape, its possible origin, the symbolism of its parts, and the realities to which it points. When referring to the Tathāgata and other honourable persons, the stūpa has been worshiped from the beginning and the worship has been considered most meritorious. It became the bearer of combinations of symbols and of different aspects of symbolic meaning: of the Tathāgata (the relic contained in the stūpa was called its jīvita, 'life'), the Buddha after his entrance into nirvāṇa, the Dharma (the Tathāgata as dharmakāya; most stūpas contained texts as well as relics). The parasols on top of the stūpa point to the Buddha's cosmic suzerainty. And consequently the cosmos itself became represented in the stūpa as a maṇḍala.
In later Buddhism when the main characteristics of the Buddha and important moments of his life were expressed in the figures of the five Tathāgatas, these were combined with the ancient symbol of the stūpa in their cosmic orientation within the maṇḍala and on the stūpa.

R.K.

no. 47 Gombrich, Richard

BUDDHIST KARMA AND SOCIAL CONTROL.
Comparative Studies in Society and History, 17 (1975), no. 2, p. 212 - 220.

On the basis of the descriptions of karma in his own work on Sinhalese Buddhism (Precept and Practice, Oxford 1971) and in Melford E. Spiro's Buddhism and Society, New York 1970, Gombrich takes another look at the doctrine of karma. In the Buddhist theory of karma, the Buddha emphasized the importance of intention. The Nikāyas hardly provide any material on karma, and most of the elaboration has taken place in the Abhidhamma. This can be explained by the fact that the theory of karma is hardly a part of the Buddha's teaching, although it forms one of its assumptions: it could be left aside easily.
For those who are intent upon salvation and who practise meditation, having abandoned society, the theory of karma is of almost no interest. Karma is typically social, it concerns itself with actions of a moral quality which affect other people. This 'nibbanic Buddhism' (Spiro) is individualistic and a-social and does not legitimate social institutions. As a theory of reward and punishment however, the doctrine of karma functions as a basis of morality and shows a view of the world in which everything is controlled by ethics.
The fact that the Buddhist theory of karma offers these different interpretations and usages, has greatly contributed to its success, in contrast with the karma-theory of the Jains, which because of its rigidity, could not provide a sufficient social ethic.

R.K.

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no. 48 Keyes, Charles F.

BUDDHIST PILGRIMAGE CENTRES AND THE TWELVE-YEAR CYCLE:
NORTHERN THAI MORAL ORDERS IN SPACE AND TIME.
History of Religions, 15 (1975), no. 1, p. 71 - 90.

In Northern Thailand the author has found a tradition which links certain places of pilgrimage with the 12-year cycle: depending on the year of the cycle in which one had been born, a pilgrimage to the centre associated with that year is considered most meritorious and conducive to a long and prosperous life. The twelve centres are all linked with the Buddha's life and with His relics. These places have been the principal seats of political power in the region and the pilgrimages offered the possibility of uniting the various communities in the region. Starting with the principal valley, the places of pilgrimage comprise in greater circles the whole of the Buddhist world: the surrounding valleys, the Thai, the Lao, the Burmese, the Buddhists in the world and those in the heavens.
With the incorporation of the smaller northern states into Thailand, the importance of this sacred world-map seems to disappear.

R.K.

no. 49 McDermott, James P.

THE KATHĀVATTHU KAMMA DEBATES.
Journal of the American Oriental Society, 95 (1975), no. 3, p. 424 - 434.

The author gives a short exposé of the discussions in the Kathāvatthu concerning the doctrine of kamma between the Theravadins and representatives of various other schools and viewpoints. The discussions mentioned are those on the idea of a puggala, on the possibility of rebirth as an asura, on the possibility of rebirth in the world of the devas in animal form, on the notion of (kamma-)vipaka, on the question whether the results of kamma can lead to new kamma, - whether kamma is inflexible, - whether merit increases when the gift is enjoyed longer, - whether gifts presented in this existence can support beings (esp. the petas) in other existences, - whether arhats are still subject to the law of kamma (as part of a larger discussion concerning the position of the arhat). The Theravada viewpoint as expressed in the Kathavatthu seems to emphasize the subjective experience of vipaka and the importance of the intention (cetana). In the discussions certain opposing views are found, mainly as a result of ideas developing at that time, e.g. that the results of good kamma are material, that the act itself is more important than the intention, and that it is possible to 'transfer' merit to other beings or planes of existence.

R.K.

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no. 50 Nishimura, Eshin (Hanazono College, Kyoto)

THE MEANING OF ZEN PRACTICE.
Japanese Religions 8 (1975) no. 3, p. 3 - 17.

Many western scholars of Zen, as the writer states, have had no experience of Zen. They have published a lot of books about Zen, but lacked the Zen spirit.
After a description of the Zen-life inside the monastery (hard, poor, strict discipline), the writer gives information about the master-disciples relation and the process of self-realization and self-awareness. The main purpose of Zen is to look for the real self. In Zen we doubt and forget this self, which means a state of non-consciousness".
The Zen wisdom of "no mind" can be compared to the image in a mirror. The image has no substance in itself. In the mirror everything is reflected and nothing is refused. No definition, no refusal. The mirror has no mind, but accepts everything. It is called byōdoshōchi, "the wisdom of equal nature".
Even though the mirror accepts everything, it accepts objects such as they are. The mirror also reflects differences just like they are. It is called myōkansachi, "the wisdom of correct investigation". In order to see things like they are we must always have our minds clear and be free from all fixed definitions and ideas. That does not mean a breakdown of all values and evaluations, but rather that we control these evaluations and definitions instead of being controlled by them.

R.B.

no. 51 Nishitani, Keiji (Kyoto University).

THE SIGNIFICANCE OF ZEN IN MODERN SOCIETY.
Japanese Religions 8 (1975), no. 3, p. 18 - 24.

The author states that the concepts of "Buddha" or "God", "kingdom of God" or the "Pure Land" have become empty for the modern man. His age-old system of values has broken down.
In relationship to this tendency the author considers the meaning of Zen, beginning by explaining the meaning of the basic Zen term: jikishi ninshin, kensho jobutsu, "pointing directly at man's mind, seeing one's nature and become a Buddha".
Jikishi ninshin: to abandon one's self-being; to learn oneself is to forget oneself. It is not only an intellectual effort, but an act of knowing of one's total being in the mode of direct experience.
Detachment from traditional patterns does not have its purpose in a mere detachment, but in the search for the core element within that tradition. The point is to return to the source by directly experiencing the enlightenment of Buddha in one's self.
Kensho jobutsu: to see one's own true nature and become a Buddha. That does not mean abstract contemplation. It comes out of - and returns after all to the same daily life (actually experienced reality). This is important for the relevance of Zen to modern society.
Experiment is the basis of scientific research. Basically seen, Zen is also a sort of experiment. The uniqueness of Zen is the combination of its religious character and the stress on immediacy in terms of experience. It never leaves the immediate reality, while going beyond it.

R.B.

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no. 52 Abe, Masao (Nara University, Nara).

ZEN AS SELF-AWAKENING.
Japanese religions 8 (1975), no. 3, p. 25 - 45.

The author formulates the differences between Christianity and Zen in the contrasts of: God - Nothingness, faith - enlightenment, salvation - self-awakening.
Zen denies the idea of Buddha, emphasizes the necessity of abandoning even the One. The absolute oneness must be turned into absolute Nothingness. The realization of absolute Nothingness is in Zen the realization of one's true self. This is beyond every form of subject-object duality, including the so-called divine-human relationship. The true self awakes to itself, here and now.
The doctrinal background for Zen's emphasis of mu, absolute Nothingness, is the idea of "dependent origination", (sanskrit:pratītya samutpāda). Everything is dependent on something else. From a Buddhist point of view the Christian idea of a self-sustaining God is ultimately inadequate.
As for the question of good and evil: they are like any other thing, interdependently originated. The priority of good over evil may be an ethical imperative but not an actual human situation. In the full realization of Nothingness we are liberated from the dichotomy of good and evil, life and death. Both in Zen and Christianity ontological and axiological aspects are inseparably connected. But in Zen the ontological aspect - being and non-being - is much more central than the issue of good and evil (the latter more emphazised in Christianity). The strength in Zen is the weakness in Christianity and vice versa."So we must enter into dialogue".

R.B.

no. 53 Kaplan, Abraham (University of Haifa).

HASIDISM AND ZEN-BUDDHISM.
Japanese Religions, 8 (1975), no. 3, p. 46 - 61.

Characteristic both of Zen (Z.) and of Hasidism (H.) is that their teaching is not conveyed in abstract formulas, but in concrete encounters. What in Z. is called a mondo, and in H. a maasé, a tale or anecdote, is really the same. The teaching of Z. is associated with the personality of roshi, in H. with the rebbé.
Common to both is a basic attitude of determination. In H. this is called kavana ("intension"). What by the Z. master is done with kavana, is meditation, zazen, or yoga in its various forms. What by the Hasid is done with kavana is prayer. There is a fundamental difference in the conceptions of the nature that one sees into. In Z. it is a universal nature (no significant individuality). Judaism (in common with Christianity) individualizes the human being.
A further point which characterizes both Z. and H. is the fulfilment of an intense concentrated, responsible life. Both have a strongly pragmatic orientation. This task of working for what really matters is called avoda = labor or work, but also service. Who is engaged in avoda, serves his fellow man as a way of loving the divine.
The most striking feature shared by Z. and H. is the experience of great joy (sense of humor, joy in being alive). That means for Judaism: simhat torah (the rejoicing of the Law).

R.B.

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no. 54 Wood, W.

A RECONSTRUCTION OF THE TRIADS OF KING MYCERINUS.
Journal of Egyptian Archeology, 60 (1974), p. 82 - 93; 1 fig.; pls XXIII - XXV.

In the valley temple of Mycerinus at Giza was found a series of five triads each with the king, the goddess Hathor and the personification of a nome. It is generally accepted that there were originally statues, representing all the nomes of Upper and Lower Egypt. Through these the king would have been able to draw upon the whole country for nourishment after death. The author rejects this interpretation for two reasons. First, not one of the many postulated Lower Egyptian triads survives. Second, it is not possible to find a place where a series of over 30 triads can be placed in harmony with the architecture of the eight portico chapels. This reduces the triads to only eight in number. It also implies that attention should be shifted from the nomes and the provision for the king's after-life to the relation between the king and the goddess Hathor, the triads being the expression of the joint rule of the divine sovereigns, Hathor and Mycerinus.
As "Mistress of Dendera" Hathor's influence is attested from Thebes to Memphis, this corresponds to the geographical range of the nome figures. On the latter however Hathor is designated as "Mistress of the Sycamore Shrine". Against H.G. Fischer, the author holds that these epithets refer to the realms of the goddess and not to different divinities.
The author gives a reconstruction of the arrangement of the triads in the portico chapels, based on compositional and aesthetic considerations. Although actually only eight nomes are represented, all those of Upper Egypt and at least the Heliopolitan area of Lower Egypt were implied. Finally the author briefly raises the question of the relation between the triads and the other sculpture of the temple (e.g. the pair statue of Mycerinus and his queen).

M.H. v. E.

no. 55 Martin, G.T.

EXCAVATIONS IN THE SACRED ANIMAL NECROPOLIS AT NORTH SAQQARA, 1972-3: PRELIMINARY REPORT.
Journal of Egyptian Archeology, 60 (1974), p. 15 - 29; 12 figs; pls II-VII.

The work during this period comprised various activities:
1. Preliminary transcription of the demotic documents (168 letters, literary fragments and miscellaneous texts) and of hieratic and greek papyri.
2. Excavation of buildings connected with the Sacred Animal cult. The exact nature of these structures is not yet determined.
3. Uncovering rooms containing domestic debris and papyrus fragments. 57 demotic documents and quantities of clay seal-impressions were found in a dump of domestic debris. 7 greek papyri were also found. Immediately adjacent to this dump small relief and architectural fragments of the 30th dynasty and ptolemaic date were found. Amongst them was a curious limestone head of an animal, at first identified as a baboon, later on interpreted as a stylized head of a lioness-goddess.
4. Excavation of simple mud-brick tombs of the Coptic Period. These Tombs belong to the cemetery of a coptic village built over the remains of the main temple of Nectanebo II. A number of stelae were found in situ. Originally there were at least 70 graves. Most bodies were laid and bound on to grave planks - lengths of wood taken from coffins of the Saite and Greek Periods. This mode of burial testifies to the comparative poverty of the Saqqâra community.
5. Systematic clearance and recording of the Old Kingdom mastaba field. The work here was not very rewarding. Amongst the finds were: Seal-impressions from storage-jars, a large number of vases, remains of wooden sarcophagi of archaic type, caches of votive objects. The tombs are dated to the 3rd dynasty.
6. Tracing the base of the ramp leading up to the temple-platform. Immediately to the bottom of the ramp the remains of stone-flagged pavement were found, it ended after a short distance. Evidently there was no ceremonial approach to the temple-platform from below the ramp.
7. Classification of the pottery. The pottery falls into two categories: Funerary pottery from the Archaic Necropolis dated to the 3rd dynasty and a large corpus of domestic and ritualistic pottery of the 5th century B.C. to the early 5th century A.D. Most pottery was found in loose sand and not in a closed or stratified context.
These activities complete the major part of the excavations. Work on the site publications was begun at Saqqâra in the winter of 1973.

M.H. v. E.

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no. 56 Fischer, H.G.

NBTY IN OLD-KINGDOM TITLES AND NAMES.
Journal of Egyptian Archeology, 60 (1974), p. 94 - 99; 3 figs.

One of the elements in the titularies of Old-Kingdom queens is "sm3wt mry nbty". Variations of this title are due to honorific transposition of nbty and to the ambiguity of this word, being an indication of both the king and the two deities Nekhebet and Wedjoyet, who are connected with the royal crowns. The title is to be translated as "consort (lit. she who joins) him who is beloved of the Two Ladies".
The frequent use in the Middle-Kingdom and early New-Kingdom of the title "hnmt nfr-hdt" - she who joins the white crown - caused the old title sm3wt mry nbty to be reinterpreted as sm3wt mryt Nbty "beloved one who joins the two crowns".

M.H. v. E.

no. 57 Simpson, W.K.

POLYGAMY IN EGYPT IN THE MIDDLE KINGDOM.
Journal of Agyptian Archeology, 60 (1974), p. 100 - 105.

This article contributes to the discussion of polygamy in Egypt of the Middle Kingdom by listing 13 cases of apparent polygamy. The author admits the possibility that in all cases the husband may have been widowed or else divorced before remarrying. Fuller treatment of the subject will be necessary. (At the end of the article are mentioned two doubtful cases of polyandry).

M.H. v. E.

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no. 58 Davies, W.V.

AN INSCRIBED AXE BELONGING TO THE ASHMOLEAN MUSEUM, OXFORD.
Journal of Egyptian Archeology, 60 (1974), p. 114 - 118, pls XXIX - XXX.

The author describes a bronze axe-head in the collection of the Ashmolean Museum (inv. nr. 1927.4623), wrongly attributed to Kamosis by Budge and others. On each side of the blade, engraved in the surface in two vertical columns, occurs the prenomen and nomen of Amosis, the first king of the 18th dynasty (and not of Kamosis). Other axes of this type also date in the late 17th or early 18th dynasty. In comparison with other types, they show a considerable improvement in weapon technique, probably provoked by the rather unsettled and warlike nature of the times. Budge assigned the axe to the treasure of queen Ahhotpe, but this provenance is highly doubtful.

M.H. v. E.

no. 59 Malek, J.

TWO MONUMENTS OF THE TIAS.
Journal of Egyptian Archeology, 60 (1974), p. 161 - 167; 2 figs; pls XXXIV - XXXV.

The list of monuments of the Overseer of the Treasury Tia and his wife - contempories of Ramesses II - is extended with two entries. The author gives a description of the objects and a translation of the texts. It concerns:
1. a stela. The rectangular niche-shaped tomb-stela belongs to Amenemhab Pekhoir, but Tia and his wife are also mentioned. The relation between them is not clear. Jambs and lintel are inscribed with the usual offering-texts. The niche is divided in two registers. The upper register gives a very conventional offering-scene. The lower register shows two kneeling men adoring the Hathor-cow placed on a pedestal. On either side of the stela the deceased is shown in a posture of adoration, with offering-texts above.
2. a pyramidion. The pyramidion was brought to England in 1722, the present location is not known. The decorations of the opposite faces are paired. The main scenes depict the deceased adoring the sun-god and Osiris respectively. The upper-scenes show two baboons in a barque adoring the sun-disk and Anubis respectively on a pedestal.

M.H. v. E.

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o. 60 Kitchen, K.A.

NAKHT-THUTY - SERVITOR OF SACRED BARQUES AND GOLDEN PORTALS.
Journal of Egyptian Archeology, 60 (1974), p. 168 - 172; 2 figs.

The article is a publication of two inscriptions belonging to the main chapel of the 19th dynasty tomb of Nakht-Thuty. The first contains an autobiographic text of 23 lines of which the greater part is lost. The latter consists of four registers with label-texts, the bottom two registers showing a series of portable sacred barques on stands.
From the fragmentary texts and representations, it is clear that, as a chief craftsman in Amun's Estate, Nakht-Thuty found much employment in the closing decades of Ramesses II's long reign, renewing sacred woodwork and goldwork. If the inscriptions were more complete, we would have had an invaluable summary of Upper-Egyptian cults during Ramesses II, as is illustrated by the surviving references to such less-known deities as Nebtu, Hor-ma'aty, and (cultically) Geb and Sutekh.

M.H. v. E.

no. 61 Reymond, E.A.E.

FRAGMENT OF A TEMPLE ACCOUNT ROLL - P. FITZHUGH D.3 + D.4.
Journal of Egyptian Archeology, 60 (1974), p. 189 - 199; pls XXXVIII - XXXIX.

Publication of a demotic papyrus of unknown provenance in the collection of Dr. W.M. Fitzhugh (California).
The recto-text (dated to the time between the Persian era and the end of the 30th Dynasty) is concerned with the allotment of priestly shares (tit) for various functions to be performed in the temple. The text discloses a very detailed schedule of priestly shares. In all probability it deals with an individual case and not with a body of priests, as in the greater number of instances. This evidence of the proportional shares does not seem to agree in all details with the system of the division of the temple endowment revenues (the htp-ntr). Perhaps the management of the share of priests of lesser ranks was based on other principles than those for high priestly officials.
The verso-text (of Ptolemaic times) records corn taxis due to the temple at Meidum by localities in the Memphite region. This is the only evidence in demotic papyri of a relation between the Meidum temple and Memphis.
The short list is also of interest for the organization of the province of Memphis in Ptolemaic times.
The introduction is followed by a translation with commentary of the texts.

M.H. v. E.

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no. 62 Turner, E.G.

A COMMANDER-IN-CHIEF'S ORDER FROM SAQQÂRA.
Journal of Egyptian Archeology, 60 (1974), p. 239 - 242; pl. LV.

The order is written in greek on a papyrus found in North-Saqqâra. This papyrus, 35.8 cm wide, 13.4 cm high, contains three lines of writing Paleographic features suggest a date in the 4th century B.C. Proposed (somewhat periphrastic) translation: "By order of the C-in-C Peukestas. Out of bounds to troops. Ritual area". Peukestas is to be identified with the son of Makartatos who was together with Balakros C-in-C of the troops in Egypt after Alexander's departure in 331 B.C. Whether this order has been provoked by some incident or not, is not clear.

M.H. v. E.

63 Fecht, G.

AEGYPTISCHE ZWEIFEL AM SINN DES OPFERS. ADMONITIONS 5, 7-9.
Zeitschrift für Aegyptische Sprache und Altertumskunde, 100 (1974), p. 6 - 16.

Anticipating his more detailed exposition on the subjects of date, tradition, composition, and purport of the "Admonitions of an Egyptian Sage" (see his: "Der Vorwurf an Gott in den 'Mahnworten des Ipu-wer'") the author suggests that the greatest part of this text finds its origin in the First Intermediate Period. Later on, during the 13th dynasty, it was revised and supplemented, until it received its final redaction in the period of the 19th dynasty.
In this article he directs his attention to the few lines mentioned in the sub-title. He proposes an interesting and in many respects new translation of the difficult fragment, and underlines its correspondence with the theme of the "Vorwurf" as this is put into words in Admon. 11-13, 15-17. The gist of the matter is: the impossibility for man ever to come into contact with God. To protect oneself by amulets only means self-deceit. The gods not only are inaccessible, they are hostile towards mankind, dangerous and implacable like the crocodile and the lion. To bring them sacrifices is pointless, for offerings do not really reach a god.
Fecht supports this interpretation with a quotation from the "Story of the Shipwrecked Sailor", 11. 138-152. Here the divine snake refuses the sacrifice promised to her by the hero, because she already has more than any man can give. The only reward she will accept for her love and salvation can be: a "good name" among the people, respect, appraisal, worship. Such a god, who does not bestow love in response to human gifts or a just behaviour in the ethical sense, but out of his free will, must be truly unpredictable in human eyes.
Here, maybe, lies one of the reasons why criticism and scepticism with regard to the sacrificial cult in Egypt never had great consequences for religious practice.

M.H. v. E.

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64 Fischer, H.G.

AN ELEVENTH DYNASTY COUPLE HOLDING THE SIGN OF LIFE.
Zeitschrift für Aegyptische Sprache und Altertumskunde, 100 (1974), p. 16 - 28; Tf. I.

Stela Cairo JE 88876 attracts attention because both the owner and his wife hold the ankh-sign in their hands. Prior to the end of the Old Kingdom considerable reticence was felt about placing the emblem in the hand of any but the gods. Even kings and other persons of royal blood usually are represented as receiving, not as possessing or bestowing the sign of life.
The author enumerates the exceptions to this rule in chronological order. He also discusses the substitutions for the ankh-sign in the period of the New Kingdom. He then states his impression that the life-sign remained essentially an attribute of the gods, secondarily awarded to royalty.
The style of the stela is essentially Theban, but some other site in Upper Egyptian Nomes 4-6 may be considered as well. It seems unlikely that the owner of the stela would so openly display the symbol of divinity at the royal residence during the Eleventh Dynasty.

M.H. v. E.

p. 65 Gwynn Griffiths, J.

TRIUNE CONCEPTIONS OF DEITY IN ANCIENT EGYPT.
Zeitschrift für Aegyptische Sprache und Altertumskunde, 100 (1974), p. 28 - 32.

The author deals with the frequency and nature of the allusions to the unity of the triad.
1. Spell 80 from the Coffin Texts segregates the first three gods of the "Great Ennead" in Heliopolis, Atum, Shu and Tefenet, and regards them as a triad, emphasizing that Atum remained One after he became Three.
2. In the common grouping of gods in a local triad we seem to be concerned no longer with a triad, but with a single composite deity.
3. In the Demotic Chronicle the gods Ptah, Pre and Harsiesis are incorporated in Apis: here we come upon a triune concept with loud overtones of theological supremacy.
4. The interpretation by Otto and Morenz of a text from the Ramesside era, in which Osiris=Apis, Atum and Horus are mentioned in one sentence with the addition "the Great God" can be questioned: the phrase "Great God" will probably not apply to the triad regarded as a unit, but to the god last named, Horus of Nekhen.
5. The locus classicus P. Leiden I, 350, IV, 21: "Three are all gods: Amûn, Re^{c}, Ptah." may be rendered otherwise:"Three are the gods (who are) lords", which makes admirable sense, for Amun, Re^{c} and Ptah at that time were clearly the three most important gods of Egypt.
The remainder of the statement, l.c. 22 represents the primacy of Amun. The trinity based on Amun involves a function of the other two gods in a modalistic sense.
6. The clearest instance of a modalistic interpretation of three gods who form a unity concerns the sun-god in his three forms: Khepri, Re^{c} and Atum.
Having thus revised some of the arguments of Morenz in his conception of trinity as a common feature of Egyptian religion, the author agrees that Egyptian religion provides clear cases of triune conceptions of deity.

M.H. v. E.

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p. 66 Hornung, E.

DIE "KAMMERN" DES THOT-HEILIGTUMES.
Zeitschrift für Aegyptische Sprache und Altertumskunde, 100 (1974), p. 33 - 35; Tf. II.

In the last story of Pap. Westcar it is related that Cheops wishes to make for his sepulchral monument something that corresponds to the "ypwt nt wnt nt Dḫwty" who are in a chest (^{c}fdt) made of silex (ds) in a room called "sypty" in Heliopolis. Cheops orders these ypwt to be brought to him.
The meaning of this fragment remained uncertain hitherto. Hornung links it with CT VI, 271 sqq., which speaks of "the ypwt of the field of the gods". This field contains 7 shrines made of silex and is elsewhere described as "the field of Thot", a blissful region that gives nourishment to Re^{c} and his company. The shrines are transportable and hold seven gods.
The room called "sypty" may be connected with the hereafter, possibly with some kind of "judgement" after death.
By this comparison of the two texts we find that Pap. Westcar drew from the religious ideas of the First Intermediate Period. It also shows that the author knew about the spiritual change in the 4th Dynasty with the break-through of the solar theology.

M.H. v. E.

no. 67 Badawy, A.M.

THE NAMES PER ḤAᶜY / GEM ATEN OF THE GREAT TEMPLE AT ᶜAMARNA.
Zeitschrift für Aegyptische Sprache und Altertumskunde, 102 (1975), p. 10 - 13.

The Great Temple at ᶜAmarna consisted of the 'House of Rejoicing of the Aten' (Per Ḥaᶜy) and open courts to which the name was given of 'Meeting the Aten' (as the author translates 'Gem Aten', thereby departing from the current 'Finding the Aten' and 'The Aten is found').
The conjunction 'rejoicing - meeting the Aten' seems to have a close parallel in Pyr. Text 923a. This may echo some unknown aspect of the ritual and the temple at Heliopolis, for the gods are described as jubilating when they draw near Reᶜ. By analogy the sequence Per Haᶜy - Gem Aten could express the jubilation at dawn in the foretemple at ᶜAmarna as a preamble to "Meeting the Aten" in the open courts, "when his rays are on earth".
Jubilation played an important part in the daily ritual of the Aten. Music and singing, hand clapping, shouting and dancing accompanied the presentation of food and drink and other gifts to the sun disk at its appearance.
This general merriment, in which the religious feelings at Akhetaten find expression, stands in sharp contrast to the "rather abstract and interested joy at Amun" reflected in the documents of the "personal piety".

M.H. v. E.

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no. 68 Finkelstein, J. † (Yale University)

THE WEST, THE BIBLE AND THE ANCIENT EAST: APPERCEPTIONS AND CATEGORISATIONS.
Man 9, no. 4, p. 591 - 608.

The contrast between the biblical and the Mesopotamian apprehensions of deity (here described in detail) leads to different conceptions of man.
Far from seeing man as nature's nucleus or focus (as expressed in Genesis I and as a fundamental principle underlying all Western cosmology), Mesopotamian thought perceived the universe as an ordered entity, entirely apart from the presence of man. Terrestrial creation was conceived as an accomplished fact before the appearance of man. It was the gods themselves who built the cities, excavated the rivers and canals. Where biblical consciousness assimilated the not-self to the self, Mesopotamian consciousness was at pains to explain the self in terms of the not-self.
The question of these contrasting cosmologies is by no means limited to the historical dimension (cf. e.g. the civilisations of the Greeks and Asia). It is the biblical perception which must be seen as aberrant; the image of man as "the lord of creation" now serves to hasten the doom of mankind rather than to assure its perpetuation.
We now realize that the conception of man as sovereign on earth, the entire notion of some absolute sovereignty as such, is incompatible with the aim of the preservation of the human species. It behoves the Western observer to ponder whether beneath the seeming chaotic melange of Mesopotamian myth and speculation there might not lie an almost instinctive perception of the more profound verities regarding the world order valid for other times, particularly our own.

R.B.

p. 69 Detienne, Marcel (École des Hautes Études).

LES GRECS NE SONT PAS COMME LES AUTRES.
Critique (1975), p. 3 - 24.

Up till now classical scholars have been rather negative towards a structural analysis of Greek mythology, an attitude probably caused by the poor discussion of the Oedipus myth by Levi-Strauss. They have even suggested that a structural analysis is rather difficult because the original meaning must have been obscured by successive literary interpretations.
In this densely written article Detienne wants to show that they are wrong. Illustrating his case with different examples (Dionysos, the daughters of Danaos, Hesiod) he argues that all the versions of a myth have to be studied and that each myth has to be situated in its cultural and historical context. In that way we can see that myths inform us about the place of certain plants and animals in society or the values of a certain time.
Myths are constantly being corrected and reinterpreted. We must therefore be aware that tragedy can reinterprete a myth so fundamentally that we have to analyse, besides the myth, the tragedy too.
Because a myth is always situated in a certain historical context, we are not helped by looking for its origin, even if this can be found in a historical event.

J.N.B.

. 70 Burkert, W. (Zürich).

APELLAI UND APOLLON.
Rheinisches Museum, 118 (1975), p. 1 - 21.

In the first decades of this century it was en vogue to stress the "kleinasiatischer Herkunft" of Apollo. All the arguments for such an origin have, however, gradually been refuted. In this article Burkert restricts himself to an analysis of the name of the god (but see the next no.).
The form Apellon is typically Dorian (Pelopponesos and Crete). Theophoric names with Apellon do not appear in Athens and Attica. Also the month-name Apellaios belongs to the "dorisch-nordwestgriechischen Sprachraum". In this month there was in Delphi the great festival the Apellai, of which the most important part was the transition of pais to ephebus. Early scholars consequently identified Apollo as the archephebus; later ones unfortunately could not accept a close connection of religion and the social order. Yet it is this connection between Apellon and Apellai, "Jahresversammlung und Initiation", which gives a satisfactory and meaningful derivation. This does not mean, however, that we have found the god's origin, though it has revealed a "Zentrum ... von dem aus mit der Gestalt des Gottes auch Selbstverständnis und Selbstdarstellung der frühen Griechen einsichtig wird, auch im literarischen Bild eines Achilleus, auch im plastischen Bild des archaischen Kuros".

J.N.B.

no. 71 Burkert, W. (Zürich).

REŠEP-FIGUREN, APOLLON VON AMYKLAI UND DIE "ERFINDUNG" DES OPFERS AUF CYPRUS.
Grazer Beiträge, 4 (1975), p. 51 - 79.

Author's abstract:
Hittite-Syrian bronze statuettes of a warrior god reached Greece in the 12th - 8th centuries B.C. and became there the pattern for the plastic representations of Zeus and Apollon. Among the statuettes there are on the one hand the Hittite "Schutzgott", on the other the Semitic "Pestgott" Rešep, the "Lord of the Arrow". On Cyptus Rešep was equated with Apollon, a Resep being represented as "Apollon Myklos". It was similarly on Cyprus that the Greeks were confronted with Hurrite-Semitic tradition in the 12th century: next to each other in the sanctuary stand the Mycenean gift altar and the eastern burnt offering altar, which later dominated the Greek cult. In the 12th century a "Schutz-, Pest-, Pfeil-Gott" (A)mikal probably reached "Amyklai" via Cyprus and also influenced the formation of the Dorian Apellon-Apollon.

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no. 72 Detienne, M. (École des Hautes Études).

DIONYSOS MIS A MORT OU LE BOUILLI ROTI.
Annali della Scuola Normale Superiore di Pisa, 4 (1974), p. 1193 - 1234.

Orphic myth tells how the Titans have killed Dionysos, boiled him and subsequently roasted him. The meaning of this myth is not to be found in "what the story seemed to want to say, more or less explicitly, through the relations established between the different actors, the Titans, Dionysos, the gods and the mortals. On the contrary, it is by investigating what each of the terms of the Orphic myth "signifies" in its semantic relations with other mythical tales or with diverse ritual data that we have been lead to recognise the reorganisation carried out by theologians. That is, "marginal" theologians, who express themselves in opposition to the politico-religious thought of the time, breaking with the Hesiodic myths and the "système de la cité", but who, at different levels, sometimes in marginal traditions, sometimes in common tales, anticipate the elements, the terms and the relations which they are going to reinterpret, by combining them in a mythical, deliberately learned, discourse, proceeding only by detours and "connotations réfléchies". The Greeks were perfectly conscious of this process and, since the age of Euripides, have not failed to insist on the literary character of Orphism, the role of the tales, and the multiplicity of their texts. By taking up in the second century A.D. the thesis of an Onomacritos, who welds together the myth of the Titans and Dionysos by borrowing and synthetizing selected elements, Pausanias testifies decisively that for the Greeks Orphic theology was fabricated out of bits and pieces, and for particular ends.

J.N.B.

o. 73 Graf, F. (Zürich).

DAS KOLLEGIUM DER MOLPOI VON OLBIA.
Museum Helveticum, 31 (1974), p. 210 - 215.

Among the discoveries of the more recent excavations in Olbia are four marble tablets of which three certainly contain dedications to Apollo Delphinios. They date from the second half of the fifth century.
After a discussion of these inscriptions, in which he suggests a number of new readings, Graf concludes: "If the proposed readings are correct, Molpoi, Aisymnetes and Stephanophoroi can now for the first time be firmly located in the Delphinion of Olbia. They enrich his cultic physiognomy with traces which clearly come from Miletus, as is also indicated by the form of the archaic temenos with no temple. How the Molpoi and their functionaries were integrated in the temenos, however, and particularly the nature of their relationship with the Neomeniastai, is obscure. Analogies with Miletus do not help us any further in view of the evident differences; but archeological research into Olbia might perhaps bring new information to light".

J.N.B.

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o. 74 Foti, G.
Pugliese Carratelli, G.

UN SEPOLCRO DI HIPPONION E UN NUOVO TESTO ORPHICO.
La Parola del Passato, 154/5 (1974), p. 91 - 126.

In the first part of this article (91 - 107) Foti describes the contents of a grave (to be dated around 400 B.C.) in which a new 'Orphic' gold leaf has been found.
In the second part (108 - 126) P.C. publishes the text of the discovered gold leaf which he compares with the other leaves which have so far been discovered. Finally (127 - 144) he discusses recent contributions on the problems surrounding Dionysos and Orpheus.
The gold leaf has also been discusses by M.L. West, ZPE 18 (1975), 229 - 236, in a line-by-line commentary. West also constructs a stemma of the different leaves.

J.N.B.

no. 75 Baratte, F.

UN SARCOPHAGE D'ACHILLE INÉDIT.
Mélanges de l'école Française de Rome, 86 (1974), p. 773 - 812.

Abstract from the journal:
The sarcophagus representing Achilles at Scyros, kept at the Louvre (Ma 3570), is a quality piece quite close to an analogous example kept in the collections of Woburn Abbey in Great Britain. It represents however an earlier case from the series of coffins produced in Roman workshops which took up this episode of the Achillean legend. Stylistic and iconographic examination permits us to place it in the years 210 ff. Although still marked by tendencies of the end of the Antonine period, it announces at the same time what was to appear with a flourish in the art of the sarcophagi of the second quarter of the third century.

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no. 76 Janssen, L.F. (Utrecht)

DIE BEDEUTUNGSENTWICKLUNG VON SUPERSTITIO/SUPERSTES.
Mnemosyne, 28 (1975), p. 135 - 188.

Janssen argues, on the basis of a large number of texts, that there indeed existed a relationship between superstitio and superstes (as was always postulated by the ancient etymologists and denied by the modern ones) even though we have to postulate a non-existent (extinct?) superstitium. The aim of superstitio was superstes esse, the salvation of the individual or the single family. This was against the Roman ethos which always presupposed a close tie between two persons or groups of people. For the Romans the civitas had to be no. 1. When the res publica had broken down, this principle broke down too. For the nobiles the princeps was one of their equals. Therefore they were prepared to die for a good one, but wanted to survive a bad one. This break-down also opened the gate for mystery religions and fortune-tellers.

J.N.B.

no. 77 Versnel, H. (Leiden).

SACRIFICIUM LUSTRALE: THE DEATH OF METTIUS FUFETIUS (LIVY 1, 28).
Mededelingen van het Nederlands Instituut te Rome, 37 (1975).

Quotations from the conclusion of this article:
In the first part of our enquiry we found that the Roman lustratio had a double function in common with the circumambulatio-rites in general: purification and unification. In the second part we saw that the dichotomy rites in numerous civilisations, particularly Mediterranean ones, showed exactly the same two elements, to which a third one, the aspect of retribution, could be added. In both cases we started from the Mettius Fufetius passage, mentioning as it does both a Roman lustratio and the dichotomy of a human being.
We notice that in the Mettius Fufetius passage all elements of the two complexes of rituals examined by us are united in an exemplary fashion ... but there is also the element of linking and alliance, which is present in the term lustratio, and which manifests itself in several passages of the speech.
The execution in this particular fashion of Mettius Fufetius (he is torn apart) is clearly a case of literary invention, but one that we now understand from a cultural and religio-historical background.
Livy had a concrete model at his disposal: the Macedonian ritual. This ritual, described above, is best known to us from Livy who discusses it extensively. It combines dichotomy and lustratio.

J.N.B.

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no. 78 Bloch, R.

HANNIBAL ET LES DIEUX ROMAINS.
CRAI, (1975), p. 14 - 25.

Hannibal's invasion into Italy aroused great fears among the Italian people, which found reflection in their religious behaviour. They directed their attention especially to Juno, whom they, as Bloch suggests, closely associated with Tanit, the great goddess of Carthage. They did not in the meantime neglect Saturnus however, and behind these honours Bloch suspects attention to Ba'al Hammon, the male god of Carthage, for it is since that time that the Saturnalia became one of the great festivals of Rome.
This identification of Saturnus with Ba'al Hammon can also be traced in Africa where it starts immediately after the fall of Carthage in 146. As regards ritual, Bloch notices the ascension of the human sacrifice and the unique occurrence of the ver sacrum in substitute for the human sacrifice.

J.N.B.

p. 79 Mahieu, Wauthier de (Catholic University, Louvain).

COSMOLOGIE ET STRUCTURATION DE L'ESPACE CHEZ LES KOMO.
Africa, 45 (1975), no. 2, p. 123 - 138, no. 3, p. 236 - 257.

Religious notions find a place among the categories of space the Bakomo (Zaïre) use. Thus the distinction between forest and village is doubled by that between the ancestors and the living. Before a ritual can take place sacrifices are made to the ancestors in the forest who originally took the initiative for the rituals. Divination takes place at the boundary between village and forest to see whether a certain trouble is caused by a sorcerer in the village or by an ancestor in the forest. Ancestors have a special relation with the plants and the animals of the forest and may even transform themselves into animals. Only plants from the forest can heal an illness with a socio-religious cause, while plants from the village cannot be used for that purpose.
Other oppositions are symbolized in relation to the contrast between forest and village, e.g. night and day. Sorcerers are active during the night.
The first article deals with the horizontal dimension of space, and the second with the vertical dimension. Rituals offer many clues to the way the Bakomo have structured space. The author is critical of studies which base dual symbolic classifications on the contrast between left and right. This summary only does justice to the religious aspects of these articles and does not mention the complex symbolic classification of the Bakomo as elaborated by the author.

A.F.D.

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p. 80 Jules-Rosette, Bennetta (University of California, San Diego).

SONG AND SPIRIT: THE USE OF SONGS IN THE MANAGEMENT OF RITUAL CONTEXTS.
Africa, 45 (1975), no. 2, p. 150 - 166.

From the introduction to the article:
The Apostolic Church of John Maranke (Vapostori or Bapostolo), an indigenous Christian church founded in Umtali, Rhodesia, now has congregations across Central Africa. For the Church's central ritual event, the Sabbath kerek, and other occasions of worship, singing constitutes the core of ritual practice and is used to invoke the presence of the Holy Spirit. These songs combine traditional Bantu rhythmic patterns with a unique Apostolic form. Often drawn from biblical themes, the songs are composed by members as spiritually inspired pieces.
.....
The following analysis of music in a ritual context will point to the special character of an event of worship in which the performance is negotiated as it occurs. The event is oriented toward the production of a collective spiritual experience in which music affords a way of managing the event. Apostles engaged in making music are thus performing purposeful action for which ways of hearing, interpreting, and participating are available. Through song, Apostles also formulate aspects of doctrine and morality.

o. 81 Corin, Ellen (Université Nationale du Zaïre, Kisangani).
Bibeau, Gilles (idem).

DE LA FORME CULTURELLE AU VÉCU DES TROUBLES PSYCHIQUES EN AFRIQUE; PROPOSITIONS MÉTHODOLOGIQUES POUR UNE ÉTUDE INTERCULTURELLE DU CHAMP DES MALADIES MENTALES.
Africa, 45 (1975), no. 3, p. 280 - 315.

This article is of interest to the study of religion because the classification, aetiology and therapy of mental illnesses are considered in relation to the cultural background of the patient, including his religion. The essential methodological principles for a study of this kind are formulated.
In most societies causes can be subdivided into natural and real causes respectively, answering questions about how or why something happens. The authors concentrate on the last type of causality. The general view or causality prevailing in a society should be taken into consideration when searching for causes of mental illness. It is clear that here religion plays an important role.
The authors deal at length with the influence of spirits, and the consequences of tresspasses against taboos and against rules regulating social relations. These causes are often interrelated and may be subdivided, according to their places on an "aetiological axis", into initial and effective causes. E.g. somebody is so proud of his success (initial cause) that his behaviour provokes sorcery against him (effective cause). Divination offers a lot of information on the aetiological axis of a case.
Like aetiology, therapy should not be treated in isolation from the general therapeutic ideas and ritual of a certain society. And here too religion may play a significant role.
The final part of the article is devoted to the question as to how the individual inserts himself in the culturally accepted notions of classification, aetiology and therapy.

A.F.D.

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o. 82 Lincoln, Bruce

THE RELIGIOUS SIGNIFICANCE OF WOMEN'S SCARIFICATION AMONG THE TIV.
Africa, 45 (1975), no. 3, p. 316 - 326.

A pattern of scarification on the stomach is applied to Tiv girls around the time of puberty. The Tiv themselves consider the scars to be meaningless. By comparing the pattern with that found on certain sacred objects, Lincoln shows that women should be seen as sacred objects too, having the same function, i.e. guaranteeing fertility. The pattern itself is shown to be a symbol of the society, organized in lineages and age-sets, represented through lines and circles, converging around the navel, the vital centre where life is formed.

A.F.D.

o. 83 Eichinger Ferro-Luzi, Gabriella (University of Rome).

FOOD AVOIDANCES OF INDIAN TRIBES.
Anthropos, 70 (1975), no. 3/4, p. 385 - 427.

This paper is based mainly on a survey of the literature dealing with 152 Indian tribes, though the author knows 25 of them from personal experience. Her intention is "to show the multitude of beliefs and reasonings which may give rise to tribal food avoidances in India, as well as the numerical and cultural importance of these prohibitions". Purity ideas are shown to play an important role in the genesis of food avoidances. Comparisons are made with the Hindu culture and changes are also taken into account.
In so far as the food avoidances are magico-religious in origin, this is shown. Links with the social structure are traced as well. The typology of food avoidances is based on the differences in mental attitude of the avoiders (i.e. positive, negative, and ambivalent), while the avoidances based on the circumstances under which the food presents itself are treated as a separate category. The article follows this subdivision.

A.F.D.

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o. 84 Beidelman, T.O. (New York University, New York).

KAGURU ORAL LITERATURE: TEXTS (TANZANIA). I.
Anthropos, 70 (1975), no. 3/4, p. 537 - 574.

In this issue of Anthropos, Beidelman starts a long essay, meant to contain five instalments, of which this article is the first. Thus he completes his publications on Kaguru oral literature. With the article goes a bibliography of all his publications since 1961.
In this first article fourteen texts are published, in the vernacular and with an English translation.
In the final instalment, Beidelman will present a discussion and analysis of all the published Kaguru texts. These data will then be related to basic features of Kaguru cosmology, symbolism and society. The author also intends to provide some observations about the uses to which oral literature may be put by anthropologists.

A.F.D.

p. 85 Lane, Christel O. (London School of Economics).

SOCIO-POLITICAL ACCOMMODATION AND RELIGIOUS DECLINE: THE CASE OF THE MOLOKAN SECT IN SOVIET SOCIETY.
Comparative Studies in Society and History, 17 (1975), no. 2, p. 221 - 237.

From the introduction to the article:
The Molokan sect, one of the strongest and most influential in pre-revolutionary Russia, is today moving towards extinction. This process, however, has not gone equally far in different geographical areas of the Soviet Union. This paper puts forward an assessment of the extent of the sect's decline and attempts to explain both the general decline and its differentiating rate in different communities. It analyses the sect's development over a long period of time and under radically different socio-political conditions and it tries to systematize the Molokans' changing response to their different social environments, locating the sect in the typology devised by Bryan Wilson. It concludes that the severe decline in membership during the Soviet period is due to the fact that the Molokan sect is no longer an organization through which political dissent can be expressed but has fully adjusted to and affirms the values of Communist society. In the paper it is pointed out that although the sect can be typified in Wilson's terms during its early period, its changed response in Soviet society is not anticipated in Wilson's scheme. ... The emphasis of the paper is on the contemporary Molokan sect, and historical material is introduced only so far as it helps to explain the sect's present situation.

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p. 86 Obeyesekere, Gananath (University of California, San Diego).

PSYCHO-CULTURAL EXEGESIS OF A CASE OF SPIRIT POSSESSION FROM SRI LANKA.
Contributions to Asian Studies, 8 (1975), p. 41 - 89.

Obeyesekere comments on the lack of interest the founding fathers of sociology have shown in the work of Freud, especially in the problem, as stated by the latter, of the individual's relationship to a pantheon of deities. This paper gives a detailed examination of the case of an urban woman possessed by demons from the Buddhist pantheon and by pretas (evil spirits of dead ancestors). Attention is given to the psychological significance of the possession for the woman. The standard ritual by which she is delivered from demons and pretas is studied, in order to know how she expresses her personal problem within a standard belief system.
The author calls the technique he uses "psycho-cultural exegesis", i.e. "the events in the possession episode and exorcism ritual are retrospectively related to the cultural background of the society, and the personal and social background of the patient".

A.F.D.

no. 87 Utrecht, Ernst

THE JAVANESE DUKUN AND HIS ROLE IN SOCIAL UNREST.
Cultures et développement, 7 (1975), no. 2, p. 319 - 335.

This article surveys the role of the dukun (diviner, "magician") in the days after the abortive military coup of 1st October 1965. Villagers, wanting to find security in this period of insecurity, consulted the dukun. Some of these dukuns, representing older Javanese traditions over and against rich Muslim officials, enjoyed a large following of poor peasants and announce the coming of a messianic ruler. In 1966-1967 there were more than 300 of these mystical movements in the Javanese countryside. The dukuns usually took a stance in village politics, advocating the elimination of certain village leaders, thus using the social unrest for their own purposes. Only a few aimed at fundamental changes to the benefit of the peasants.
The author relates in detail the case of Muljono, one of these dukuns, whose movement was eliminated by the army (1967). He devotes a paragraph to the question whether Muljono might be called a witch or a sorcerer, and concludes that he was both, and even had shamanistic traits. Finally he surveys the attitude of leading Muslims and of the military to millenarian movements, which according to Utrecht are an essential and persistent part of Indonesian culture.

A.F.D.

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no. 88 Freilich, Morris (Northeastern University, Boston).

MYTH, METHOD, AND MADNESS.
Current Anthropology, 16 (1975), no. 2, p. 207 - 226.

Abstract by the author:
The structural analysis of myth is a prime focus of anthropological interest, largely because of the efforts of Lévi-Strauss. This paper uses some Lévi-Straussian ideas to develop a strategy for myth analysis that I call the non-sense-in-myth strategy (NIMS). The strategy is given a trial run on a well-known and (I believe) much-misunderstood myth: Adam and Eve in Eden. The structure identified has an evolutionary character consistent with many modern understandings concerning the nature of human reality. NIMS, a mediator between Lévi-Straussian intellectual leaps and a real methodology, indicates the value of cautious optimism concerning the question "Can structural analysis of myth become a scientific endeavour?". (Seven scholars wrote comments on this article, and Freilich replies to these comments).

o. 89 Obeyesekere, Gananath (University of California, San Diego).

SORCERY, PREMEDITATED MURDER, AND THE CANALIZATION OF AGGRESSION IN SRI LANKA.
Ethnology, 14 (1975), no. 1, p. 1 - 23.

It is the conviction of the author that the problem of crimes of violence cannot be fully understood unless the more fundamental problem of the expression of aggression in a society is analyzed. In non-Western societies people may be hurt or killed by sorcery and witchcraft, and not only by weapons or poison. The author limits himself to sorcery. Sorcery is intentional and calculated. The paper shows in fact "that the low frequency of premeditation in homicide and violence in the official records does not imply that the motive for premeditated crime is infrequent nor that its expression is infrequent". Sorcery is a functional alternative. The high incidence of spontaneous crime in the official statistics is only one side of the picture. As a consequence, theories interpreting spontaneous crime as a function of low frustration tolerance or a loose social structure are based on unrepresentative facts. The author comments on the methodological aspects of the study of functional alternatives. As in the previous article (no. 86) the relation between individual and social characteristics is studied.

A.F.D.

.o. 90 Snyder, Sally (University of Windsor).

QUEST FOR THE SACRED IN NORTHERN PUGET SOUND: AN INTERPRETATION OF POTLATCH.
Ethnology, 14 (1975), no. 2, p. 149 - 161.

Most students of potlatch have given a restricted picture of its significance. The religious aspect has been ignored or evaded in the ethnological theories about potlatch. As potlatching involves exchanges of property, potlatch has often been treated as an economic phenomenon. Textbooks almost generally include potlatch in the chapter on economics, and most of them refer to the Kwakiutl example only.
After a review of the non-religious theories put forward to explain potlatch, the author describes the Northern Puget Sound potlatch in order to show the religious character of this custom.
Potlatch must be seen as a logical sequel to the spirit power quest: "The quest is for a relationship between man and spirit which gives man comfort and security in exchange for his abstinence from food, which is the largest part of ritual cleanliness. In turn, the potlatch expresses a relationship between people which gives man opportunity to ensure his continuing comfort and security by giving away goods in a gift exchange".
With food one could purchase almost everything. Also social status could be bought with it. Preoccupation with food was incited by the custom to abstain from food in order to make contacts with spirits. Food was profane. Etymologically it was associated with the impure, the spoiled, the undesired.
To ignore the natural need of food was the highest possible achievement towards the supernatural.

A.F.D.

o. 91 Seeger, Anthony (Pomona College).

THE MEANING OF BODY ORNAMENTS: A SUYA EXAMPLE.
Ethnology, 14 (1975), no. 3, p. 211 - 224.

The author examines hearing, speaking and vision as well as the disc-ornamentation of the ears and lips among a number of Brasilian tribes in the light of the theories of Victor Turner and Mary Douglas about the role of body symbols in the world-wide similarity of certain symbol-referent configurations. To find an answer to the question why a culture chooses one certain symbol, and not another, one has to look for structures of interrelated symbols with a variety of referents, instead of lifting a single trait out of society for examination. An underlying logic should be searched for. "The ornamentation of the ears and mouth may well indicate the symbolic importance of 'hearing' and 'speaking' as those faculties are defined by any given society".
Among the Suya hearing and speaking are considered as important human and social faculties. Animals are classified by their smell. Witches are defined by their extraordinary vision. In contrast to speech and hearing vision does not have such a positive evaluation. A witch has something in his or her eyes, which allows him or her to see everything, like the village of the dead in the sky or the fires of the people who live under the earth. The "witch thing" enters the eyes when people behave immorally or anti-socially.
Data from related tribes support Seeger's interpretation. "... body adornment and body symbolism are neither random nor unrelated".

A.F.D.

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10. 92 Young, Allen (Case Western Reserve University)

MAGIC AS A "QUASI-PROFESSION". THE ORGANIZATION OF MAGIC AND MAGICAL HEALING AMONG AMHARA.
Ethnology, 14 (1975), no. 3, p. 245 - 265.

From the Introduction to the article:
In this paper, I describe how certain Ethiopian quasi-professionals, debtera magician-healers, monopolize a highly volatile resource - knowledge, while lacking either a ritual articulation or corporate infrastructure (as do castes, bureaucracies, and true professions), and how they control the destribution of this resource among themselves and prevent it from evaporating beyond their ranks.
I make two general points. Recruitment to this quasi-profession can best be conceived as entry into a market in which technical knowledge is the dominant medium of exchange, means of payment, way of storing wealth, and instrument for guaranteeing fair dealing. The debtera's monopoly persists because his public stigmatizes him as a man who lives through profaning what ordinary folk hold as sacred. The description develops in the following steps: (1) the social and cultural contexts of the debtera; (2) how the debtera's public conceives the technological and moral settings of his special powers; (3) how the debtera acquires his magic; (4) the economics of the debtera's magic, and (5) how the debtera perceives and manipulates his public image.

p. 93 Muller, Jean-Claude

LA ROYAUTÉ DIVINE CHEZ LES RUKUBA (BENUE-PLATEAU STATE, NIGERIA).
L'Homme, 15, no. 1, p. 5 - 27.

Author's abstract:
The Rukuba have a system of divine kingship of a rather special nature, in that a divine king is not put to death directly, as happens in the majority of cases of divine kingship. The first part of this article seeks to show the underlying reasons for the requirement that Rukuba kings must be the sons of preferential spouses. The second part examines an inversion which, at first glance, could be interpreted as meaning that the case in question is not a true case of divine kingship: actually, in neighbouring kingdoms, the king is put to death after reigning seven years. Among the Rukuba, the real reign only begins after the seventh year, and in order to be considered "great", a king must have reigned for many years. The third part justifies this ideology of long reigns by showing that the king is sacrificed under two antithetical guises: that of a baby representing a potential king, and that of a decrepit old man.

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p. 94 Pouillon, Jean

RITE, HISTOIRE, STRUCTURE CHEZ LES KENGA.
L'Homme, 15, no. 1, p. 29 - 41.

Author's abstract:
This study seeks to show how the analysis of a ritual may, in fact, lead to questions that are relevant to the social structure as well as to the way the people of the village in which the ritual was observed view the past. The author demonstrates that the phenomenon of possession, which governs the entire ceremony, should be interpreted in terms of a sociological dualism, itself referring back to a structural opposition which the founding myths translate into history. The Kenga are part of the Hadjerai group located in the Guera region at the center of the Tchad Republic.

o. 95 Piault, Marc-Henri

LE MIEL DU POUVOIR ET LE COUTEAU DU SACRIFICE.
L'Homme, 15, no. 1, p. 43 - 61.

Author's abstract:
Religion links man to nature and men to one another. Modes of representation exemplify the pattern of relations between the socio-political structure and culture on one hand; and on the other, between these aspects of the superstructure and the economic structure of society. The cyclical renovation of society carries with it all of the elements that compose the history of the group. Maintenance of this order is ensured, at various times, by sacred or political means which monopolize an authority whose powers feed upon this same order that, in turn, justifies it. Man's progressive domination over nature determines the evolution from the sacredness of the king to the total order of a contemporary state. Between these two extremes lies the object of history, itself a relatively autonomous area of relationships the terms of which are variable.

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o. 96 Perrin, Michel

MYTHES ET RÊVES, RITUEL ET CHAMANISME CHEZ LES INDIENS GOAJIRO, COMPTE RENDU DE MISSION.
L'Homme, 15, no. 1, p. 109 - 113.

Perrin gives a provisional report on his second period of fieldwork among the Goajiro Indians of Venezuela and Columbia (July - October 1973). Though an analysis of forty myths, collected during earlier fieldwork, had revealed a logical system, explaining many aspects of Goajiro culture, yet many questions remained unanswered. The logical system has been refined during this second period of fieldwork. Besides, much time has been given to the study of shamanism. Perrin tried to be treated as a patient by shamans, but these efforts in participant observation failed because of the distrust on the side of the shamans. Much information was gathered, though, through interviews with shamans, their patients and their kin. Physicians from a nearby hospital were also asked about the medical situation of the Goajiro. Besides plants were collected for a pharmacological analysis. Western medicine threatens to destroy the practices of the shamans, and, as a consequence, an important part of Goajiro culture.
Perrin also classifies Goajiro dreams, in three categories: oracles, prescriptions and warnings. In his ultimate analysis he intends to define the relation between myths, dreams, ritual and shamanism.

A.F.D.

b. 97 Sperber, Dan

POURQUOI LES ANIMAUX PARFAITS, LES HYBRIDES ET LES MONSTRES SONT-ILS BONS À PENSER SYMBOLIQUEMENT?
L'Homme, 15, no. 2, p. 5 - 34.

Author's abstract:
Recent works, especially those of Mary Douglas, suggest that the symbolic value of some animals pertains to their taxonomic anomaly. Yet, the work of ethno-zoologists shows that folk-taxonomies are consistent and devoid of anomalies. This creates a first paradox. Further, not only anomalous animals but also exemplary animals often take on a symbolic value, thus creating a second paradox. The author suggests a solution for both paradoxes on the basis of a critical examination of the notions of "taxonomy" and "norm", and with illustrations drawn from Ethiopian, biblical and Western cultures.

b. 98 Mallart-Guimera, Louis

NI DOS NI VENTRE; RELIGION, MAGIE ET SORCELLERIE CHEZ LES EVUZOK (CAMEROUN).
L'Homme, 15, no. 2, p. 35 - 65.

Author's abstract:
Religion, magic and witchcraft constitute the components of a single symbolic system which enables the Evuzok to conceptualize and organize their universe. This system is structurally founded upon the evu idea which takes on a zero symbolic value. Analysis of this idea makes it possible to vindicate the relevance of the opposition between two fundamental categories: presence of evu / absence of evu. The first concerns men who possess this principle and the second those who do not; the former being "Night-men" and the latter "Day-men". This distinction further divides the symbolic system into two broad domains or sub-systems. It draws a first line of cleavage between religion on the one hand (absence of evu), magic and witchcraft on the other (the alliance of man and evu).
(The title "Neither Back, nor Stomach" refers to evu, the back being a male element and the stomach a female element. Evu is neither male nor female, neither strong nor weak, neither good nor bad, but potentially evu has all these characteristics at once. A.F.D.).

no. 99 Martin, Marie-Louise (Kimbanguist Theological Seminary, Kinshasa).

CONFESSING CHRIST IN THE KIMBANGUIST CHURCH.
International Review of Mission, 64, no. 253, p. 25 - 29.

This article is based on a report given at the Congress of the International Association for Mission Studies (Frankfurt, July - August 1974). It is essentially a summary of general facts about the Kimbanguist Church, with some more recent data added. Martin works as Principal of the Kimbanguist Theological Seminary and has an inside knowledge of the Kimbanguist Church. A recent feature (since 1972) about which she writes, are the spiritual retreats in which all members take part and which give a revival to church life.

A.F.D.

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no. 100 Turner, Harold W. (University of Aberdeen).

AFRICAN INDEPENDENT CHURCHES AND EDUCATION.
The Journal of Modern African Studies, 13, no. 2, p. 295 - 308.

The general impression is that independent churches have a less educated membership than the older mission-churches. Yet they have well-educated members too, and more often than not the founders were at least literate. The author puts forward the hypothesis that independent churches that have originated by secession from a parent church or mission show more educational concern than those which gathered their members from more diverse sources. Independent churches of the Ethiopian type seem to be more concerned with education than those of the prophet-healing type. The existence of the latter type of churches refutes the argument that education was the only attraction Christianity could offer to Africa. Recently these churches develop educational programs as well. The churches of Kimbanguist origins were split up over the education issue. Independent church leaders have often criticized the missionary method of christianization through education, which neglected the adults and their (African) needs. Examples from Malawi and Kenya show that this criticism may even have incited independent churches to enter the field of education. Independent churches seem to give (in Freire's terms) a more "liberating" education than a "domesticating" one.

A.F.D.

101 Lowy, Michael J. (University of Pittsburg).

"THE FETISHES ARE THERE", THE MANAGEMENT OF SORCERY IN AN URBAN GHANAIAN COURT.
Kroniek van Afrika (1975), no. 1, p. 38 - 46.

Author's conclusion:
In the absence of quantitative data on the frequency of sorcery accusations and shrine use, it is difficult to prove whether today it is social tensions or the lack of legal recognition of sorcery as a crime that is the more important variable influencing the persistence of this social practice. In this paper I have shown how the withdrawal of the legal recognition of sorcery as an offense, coupled with the activities of those in the legal profession, may serve to increase the use of shrines quite apart from any increase in social tensions. This situation is possible since the major actors in the conflict-resolution process have not forsaken the belief in the efficacy of the supernatural principle. In the absence of social conditions which might support different explanations of misfortune, the continued use of shrines is at least in part the consequence of an attempt to disregard them legislatively.

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102 Conteh, J. Sorie

MINING AND SECRET SOCIETIES,
THE INTERACTION BETWEEN DIAMOND MINING AND KONO RELIGIOUS VALUES (SIERRA LEONE).
Kroniek van Afrika (1974), no. 2, p. 198 - 209.

The article deals with the consequences of the activities of a diamond mining company for secret societies and their sacred groves. Though compensation is payed, several new questions turn up. E.g.: Must this compensation be higher for religiously important places? Does the payment render them profane or less religious? How did the Kono react to the activities of the mining company?
Actually, the company's policy caused a boom in new sacred places, sometimes even individually owned. It also happened that secret societies, breaking the monopoly of the company, started mining activities on their sacred grounds, under cover of their secret activities, which are closed to outsiders. Part of the unrest is to be explained by the fact that the Kono region has not, through development projects, been profiting from the state revenues out of diamond mining.
The destruction of sacred groves has not led to a diminishing interest in secret societies. They still function as a protection of Kono people when they are confronted with parties that are hostile to Kono interest.

A.F.D.

. 103 Kaplan, Reid W.

THE SACRED MUSHROOM IN SCANDINAVIA.
Man, 10 (1975), no. 1, p. 72 - 79.

Author's abstract:
All known examples of a remarkable Bronze Age Scandinavian religious motif are brought together for direct comparison, including those which have a dubious claim to membership in the set. These latter are dismissed on various grounds, leaving those which have a probability approaching certainty of being related. Attention is drawn to two recently discovered Swedish petroglyphs. These both link the motif,heretofore found exclusively on bronze razors, to the main body of the religious symbols of the period and provide additional evidence of the unsatisfactory nature of prior identifications. Occam's razor is utilized to propose that the motif is what it appears to be - a mushroom. An hypothesis, based on known activities of neighbouring cultures and recent ethnobotanical findings, is advanced to explain the appearance of a mushroom in a ritual context. A Swedish folk practice which may be an attenuated form of such a mushroom ritual is described.

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5. 104 Gudeman, Stephen (University of Minnesota)

SPIRITUAL RELATIONSHIPS AND SELECTING A GODPARENT.
Man, 10 (1975), no. 2, p. 221 - 237.

Author's abstract:
Formed upon church rites, the ties of the compadrazgo differ from other relationships in that their irreducible 'substance' is spiritual affinity. As the bonds are woven into a social system, however, they assume secular functions. Although these practical tasks of the complex vary by society, they should be comprehended in part as a manifestation of the sacred relationship, for the spiritual backing legitimates, transforms, and confers a special meaning upon their secular nature, just as they provide one realisation of the spiritual. This interplay of the sacred and the social in the compadrazgo can be seen in the rules for choosing godparents. One norm, a prohibition upon parents sponsoring their children, is now a church rule, but it seems to have arisen from folk practices. A second, the prohibition on choice reversal, appears to be a folk deduction from church theology. Both selection patterns bear a similarity to those of asymmetric alliance.

105 Cooper, David E. (University of Surrey)

ALTERNATIVE LOGIC IN "PRIMITIVE THOUGHT".
Man 10 (1975), no. 2, p. 238 - 256.

Author's abstract:
Primitive thought, especially magico-religious thought, is often said to contain contradictions and logical anomalies. In this article it is argued that if such thought is treated as incorporating a certain non-standard logic, the contradictions and anomalies are dissolved. The logic in question is the one devised by Lukasiewicz and subsequently used by Reichenbach to 'dissolve' the anomalies of quantum mechanics. The main feature of such logic is its employment of a third truth value, indeterminate, in addition to those of truth and falsity. It is argued that such an approach to primitive thought is preferable to various others, including those of Frazer, the early Lévy-Bruhl, and Beattie. Reasons are given which suggest that primitive thought actually does incorporate a non-standard logic. Finally some philosophical remarks on the intelligibility of non-standard logics are made.

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106 Neu, Jerome (University of California, Santa Cruz)

LÉVI-STRAUSS ON SHAMANISM.
Man 10 (1975), no. 2, p. 285 - 292.

Author's abstract:
Lévi-Strauss's discussion of the story of Quesalid and his analysis of the effectiveness of shamanism are examined. His suggestions in terms of social consensus (once sorted out) and psychological coherence (in so far as suffering is suffering from unintelligibility) are found valuable, and extended to psychoanalysis. But his psychological correspondence account of the effectiveness of symbols fails. The underlying physiology is a fantasy physiology, and in any case merely pointing to parallels or correspondences would not constitute an explanation. Here a general suspicion of structuralist explanation is realised.

107 Alli, Billiamin A.

ACCULTURATION IN A POST-TRADITIONAL SOCIETY.
Missiology, 2 (1975), no. 1, p. 71 - 75.

From the introduction to the article:
This monograph summarizes the social modification of animism and aesthetics among the Yoruba of Southern Nigeria since their first contact with Islam and Christianity..... The study investigates the question: how far has the traditional religious social control been affected by the new religions - particularly in aesthetics? By and large, traditional religion's control of social behavior has been weakened. The total effect, as the study shows, is religious syncretism or diffusion. These various cult groups show a metamorphosis in which new beliefs have been mingled with the old, and different ways of reacting to modern conditions have come into existence.

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108 Salamone, Frank A. (St. John's University, Jamacia, New York).

CONTINUITY OF IGBO VALUES AFTER CONVERSION:
A STUDY IN PURITY AND PRESTIGE.
Missiology, 3 (1975), no. 1, p. 33 - 43.

Conversion is a process and the convert plays an active role in it. He tries to make himself as comfortable as possible in his new religion, by blending elements from old and new world views. The author concentrates on continuity which is based on the functional equivalence of Igbo (Nigeria) and Christian beliefs and rituals.
"The argument of this article is that a large number of Igbo became Christian for non-religious reasons, and once Christian reinterpreted many Christian symbols in order to achieve the twin goals of preserving Igbo ethnic identity and its traditional value system".
Christianity has been used by the Igbo as one means to discover meaning in the disruption of their society. The Christian elements most consonant with their society were emphasized. Chastity and individual achievement are taken as examples of this tendency. Nativistic movements are not very popular among the Igbo, for the Igbo were able to feel at home in the Christian mission-churches thanks to an Igbo interpretation of Christian concepts.

A.F.D.

109 Reimer, Reginald E.

THE RELIGIOUS DIMENSION OF THE VIETNAMESE CULT OF THE ANCESTORS.
Missiology, 3 (1975), no. 2, p. 155 - 168.

The author condemns the one-sided accentuation of the cult of the ancestors as a social and ethical phenomenon and instead stresses its religious dimension. Though the central problem of the article is missiological in nature (ancestor cult is a religious phenomenon, and therefore, to prevent syncretism, it should be replaced by a Christian functional alternative), Reimer gives some basic information on the Vietnamese cult of the ancestors.

A.F.D.

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110 Zimmerman, Günter

KOSMOS UND GÖTTER BEI DEN AZTEKEN.
Zeitschrift für Ethnologie, 98 (1973), no. 2, p. 216 - 229.

Günter Zimmerman died in November 1972. This article contains the text of his inaugural address, given in July 1965 when he became a professor of Ancient American Languages and Cultures at the University of Hamburg. The Spanish conquerors highly admired the Indian culture they found at the conquest of Mexico (1519 - 1521), but at the same time also deeply detested certain practices they discovered. In all Spanish reports of the time, mention is made of the Aztec religion, which penetrated the whole way of life. We now know that what the Spaniards saw, was the final stage of a long and rich process of growth in complexity. Using archeological evidence and Spanish as well as Aztec texts, Zimmerman attempts to construct a general picture of Aztec religion. Thus, separate sections are devoted to cosmogonic and cosmological representations, to the gods and to their relations with man.
The article was edited by Peter Tschohl.

A.F.D.

111 Schindler, Helmut

WARUM KANN MAN DEN ITUTARI MIT DEM GWARUMA ERSCHLAGEN?
(OTTO ZERRIES ZUM 60. GEBURTSTAG).
Zeitschrift für Ethnologie, 98 (1973), no. 2, p. 246 - 276.

In 1971 the author did fieldwork among a group of Karichona in Eastern Columbia. In this article some data on the religion of these people are given. In fact, the culture of these Indians "lies in agony", as the author puts it. Rubber-tapping has uprooted their way of life. Only old people were able to give informations on religious subjects.
The Itutari, mentioned in the title of the article is a demon, living in the forest. It is considered to be very dangerous to meet him. Only shamans know how to handle him, and are able to contact him through the use of hallucinogenic brews.
Gwaruma is the name of a rush which can be used as a weapon against Itutari. In order to answer the question put in the title of the article: "Why can the Itutari be killed with the Gwaruma?", the author reproduces some texts of myths, and he tries to discover a system of categories behind these myths. E.g. the gwaruma, like manioc, does not belong to the plants which originated from an Itutari's body. Gwaruma utensils are used to prepare manioc. Manioc is staple food, and it is eaten every day of the year, unlike the other vegetable food.
Comparisons with myths from other tribes are made.

A.F.D.

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112 Johnston, Thomas F.

DAGGA USE AMONG THE SHANGANA-TSONGA OF MOZAMBIQUE AND THE NORTHERN TRANSVAAL.
Zeitschrift für Ethnologie, 98 (1973), no. 2, p. 277 - 286.

Author's abstract:
Shangana-Tsonga men play a competitive game called "Crossing The River", involving dagga-smoking within the context of the social beer-drink. Dagga is also used by the herbalist and by the diviner in 'smoking-out' ceremonies. The drug produces a euphoric state known as rendzo ra mianakanyo, 'journey of fantasies', and its use is thought of as a 'crossing over'. Its communal use occurs at assemblies and social occasions when individuals are undergoing life-cycle crises; the drug thus acts as an agent and reinforcer of status redefinition, integration, and conciliation among groups whose equilibrium is temporarily disturbed.

113 Dütting, Dieter (Max-Planck-Institut, Tübingen).

SORCERY IN MAYA HIEROGLYPHIC WRITING.
Zeitschrift für Ethnologie, 99 (1974), no. 1 and 2, p. 2 - 62.

From the introduction to the article:
"One of the fruitful approaches in the decipherment of the Mayan hieroglyphs consists in working out a coherent theme and its various ramifications in different contexts. By attempting to decipher main sign 758 (an animal head) of Thompson's code system (1962) I came upon the complex of sorcery which seems to have played a greater role in Maya thought than believed by students of their glyphs. So far the only hints for sorcery in Maya writing were main signs 524 (hix) and 751 (balam). The distribution of main sign 758, which seems to have to do with sorcery, demonstrates that sorcery was not only understood as malevolent. Highly benevolent events like the birth of human beings and the sprouting of the plants were also believed to be caused by magic.
In the texts, I shall discuss, not only grapheme 758 but also main signs 565-c (serpent segment 1) play a key role. Part of the discussion is therefore devoted to these signs as well as to a few other graphemes (notably 88, 110, 157, 227 and 287). To make it clear from the outset, I share Thompson's and Barthel's view about the character of the script and subscribe to the principles of decipherment recently laid down by Thompson".

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114 Baer, Gerhard (Museum für Völkerkunde, Basel).
Snell, Wayne W.

AN AYAHUASCA CEREMONY AMONG THE MATSIGENKA (EASTERN PERU).
Zeitschrift für Ethnologie, 99 (1974), no. 1 and 2, p. 63 - 80.

Ayahuasca is a hallucinogenic tea or brew made from the Banisteriopsis vine and used by South American Indian shamans in their attempts to perceive and manipulate the supernatural world. The authors take as their starting-point a description of an ayahuasca ceremony as recorded by Snell in his diary (1961). To this sketchy description they add essential elements of a more general framework concerning Matsigenka shamanism: ideas about the soul and about spirits, the way one becomes a shaman, the training and apprenticeship of the future shaman, the general protocol of shamanistic séances (the actual ayahuasca ceremonies), the function and the status of the shamans. The shaman's activity is not seen as restricted to one individual, but is regarded as a group's behaviour. The shaman is the protector of his group, because through his hallucinogenic experiences he is able to grasp the supernatural causes of sickness and death. Besides, he serves as the keeper of the religious and social traditions, adapting these if necessary. If a shaman becomes too arrogant he may loose his power and destroy the relationships he has to maintain.
Snell's observations are then confronted with these general remarks and an interpretation is given of the ceremony he observed, refering also to a more recent report by Weiss.
The authors make extensive use of the available literature.

A.F.D.

no. 115 Rudolph, Ebermut

INDIANISCHE TIERHERRENVORSTELLUNGEN - EIN BEITRAG ZUR FRAGE DER ENTSTEHUNG VON WILDGEIST- UND EIGNERWESEN.
Zeitschrift für Ethnologie, 99 (1974), no. 1 and 2, p. 81 - 119.

The author does not pretend to add to the completeness of the data about "owners of animals" in American Indian cultures. His main problem is whether these ideas are characteristic for hunters, or have been influenced by or were even conceived in later cultivators' and cattle-breeders' cultures.
Game are supposed to have owners or protectors, preventing them from being exterminated by hunters. Wounded animals may be healed by their owners. Hunters are prevented by these owners from hunting in certain regions or even punished if they hunt notwithstanding the owner's warning. Owners appear in dreams and as ghosts.
The author does not find a clear solution to the historical problem of the origin of the ideas about owners of animals. The article contains many comparisons with related non-American customs, e.g. Siberian shamanistic ideas, and German folklore. A survey of morphological and functional data is used to find historical evidence. For the same reason relations of owners of animals to special men and to nature are considered.

A.F.D.

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no. 116 Meinardus, Otto F.A.

FERTILITY AND HEALING CULT SURVIVALS IN ATHENS: HAGIA MARINA.
Zeitschrift für Ethnologie, 99 (1974), no. 1 and 2, p. 270 - 276.

In Athens on July 17 St. Marina's feast is celebrated in and around the church dedicated to her on the slope of the Hill of the Nymphs. Women with their children attend the annual fair. They come to search for healing and protection for their children or to solve any fertility problems they might have. In front of the cave of the patron-saint the mothers remove the black clothes of their children and redress them in new, brightly coloured garments. Before and after, the children kiss the icons.
This custom has been related to the ancient habit of sterile women to slide down a stone, now covered by the church of St. Marina but until fifty years ago still in use. This practice has often been described by scholars studying Athens' sacred places.
The problem Meinardus deals with is the lack of relation between pre-Christian practices and the legend concerning St. Marina. He suggests that the St. Marina nowadays venerated in Athens has taken the place of another St. Marina, who is well-known in the non-Chalcedonian churches and among Maronites. Her legend suits more aptly with the pre-Christian fertility cult at the Hill of the Nymphs.

A.F.D.

no. 117 Lane, Christel O. (Cambridge, England)

RUSSIAN PIETY AMONG CONTEMPORARY RUSSIAN ORTHODOX.
Journal for the Scientific Study of Religion 14 (1975), no. 2, p. 139 - 158.

Author's summary:
Soviet sociologists have studied the Russian Orthodox Church from a relatively objective scientific perspective. Reviewing their work indicates that contemporary Orthodox believers do not adhere to any complex and coherent belief system. However, funeral and baptismal rites have persisted as well as church attendance on religious holidays provided churches are available, although it is not clear if this is primarily due to the older generation. Personal practices such as praying at icons have decreased in recent years. The Orthodox faith seems to have little interaction with secular conduct. Of the several elements of religiosity, practice appears central to the Russian Orthodox.
One of the writer's concluding remarks:
The Soviet stance to religion has served to accelerate a process of decline characteristic of the religiosity of members of most national Churches in contemporary industrial society.
Religious commitment of Orthodox in its present configuration is thus shaped by the interaction of influences emanating both from the characteristics of a church-type organization and a militantly atheist socialist society.

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no. 118 Richardson, James T. (Univ. of Nevada, Reno, Nev.)
Fox, Sandie Wightman (Univ. of Nevada, Reno, Nev.)

RELIGION AND VOTING ON ABORTION REFORM: A FOLLOW-UP STUDY.
Journal for the Scientific Study of Religion 14 (1975) no. 2, p. 159 - 164.

Authors' summary:
The research relates four independent variables to the voting behaviour of legislators in a western state on the question of abortion reform during three sessions of the state legislature. The four variables include religious affiliation, party, age, and rural-urban constituency. Special attention is given to religious affiliation because of the assumed saliency of abortion reform for certain religious groups. The state chosen for study has large groups of Catholics and Mormons, both of which are opposed to abortion reform on theological grounds. Results indicate that religious affiliation was a better predictor of legislative voting on abortion reform than any of the other variables.