

# RELIGIONSWISSENSCHAFT IN CONTINENTAL EUROPE<sup>1</sup>

Jacques Waardenburg

*University of Utrecht*

When the Editorial Secretary of *Religion* asked me to contribute to this issue a survey on '... the work that is in progress in the history of religions and allied disciplines ...' in continental Europe excluding Scandinavia, such a task seemed impossible. How could one know all that is being done in studies from Groningen to the Ural, Marburg to Messina, Salzburg to Paris? How indeed could one come to know whether and in what ways *Religionswissenschaft* as the scholarly study of religion is actually progressing over such an area? But the problem intrigued me and what follows is a first attempt to deal with it.

The year 1968, when the author arrived in Europe, is taken as starting date for this survey. It is based on books published, and for fundamental problems also on articles since that date, on information kindly communicated by colleagues in other countries,<sup>2</sup> and on information and the views of colleagues in the Netherlands given in writing.<sup>3</sup> Consequently, there is a subjective element in the selection of types of information and of publications. These latter should be considered as examples of research rather than a representative list.

In this part of the world at least, no one person can now keep track of all the literature in the many fields of *Religionswissenschaft*, if he or she wants to pursue original research. Completeness, however defined, is therefore unattainable. For Antiquity, especially some perspectives of recent research on the religion of ancient Israel and on gnosticism are mentioned. Amongst the world religions, Islam, with which the author is more directly acquainted, receives most attention. Special place is given to publications on the very nature of *Religionswissenschaft*, as of interest to all readers. Limits of space make reference to discussions of books, or their specific problems and subjects impossible. To reduce the subjective element another article was composed at the same time on 'Some Observations on *Religionswissenschaft* in Continental Europe' in which various appraisals are offered (to be published on another occasion). Since the paper given here is limited in scope (see also note 1) it may be given a more specialized sub-title as follows.

## DOCUMENTARY SURVEY: PROGRESS OF PUBLISHED WORK SINCE 1968<sup>4</sup>

### 1. HISTORY OF RELIGIONS IN THE PROPER SENSE

#### a. General studies

One of the best introductions to the historical study of religion with

the use of comparisons in order to clarify historical data is that which A. BRELICH wrote as 'Prolégomènes à une histoire des religions' (pp. 3-59) in the first volume of the outstanding three-volume *Histoire des Religions* published in the 'Encyclopédie de la Pléiade' in Paris, 1970.<sup>5</sup> He pleads here for the autonomy of history of religions as a discipline using also the comparative method, and describes the main problems which such a discipline is facing. Very useful too for this purpose is J. BOTTÉRO's contribution: 'Les histoires des religions' (pp. 99-127), to the symposium *Introduction aux sciences humaines des religions* which appeared in the same year (edited by H. DESROCHE and J. SEGUY. Paris: Cujas, 1970; 279 p.). The author deals successively with history, religion, methodology of the history of religions, and with the subtle difference between 'history of religions' and 'history of religion' in the singular. The excellent volume *Problèmes et méthodes d'histoire des religions*, (Paris: P.U.F., 1968, XII+298 p.), published by the 'Section des sciences religieuses' at the centenary of the Ecole Pratique des Hautes Etudes in Paris, reports how at this particular institution precise historical research has been carried out on a great number of religions and which problems were met. Relevant for the historical orientation of the work done is the 'Préface' (pp. VII-XII) signed by the president and the two secretaries of the institution (P. VIGNEAUX, A. CAQUOT, and E. M. LAPERROUSAZ).

The best series of handbooks on the history of individual religions remains the series *Die Religionen der Menschheit*, with French translations of most volumes in *Les religions de l'humanité*.<sup>6</sup> The publication of this series is still in progress; some forty volumes have been planned. The best single but collective work is *Histoire des religions*,<sup>7</sup> under the editorship of H.-CH. PUECH of which the third volume will be published shortly. In Italy the sixth edition in five volumes of the *Storia delle Religioni* (which was founded by P. TUCCHI VENTURI) appeared completely revised and enlarged under the editorship of G. CASTELLANI. (Torino: U.T.E.T., 5 vols., 1970-1). Of smaller size are ERNST DAMMANN's *Grundriß der Religionsgeschichte* ('Theologische Wissenschaft', Vol. 15. Stuttgart, etc.: Kohlhammer, 1972, 127 p.) and GÜNTER LANCKOWSKI's *Geschichte der Religionen* ('Fischer Lexikon'. Frankfurt am Main: Fischer Taschenbuch Verlag, 1972, 334 p.). Based on a Catholic philosophy of religion on the existence of God is B. MINOZZI's *Introduzione allo Studio della Religione* (Firenze: Vallecchi Editore, 1970, 859 p.). The *Historia religionum. Handbook for the History of Religions*.<sup>8</sup> is not a history in the proper sense of the word; for comparative purposes a classificatory scheme is applied to the religions treated. The German translation of a book by S. A. TOKAREW (originally in Russian) appeared as *Die Religion in der Geschichte der Völker*.<sup>9</sup> This follows a definite Marxist philosophy of the evolutionary development of religion in history. Many aspects of the problem of development in the history of religions were treated by K. RUDOLPH in 'Das Problem einer Entwicklung in der Religionsgeschichte' (*Kairos*, Vol. 13, nr. 2 (1971), pp. 95-118).

*b. Religions of the past*

Research on prehistoric culture and religion has made considerable progress thanks to further excavations and new research techniques. This is testified by the *Actes du Symposium international sur les religions de la préhistoire* (Valcamonia, 18–23 Sept. 1972), edited by E. ANATI (Valcamonica: Centro Camuno di Studi Preistorici, 1974, 600 p.). Much research has been done in the last twenty years on the prehistory of Europe, and new findings have also been made in Eastern Europe and in the Balkans in particular. GÜNTER LANZKOWSKI wrote a *Religionsgeschichte Europas* ('Herderbücherei', Vol. 406. Freiburg etc.: Herder, 1971, 140 p.). JÜRGEN AHRENDTS compiled a bibliography of the ancient European history of religions, *Bibliographie zur Alteuropäischen Religionsgeschichte* in two volumes (Berlin-New York: Walter de Gruyter, 1965–1969). In 1973 appeared WALTER BAETKE's *Kleine Schriften. Geschichte, Recht und Religion im altnordischen Schrifttum*, edited by K. Rudolph and E. Walter (Weimar: Böhlau Nachf., 1973, 388 p.).

For the world of Mediterranean and Near Eastern antiquity, a survey of research on its religions is contained in different chapters of ULRICH MANN, ed., *Theologie und Religionswissenschaft. Der gegenwärtige Stand ihrer Forschungsergebnisse und Aufgaben im Hinblick auf ihr gegenseitiges Verhältnis* (Darmstadt: Wiss. Buchgesellschaft, 1973, XIV+481 p.). In 1968 appeared posthumously a number of essays by HANS HEINRICH SCHAEFER under the title of *Studien zur orientalischen Religionsgeschichte*, edited with a 'Nachwort' by CARSTEN COLPE (Darmstadt: Wiss. Buchgesellschaft, 1968, VIII+282 p.).

R. LABAT, A. CAQUOT and others published *Les religions du Proche-Orient asiatique. Textes babyloniens, ougaritiques, hittites*. (Coll. 'Le trésor spirituel de l'humanité'. Paris: Fayard-Denoël, 1970, 583 p.). On Zoroastrian studies appeared the collective volume *Zarathustra*, ed. by B. SCHLERATH ('Wege der Forschung', Vol. CLXIX. Darmstadt, Wiss. Buchges., 1970, X+415 p.). 'Problems and Prospects of the Study on Persian Religion' were discussed by G. GNOLI in *Problems and Methods of the History of Religions* (Leiden: E. J. Brill, 1972, pp. 67–101). In the study of Egyptian religion research on the coffin texts proceeds steadily. Mention may be made of B. H. STRICKER's study on *De geboorte van Horus* (The birth of Horus. Leiden: E. J. Brill, Vol. 1, 1963; vol. 2, 1968, several volumes in preparation).

On Greek religion appeared, e.g., ANGELO BRELICH's *Paidés e Parthenoi*, Vol. I ('Incunabula Graeca', vol. XXXVI. Roma: Ed. dell Ateneo, 1969, 500 p.) and E. DES PLACES' *La religion grecque. Dieux, cultes, rites et sentiment religieux dans la Grèce antique* (Paris: A. & J. Picard, 1969, 396 p.). KARL KERÉNYI published, a year before his death, *Zeus und Hera. Urbild des Vaters, des Gatten und der Frau* (Leiden: E. J. Brill, 1972, 157 p.);<sup>10</sup> and L. GERNET, a pupil of Durkheim and Mauss, produced his *Anthropologie de la Grèce antique* (Coll. 'Textes à l'appui'. Paris: Maspéro, 1968). The preface is by J.-P. VERNANT who works with his group on a reinterpretation

of Greek culture and religion in the light of anthropological and sociological data of the time. A standard work on Roman culture, with good bibliographies, is *Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung*, edited by HILDEGARD TEMPORINI (Berlin-New York: W. de Gruyter, 1972). On Roman religion following GEORGES DUMÉZIL's monumental *La religion romaine archaïque, Avec un appendice sur la religion des Etrusques* (Coll. 'Les religions de l'humanité'. Paris: Payot, 1966, 680 p.) (English translation *Archaic Roman Religion*. Un. of Chicago Press, 1970) we have his *Idées romaines* (Coll. 'Bibliothèque des Sciences Humaines'. Paris: Gallimard, 1969). The books which appeared in the excellent series *Etudes Préliminaires aux Religions Orientales de l'Empire Romain*, edited by M. J. VERMASEREN, are most valuable for present-day research on 'oriental religions' in the Roman empire.<sup>11</sup> The papers of a colloquium held in Strasbourg on the subject were published as *Le syncrétisme dans les religions grecque et romaine* (Publ. du Centre de Recherches d'Histoire des Religions de l'Un. de Strasbourg. Paris: P.U.F., 1973). Interesting for our knowledge on the spread of Manicheism in North Africa is the study by FRANÇOIS DECRET, *Aspects du Manichéisme dans l'Afrique romaine: les controverses de Fortunatus, Faustus et Felix avec saint Augustin* ('Etudes augustiniennes'. Paris, 1970).

For the history of the religion of ancient Israel we have several new studies. R. DE VAUX's *Histoire ancienne d'Israël des origines à l'installation en Canaan* appeared in 1971 (Paris: Lecoffre, 674 p.). Two years earlier GEORG FOHRER published his *Geschichte der israelitischen Religion* (Berlin: W. de Gruyter, 1969, XV+435 p.), and recently the *Geschichte Israels in alttestamentlicher Zeit* appeared, written by S. HERRMANN, one of the last pupils of Alt (München: Kaiser, 1973, 427 p.). This book is of interest also for its account of the patriarchs and of Moses; in this connection may be mentioned H. SCHMID's *Mose. Überlieferung und Geschichte* (Berlin, 1968). The history of ancient Israel's religion can be seen better now in the context of the religions which preceded and surrounded it, thanks to several new studies on these religions.

First of all, the *Reallexikon der Assyriologie* continues to be published and Volume III has important contributions, e.g. on 'Gott', 'Gesetze', 'Gilgames', etc. Secondly, in the series 'Die Religionen der Menschheit' appeared *Die Religionen Altsyriens, Altarabiens und der Mandäer*, written respectively by H. GESE, M. HÖFNER and K. RUDOLPH, and of which especially the first study is of importance for the subject (Stuttgart: Kohlhammer, 1970). On Ugarit J. C. DE MOOR published *The seasonal pattern in the Ugaritic myth of Ba'lu according to the version of Ilimilku* (Kleveland, etc.: Butzon & Bercker, 1971, X+321 p.). Several ancient deities have become better known, e.g. by U. OLDENBURG's study *The conflict between El and Ba'al in Canaanite religion* (Leiden: E. J. Brill, 1969, XIV+217 p.). On the ancient image of man G. PETTINATO wrote his study *Das altorientalische Menschenbild und die sumerischen und akkadischen Schöpfungsmythen* (Heidelberg: Winter, 1971, 164 p.). In this way relationships between

ancient Israel's religion and the religions around it could be clarified. W. H. SCHMIDT wrote a study on the religion of ancient Israel with particular attention for these other religions: *Alltestamentlicher Glaube und seine Umwelt. Zur Geschichte des alltestamentlichen Gottesverständnisses* (Neukirchen: Vluyn, 1968). See also the study of F. Stolz, *Strukturen und Figuren im Kult von Jerusalem. Studien zur altorientalischen, vor- und frühisraelitischen Religion* (Berlin, 1970). Important for the study of these relationships are the findings in Mari, so F. ELLERMEIER, *Prophetie in Mari und Israel* (Herzberg, 1968). Compare in this connection K. KOCH's 'Die Briefe "prophetischen" Inhalts aus Mari', *Ugaritische Forschungen*, 1972, pp. 53-77, and R. FRANKENA, 'Some remarks on the Semitic background of Ch. XXIX-XXXI of Genesis' in *Old Testament Studies* 17 (1972) and 'Some remarks on a new approach to Hebrew' in *Travels in the World of the Old Testament* (offered to M. A. Beek), 1974, pp. 41-49. ANNEMARIE OHLER made a comparative study of mythological motifs in her *Mythologische Elemente. Eine motif-geschichtliche Untersuchung*, and O. KEEL did a similar study on symbolic images in his *Die Welt der altorientalischen Bildsymbolik und das alte Testament. Am Beispiel der Psalmen* (Zürich: Benziger Verlag, 1972, 366 p.). A further analysis of types of historiography was made by H. CANGIK in his *Mythische und historische Wahrheit. Interpretationen zu Texten der hethitischen und griechischen Historiographie* (Stuttgart: Verlag Katholisches Bibelwerk, 1970).

As far as Old Testament research in particular is concerned, the International Organization for the Study of the Old Testament had congresses in Rome (1968), Uppsala (1971) and Edinburgh (1974). The papers of the last two congresses were published in *Old Testament Studies*, Vols. XVII (1972) and XIX (1974). The new *Theologisches Wörterbuch zum Alten Testament*, edited by G. J. BOTTERWECK and H. RINGGREN and to which many scholars contribute, started to be published in 1970 (Stuttgart etc.: Kohlhammer, 1970f.); it pays also attention to data brought forward by the history of religions. Compare *Theologisches Handwörterbuch zum Alten Testament*, edited by ERNST JENNI with CLAUS WESTERMANN (München: Kaiser, 1971f.). HANS-JOACHIM KRAUS published the second edition (after 1956's first edition) of his history of Old Testament research: *Geschichte der historisch-kritischen Erforschung des Alten Testaments* (Neukirchen: Neukirchener Verlag, 1969<sup>a</sup>, VIII+549 p.). For interreligious relations, among other things, are of interest the studies by HORST DIETRICH PREUSZ, *Verspottung fremder Religionen im Alten Testament* (Stuttgart: W. Kohlhammer, 1971, 317 p.) and F. STOLZ, *Jahves und Israels Kriege. Kriegstheorien und Kriegserfahrungen im Glauben des alten Israel* (Zürich: Theologischer Verlag, 1972, 211 p.). The problem of myth and history is studied on Old Testament materials by H. P. MÜLLER, *Mythos, Tradition, Revolution. Phänomenologische Untersuchungen zum Alten Testament* (Neukirchen-Vluyn: Neukirchener Verlag, 1973, 118 p.) Compare O. LORETZ, *Schöpfung und Mythos. Mensch und Welt nach den Anfangskapiteln der Genesis* (1968). Over against L. PERLITT's *Bundestheologie im Alten Testament* (Neukirchen-Vluyn: Neukirchener Verlag, 1969), E. KUTSCH denies that

*berit* would mean 'alliance' at all; it would rather be 'obliging (oneself)'.<sup>12</sup> In such studies on the nature of the alliance, as well as on the profiles of different deities studied on the basis of Ugarit materials, research on the religion of ancient Israel made considerable progress. Most promising appears to be a careful study of the relations which existed between the ancient Hebrews and the Amorite layer of the population of North Mesopotamia, especially in the region of Mari.<sup>13</sup> Samaritan religion has become better known now and H. G. KIPPENBERG was able to publish his *Garizim und Synagoge. Traditionsgeschichtliche Untersuchungen zur samaritanischen Religion der aramäischen Periode* (Berlin-New York: W. de Gruyter, 1971, 374 p.). Of the many studies on the Dead Sea Scrolls of Qumrān we just mention E. W. TUINSTRĀ's study on the *Hermeneutische Aspecten van de Targum van Job uit grot XI van Qumrān* (Diss. Groningen, 1970, 114 p.).

For practical reasons it has proved to be impossible to bring together the most important publications on the origin of Christianity, and the reader must be referred to specialized bibliographies. One may simply mention a renewed interest in the context of the life of Jesus; several books appeared on his trial, e.g. J. BLINZLER's *Der Prozeß Jesu* (Regensburg: Friedrich Pustet, 1969, 520 p.). Much discussion has taken place on form criticism; H. SCHÜRMAN seeks a middle way between the extreme positions in his *Traditionsgeschichtliche Untersuchungen zu den synoptischen Evangelien* (Düsseldorf, 1968, 367 p.). In the *Studia ad Corpus Hellenisticum Novi Testamenti* two volumes appeared so far and others are in preparation.<sup>14</sup> The publication of the *Reallexikon für Antike und Christentum*, edited by TH. KLAUSER, continues. J. NEGENMANN completed a new atlas of Biblical times: *Univers de la Bible. Atlas du Proche-Orient biblique* (Paris-Bruxelles: Ed. Sequoia, 1971, 210 p.).

M. HENGEL published *Judentum und Hellenismus* (Tübingen: J. C. B. Mohr, 1969, VIII+692 p.). M. SIMON in collaboration with A. BENOIT published *Le Judaïsme et le Christianisme antique d'Antiochus Epiphane à Constantine* (Paris: P.U.F., 1968, 360 p.). M. SIMON himself published *La Civilisation de l'Antiquité et le Christianisme* ('Les grandes civilisations', vol. 12. Paris: Arthaud, 1972, 560 p.). From these and other studies on the subject we now have a much better insight into the relationship between early Christianity and classical culture. An interesting monograph in this field is R. VAN DEN BROEK's *The Myth of the Phoenix according to Classical and Early Christian Traditions* (EPRO, 24. Leiden: E. J. Brill, 1972, XXI+487 p.).

With the sensational discovery of the gnostic library at Nag Hammadi at the end of World War II, research on gnosticism received a great impetus. The publication of the manuscripts is in progress but it will take still much time and effort before they will have been wholly investigated. The edition of Codex I, the so-called Codex Jung, however, will be terminated in the course of 1975.<sup>15</sup> An excellent survey of the history and state of research on this gnosis, which has been so exciting and fruitful these years, is that of KURT RUDOLPH in his 'Gnosis und Gnosticismus; ein Forschungsbericht'.<sup>16</sup> See also G. QUISPĒL, 'Gnosis und helle-

nistische Mysterienreligionen' (in *Theologie und Religionswissenschaft*, edited by ULRICH MANN. Darmstadt: Wiss. Buchgesellschaft, 1973; pp. 318-331). The same author prepared two volumes of *Gnostic Studies* (Leiden: E. J. Brill, 1974 and 1975). An excellent work on the subject is the two-volume *Die Gnosis*, edited by C. ANDRESEN. It presents texts in translation: Vol. 1 *Zeugnisse der Kirchenväter*, and Vol. 2 *Koptische und mandäische Quellen*. Collaborating were E. HAENCHEN, M. KRAUSE, W. FOERSTER and K. RUDOLPH ('Die Bibliothek der Alten Welt', Reihe 'Antike und Christentum'; Zürich-Stuttgart: Artemis Verlag, 1969 and 1971; resp. 488 and 500 p.). An anthology of gnostic texts in translation is given by R. HAARDT in *Die Gnosis. Wesen und Zeugnisse* (Salzburg: Otto Müller, 1967; 352 p.). A collective work resulting from a conference in Messina is the volume edited by U. BIANCHI, *Le origini dello gnosticismo* (Leiden: E. J. Brill, 1967, 1970<sup>2</sup>; 803 p.). A collective volume on *Christentum und Gnosis* was edited by W. ELTESTER ('Beihefte der Zeitschrift für neutestamentliche Wissenschaft', vol. 37. Berlin: A. Töpelmann, 1969, 143 p.).

An important discovery among the Nag Hammadi writings was that of the apocryphal gospel of Thomas which has led to much discussion, the main question being whether this text, of Syrian origin, contains a gospel tradition independent of the synoptic gospels. G. QUISPEL answers in the affirmative; see his *Makarius, das Thomasevangelium und das Lied von der Perle* (Leiden: E. J. Brill, 1967; 126 p.). In any case it becomes clear that Syrian Christianity, in its origin Jewish-Christian, represented a specific form of Christianity besides the Greek and the Western (Latin) ones. For the independence of the tradition leading to the gospel of Thomas, which can also be found in Tatian's *Diatessaron* which is known to contain non-canonical traditions, see G. QUISPEL, *Tatian and the Gospel of Thomas. Studies in the History of the Western Diatessaron* (Leiden: E. J. Brill, 1975).<sup>17</sup>

Another major event was the discovery of the Mani-codex in Köln which has proved to be extremely significant for our knowledge of early Manicheism.<sup>18</sup> Apparently Mani, from his 4th until his 25th year, belonged to the Jewish-Christian gnostic sect of the Elkesaites. This throws a completely new light on the spiritual background of Mani's prophethood and demands a revision of views previously held on this religion. It is also highly important for our assessment of the situation of the Middle Eastern religious world in the 3rd century and later.

### c. Religions existing at present

Though not a continental publication we may note here the monumental *Religion in the Middle East. Three religions in concord and conflict*, edited in England by the late A. J. ARBERRY in two volumes [Vol. I: Judaism (ed. E. I. J. ROSENTHAL) and Christianity (ed. M. WARREN); Vol. II: Islam (ed. C. F. BECKINGHAM) and 'The three religions in concord and conflict' (ed. A. J. Arberry) in Cambridge at the University Press (XII+595 pp. and XI+750 pp.)] in 1969, which places the three

'Abrahamic' religions before us. RAYMUND KOTTJE and BERND MOELLER are the editors of a great ecumenical Church history: *Ökumenische Kirchengeschichte* (Vol. I *Alte Kirche und Ostkirche*; Vol. II *Mittelalter und Reformation*. Mainz: M. Grünewald, and München: Chr. Kaiser, 1970f.). Scholars of different churches participate in this enterprise. In a similar vein, K. H. RENGSTORF and S. VON KORTZFLEISCH edited a large two-volume work on the common history of Christianity and Judaism: *Kirche und Synagoge. Handbuch zur Geschichte von Christen und Juden. Darstellung mit Quellen* (Stuttgart: Ernst Klett, 1968 and 1970; 504 and 745 pp.). A new 'ecumenical' atlas of Church history was prepared by H. JEDIN, the late K. S. LATOURETTE and J. MARTIN: *Atlas zur Kirchengeschichte. Die christlichen Kirchen in Geschichte und Gegenwart* (Freiburg i. Br.-Basel-Wien: Herder, 1970; 83+152+XXXVIII pp.). Two books on heretics are worth mentioning: MICHEL MESLIN's *Les Ariens d'Occident* (335-430) ('Patristica Sorbonensia', vol. 8; Paris: Du Seuil, 1967; 444 pp.) and EUGÉNIE DROZ, *Chemins de l'hérésie. Textes et documents* (Volume I: Genève: Slatkine, 1970, 450 pp.). Two lexicons on Christian iconography appeared, indicating new lines of research: the *Lexikon der christlichen Ikonographie* edited by HANS AURENHAMMER, which has no illustrations (Vol. 1, A-Chr. Wien: Hollinek, 1959-1967), and the *Lexikon der christlichen Ikonographie* edited by ENGELBERT KIRSCHBAUM, followed by WOLFGANG BRAUNFELS, illustrated, of which Volume 7 appeared in 1974. The first volumes treat *Allgemeine Ikonographie*, the later ones *Ikonographie der Heiligen* (Freiburg-Rome-Basel-Wien: Herder; 1968). A unique study by CÉRÈS WISSA-WASSET dealt with Coptic usages which may go back on pre-Christian times: *Pratiques rituelles et alimentaires des Coptes. Legs et survivances du passé pharaonique* (Paris, Thèse 3e cycle, 1968, 694 p. typescript).

On the place of Islamic studies within the history of religions, see A. BAUSANI, 'Islam in the History of Religions' (with discussions), in *Problems and Methods of the History of Religions* (Leiden, Brill, 1972), pp. 55-66. An Italian-Dutch symposium on Islam in different countries was held in Amsterdam in 1973; the papers were published by the Royal Dutch Academy of Sciences as *Studies on Islam. A symposium on Islamic Studies organised in co-operation with the Accademia dei Lincei in Rome*. Amsterdam, 18-19 October 1973 (Amsterdam-London: North-Holland Publishing Company, 1974, 110 pp.). On the place of Islam with regard to Western culture, see in this volume A. BAUSANI's 'Islam as an essential part of Western culture' (pp. 19-36). FUAT SEZGIN continued the edition of his great catalogue of known Arabic writings, *Geschichte des arabischen Schrifttums* (Leiden: E. J. Brill, 1967f.). The Concordance part of the publication *Concordance et Indices de la Tradition Musulmane*, started by A. J. Wensinck, was concluded (Leiden: E. J. Brill, 8 vols., 1933-1970). The new English and French editions of the *Encyclopaedia of Islam* continue (Leiden-London: Brill-Luzac; Paris: Maisonneuve, 1954f.) as does the bibliographical publication *Index Islamicus* (London, Mansell). The relation between a scholar of Islam and his image of Islam drawn from the materials studied was analyzed in J.-J. WAARDENBURG, *L'Islam dans*

*le miroir de l'Occident* (Paris-the Hague: Mouton, 1970<sup>3</sup>), and J.-P. CHARNAY broadened this kind of fundamental research in his 'Jeux de miroirs et crises de civilisations. Réorientations du rapport Islam/islamologie' (*Archives de Sociologie des Religions*, Nr. 33 (1972), pp. 135-174). Further basic issues of a more theoretical nature in Islamic studies were formulated in J. WAARDENBURG, 'Changes of perspective in Islamic studies over the last decades' (*Humaniora Islamica* (The Hague: Mouton), Vol. I (1973), pp. 247-260), and 'Islam studied as a symbol and signification system' (*Humaniora Islamica*, Vol. 2 (1974), pp. 267-285). M. M. BRAVMANN investigated *The Spiritual Background of Early Islam. Studies in Ancient Arab Concepts* (Leiden, Brill, 1972; VIII+336 pp.). For Koranic research may be mentioned K. WAGTENDONK's *Fasting in the Koran* (Leiden, Brill, 1968; 154 pp.) and J. WAARDENBURG's inquiries into Mohammed's 'dialogues' with Jews, Christians and polytheists ('Koranisches Religionsgespräch' in *Liber Amicorum . . . C. J. Bleeker* (Leiden, Brill, 1969; pp. 208-253) and 'Un débat coranique contre les polythéistes' in *Ex Orbe Religionum*, Vol. II. . . . G. Widengran . . . *dedicata* (Leiden, Brill, 1972, pp. 143-154).

Of major importance are the four volumes of HENRY CORBIN, *En Islam iranien. Aspects spirituels et philosophiques* in which the fruits of many years of painstaking research are offered to the public (Paris: Gallimard, 1971-1972, about 1500 pp.); see of the same author also *L'homme de lumière dans le soufisme iranien* (Ed. Présence. Paris: Librairie de Médicis, 1971; 231 pp.). T. FAHD edited a volume of papers in this same field which has lately become known for its religious wealth of thought: *Le Shi'isme imâmite* (Colloque de Strasbourg 1968. Paris: P.U.F., 1970; 311 pp.). A study made by the late E. F. Tijdens on the *Umm al-Kitâb* will be published posthumously. E. SIVAN published his interesting thesis *L'Islam et la Croisade. Idéologie et propagande dans les réactions musulmanes aux Croisades* (Paris: A. Maisonneuve, 1968; 222 pp.). MIGUEL DE EPALZA published his thesis on an apologetic treatise of a convert: *La Tuhfa, autobiografía y polémica islámica contra el Cristianismo de 'Abdallâh al-Taryümân (fra Anselmo Turmeda)* (Roma, Acc. Nazionale dei Lincei, 1971; 522 pp.). As a legacy, that great European G. E. VON GRUNEBaum left his *Studien zum Kulturbild und Selbstverständnis des Islams* (Zürich-Stuttgart: Artemis Verlag, 1969, 481 p.). On present-day Islam may be mentioned R. WIELANDT's *Offenbarung und Geschichte im Denken moderner Muslime* (Wiesbaden: Franz Steiner, 1971, 179 pp.) and B. J. BOLAND's *The Struggle of Islam in Modern Indonesia* ('Verh. Kon. Inst. voor Taal-, Land- en Volkenkunde, Leiden', Vol. 59. The Hague: Nijhoff, VIII+283 pp.). A 'Bibliographie du dialogue islamo—chrétien' is in preparation through the Pontifical Institute of Arabic Studies in Rome since 1974. A comprehensive bibliography on *Contemporary Arab Culture* including Islam has been prepared for Unesco and will appear in the course of 1975 (Paris: Sindbad).<sup>19</sup>

In the field of Indian religions a number of new studies have seen the light. For Vedic religion some recent studies of J. GONDA should be mentioned: *The Meaning of dhâman* (Amsterdam: North-Holland Publishing Company, 1967); *Eye and gaze in the Veda* (Amsterdam, 1969); *Notes*

on names and the name of God in Ancient India (Amsterdam, 1970); *The Vedic God Mitra* (Leiden: E. J. Brill, 1972); *The dual deities in the religion of the Veda* (Amsterdam, 1974). The *Collected Papers* of this scholar will be published presently (Leiden: E. J. Brill). On Vedic religion, see also H. W. BODEWITZ, *Jaiminīya—Brāhmana. Translation and Commentary. With a study: agnihotra and prāṅgnihotra* (Leiden: Brill, 1973, XIX+357 p.) and U. SCHNEIDER, *Der Somaraub des Manu* (Wiesbaden, 1971).

On Hinduism are to be noted the following studies. A. GAIL, *Bhakti im Bhāgavatapurāṇa* (Wiesbaden, 1969); J. GONDA, *Visnuism and Śivaism* (London, 1970); H. KULKEN, *Cidambaramāhātmiḡa. Eine Untersuchung der religionsgeschichtlichen und historischen Hintergründe für die Entstehung der Tradition einer indischen Tempelstadt* (Wiesbaden, 1970); KLAUS RÜPING, *Amṛtamanthana und Kūrm Avatāra, Ein Beitrag zur puranischen Mythen- und Religionsgeschichte* (Wiesbaden, 1970); HEINRICH VON STIETENCRON, *Gangā und Yamunā. Zur Symbolischen Bedeutung der Flussgöttinnen an indischen Tempeln* (Wiesbaden, 1972); S. GUPTA, *Lahmī Tantra* (Leiden: Brill, 1972); K. R. VAN KOOIJ, *Worship of the Goddess according to the Kālikāpurāṇa* (Leiden: Brill, 1972). As an example of studies on modern Hindu religion may be added H.-J. KLIMKEIT'S *Anti-religiöse Bewegungen im modernen Südindien. Eine religionssoziologische Untersuchung zur Säkularisierungsfrage* (Bonn: Röhrscheid, 1971; 155 pp.).

Among studies on Buddhism there appeared O. BOTTO, *Buddha e il Buddhismo* (Fossano, 1974) as a general work. On Buddhist thought, see for instance D. S. RUEGG, *La théorie du tathāgatarāgha et du gotra* (Paris, Publications de l'École française d'Extrême Orient, 1969; 532 p.). M. A. G. T. KLOPPENBORG published her thesis *The Paccekabuddha. A Buddhist ascetic. A Study of the concept of the paccekabuddha in Pāli canonical and commentarial literature* ('Orientalia Rheno-Traiectina', 20. Leiden: E. J. Brill, 1974, XIV+135 pp.). A specific area is studied historically by J. NAUDOU, *Les Bouddhistes kasmīriens au Moyen Age* ('Annales du Musée Guimet. Bibliothèque d'études', 68. Paris, 1968), while a study of contemporary Buddhism from a sociological point of view is HEINZ BECHERT'S 'Einige Fragen der Religionssoziologie und Struktur des südasiatischen Buddhismus' (*Int. Jahrbuch für Religionssoziologie*, Vol. IV, 1968, pp. 251-295).

C. HOOYKAAS continued his series of studies on Bali and its religious (Buddhist-Hindu) history: *Surya-Srvana: The Way to God of a Balinese Siva Priest* (Amsterdam: North-Holland Publishing Company, 1966); *Kāma and Kāla: Materials for the Study of Shadow Theatre in Bali* (Amsterdam, 1973, 360 p.); *Balinese Bauddha Brahmans* (Amsterdam, 1973, 220 p.). See also the study made in common by C. HOOYKAAS and T. GOUDRIAAN, *Sruti and Sūava: Bauddha, Śaiva and Vaiṣṇava of Balinese Brahman Priests*. On Japanese religion may be mentioned J. H. KAMSTRA'S *Encounter or Syncretism. The initial growth of Japanese Buddhism*. (Leiden: E. J. Brill, 1967, XII+505 p.).

On Altaic religion a seminar was held in Strasburg, the papers of

which were published under the title of *Traditions religieuses et para-religieuses des Peuples Altaïques* (Paris: P.U.F., 1972).

For contemporary religions in Brazil, publications appeared by H. H. FIGGE, *Geisterkult, Besessenheit und Magie in der Umbanda-Religion Brasiliens* (Freiburg-München: Karl Alber, 1973, 340 p.), and RAINER FLASCHE, *Geschichte und Typologie afrikanischer Religiosität in Brasilien* ('Marburger Studien zur Afrika- und Asienkunde'. Marburg an der Lahn, im Selbstverlag, 1973, 302 p.).

MARCEL GRIAULE continued his publications on the Dogon, together with GERMAINE DIETERLEN, *Le Renard pâle* (Paris,) Institut d'Ethnologie, 1965-f.).

Dynamic aspects of religion have been treated by Günter Lanczkowski in his *Begegnung und Wandel der Religion* (Düsseldorf, etc.: Diederichs, 1971, 196 p.), and in his *Die neuen Religionen* ('Fischer Lexikon', Frankfurt am Main: Fischer Taschenbuch Verlag, 1974, 201 p.).

#### d. Comparative studies

One of the first names which come to mind in this connection is that of GEORGES DUMÉZIL and his studies on Indo-European religion. In the period under consideration appeared his *Heurs et Malheurs du guerrier. Aspects mythiques de la fonction guerrière chez les Indo-Européens* (Coll. 'Hier'. Paris: P.U.F., 1969), *Du mythe au roman, La Sage de Hadingus* (*Saxo Grammaticus, I, V-VIII et autres essais* (Coll. 'Hier'. Paris: P.U.F., 1970), and the three volumes of collected essays *Mythe et épopée*: Vol. 1 *L'idéologie dans les épopées des peuples indo-européens* (1968), Vol. 2 *Types épiques indo-européens: un héros, un sorcier, un roi* (1971), Vol. 3 *Histoires romaines* (1973), (Bibliothèque des Sciences Humaines', Paris: Gallimard, 1968-1973). On myth and mythology a number of studies appeared: in the first place the continuation of H. W. HAUSSIG, *Wörterbuch der Mythologie* (Vol. I, *Götter und Mythen im Vorderen Orient*, 1968), ANGELO BRELICH's 'Problemi di mitologia: un corso universitaria I' (*Religioni e Civiltà*, Vol. I (1972), pp. 331-528, and JEAN GUIART's article 'Des multiples niveaux de signification du mythe' (*Archives de Sociologie des Religions*, No. 26 (1968), pp. 55-71). More philosophical in their approach are LUIS CENCILLO, *Mito, semántica y realidad* (Madrid: B.A.C., XII+463 p.) and the studies by ENRICO CASTELLI (e.g., *La critique de la démythisation. Ambiguïté et foi*. Paris: Aubier-Montaigne, 1973, 288 p.), and the colloquia organized by him (e.g., *Démythisation et idéologie*. Paris: Aubier-Montaigne, 1973, 526 p.). From the point of view of *Religionswissenschaft* KURT RUDOLPH published 'Der Beitrag der Religionswissenschaft zum Problem der sogenannten Entmythologisierung. Ein Versuch', *Kairos*, N.F. XII (1970), pp. 183-207. We mentioned above (p.28) the *Historia Religionum* and its usefulness for comparative purposes when religions are appreciated as entities which are complete in themselves and which can be subjected to the same scheme of classification of their elements. Comparisons between structures of religious life in different religions are made by GUSTAV

MENSCHING in his essays brought together in his *Topos und Typos. Motive und Strukturen religiösen Lebens. Gesammelte Beiträge zur vergleichenden Religionswissenschaft*, edited by H.-J. KLIMKEIT (Bonn: Röhrscheid, 1971; 252 pp.). A *Dictionnaire des Symboles* was edited by JEAN CHEVALIER and ALAIN GHEERBRANDT (Paris: Robert Laffont, 1969; pocket edition in four volumes, Paris: Seghers, 1973).

Comparative studies, at the present time, are mostly made by groups of scholars in interdisciplinary work or at least by a preliminary division of tasks among scholars working on the same subject but each in his or her own field of specialization; as for example the volume *Eschatologie et Cosmologie*, edited by ARMAND ABEL and others ('Annales du Centre d'Etudes des Religions' at the Free University of Brussels. *Annales*, vol. 3; Brussels: Editions de l'Institut de Sociologie ULB, 1969; 198 pp.). In France the interdisciplinary study on divination is a major enterprise. Three publications should be mentioned: *La divination en Mésopotamie ancienne* (Colloque du Centre de Recherches d'Histoire des Religions. Paris: P.U.F., 1966); Toufic Fahd, *La divination arabe. Etudes religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam* (Leiden: E. J. Brill, 1966; XII+617 pp.), and the two-volume work *La divination* edited by A. CAQUOT and M. LEBOVICI (Paris: P.U.F., 1968; XIX+357 and 560 pp.). In Italy a collective volume appeared entitled *La preghiera*, edited by R. BOCASSINO (Milano-Roma, 1967). L. SABOURIN S.J. published the results of his own researches in *Priesthood. A comparative study* (Leiden: E. J. Brill, 1973; 279 pp.). Of a different nature, combining comparative work with reflection, is the study by ERNST BENZ, largely restricted to Christian material, *Die Vision. Erfahrungsformen und Bilderwelt* (Stuttgart: Ernst Klett, 1969; 694 pp.). Other comparative studies pursued within a limited culture area include *Le feu dans le Proche-Orient Antique. Aspects linguistiques, archéologiques, technologiques, littéraires* (Actes du Colloque de Strasbourg, 9 et 10 juin 1972 (Leiden: E. J. Brill, 1973, IX+100 p.). 'Le Messie, Conceptions de la royauté dans les religions du Proche-Orient ancien' by J. ZANDEE (*Revue de l'Histoire des Religions*, T. 180 (1971), pp. 3-28) limits itself to the ancient Near East.

We shall not go here into the whole literature existing on messianic movements from a comparative point of view, except for two publications. A basic listing is made by HENRI DESROCHE in his *Dieux d'Hommes. Dictionnaire des messies, messianismes et millénarismes de l'ère chrétienne* with a large introduction (Paris-The Hague: Mouton, 1969; 281 pp.). Other publications of this author are referred to under Sociology of Religion. In the second place is worth mentioning M. I. PEREIRA DE QUEIROZ, *Réforme et Revolution dans les sociétés traditionnelles; histoire et ethnologie des mouvements messianiques*, with a preface by R. BASTIDE (Paris: Ed. Anthropos, 1968; XIX+394 pp.). Many of these messianic movements were prophetic movements with socio-political implications; see J. VAN BAAL, 'The Political Impact of Prophetic Movements' (*Int. Jahrbuch für Religionssoziologie*, Vol. 5, 1969; pp. 68-88).

Of a very different nature, combining humanities and social sciences

while opening ways to further comparative studies on an interdisciplinary basis, is *The Dream and Human Societies*, ed. by G. E. VON GRUNEBaum and ROGER CAILLOIS, (Berkeley and Los Angeles: Un. of California Press, 1969). The book contains papers discussed at a Colloquium held at Royaumont; translations into different languages have been made. See also ROGER BASTIDE, *Le rêve, la transe et la folie* ('Nouvelle Bibliothèque Scientifique'. Paris: Flammarion, 1972; 263 p.) and the second, completely revised edition of his *Sociologie et psychoanalyse* ('Bibliothèque de Sociologie Contemporaine'. Paris: P.U.F., 1972, 319 p.), the first edition of which had appeared in 1950. We are here already outside *Religionsgeschichte* in the narrow sense of the word.

## 2. THE STUDY OF RELIGION IN A WIDER SENSE (RELIGIONSWISSENSCHAFT)

### a. General studies<sup>20</sup>

In preparation is a history of the discipline by C. M. SCHRÖDER, *Geschichte der Religionswissenschaft*, planned to appear as the last volume of the series 'Die Religionen der Menschheit' edited by the author. A survey of methods and theories in the study of religion roughly speaking between 1850 and 1950, with a large anthology in English of relevant texts of some forty scholars is presented in JACQUES WAARDENBURG, *Classical Approaches to the Study of Religion. Aims, Methods and Theories of Research. Vol. 1: Anthology with Introduction. Volume 2, Bibliography*, contains bibliographies of and about some 165 scholars of that period (The Hague-Paris: Mouton, resp. 1973, XIV+742 and 1974, VIII+332 pp.). Whereas the first was meant to be a methodological sourcebook, the second volume may be useful to anyone who has to do with studies on religion(s).

During recent years some valuable books appeared as introductions to the whole field of the study of religion with its different disciplines. Two French studies should be mentioned above all. The first, *Pour une science des religions*, by MICHEL MESLIN, describes the history of the study of religion, the different present-day approaches to the phenomenon of religion, and the tendencies of present-day research on myth and symbolism. The book is inspired by a humanistic approach (Paris: Ed. du Seuil, 1973; 270 p.). The second book puts a greater weight on the social sciences and procedures of formalization, although the humanities are not completely lacking. It is a collective volume and is the result of a seminar held in Paris under the direction of H. DESROCHE who edited with J. SÉGUY, *Introduction aux sciences humaines des religions* ('Genèses', vol. 3. Paris: Cujas, 1970; 281 pp.), in which we note the informative survey by JEAN SÉGUY, 'Panorama des sciences des religions' (pp. 37-52). In Germany C. H. RATSCHOW published a 'Methodik der Religionswissenschaft' in the *Enzyklopädie der geisteswissenschaftlichen Arbeitsmethoden*, 9. Lieferung (München-Wien: Oldenburg Verlag, 1973; pp. 347-400) which draws attention to the different methodical orientations in the field. In

Italy, UGO BIANCHI published 'La storia delle religioni' in the first volume of the sixth edition of the *Storia delle religioni* of T. VENTURI, edited by G. CASTELLANI (Turino, U.T.E.T.), 1970, pp. 1-171). It deals with the aim and method of history of religions (in the broad sense), the difference between religion and religions in the plural, research and problems of the field, and present-day questions of method and interpretation (E. T. Leiden: Brill, 1975). In Italy the *Enciclopedia delle religioni*, directed by A. DI NOLA, is in progress; five volumes appeared so far (Firenze: Ed. Valecchi).

### b. Anthropology of religion

An assessment of the present state of research in religious anthropology was made by ROGER BASTIDE in his 'L'état actuel de la recherche en ethnologie religieuse', in the *Introduction aux sciences humaines des religions* edited by H. DESROCHE and J. SÉGUY (Paris: Cujas, 1970; pp. 129-144). In the collective volume *Selbstverständnis und Wesen der Religionswissenschaft*, edited by Günter Lanczkowski (Darmstadt: Wiss. Buchgesellschaft, 1974), there is a contribution by ÅKE HULTKRANTZ, 'Über religionsethnologische Methoden' (pp. 360-393), in which he pleads for field research and for recognition of this branch of *Religionswissenschaft*, and in which he defines the position of religious anthropology with regard to other approaches and methods in the study of religions.

In France there appeared, as well as the 4th edition of his *Sociologie et anthropologie* (with a Preface by CLAUDE LÉVI-STRAUSS) in 1968 (Paris: P.U.F.), the complete works of the late MARCEL MAUSS who had a great influence on the development of the social sciences in France. These *Oeuvres* were edited by VICTOR KARADY: Vol. I *Les fonctions sociales du sacré* (1968), Vol. II *Représentations collectives et diversité des civilisations* (1969), Vol. III *Cohésion sociale et divisions de la sociologie*, (1969. All three volumes published by Ed. de Minuit, Paris). CLAUDE LÉVI-STRAUSS, one of the students of MAUSS, finished in the period under consideration the publication of his four-volume work *Mythologiques*: Vol. 1 *Le cru et le cuit* (1964), Vol. 2 *Du miel aux cendres* (1966), Vol. 3 *L'origine des manières de table* (1968), and Vol. 4 *L'homme nu* (1971. All four volumes published by Plon, Paris). In 1973 appeared his volume of essays *Anthropologie structurale deux* (Paris: Plon 1973, 450 p.). On the study of religion, see his report 'Religions Comparées des peuples sans écriture' in *Problèmes et méthodes d'histoire des religions* (Paris: P.U.F., 1968, pp. 1-7). The influence of the structuralist approach as used by LÉVI-STRAUSS has been immense, far beyond anthropology. In the study of religion, however, it has not found many applications except in the analysis of religious texts, as e.g. in the thesis of J. R. Schreiter, *Eschatology as a Grammar of Transformation. A Study in Speech Act Theory and Structural Semantics and their Application to some Problems in Eschatology*. (Diss. Nijmegen, 1974, X+280 p.), and in Old and New Testament research in general. The thesis of L. Diks, *Strukturalisme en godsdiensthistorie* (Diss. Nijmegen, 1974, 202 pp.) analyses the religion of the Bororo, especially their mythology, in a structural way.

In this connection ought to be mentioned the 'Festschrift' for LÉVI-STRAUSS, *Échanges et Communications*, edited in two volumes by J. POUILLON and P. MARANDA (The Hague-Paris: Mouton, 1970). On ethnological grounds LÉVI-STRAUSS has been opposed fiercely by LAURA MAKARIUS, 'Le mythe du "Trickster"', *Revue de l'Histoire des Religions*, No. 175 (1969), pp. 70-89; RAOUL and LAURA MAKARIUS, *Structuralisme ou ethnologie? Pour une critique radicale de l'anthropologie de Lévi-Strauss* (Paris: Ed. Anthropos, 1973, 375 p.), and LAURA LEVI MAKARIUS, *Le sacré et la violation des interdits* (Coll. 'Science de l'homme'. Paris: Payot, 1974, 376 p.). Many studies on LÉVI-STRAUSS and structuralism in general have been published, of which only a few can be mentioned here: O. DUCROT, T. TODOROV, D. SPERBER, M. SAFOUAN and FR. WAHL, *Qu'est-ce que le Structuralisme?* (Paris: Du Seuil, 1968, 441 p.); YVAN SIMONIS, *Claude Lévi-Strauss, ou la 'Passion de l'Inceste'. Introduction au Structuralisme* (Paris: Aubier Montaigne, 1968); GÜNTHER SCHIWY, *Der französische Strukturalismus. Mode, Methode, Ideologie* (Reinbek bei Hamburg, Rowohlt Taschenbuch Verlag, 1969, 249 p.); JEAN PIAGET, *Le structuralisme* ('Que sais-je', No. 1311. Paris: P.U.F., 1968, 125 p.) and HANS NAUMANN, ed., *Der moderne Strukturbegriff. Materialien zu seiner Entwicklung* ('Wege der Forschung', Vol. 155. Darmstadt: Wiss. Buchgesellschaft, 1973, 434 p.).

STEPHEN G. WIETING made an interesting comparison in his 'Myth and Symbol Analysis of Claude Lévi-Strauss and Victor Turner' (*Social Compass*, Vol. XIX (1972), Nr. 2, pp. 139-154). An important study, under the patronage of C. Lévi-Strauss and G. Dumézil and with a Preface by the latter, appeared on *Le système religieux de la Géorgie païenne. Analyse structurale d'une civilisation* by G. CHARACHIDZÉ (Paris: F. Maspéro, 1968). J. VAN BAAL wrote an essay on 'The Application of the Concept of Structure' in *Anniversary Contributions to Anthropology* (Leiden: E. J. Brill, 1970). The influence of Lévi-Strauss as well as of E. Cassirer is palpable in his handbook for the discipline: *Symbols for Communication. An Introduction to the Anthropological Study of Religion* (Assen: Van Gorcum, 1971; XXI + 295 pp.).

A careful essay taking account of the religious concepts of other cultures was written by WERNER COHN, 'On the Problem of Religion in Non-Western Cultures' (*Int. Jahrbuch für Religionssoziologie*, Vol. V (1969), pp. 7-19). Compare on this problem J. G. OOSTEN, 'The Examination of Religious Concepts in Religious Anthropology', in *Religion, Culture and Methodology* (The Hague: Mouton, 1973), pp. 99-108. On the problem of 'experience', see WERNER MÜLLER, 'Erlebnis und Ergebnis: zur Selbstbestimmung der Ethnologie' (*Anthropos*, Vol. 63/64 (1968), Nr. 1-2, pp. 83-96).

### c. Sociology of religion

The best introduction to the state of sociology of religion at the beginning of the period here under consideration is the excellent and detailed 'Trend Report of the State of the Sociology of Religion: 1965-

1966' by K. DOBBELAERE (*Social Compass*, XV (1968), pp. 329–365). Here are to be mentioned also the most important professional organizations of this discipline: the *Conférence internationale de Sociologie religieuse*, founded in 1948 (10th Conference in Rome in 1969, 11th in Opatija in 1971, 12th in the Hague in 1973, 13th in Barcelona in 1975), and the *Research Committee of the Sociology of Religion* founded in 1959 within the *International Sociological Association*, with meetings at the 6th world congress of the latter in Evian in 1966, and at the 7th in Varna in 1970. Wellknown is the *Internationales Jahrbuch für Religionssoziologie/International Yearbook for the Sociology of Religion*, which is appearing annually since 1965 (Köln-Opladen: Westdeutscher Verlag).

A good sociological survey of the religious situation in the whole of Europe, North America, South Africa and Australia is given in the volume *Western Religion. A Country by Country Sociological Inquiry*, edited by HANS MOL ('Religion and Reason', vol. 2; The Hague-Paris: Mouton, 1972, 642 pp.). Of the *Bilan du monde. Encyclopédie catholique du monde chrétien* (last edition Paris: Casterman, 1964) there will be a sequence in an ecumenically produced *World Christian Handbook 1970–1980* (New York: Macmillan, 1975), with a German edition *Handbuch des Weltchristentums 1970–1980* (Frankfurt a/Main: Otto Lembeck Verlag), whereas French, Spanish and Italian editions are being considered. This handbook, prepared under the auspices of FERES (*Fédération internationale d'Instituts de Recherches socio-religieuses*), will contain information on the religious situation, including the non-Christian religions, in all countries of the world. An important study on the sociology of Protestantism is ROGER MEHL, *Traité de sociologie du protestantisme* (Neuchâtel: Delachaux-Niestlé, 1965). GUSTAV MENSCHING published a *Soziologie der grossen Religionen* (Bonn: Röhrscheid, 1966, 343 pp.) and a second, revised and enlarged edition of his *Soziologie der Religion* (Bonn: Röhrscheid, 1968<sup>2</sup>, 382 pp.; the first edition was of 1947).

The different approaches, methods and interpretations of sociology of religion (and its relationship to theology) are shortly described in the eminent book by HENRI DESROCHE, *Sociologies religieuses* (Coll. SUP; Paris: P.U.F., 1968). Other books by this scholar in the period under consideration on sociology of religion are, apart of his *Dieux d'Hommes* referred to earlier, *Les Dieux révés. Théisme et athéisme en Utopies* (Paris: Desclée, 1972) and *L'homme et ses religions. Sciences humaines et expériences religieuses* (Paris: Du Cerf, 1972). The latter book is a fervent plea for an integrated study of religion by all social sciences, with sociology of religion as their pivot. DESROCHE wrote also several books on sociology of development, paying attention to the role of religion in development processes. See for instance his 'Religionssoziologie und Entwicklungssoziologie' (with English summary) in *Internationales Jahrbuch für Religionssoziologie*, Vol. V (1969), pp. 20–40.

There are some recent readers in sociology of religion, of which may be mentioned in German HEINZ MAUSS and FRIEDRICH FÜRSTENBERG, eds., *Religions soziologie* ('Soziologische Texte', Vol. 19; Neuwied-Berlin:

H. Luchterhand, 1964, 1970, and in Dutch that prepared by K. DOBBELAERE and L. LAEYENDECKER, *Godsdienst, kerk en samenleving. Godsdienstsociologische opstellen* ('Keur der Sociologie'. Rotterdam: Universitaire Pers, and Antwerpen: Standaard Wetensch. Uitgeverij, 1974, X+394 pp.).

Methodology in sociology of religion has been and still is a subject of much discussion. Publications on this problem include P. G. SWANBORN, 'Religious Research: Objects and Methods' (*Int. Jahrbuch für Religionssoziologie*, Vol. IV (1968), pp. 7-32); P. H. VRIJHOF's dissertation *Bijdragen tot de sociologie van godsdienst en kerk* (Diss. Utrecht, 1970, 202 p.); JACQUES MAÎTRE, *Sociologie religieuse et méthodes mathématiques* (Coll. SUP, 'Le sociologue'. Paris: P.U.F., 1972, 200 pp.); KAREL DOBBELAERE and JAN LAUWERS, 'Definition of Religion—A Sociological Critique' (*Social Compass*, XX, 4 (1973), pp. 535-551). A sociological theory of religion is developed for instance by GÜNTER DUX in his 'Ursprung, Funktion und Gehalt der Religion' (*Int. Jahrbuch für Religionssoziologie*, Vol. VIII (1973), pp. 7-67). On religious innovation, JUAN ESTRUCH developed a theory in his *La innovación religiosa. Ensayo teórico de sociología de la religión* (Barcelona: Ariel, 1972). A theory on religious orthodoxy was developed by JEAN-PIERRE DECONCHY in his *L'Orthodoxie religieuse. Essai de logique psycho-sociale* (Paris: Ed. Ouvrières, 1971, 373 p.). EMILE POULAT published a study on *Intégrisme et catholicisme intégral. Un réseau secret international moderniste: la 'Sapinière'* (1902-1921) (Coll. 'Religion et Sociétés'. Paris-Tournai: Casterman, 1969).

With regard to the sociological study of religiosity and religious phenomena at the present time in the West, we may mention the subjects of the three last C.I.S.R. Conferences, of which the papers were published by C.I.S.R. in Lille: *Types, dimensions et mesure de la religiosité/Types, Dimensions and Measure of Religiosity* (Rome, 1969; 436 p.); *Religion et religiosité, athéisme et non-croyance dans les sociétés industrielles et urbanisées/Religion and Religiosity, Atheism and Non belief in Industrial and Urban Society* (Opatija, 1971; 578 pp.); *Métamorphose contemporaine des phénomènes religieux?/The Contemporary Metamorphosis of Religion?* (The Hague, 1973; 528 p.).

Various books appeared on the present state of religion in industrial Western society. *L'Eclissi del Sacro* of SABINO S. ACQUAVIVA had its third (revised) edition in 1971 (Milano, Ed. di Comunità, 1971<sup>3</sup>, 337 p. First edition 1961), and a French translation *L'éclipse du sacré dans la civilisation industrielle* appeared in 1967 (Paris: Mame, 1967, 404 pp.). The discussions and reactions to which this book has given rise were published in part by SABINO S. ACQUAVIVA and GUSTAVO GUIZZARDI in their *Religione e irreligione nell'età post-industriale* (Roma: Ed. Ave, 1971, 387 pp.). OSKAR SCHATZ edited the papers of a symposium held in Salzburg in 1970 in *Hat die Religion Zukunft?* (Graz-Wien-Köln: Verlag Styria, 1971, 361 pp.), with a 'Vorwort des Herausgebers' (pp. 9-19) and a good final essay by the same: 'Diskussionsschwerpunkte und Zusammenfassung' (pp. 297-346). Among the contributions may be

mentioned those of THOMAS LUCKMANN, 'Verfall, Fortbestand oder Verwandlung des Religiösen in der modernen Gesellschaft?' (pp. 69-82), ARNOLD GEHLEN, 'Religion und Umweltstabilisierung' (pp. 83-97), ERNST BENZ, 'Die Säkularisierung des Christentums und die 'Neuen Religionen'' (pp. 233-254) (See also his *Neue Religionen*. Stuttgart: Ernst Klatt, 1971, 179 p.) and KURT GOLDAMMER, 'Religion und Humanität' (pp. 217-232).

Heinrich Emmerich edited an *Atlas hierarchicus. Descriptio geographica et statistica ecclesiae catholicae tum occidentis tum orientis* which presents maps and statistics of institutions of the Roman Catholic Church (Mödling: St. Gabriel Verlag, 1968; XX 76+24 pp., plus maps). Gert Hummel published an essay on relations between sociology of religion and theology, 'Religionssoziologie und Theologie. Traditionelle Ansätze und zukünftige Perspektiven' in *Theologie und Religionswissenschaft*, edited by ULRICH MANN (Darmstadt: Wiss. Buchgesellschaft, 1973; pp. 207-221). On sociology of religion and folklore several articles of ROBERT HERTZ were reprinted in *Sociologie religieuse et folklore* (Paris, 1970).

#### d. Psychology of religion

On psychology of religion the number of publications in the period under consideration is rather restricted. A survey of its main trends, development and future direction was given by JEAN-PIERRE DECONCHY in his contribution to the aforementioned *Introduction aux sciences humaines des religions*, 'La psychologie des faits religieux' (Paris: Cujas, 1970; pp. 145-174). The main handbook in French remains that by A. VERGOTE, *La psychologie religieuse* (Bruxelles: Dessart, 1966; 1970<sup>3</sup>, 388 pp. Dutch translation: *Godsdienstpsychologie*. Tiel: Lannoo, 1967). See also 'Le Symbole Paternel et sa Signification religieuse' by A. VERGOTE, M. BONAMI and others, in *Archiv für Religionspsychologie*, Vol. 9 (1967), pp. 118-140.

In Germany appeared WILHELM KEILBACH's *Religiöses Erleben. Erhellungsversuche in Religionspsychologie, Parapsychologie und Psychopharmakologie* (München, 1973). ULRICH MANN wrote an *Einführung in die Religionspsychologie* (Darmstadt, Wiss. Buchgesellschaft, 1973), and also contributed the essay 'Religionspsychologie' to *Theologie und Religionswissenschaft* which he edited himself (Darmstadt: Wiss. Buchgesellschaft, 1973; pp. 222-238). WOLFGANG SCHMIDBAUER published *Mythos und Psychologie* (München, 1970). H. FABER published in German *Religionspsychologie* (1974). See also 'Die Communio Sanctorum als sozial religiöses Erlebnis', by OTTFRIED KIETZIG in *Archiv für Religionspsychologie*, Vol. 9 (1967), pp. 189-212.

The scholarly work of C. G. JUNG is of great interest for psychology of religion, and for *Religionswissenschaft* in general. The edition of his *Gesammelte Werke* (Zürich-Stuttgart: Rascher) approaches its completion; many of his books were translated into French (Paris, often Buchet-Chastel). Two articles on JUNG appeared in the *Eranos Jahrbücher*: by GILLES QUISPÉL, 'C. G. Jung und die Gnosis' (Volume 37 (1968), pp. 277-298) and by ANIELA JAFFÉ, 'Die schöpferischen Phasen im Leben

von C. G. Jung' (Volume 40 (1971), pp. 85-122). See also HERBERT UNTERSTE's dissertation on *Die Quaternität bei C. G. Jung* (München, 1972). A bibliography of publications by and about C. G. JUNG can be found in JACQUES WAARDENBURG, *Classical Approaches to the Study of Religion*, Vol. 2: *Bibliography* (The Hague-Paris: Mouton, 1974, pp. 119-131).

*e. Special Series*

The *Eranos Jahrbücher*/*Eranos Yearbooks* over the period under consideration treated the following subjects:

- Vol. 37 (1968) *Tradition und Gegenwart*
- Vol. 38 (1969) *Sinn und Wandlungen des Menschenbildes*
- Vol. 39 (1970) *Man and Speech—Mensch und Wort*
- Vol. 40 (1971) *The Stages of Life in Creative Process—Die Lebensalter im schöpferischen Prozess*
- Vol. 41 (1972) *The Realms of Colour—Die Welt der Farben*
- Vol. 42 (1973) *Correspondences in Man and World—Die Welt der Entsprechungen*

These volumes were published by Rhein-Verlag, Zürich, through Volume 38 and by E. J. Brill, Leiden, from Volume 39 ('Eranos 1970') onwards.

The annual Colloquia organized by ENRICO CASTELLI in Rome, under the auspices of the *Centre International d'Etudes humanistes* and the *Institut d'Etudes philosophiques* of the University of Rome were published in an Italian and a French edition. The titles of the French edition published by Aubier-Montaigne, Paris, are, over the period under consideration, the following:

- 1968 *L'herméneutique de la liberté religieuse* (608 p.)
- 1969 *L'analyse du langage théologique. Le nom de Dieu* (530 p.)  
*Débats sur le langage théologique* (224 pp.)
- 1970 *L'Infaillibilité. Son aspect philosophique et théologique* (584 p.)
- 1971 *La théologie de l'histoire: herméneutique et eschatologie* (294 p.)  
*La théologie de l'histoire: révélation et histoire* (212 p.)
- 1972 *Le témoignage* (536 p.)
- 1973 *Démythisation et idéologie* (526 p.)
- 1974 *Le Sacré. Études et recherches* (492 p.)

### 3. METHOD AND THEORY IN THE STUDY OF RELIGION (RELIGIONSWISSENSCHAFT)<sup>21</sup>

*a. Religionswissenschaft itself*

Under the title of *Selbstverständnis und Wesen der Religionswissenschaft*, GÜNTER LANCKOWSKI published in German a selection of texts in which prominent scholars of religion of the past and the present expressed themselves on the nature and direction of this field of studies. ('Wege der Forschung', Vol. 258. Darmstadt, Wiss. Buchgesellschaft, 1974,

IX+409 p.). C. COLPE published on the study of religion an article 'Religion und Religionswissenschaft' in the *Taschenlexikon Religion und Theologie*, Vol. 3, edited by E. FAHLBUSCH (1971), pp. 259-263). We mentioned already *Pour une science des religions* by MICHEL MESLIN (Paris: Du Seuil, 1973, 270 pp.), *Introduction aux sciences humaines des religions* edited by H. DESROCHES and J. SÉGUY (Paris: Cujas, 1970, 281 pp.), 'La storia delle religioni' by UGO BIANCHI in the 6th edition of *Storia delle religioni* edited by G. CASTELLANI (Vol. 1, Torino, U.T.E.T., 1970, pp. 1-171), and HENRI DESROCHE, *L'homme et ses religions. Sciences humaines et expérience religieuse* (Paris, Du Cerf, 1972, 239 pp.) as surveys of the various approaches within the study of religion.

In his 'Tendenzen der Religionswissenschaft' H.-W. GENSICHEN analyses different tendencies of an ideological and theological nature found in the study of religion, at least in Germany. The article appeared in a collective volume *Theologie als Wissenschaft in der Gesellschaft. Ein Heidelberger Experiment*, edited by HELGE SIEMERS and HANS-RICHARD REUTER (Göttingen, Vandenhoeck & Ruprecht, 1970; pp. 28-40).

On the history of *Religionswissenschaft* PETER MEINHOLD wrote a contribution for the collective volume *Theologie und Religionswissenschaft*, edited by ULRICH MANN (Darmstadt, Wiss. Buchgesellschaft, 1973; pp. 381-412), under the title of 'Entwicklung der Religionswissenschaft in der Neuzeit und in der Gegenwart'. On the study of religion in former times the same author wrote 'Entwicklung der Religionswissenschaft im Mittelalter und zur Reformationszeit' (pp. 357-380); in both articles the author mentions the points at which the study of religion makes contact with theology. The history of different approaches in the study of religion, according to methodological original texts, was treated by JACQUES WAARDENBURG in his *Classical Approaches to the Study of Religions* (The Hague-Paris: Mouton, 2 vols., 1973-1974).

A crisis for *Religionswissenschaft* is mentioned, e.g. by H. R. SCHLETTE in his 'Ist die Religionswissenschaft am Ende?' (*Zeitschrift für Missionswissenschaft und Religionswissenschaft*, vol. 54 (1970), pp. 195-200). The author states that in the study of religion the accumulation of facts is not enough; what is needed is a theoretical co-ordinating system or philosophy encompassing these facts. In 1971 he published an *Einführung in das Studium der Religionen* (Freiburg i.Br.: Rombach Verlag, 1971, 204 pp.). KURT RUDOLPH, on the other hand, wants to maintain the scholarly character of *Religionswissenschaft* and pleads for the autonomy and integrity of *Religionswissenschaft* in several important articles: 'Die Problematik der Religionswissenschaft als akademisches Lehrfach' (*Kairos*, Vol. IX, 1967, pp. 22-42); 'Zur Problematik der Religionswissenschaft' (*Kairos*, Vol. X, 1968, pp. 290-292); 'Die Autonomie und Integrität der Religionswissenschaft' (*Nederlands Theologisch Tijdschrift*, Vol. 27, nr. 2 (April 1973), pp. 105-131). Explicitly over against an older type of *Religionswissenschaft*, TH. P. VAN BAAREN proposes an alternative 'Systematische Religionswissenschaft' (*Nederlands Theologisch Tijdschrift*, Vol. 24 (December 1969), pp. 81-88) replacing classical phenomenology of

religion. This is elaborated in greater detail in his contribution to the volume *Religion, Culture and Methodology*, edited by TH. P. VAN BAAREN and H. J. W. DRIJVERS ('Religion and Reason', vol. 8. The Hague-Paris: Mouton, 1973; pp. 35-56) under the title of 'Science of Religion as a Systematic Discipline: Some Introductory Remarks'. Another alternative to an older type of *Religionswissenschaft* is offered by GEORG SCHMID in his thesis *Interessant und heilig. Auf dem Weg zur integralen Religionswissenschaft* (Zürich, 1971), in which he states that until now *Religionswissenschaft* took as its departure a fictive difference between religious and secular experience, and that it should be 'integral' from now on.

### b. Method and theory

Several books appeared on questions of method and theory in the study of religion. *Problems and Methods of the History of Religions* was edited by U. BIANCHI, C. J. BLEEKER and A. BAUSANI ('Studies in the History of Religions, Supplements to *Numen*', vol. XIX. Leiden: E. J. Brill, 1972; X+122 p.). This volume contains the proceedings (papers with discussions) of the Study Conference which was organized by the Italian Society for the History of Religions on the occasion of the tenth anniversary of the death of RAFFAELE PETTAZZONI, from 6 until 8 December 1969 in Rome. A year later appeared *Religion, Culture and Methodology*, edited by TH. P. VAN BAAREN and H. J. W. DRIJVERS ('Religion and Reason', vol. 8. The Hague-Paris: Mouton, 1973, 172 pp.). This volume contains a number of papers of the Groningen Working-Group for the study of fundamental problems and methods of Science of Religion. The series 'Religion and Reason' itself was started in 1970 with the explicit aim of publishing books on problems of method and theory in the study and interpretation of religion. We may mention also the Study Conference of the I.A.H.R. organized in Turku in 1973 on 'Method in Science of Religion'; the papers and shortened versions of the discussions are planned to be published, as a volume in 'Religion and Reason' in 1976.

Various historians of religions have drawn attention lately to problems of method arising in their field of study. Two further publications may be mentioned here. HENRI CLAVIER discussed four major points—the difference between 'religious' and 'sacred', the search for objectivity, the variety of religious phenomena, and the quest for a method of impartial research—in his article 'Réurgences d'un problème de méthode en Histoire des Religions' (*Numen*, vol. 15 (1968), pp. 94-118). MARCEL SIMON discussed on the other hand the relation between history of religions, history of Christianity and Church History—as an inadequate separation—from a methodological point of view in his contribution 'Histoire des Religions, Histoire du Christianisme, Histoire de l'Eglise: réflexions méthodologiques' to the volume *Liber Amicorum* containing studies in honour of C. J. Bleeker (Leiden: E. J. Brill, 1969; pp. 194-207). Both articles were translated into German and published in the collective volume *Selbstverständnis und Wesen der Religionswissenschaft*, edited by

GÜNTER LANCKOWSKI (Darmstadt: Wiss. Buchgesellschaft, 1974). Their titles are respectively 'Wiederaufbruch eines Methodenproblems in der Religionsgeschichte' (pp. 272-302) and 'Religionsgeschichte, Geschichte des Christentums, Kirchengeschichte: methodologische Überlegungen' (pp. 303-319). Needless to say, in Eastern Europe, methodology is constantly discussed from a marxist-leninist point of view; for instance, in the presentation of S. A. TOKAREV's 'Les problèmes de l'étude des premières formes de la religion d'après la science soviétique' (*Rapport*, 7e Congrès international des Sciences anthropologiques et ethnologiques, Moscou, 1964).

On the ever-recurrent problem of definition, four authors may be mentioned. UGO BIANCHI wrote 'The Definition of Religion. On the Methodology of Historical-Comparative Research' (with subsequent discussion published in *Problems and Methods of the History of Religions*. Leiden: E. J. Brill, 1972; pp. 15-34). KAREL DOBBELAERE and JAN LAUWERS wrote 'Definition of Religion—A Sociological Critique' (in *Social Compass*, XX, 4 (1973), pp. 535-551). D. C. MULDER treated the problem in his *Religie, religies, religiositeit* ('Kamper Cahiers' No. 23. Kampen: Kok, 1973, 16 p.). And from a marxist point of view the problem was treated by I. A. KRYVELEV in his 'On the Nature of the Concept of Religion' (*Report*, 7th Int. Congress of Anthropological and Ethnological Sciences. Moscow, 1964).

The very problem of 'understanding' was elucidated by KURT GOLDAMMER in his contribution to *Religion und Religionen. Festschrift für G. Mensching* (Bonn, 1967), under the title of 'Faktum, Interpretation und Verstehen' (pp. 11-34). One may refer to the many publications on hermeneutics which came to light during the last years. It is interesting to take notice of an article by a Yugoslav scholar ESA CIMIĆ, 'La signification multiple du phénomène religieux et les perspectives de son interprétation', in *Radovi Filozofskog Fakulteta* (Sarajevo), vol. 6 (around 1970), pp. 487-503.

Special methodological discussions are going on in the various disciplines. With regard to a 'purely' philological treatment of religious texts ANGELO BRELICH wrote his 'Ad philologos' in the first volume of *Religioni e Civiltà* (successor of *Studi e Materiali di Storia delle Religioni* as its *nuova serie* from vol. XLI onwards; Vol. I (1972), pp. 621-629). A vivid discussion on the study of religious literature (and history) took place in the *Rivista di Storia e Letteratura Religiosa*: F. BOLGIANI, 'Per un dibattito sulla "storia religiosa"' in *R.S.L.R.*, vol. V (1969), pp. 601-622, answered by G. BARBERI SQUAROTTI, 'Storia, letteratura e letteratura "religiosa"' (pp. 623-634). Two years later, in the same journal appeared a 'Dibattito sulla storia e letteratura religiosa' with 13 articles (*R.S.L.R.*, vol. VII (1971), pp. 82-143).

On historical research in particular one may read, in view of its place at a general historical congress, F. BOLGIANI's 'Gli Studii di Storia religiosa al XIII Congresso Internazionale di Scienza Storiche a Mosca' (in the same *R.S.L.R.*, vol. VII (1971), pp. 586-595). A fervent plea for really

historical study is made by ANGELO BRELICH in his opening article to the first volume of *Religioni e Civiltà* (of the 'Scuola Romana'): 'Perché storicismo e quale storicismo (nei nostri studi)?' (Vol. I (1972), pp. 7-28). A critical treatment of any historical treatment of religion without theoretical basis is given by H. J. W. DRIJVERS in his contribution to *Religion, Culture, and Methodology* (The Hague-Paris: Mouton, 1973, pp. 57-77) under the title of 'Theory Formation in Science of Religion and the Study of the History of religions'.

The inadequacy of classical phenomenology of religion in any study of religious behaviour and action is emphasized by L. LEERTOUWER in the same volume *Religion, Culture and Methodology*. He pleads for formalized theory in such a study in his contribution 'Inquiry into Religious Behaviour: A Theoretical Reconnaissance' (pp. 79-98). A. VINK draws attention to problems of classification and axiology in his contribution to the same volume under the title of 'Religious Ethology: Some Methodological Remarks' (pp. 137-157).

### c. Theory and method

Vivid discussions in and about phenomenology of religion seem to have grown fewer in recent years. A basic contribution is F.-A. ISAMBERT'S 'La phénoménologie religieuse', in the *Introduction aux sciences humaines des religions*, edited by H. DESROCHE and J. SÉGUY (Paris: Cujas, 1970; pp. 217-240). C. JOUCO BLEEKER discusses 'Methodology and the Science of Religion' in E. J. JURJI, ed., *Religious Pluralism and World Unity* (Leiden: E. J. Brill, 1969, pp. 237-247). He pleads indefatigably for the phenomenological approach in his 'The Contribution of the Phenomenology of Religion to the Study of the History of Religions', published in the *Problems and Methods of the History of Religions* (Leiden: E. J. Brill, 1972; with following discussion, pp. 35-54). In an article of synthesis 'The Conception of Man in the Phenomenology of Religion' (*Studia Missionalia*, XIX (1970), pp. 13-18) he outlines his conception of a phenomenology of religion. A concrete application of C. J. BLEEKER'S 'phenomenological method'—the *logos*, *theoria* and *dynamica* of religious phenomena—to a given religion was made by L. J. R. ORT in his dissertation *Mani. A religio-historical description of his personality* (Leiden: E. J. Brill, 1967, pp. 127-141) and in the article 'Mani, Manichaeism, "Religionswissenschaft"' in *Numen*, Vol. XV (1968), pp. 191-207. An application to the history of the different religions was made in *Historia Religionum*, edited by C. J. BLEEKER and G. WIDENGREN (Leiden; E. J. Brill, 2 vols., 1969 and 1971). In his 'Epilegomena' C. J. BLEEKER elucidates this procedure (Vol. II, pp. 642-650). In a methodological quest, J. D. J. WAARDENBURG, putting aside classical phenomenological classifications of religious phenomena and schematic theory on religion, pleads for a 'new style' phenomenological *research* into religious and other expressions of subjectivity, with a proper reflection on such expressions; as in 'Grundsätzliches zur Religionsphänomenologie', *Neue Zeitschrift für Systematische*

*Theologie und Religionsphilosophie* (Vol. XIV, Nr. 3 (1972), 315–335). A certain application is made in 'Religionen der Gegenwart im Blickfeld phänomenologischer Forschung', (same journal), Vol. XV, Nr. 3 (1973), pp. 304–325, and in English, see his 'Research on Meaning in Religion' in *Religion, Culture and Methodology* (The Hague-Paris: Mouton, 1973; pp. 110–136). KURT RUDOLPH discussed history versus classical phenomenology of religion in his 'Religionsgeschichte und "Religionsphänomenologie"' (*Theol. Literaturzeitung*, Vol. 96 (1971), cols. 241–250).

Of the numerous publications in which, on the basis of the study of religion, philosophical problems are investigated, three representative approaches are exemplified by: ENRICO CASTELLI, *La critique de la démythisation* (Paris: Aubier-Montaigne, 1973), and *Il simbolismo del tempo. Studi di filosofia dell'arte* (Roma: Istituto di Studi Filosofici, 1973), A. RUPP, 'Gedanken zu einer religionsgeschichtlichen Anthropologie' (*Numen*, XVIII, 1 (February 1970), pp. 60–82), and WILHELM DUPRÉ, *Religion in Primitive Cultures. A Study in Ethnophilosophy* ('Religion and Reason', vol. 9; The Hague-Paris: Mouton, 1975, X + 366 p.).

Several scholars in the study of religion defined their position in one way or another with regard to theology (Protestant or Roman Catholic). Of the many publications, a few are selected. CARL-MARTIN EDSMAN, in his 'Theologie oder Religionswissenschaft' investigates the practical relationship between both approaches in the course of history, taking the Swedish situation as his point of departure. This article was published first in *Theologische Rundschau* (N.F. 35 (1970), pp. 1–31) and then reprinted in the volume *Selbstverständnis und Wesen der Religionswissenschaft*, edited by GÜNTER LANCKOWSKI (Darmstadt: Wiss. Buchgesellschaft, 1974; pp. 320–359). H. DESROCHE wrote 'Science des religions et théologie chrétienne' in *Bilan de la théologie du XXe siècle*, vol. I (Tournai-Paris, 1970; pp. 221–243). A German translation of this article, 'Religionswissenschaft und christliche Theologie' appeared in the German translation of the book mentioned, *Bilanz der Theologie im 20. Jahrhundert* (Freiburg i. Br.: Herder, 1969; pp. 364–390). C. J. BLEEKER pointed his position out in 'Comparing the Religio-Historical and the Theological Method' (in *Numen*, vol. 18 (1971), pp. 9–29). Finally, C. COLPE treated 'Die Funktion religionsgeschichtlicher Studien in der evangelischen Theologie' (in *Verkündigung und Forschung*, Vol. 2 (1968), pp. 1–12).

Just as in Western Europe several students of religion take up a position with regard to theology and several theologians take the existence of religions or religion as a datum or as a problem, so in Eastern Europe there is an intricate relationship between the study of religion and the predominant Marxist-Leninist ideology. Unfortunately, the language problem makes it difficult for scholars in Western Europe to apprehend the lines of thought in Eastern Europe.

From the Marxist side several publications in the German Democratic Republic must be noted. The most accessible account of the way in which present-day Marxism envisages the study of religion is MARTIN ROBBE'S 'Marxismus und Religionsforschung' (*Int. Jahrbuch für Religionssoziologie*,

Vol. II, 1966, pp. 157-182). Applications are to be found, for instance, in the collective volume by Eastern European students of religion, *Religion und Atheismus heute. Ergebnisse und Aufgaben marxistischer Religionssoziologie*, edited by OLOF KLOHR (1966), and in the volume *Religionssoziologie* ('Internationale Forschungsberichte' No. 3; Jena, Philosophisches Institut, Friedrich-Schiller-Universität, 1967; 64 p.) edited by J. KLÜGL. This volume contains four papers given at the 2nd International Colloquium for the Sociology of Religion in the Socialist countries, held in Prague, December 1966 (such Colloquia were held successively in Jena 1965, Prague 1966, Budapest 1968, Moscow 1969), by O. KLOHR with W. BERG (D.D.R.), D. M. UGRINOVIC (Moscow), R. LOPATKIN (Moscow) and W. MASULA (Jena). In Russia there appeared in Moscow in 1964 two studies of anthropology of religion by the well-known Russian ethnologist and sociologist S. A. TOKAREW, 'Early forms of Religion and their development' and 'Religion in the history of the peoples in the world', both in Russian. The latter book, which had a second Russian edition in 1965, was translated into German under the title of *Die Religion in der Geschichte der Völker* (see note 9). In the 1960's the sociology of religion was actively promoted.<sup>22</sup> As was stated earlier, research and teaching on religion in socialist countries are carried out along both philosophical (Marxist-Leninist) lines and along lines of empirical research (ethnology and sociology, folklore and archeology, and in the study of Asian and African societies, their history and languages). Both lines are intimately connected. See for instance ANDRÉ DE NEVE, 'Secularization in Russian Sociology of Religion' (*Social Compass*, Vol. XX, Nr. 1 (1973), pp. 593-601).

It would indeed appear to be necessary for a student of religion at the present time to know both the principal theological and the principal ideological appreciations, positive or negative, which have been and are given of the phenomenon of religion, because in many instances such appreciations reflect themselves in the way in which religion is studied. If theologies and ideologies view and translate man's problems each in their way and propose their solutions, it is incumbent on a student of religion, in the course of his research, to be freely aware of such theological and ideological systems of interpretation, rather than to let his research be determined by them.

## NOTES

1. Excluding Scandinavia, which is treated separately in this issue by Eric J. Sharpe. Further information on the *institutional situation* and on *means of communication and documentation* of the study of religion in different countries of continental Europe excluding Scandinavia will be found in an associated article by the present writer, to be published in the 'Bulletin' *Numen*, Vol. XXII, Nr. 3 (1975).
2. The author wants to express his sincere gratitude for the written information and views which were kindly given by Professors U. Bianchi, H.-J. Klimkeit, M. Meslin, J. Montserrat-Torrents, G. Schmid, G. Sfameni Gasparro, M. Simon, G. Stephenson and H. Wildberger. It is partly incorporated in the article referred to in the previous note.
3. The author wants to express his sincere gratitude for the written information and

- views which were kindly given by Professors J. Gonda, G. Quispel, M. J. Vermaseren, Th. Chr. Vriezen, and by his immediate colleagues R. van den Broek and G. Mussies.
4. In an unexpected way I became again aware of the international character of scholarship when I was obliged to restrict myself here to scholars working in continental Europe outside Scandinavia. In many respects indeed, progress of the study of religion cannot be detached from progress made in Scandinavia and Great Britain, Canada and the U.S.A., and further away. A regional description like this one inevitably leads to distort the perspective of the student himself who reads books because they are good and not because they have been written in this or in that part of the world!
  5. See also his *Introduzione alla storia delle religioni* (Roma, 1966), and for his views on historical research: 'Perchè storicismo e quale storicismo (nei nostri studi)?', *Religioni e civiltà* (S.M.S.R., Nuova Serie), I (1972), pp. 7-28.
  6. The series *Die Religionen der Menschheit*, under the editorship of c. m. SCHRÖDER and published by W. Kohlhammer (Stuttgart), started in 1961 with FRIEDRICH HEILER, *Erscheinungsformen und Wesen der Religion* (XVI+605 pp.). In recent years a number of volumes of the series appeared. With the exception of the book by HEILER, the volumes of this German series appear in a French translation in the series *Les religions de l'humanité* published by Payot, Paris.
  7. *Histoire des religions* (Sous la direction de H. CH. PUECH. (Encyclopédie de la Pléiade, Vol. 29, 34, —). Paris: Gallimard, 1970f.)  
Tome 1: Religions antiques. Religions de salut (Inde et Extrême Orient) (1970; XXVII+1488 pp.).  
Tome 2: La formation des religions universelles et les religions de salut dans le monde méditerranéen et le Proche-Orient. Les religions constituées en Occident et leurs contre-courants (1972; VIII+1596 pp.).  
Tome 3: Les religions constituées en Asie et leurs contre-courants. Les religions chez les peuples sans traditions écrites. Mouvements religieux nés de l'acculturation. (in preparation.)
  8. C. J. BLEEKER and G. WIDENGREN, eds., *Historia religionum. Handbook for the History of Religions*. Leiden: E. J. Brill, 1969-71.  
Vol. I Religions of the Past; 1969, VIII+690 pp.  
Vol. II Religions of the Present; 1971, 715 pp.  
A *Phenomenology of Religion* from a Catholic viewpoint was written by MARIASUSAI DHAVAMONY (Documenta Missionalia, 7). Roma: Università Gregoriana Editrice, 1973, XI+335 pp.
  9. The Russian edition *Religija w istoriji narodow mira* appeared in Moscow in 1964, with a new edition in 1965. The translation into German was made by ERICH SALEWSKI; work on the text was done by HELMUT WOLLE (Berlin: Dietz Verlag, 1968, 704 pp.).
  10. The collected works of KARL KERÉNYI are published as *Werke in Einzelausgaben* by Lagen Müller Verlag in Munich etc. Here appeared also *Tage- und Wanderbücher*, 1953-1960 as Vol. 3 (Munich, 1969).
  11. (Leiden: E. J. Brill.) Up to 1975 about 43 numbers had appeared (sometimes with more than one volume). Of the many volumes may be mentioned here e.g. F. DUNAND, *Le culte d'Isis dans le bassin oriental de la Méditerranée* (EPRO 26, 3 Volumes, 1973, LVI+872 pp.), and G. SFAMENI GASPARRO, *I culti orientali in Sicilia* (EPRO 31, 1973, XV+338 pp.). See by M. J. VERMASEREN himself: *The Legend of Attis in Greek and Roman Art* (EPRO 9, 1966, VIII+59 pp.); *Mithraica* (EPRO 16), Vol. I: *The Mithraeum at S. Maria Capua Vetere* (1971, XII+59 pp.); Vol. II: *The Mithraeum at Ponza* (1974, X+38 pp.). See also MAARTEN J. VERMASEREN, *Der Kult des Mithras im römischen Germanien*. Aalen, Limes Museum, 1974, 68 pp.
  12. E. KUTSCH, *Verheissung und Gesetz. Untersuchungen zum sogenannten 'Bund' im Alten Testament* (Berlin: W. de Gruyter, 1973, XII+230 pp.). Compare R. FRANKENA's 'Vassal treaties of Esarhaddon' in *Old Testament Studies*, Vol. 14 (1965). Other important recent Old Testament studies are: RAINER SCHMITT, *Zelt und Lade als Thema alttestamentlicher Wissenschaft. Eine kritische forschungsgeschichtliche Darstellung* (Gütersloh: Mohn, 1972,

- 342 pp.); HANS HEINRICH SCHMID, *Gerechtigkeit als Weltordnung. Hintergrund und Geschichte des alttestamentlichen Gerechtigkeitsbegriffes* (Tübingen: Mohr, 1968) und *Salbm. 'Frieden' im alten Orient und im alten Testament* (Stuttgart: KBW Verlag, 1971, 123 pp.); GERHARD VON RAD, *Weisheit in Israel* (Neukirchen-Vluyn, 1970), and HANS WALTER WOLFF, *Anthropologie des Alten Testaments* (München: Kaiser, 1973, 364 pp.).
13. TH. CHR. VRIEZEN sees it as an important task to assemble and comment on all available materials (texts, iconographic and cultic data, and further archeological findings) from the cultural area of Syria, Palestine and North Mesopotamia in the second millennium B.C. He wonders whether a group of scholars could not collaborate in publishing more or less regularly textual and other materials from ancient Palestine and outside Palestine which are relevant historically, and especially from the point of view of history of religions. Such a common enterprise may lead to a kind of publication like for instance Lidzbarskis's *Ephemeris*.
  14. The *Corpus Hellenisticum* aims at re-editing Wettstein's *Novum Testamentum* with parallels from classical literature. Research is done at present on authors of whom Wettstein made little or no use. Two volumes appeared until now: G. PETZKE, *Die Traditionen über Apollonius von Tyana und das Neue Testament* (Leiden: E. J. Brill, 1970), and G. MUSSIES, *Dio Chrysostom and the New Testament* (Leiden: E. J. Brill, 1972).
  15. The Codex Jung contains only Valentinian writings which enriched our knowledge of Valentinian gnosis immensely. An international team of scholars has been editing these texts: RODOLPH KASSER, MICHEL MALININE, HENRI-CHARLES PUECH, GILLES QUISPÉL, WALTER TILLI, R. MCL. WILSON, JAN ZANDEE. During the last ten years were published: *De Resurrectione* (1963) and *Epistula Jacobi Apocrypha* (1968) (both Zürich-Stuttgart: Rascher Verlag), and *Tractatus Priparitius* (2 vols., 1973 and 1975, Bern: Francke Verlag).
  16. KURT RUDOLPH, 'Gnosis und Gnostizismus, ein Forschungsbericht', in *Theologische Rundschau*, N.F., 34. Jhrg. (1969), pp. 121-75, 181-231 and 358-61. Also 36. Jhrg. (1971), pp. 1-61 and 89-124; 37. Jhrg. (1972), pp. 289-360; and 38. Jhrg. (1973), pp. 1-25. See also by KURT RUDOLPH, 'Nag Hammadi und die neuere Gnosisforschung', in: *Von Nag Hammadi bis Zypern*, hrsg. von P. Nagel (Berliner Byzantinistische Arbeiten, 43). Berlin, 1972, pp. 1-15. A survey of research on gnosticism edited by KURT RUDOLPH has just appeared under the title *Gnosis und Gnostizismus* (Darmstadt: Wiss. Buchgesellschaft, 1975).
  17. According to G. QUISPÉL, present-day and future research on gnosticism should further investigate problems like the following: the gnosticism of Valentine and its influence on Origen and Plotine (comp. G. QUISPÉL, 'Origen and the Valentinian Gnosis', *Vigiliae Christianae*, vol. 28 (1974), pp. 29-42), the Jewish historical origin of gnosticism, Indian influences on gnosticism and influences from the latter on India, the relationships between Augustin and Manicheism, the differentiation between Christian (Syrian) and Greek asceticism, the role of Jews and Jewish Christians in the founding of the Christian church in North Africa.
  18. See A. HENRICH and L. KOENEN, 'Ein griechischer Mani-Codex', *Zeitschrift für Papyrologie und Epigraphik*, Vol. V (1970), pp. 97-202. For the importance of this discovery see for instance K. RUDOLPH, 'Die Bedeutung des Kölner Mani-Codex für die Manichäismuskunde', in: *Mélanges d'histoire des religions offerts à Henri-Charles Puech* (Paris, 1974), pp. 471-86. See also the article by A. F. J. KLIJN and REININK in *Vigiliae Christianae*, 1974, Nr. 4.
  19. This is not the place to expand on all progress made in the study of Islam. The time is probably over when Islamic studies were considered to belong to 'orientalism' rather than to history of religions or *Religionswissenschaft*. Research on recent Islamic history and society has shown the intricate relationship between social processes on the one hand and ideologies and religious ideals on the other hand; the same was true for the past as ARMAND ABEL and others showed. In general much more attention is paid to the social history of Muslim countries and Islam is then understood in terms of this social history, like in the work of JACQUES BERQUE, CLAUDE CAHEN, MAXIME RODINSON, and others. The field of Islamic thought and intellectual history has become better known: theology and philosophy (J. VAN ESS, L. GARDET), Shi'ite

- thought (HENRY GORBIN), mysticism (F. MEIER), the relationships between different schools and groups or 'sects' (HENRI LAOUST), etc. Much attention is given to art and literature as expressions of Muslim civilization in different cultural settings (A. BAUSANI, A. SCHIMMEL). Comparative studies are made of Muslim, Byzantine and Latin medieval societies, along the lines of G. E. VON GRUNEBaum. Research is being done to a growing extent of historical and ideological relationships between Muslim and other religious communities, and comparative studies are made between different kinds of Muslim and other societies. All in all one may speak of a kind of 'rehabilitation' of the study of Islam within the context of *Religionswissenschaft*.
20. The mutual fertilization of different approaches, whereby a given religious phenomenon is studied from different angles, is left here out of consideration. Some approaches have been omitted here—like linguistic analysis of textual materials—notwithstanding their intrinsic interest for the study of religious data.
21. For the approaches of three individual scholars of *Religionswissenschaft* see the following books:

FRIEDRICH HEILER—*Inter Confessiones. Beiträge zur Förderung des interkonfessionellen und interreligiösen Gesprächs. Friedrich Heiler zum Gedächtnis . . .* Hrsg. von Anne Marie Heiler. Marburg; N. H. ELWERT Verlag, 1972 (with bibliography).

RUDOLF OTTO—*Rudolf Otto's Bedeutung für die Religionswissenschaft und die Theologie heute. Zur Hundertjahrfeier seines Geburtstags 25. September 1969.* Hrs. von Ernst Benz. (Beihefte der Zeitschrift für Religions- und Geistesgeschichte, 14). Leiden: E. J. Brill, 1971; IX+96 pp.

RAFFAELE PETTAZZONI—*Raffaele Pettazzoni e gli studi storico-religiosi in Italia.* By E. de Martino, A. Donini and M. Gandini. Bologna, Forini Ed., 1969.

For these and other approaches in the past, see also JACQUES WAARDENBURG, *Classical Approaches to the Study of Religion* (Religion and Reason, 3 and 4). The Hague-Paris: Mouton, 1973 and 1974.

22. Easily accessible for Western readers are for instance the following articles:
- (1) *Methodology* of sociology of religion. L. N. MITROKHIN wrote in 1965 an article in Russian which appeared in 1967 in English translation under the title of 'On the methodology of concrete studies in the field of religion' in *Soviet Sociology*, Vol. VI, No. 1-2 (Summer-Fall), pp. 53-65. An article by U. G. PIVOVAROW appeared in Russian in 1970 and was translated under the title of 'The methodology of collection and processing of primary sociological information in study of problems of religion and atheism' in *Social Compass*, Vol. XXI, Nr. 2 (1974), pp. 191-206.
- (2) *Empirical studies* of sociology of religion. An article by A. I. KLIBANOV and L. N. MITROKHIN appeared in Russian in 1967 and was translated under the title of 'The schism in contemporary baptism' in *Social Compass*, Vol. XXI, Nr. 2 (1974), pp. 133-51. An article by Z. A. TAZHURIZINA appeared in Russian in 1968 and was translated into French under the title of 'Les superstitions, mystification des relations quotidiennes' in *Social Compass*, Vol. XXI, Nr. 2 (1974), pp. 153-69. An article by A. A. LEBEDEV of 1970 comparing certain traits of atheism with certain traits of religion appeared in English translation as 'The Secularization of the population of a Socialist city' in *Soviet Sociology*, Vol. XII, No. 1 (Summer 1973), pp. 77-106.

From time to time Russian studies on religion and atheism are published in English translation in *Soviet Anthropology and Archaeology* and in *Soviet Sociology*, both published by Int. Arts and Sciences Press, Inc. New York, since 1962.